

"Holding fast the Faithful Word . . ."



The Word and Work



"Holding forth the Word of Life."

April, 2003

**What is it
REALLY Like
to be a
MISSIONARY?**

SAVE THE YOUTH !!!

Dennis Royse

Would you think it was great if your church started, or enlarged a youth program ? If you're thinking "of course!", please read on.

We would all agree that young people need to hear the Word of God and know the love of Jesus! I know a place that teaches from the Word 8 times a day. Woodland Bible Camp. I'm not exaggerating! I've counted the number of times from the camp schedules. The schedules are so rigorous I have to refer to them all day long or be lost!

Woodland is an excellent opportunity for all kids, especially those who make it to church only once a week; or never. They have all day to ask questions and hear "the whole counsel of God". Once, I gave a cabin devotion on Prov. 6. A young boy was so astonished to hear that there are things that God hates that his eyes grew as big as baseballs! When our teaching time is limited, we tend to teach only half of the story .Woodland affords the time for young people to receive a more "rounded education" in the Lord.

I'm the youth minister at the Sellersburg Church of Christ. In 1999, Woodland only saw 2 of our young people all summer. In 2000, we started sponsoring young people who wanted to go to camp. We took 18 kids to Woodland that year. They had a great time and were constantly asking when we were going back! They talked so much about Woodland that we took 44 young people to camp in 2001! In 2002, we took 37 there.

Most of the kids we took attend our church. But there were some we had never seen before! "Our" kids invited them; we sponsored them. God put money in one hand and a camper in the other, so we didn't keep them apart! While Woodland is time well spent on our young people, it's just not enough. We need to get them into church on a regular basis. Woodland can help you do this. Below are tips for using Woodland in your youth program:

- Search for teens to send to camp. They bring their younger siblings with them to church. Send 1 child and see 3(?) come to your church!

Continued on page 127

THE WORD AND WORK

"Declare the whole counsel of God"

Alex V. Wilson, Editor

Dennis L. Allen, Missions

Bennie Hill, News & Notes

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What is it Really Like to be a Missionary?

Dennis L. Allen

This month we want to get beyond the romantic, idealistic view of missions to the nitty-gritty, the sometimes harsh reality of being on the mission field. The articles in this issue are not always pleasant reading, but hopefully they will be enlightening. In the light of the fact that attrition losses are so high, it is important that workers do not go out without adequate preparation or with false expectations.

First of all, it means separation from loved ones. Of course, I am not speaking of short term missions. But for those committing for a long term, it may mean for years. It may mean never seeing your loved ones again on earth. Our terms overseas were usually for five years. Now with faster, cheaper transportation most have shorter terms. When the Brittell family went to Africa they never expected to return and they didn't. Even Jesus spelled out some of the costs, "And every one that hath left houses, or brethren, or sisters, or father, or mother, or children for my name's sake, shall receive a hundredfold, and shall inherit eternal life." Mat. 19:29.

"Houses." It can be a real adjustment for some--especially in primitive fields--no electricity and modern conveniences. In a modern city like Hong Kong that was not the case, but it was different and there were many adjustments and inconveniences.

"Lands". There is no country quite like the USA--the freedom, the familiarity with customs, viewpoints, ways of doing things. No matter where you go you will to some extent experience culture shock. Many times you will find yourself out of your comfort zone.

Sometimes people asked us, "Did you like living in Manila?" Well, yes and no. In the first place I didn't go because I thought it would be a neat place to live. The tropical fruits were wonderful, the people warm and friendly, the government red-tape and corruption, frustrating, the electric current, erratic, the cold showers (brrr), the big cockroaches (ugh).

"Did you like living in Hong Kong?" The incessant noise, the dirty stairways, the crowded conditions, the mold that forms on your shoes and many other things you don't use for a while--no! But those things were only a small part of the whole picture.

Life on the mission field can be hard with many things we do not like in the flesh, but it can also be very rewarding and fulfilling. As some one has said, "Every worth while thing has a price tag." How much more is it true of the Great Commission. There is a price but also a reward. "He that reaps receives wages, and gathers fruit unto life eternal." Jn. 4:36a. The Lord is not stingy in His wages. "A hundred fold" is not niggardly by any calculation. What is more rewarding than to see God work in bringing people from darkness to light and from the power of Satan unto God?

Many times when we look at circumstances from a human perspective it looks very different than it does when we look at it with the eyes of faith. One of Betty's uncles said while we were in Hong Kong, "Tell Dennis to get Betty and the children out of that God-forsaken place." It looked that way to him, but that was not at all the Lord's viewpoint who said, "Lo, I am with you always even to the end of the world." They were perfectly safe in His care. Some times God's servants are persecuted or even killed, but the promise is still true, "Not a hair of your head shall perish."

The rewards always outweigh the costs, but it is not always apparent at first, which is why it is so important to weigh the costs and examine our motives and not go with unrealistic expectations. Moses endured because "he saw him who is invisible." He kept his eyes on God. If you know that God has called you, then by His grace you can stay the course even during the dark days when all the circumstances around you are tempting you to think, "Why did I ever get myself into this?"

Finally, it is well to realize that when you return from overseas you will also have to adjust again. In many ways you will feel a stranger and alienated from your own culture. Your perspectives, your values will have changed. I still remember how I felt the first time, coming home after five years overseas, sitting in the airport at San Francisco and watching the people go by while waiting for Ellen Ward and her husband to meet us. I felt like a complete stranger. Our children have an even greater adjustment. What was formerly "home" to you has never been "home" to your children. Their adjustment will be even greater than yours. Home churches should be sensitive to their adjustments.

Here Am I, Send Me!

Hudson Taylor's Answer to the Call of God

Leslie Hammond

"Who will go for me to China?" These were the words that suddenly filled the room where 17-year-old J. Hudson Taylor knelt in prayer, imploring God to give him direction for his life. This young man had only recently accepted Christ, after initially rejecting his parents' faith, and he had a deep yearning to serve his Lord with his whole being. Taylor's response to God's question was immediate: "Here am I, send me!"

The Formation of a Life-long Passion

During this one moment of complete surrender in 1849, Hudson Taylor's life-long passion to bring the gospel to China was formed. The lives of future generations of Chinese were changed forever.

Over the next few years, Taylor prepared himself for missionary service by exercising rigorously; by studying Greek, Latin, Hebrew, and Mandarin and, by receiving medical training so he could minister to the bodies as well as the souls of the Chinese. To ready himself to live in a strange and impoverished land, he moved from the comfort of his parents' home in Yorkshire to a nearby slum. Here he worked long hours alongside a local doctor to care for the desperately poor and infirm. While Taylor received almost no pay, he found his faith strengthened as he learned to rely on God rather than man to provide for his needs.

On To China

In 1853, at the age of 21, Taylor sailed for China. After a six months voyage by ship, he disembarked in the port of Shanghai to work with the fledgling Chinese Evangelization Society. Shortly after arriving, he made the decision to grow a pigtail and wear Chinese clothing. His new appearance brought derision from his Western peers. But he firmly believed that the Chinese people would be more open to the Christian faith if he showed respect for their customs and did not try to mold them into Western ways.

When Taylor arrived in China, missionaries were working only in five port cities sanctioned by the government. Determined to carry the gospel to those who had not yet heard it, the new mission worker defied protocol and boldly set sail up the Huangpu River. He preached in villages all along its banks, distributing hundreds of tracts and Bibles in the Chinese language.

Over the next two years, Taylor made numerous journeys into the interior of China. In 1857 he chose to resign from the CES and established an independent mission base in Ningpo. In early 1858 he married 20-year-old Maria Dyer. His new wife worked by his side as he poured all his energies into treating the sick and preaching in remote inland areas. Often he saw more than 200 patients a day, and won many of them to Christ in the process of healing them.

Ministering by Faith Alone

By mid-1861, Taylor was forced to return to England to restore his own faltering health. Instead of just resting, he worked on a Chinese translation of the New Testament, recruited missionaries, took a midwifery course, and dictated a treatise called *China: Its Spiritual Need and Claims*.

Then, after much prayer, Taylor formed his own organization, the China Inland Mission (CIM). He returned to China in 1866 with his wife, his growing family, and sixteen new volunteers. During the years ahead, Taylor never asked for funds for his missionary work. But gifts poured into the CIM and new workers continued to volunteer for the Chinese mission field. In a worldwide appeal, he reminded Christians that "Christ is either Lord of all or is not Lord at all." By 1876 the CIM had fifty-two missionaries in China. During the 1880s Taylor made preaching tours in the United States and Canada, inspiring countless young people to offer themselves to the mission fields of China.

Much Testing of His Faith

Despite the triumphs of his mission work, there was much in Hudson Taylor's life to test his faith. His beloved wife Maria Taylor died from cholera at the age of 33. Four of their eight children died before the age of 10. There were also ideological struggles within his organization throughout the years. And Taylor suffered frequent bouts of ill health and depression.

In 1900, fifty-six CIM missionaries and twenty-one missionary children were murdered during the Boxer Rebellion, but even this did not shake Taylor's faith. "Oh, to think what it must have been to exchange that murderous mob for His presence, His bosom, His smile," he exclaimed when he heard the news.

When Hudson Taylor died peacefully in 1905 at the age of 73, there were more than 800 missionaries in the field of interior China and 125,000 Chinese converts. Looking at Taylor's body, a Chinese evangelist said, "Dear and venerable pastor, we too are your little children. You opened for us the road to heaven. We do not want to bring you back, but we will follow you."

The Dirty Reservoir

Meeting a "Real Need" Versus a "What-I-Think-You-Need"

Daryl Smithgall

What do you mean, we should help clean out a reservoir? Couldn't our time be better spent helping to feed the poor, preaching the Gospel, or handing out tracts? These were the unspoken questions that raced through my mind.

As if to answer the question, our partner in the ministry said, "Yes, well you see there is this reservoir not far from here that holds all the drinking water for the town. It is filthy. In fact, it's used as a dump for throwing out garbage, old tires, and even dead animals. The people drink water from it and get sick."

"That's just great," I said to myself. "How in the world am I going to explain this to my team? We have raised money, trained together, and come all this distance for something completely different, hoping to bring lives to Christ?"

On the spot, I couldn't understand how this would do anything but get our team sick! I'd had no advance notice that we would be asked to do something that had no "spiritual" impact. I certainly didn't have work gloves and sewage in mind when I said we wanted to meet "real" needs!

But after swallowing my pride and frustration, I decided we had to be faithful to my promise to do what they asked. So, the next morning, our group donned gloves, grabbed garbage bags, and headed off to clean up trash. We never imagined how God would work.

Day 1

The participants included just our group and a couple of counselors from the camp. It was hot. It smelled--not just roll-up-the-car-window smell--it really smelled. So much so that a gag reflex constricted my throat several times.

It was detestable. I'd never found a use for that word before, but this was it. And it looked to be a big job, one that would take all the time we had, and quite a bit more. The day got hotter and smellier as the sun rose. Time dragged on and on. Finally our lunch break came and so did my first grateful thought of the day. I could get away from this place until tomorrow.

As we headed off for our "real" work, helping with the Daily Vacation Bible School, I was thinking, "What are we doing here?"

That afternoon everyone was so hot at the DVBS that I decided to surprise them by going to a store for cold drinks. When I got there, the store owner out of the blue asked, "What were you doing today?" "Oh," I said, "we are doing a children's program with the church."

"No," he replied, "I mean, what were you doing at the reservoir." With obvious embarrassment, I replied, "We were just cleaning up the reservoir."

"Who are you?" he asked.

"We come from a church in California to help serve this community, and we hope to share some of the love we have received from Christ."

"Who paid for you to come?" the man asked. "Well, no one. We raised the money ourselves. In fact, it cost quite a bit."

"So, let me get this straight," he said. "You paid to come down here and clean up our filthy reservoir?" "Yes," I said, "Kind of silly, isn't it?"

"No, I don't know if I have ever seen caring like this before. Tomorrow I am going to try to round up some of the people in our neighborhood to come help."

"You're kidding," I replied.

"No, if you are willing to come and clean our reservoir, we should be too."

Day 2

By the next day, our group had grown. Six or seven people from the community worked along with us, including the store owner. It wasn't nearly as difficult a job with the additional help.

And something else was happening. We had a wonderful opportunity to talk and share with our new friends. Christ's message is easier to convey when, together with the one you are talking to, you just tugged a piece of rusty wire from the muck! They even came to the Vacation Bible School later that afternoon.

Day 3

Word was spreading. We had even more volunteers this day--double the number of the day before. We were making amazing progress.

A couple of the local kids even did the unimaginable and started swimming in the water to pull out garbage that was submerged far out from the shore. Maybe this wasn't such a bad idea!

Day 4

The little community was all astir when we arrived that morning. A white van was waiting at the reservoir when we pulled up to start our work. The passengers inside were the big surprise. A newspaper reporter and photographer had come to report the story of "this amazing group that paid their own way to come serve this small community."

They interviewed members of our group, wrote down every word, took photos, and did something we never would have imagined: they helped us share the gospel with thousands of people.

Day 5

The newspapers hit the stands in Tijuana, Esenada, and Mexicali. Not only did the paper have an article on our ministry, but it also included a picture of the group.

Wow!

At the end of the week, some of our team members shared how they too had the same misgivings at the beginning of the week that I had. Now all of us were awed at how God had used us in such a surprising way.

Let your partners determine the "real" needs. After serving on many other trips, I have found that the largest rewards come from meeting a "real need" of the community, instead of "what-I-think-you" need.

Give Them Choices

Offer a list of services you could perform, and then let them decide. This is much better than "forcing" them to figure out how to use services they don't really need. Many "real" needs don't require work gloves and nose-holding. Some examples that are often well received include light construction, drama, women's ministry, sports clinics, music, puppets and out-reach events. Of course, you should be open to other ideas they have too.

Be Open to Change

You may have prepared long hours and arranged many resources only to find that some other opportunity arises. This is the real test. Do you have the flexibility to throw out your plans and follow God's plan? It may mean burying your ego, but God has a special way of

making big things happen out of the most unlikely situations. Remember that your team is performing an act of love. There are many ways to show you care, and caring ultimately provides an opportunity to share the most important message you are trying to reach--that God loves them.

Daryl Smithgall is President of Footsteps Missions, a nonprofit organization located in California that aids churches and other groups in sending short-term mission teams abroad.

Culture Shock Inevitable! Expect It!

Sabrina Wong

An academic description of culture shock might be "disorientation, the sense of confusion faced when moving to another culture."

My down-home definition would be: a jab in the ribs as a fresh crowd of people pile into an already jam-packed bus; a barber smoking a cigarette with one hand while cutting my hair with the other; the gruff scowl of a guard as I enter a college campus without showing my identification at the gate.

Culture Shock Hits

Culture shock hit me when I decided to teach English in China. I went there, in part, because I wanted new and different experiences. I wanted to explore, to see the world, and to serve God in a country where the name of Jesus was still "foreign." But after several months of these "different" experiences, I began to long for normalcy. I found a powerful desire to live in a world that "made sense."

I no longer had the wide-eyed look of a tourist getting a sample of local culture. Why? Because local culture was the environment in which I lived out my everyday life. The open-air market wasn't just a colorful backdrop for a photo. It was the place where I bargained for my potatoes and carrots. I didn't just see live fish being sold. I bought them, killed them, scaled them, and cooked them. Some night I would literally dream of air-conditioned supermarket aisles. Of chicken wrapped up in styrofoam and plastic. Of ways of shopping (and living!) that made sense.

It made Perfect Sense to One Billion Other People

Of course, all these experiences and procedures that were incomprehensible to me as an American, made perfect sense to about one billion other people in China. And there lies an important key to deal-

ing with culture shock: the perspective that the host culture isn't "wrong." It's just "different."

Take a minute to think about the following scenarios that could occur in another country.

1. A woman you meet on the street tells you that you are too fat.
2. Someone, while talking to you, meticulously picks his nose.
3. A friend arrives 45 minutes late to lunch. No apology offered.
4. A person of same sex holds your hand.
5. Men and women frequently spit in public.

Outright Wrong? Or, Just Different?

What are you feeling, just now, after reading the above? Do you sense any of your values being attacked? Is there anything outright wrong with these situations? Or, are they just different?

Differences in visible culture (food, music, art, architecture) make the world an exciting place to explore. And, for the most part, they exist on the surface. Cultural differences, on the other hand, operate on a deeper, invisible, even unconscious level. Here we are talking about personal space, social courtesies, and non-verbal communication. Differences here, down deep, can grate on a person's nerves. Or worse.

You Simply Cannot Escape

If you truly encounter another culture at a deep level, cultural shock is inevitable. You simply cannot escape it. Frustration. Misunderstanding. Confusion. Tension. Embarrassment. These are normal reactions to the barrage of visible and invisible differences that hit you in another country. The way you respond to culture shock, the way you work through this inevitable stage impacts, of course, what you get out of your time in another country. More importantly, however, it has a significant impact on the way locals perceive you, and therefore on the value of your Christian witness.

How to Manage the Inevitable

Last year our organization sent out 250 Christians to teach overseas. Of these, 250 experienced some form of culture shock! So, what are effective ways of managing the inevitable?

First, to be forewarned is to be forearmed. Train yourself to expect culture shock. Think of it as just one of the many phases that you will go through in adapting to your host culture.

Second, to lessen the impact of culture shock, it is good advice to lower your expectations. The fewer expectations you have, the fewer chances there are for disappointment.

A third key to overcoming culture shock is flexibility. Electricity and water can go out at a moment's notice. Classes get cancelled; trains don't arrive; supplies aren't available. It's neither good, nor bad. This is just every day life in many countries.

Finally, a good way to work through culture shock is with plain common sense. Eating right, getting 8 hours of sleep (not more, not less), and exercising will help counter the feelings of boredom, withdrawal and depression that often accompany culture shock.

The Positive Side

The up-side of culture shock is that your response as a Christian can be a path to building bridges between cultures. Dwell on criticism and anger, alienation and withdrawal will result. On the other hand, to express frustration without criticizing; to acknowledge anger while seeking to understand; to ask for help without being demanding; then the result will be blocks for a positive Christian witness. By adopting a learning posture, not only are we able to overcome culture shock and build cultural bridges, but we are also able to appreciate God more as we see Him reflected in another culture.

Sabrina Wong, after graduating from Stanford University with a BA in English, taught English as a Second Language in China for two years. She is currently the Director of Mobilization at Educational Services International in Arcadia, CA.

In Timbuktu, A Faith Worth Dying For

Steve Saint

For years I thought Timbuktu was a made-up name for "the ends of the earth."

When I found out it is a real place, I developed a fascination for it. During a fact-finding trip to West Africa for Mission Aviation Fellowship, in 1986, this fascination became an irresistible urge. Timbuktu wasn't on my itinerary, but I was going anyway.

I hitched a ride from Bamako, Mali, 500 miles away, on a small plane chartered by UNICEF. Two doctors were in Timbuktu and

might fly back on the return flight. That meant I might be bumped. I decided to take the chance.

Westerners Don't Last Long in the Desert

When we landed, I stood by the plane on the windswept outskirts of the famous Berber outpost. There was not a spot of true green anywhere in the Saharan landscape. Dust blotted out the sun. I squinted in the 110 degree heat, trying to make out the mud-walled buildings of Timbuktu.

The pilot approached me as I started for town. "The doctors are on their way," he said, "You'll have to find another ride back to Bamako. Try the marketplace. Someone there might have a truck. But be careful. Westerners don't last long in the desert if the truck breaks down."

Perhaps it was fitting, I thought, that I should wind up like this, surrounded by the Sahara. Since I had arrived in Africa, the harsh environment and severe suffering of the starving people had left me feeling lost in a spiritual and emotional desert.

Does Anyone Speak English?

I went from person to person trying to find someone who spoke English. I finally came across a local policeman who understood my broken French.

"I need a truck," I said. "I need to go to Bamako."

His eyes widened. "No truck." He shrugged. Then he added "No road." "Only sand."

My presence was causing a sensation in the marketplace. I was surrounded by at least a dozen small children, jumping and dancing, begging for coins and souvenirs. The situation was extreme. I tried to think calmly. What was I to do? I wanted to talk to my father. He had known what it was like to be a foreigner in a strange land. But my father, Nate Saint, was dead.

Killed by the Auca Indians

He was one of five missionary men killed by the Auca Indians in the jungles of Ecuador in 1956. I was only four then, and my memories of him were like movie clips: a lanky, intense man with a serious goal and a quick wit. He flew missionaries and medical personnel in his Piper airplane. Even after his death my father was a presence in my life.

I'd wanted to talk with him before, especially since becoming a father myself. But in recent weeks this need had become urgent. For

one thing, I was new to relief work. But it was more than that. I needed Dad to answer my new questions of faith.

In Mali, for the first time in my life, I was surrounded by people who were hostile to the Christian faith. It was a parallel to the situation Dad had faced in Ecuador. Just like my Dad, I said, "My God is real. He lives inside me. I have a very special, one-on-one relationship." Yet the question lingered in my mind: Did my father have to die?

People spoke of Dad with respect: a man willing to die for his faith. I couldn't help but think the murders in Ecuador were an accident of bad timing. The missionaries had landed just as a small band of Auca men were in a bad mood for reasons that had nothing to do with faith or Americans.

If Dad's plane had landed one day later, the massacre might not have happened. It had made little impact on the Aucas. To them it was just one in a history of killings. Thirty years later it still had an impact on me.

God, Please Keep Me Safe!

Now I felt threatened because of who I was and what I believed.

"God," I prayed as I looked around the marketplace. "I'm in trouble here. Please keep me safe and show me a way to get back. Please reveal Yourself and Your love to me the way You did to my father." No bolt of lightning came from the blue. But a new thought did come to my mind. There must be a telecommunications office here. I could wire Bamako to send another plane. It would cost, but I could see no other way of getting out.

"Where's the telecommunications office?" I asked the policeman.

He gave me directions, then said, "Telegraph transmits only. If station in Bamako has machine on, message goes through. If not..." He shrugged. "No answer ever comes. You only hope message received."

Truly the Last Outpost of the World

If I couldn't make arrangements by nightfall, what would happen? This was truly the last outpost of the world. Several Westerners had disappeared in the desert without a trace.

Then I remembered that just before I'd started for Timbuktu a fellow worker had said, "There's a famous mosque in Timbuktu. It was built from mud in the 1500's. Many Islamic pilgrims visit it every year. But there's also a tiny Christian church, which no one visits."

I asked the children "Where is l'Eglise Evangelique Chrestienne?" The youngsters were willing to show me the way, though they were obviously confused about what I was looking for. Elderly men scolded them harshly as we passed, but they persisted.

Finally we arrived at the open doorway of a tiny mud-brick house. No one was home, but on the wall opposite the door hung a poster showing a cross covered by wounded hands. The French subscript said, "*and by His stripes we are healed.*"

My army of waifs pointed out a young man who was approaching us in the dirt alley, then melted back into the labyrinth of the walled alleys and compounds of Timbuktu. There was something inexplicably different about the handsome young man with dark skin and flowing robes. His name was Nouh Ag Infa Yatara.

Nouh signaled he knew someone who could translate for us in a compound on the edge of town. An American missionary lived there. So we went there.

The moment I first saw Nouh I had the feeling that we shared something in common. I asked, "How did you come to have faith?" The missionary began to translate.

God's Promises from the Bible

"This missionary compound has always had a beautiful garden." he responded. "When I was a small boy, a friend and I decided to steal some carrots. It was dangerous. We'd been told that Toubabs (white men) eat children.

"I was caught by the former missionary, Mr. Marshall. He didn't eat me! Instead he gave me the carrots and some cards that had God's promises from the Bible written on them. He said that if I learned them, he'd give me an ink pen!"

"You learned them?"

"Oh, yes! But the problem was that only government men had a Bic pen! So when I showed off my pen at school, the teacher knew I must have spoken with a Toubab, which was strictly forbidden. He severely beat me."

When Nouh's parents found that he had portions of such a despised book defiling their house, they threw him out and forbade anyone to take him in. He was not allowed back in school. But something had happened. Nouh had come to believe that what the Bible said was true.

Nouh's mother was desperate. The family's character was in jeopardy. Finally she decided to kill her son. She obtained poison from a sorcerer. Nouh was invited to a special family feast, where his mother poisoned him.

Nouh wasn't affected. But his brother who stole a morsel of meat from the deadly dish, became violently ill and remains partially paralyzed. Seeing God's intervention, the family and the townspeople were afraid to make further attempts on his life, but condemned him as an outcast.

After sitting a moment, I asked Nouh the question that earlier I had wanted to ask my father: "Why is your faith so important to you that you're willing to give up everything, perhaps even your life?"

"I know God loves me and I'll live with Him forever. Now I have peace where I used to be full of uncertainty," Nouh said. "Who wouldn't give up everything for this peace and security?"

"It couldn't have been easy for you to take a stand that made you despised by the whole community," I said. "Where did your courage come from?"

A Book About Five Young Men

"Mr. Marshall couldn't take me in without putting my life in jeopardy. He gave me some books about Christians who had suffered for their faith. My favorite book was one about five young men who risked their lives to take God's good news to Stone Age Indians in the jungles of South America. I've lived all my life in the desert. How frightening the jungle must be! The book said these men let themselves be speared to death, even though they could have killed their attackers!"

Our missionary translator remembered the story too. "As a matter of fact, one of those men had your last name," he said to me.

"Yes," I said quietly, "the pilot was my father."

"Your father?" Nouh cried. "The story is true!"

"Yes," I said, "it's true."

The missionary and Nouh and I talked through the afternoon. Then when they accompanied me back to the airfield, there was room on the UNICEF plane!

As Nouh and I hugged each other, it seemed incredible that God loved us so much that He'd arranged for us to meet "at the ends of the earth."

Dad's Faith was Given Back to Me

Nouh and I had gifts for each other that no one else could give. I gave him the assurance that the story that had given him courage was true. He, in turn, gave me the assurance that God had used Dad's death for good. Dad, by dying, had helped give Nouh a faith worth dying for. And Nouh, in return, had helped give Dad's faith back to me.

Steve Saint works with IPTEC (Indigenous People's Technology and Education Center).

After the Honeymoon

Coping with Culture shock on the Mission Field

Janice Lemke

After years of preparation, it seemed too good to be true.

"I can't believe we're actually moving to Ukraine next week," I told my friend Lori, a former missionary. "We've raised our support and got our shots. I just need to finish packing and I'm ready to go."

"I remember what it's like," she replied. "You can't wait to get there. And once you do, you wonder why you ever came."

I shrugged off her comment and thought, "I'm sure I will never feel that way."

Wondering Why I Ever Came

Two weeks after we arrived in Ukraine, I wrote in my journal: "I'm covered with bug bites and my intestines churn. I'm tired of camping. I want an indoor bathroom and a refrigerator. I can't even engage in small talk, much less expound the great truths of Scripture to a lost and needy world. I feel as helpless as a small stick of wood carried by the surf." I wondered why I ever came.

Clueless

Getting an indoor bathroom and refrigerator helped, but it didn't eliminate the stress of adjusting to a new culture. I know how to live in the United States, but here, I haven't a clue. Where do I buy stamps? How do I make a telephone call? Groceries aren't packaged the same. What's in those mysterious jars and cans? How do I know if

the meat is fresh? On my first shopping trip, I came back with a bottle of amber colored liquid. I thought it was apple juice. I was thirsty, so I took a swig and got a mouthful of cooking oil.

Fear

Will I get sick from eating this stuff? Can I drink the water? Who can we trust? We hear rumors of mafia crime and a helpless police department. The medical system is in shambles. What if something happens to our little girls? Even after I learned my numbers and knew how to say, "How much does this cost?" a trip to the market was like jumping into a cold mountain lake. I'd take a deep breath and brace myself. Would I understand their reply? What if they took advantage of my ignorance and me?

It's Odd

The locals eat raw garlic and uncooked pig fat. They say sun tanning makes you healthy and cold drinks make you sick. I think Russians look unfriendly--they think Americans smile too much. Even church traditions are different. Local believers cherish scriptures Americans pass off as first-century culture. Women ought to cover their heads and we should greet each other with a "holy kiss." (Of course, men can only kiss men and women only kiss women.) Good Christian women don't wear make-up or jewelry.

Anger

Old ladies tell me my girls aren't dressed warmly enough and scold my toddler for sucking her thumb. I want to say, "Mind your own business," but they think it is their business. The electricity and water goes off when I need it. I hate to wait in line. I can't understand these stupid rules and bureaucratic blockades.

Guilt

The average wage is \$50 per month. Many are unemployed. Old women try to sell knitted socks or sunflower seeds so they can buy bread. Sick people can't afford medical care. I pass beggars on my way to the meat market.. Most families eat meat just once a week, if that often. Are we extravagant to eat it every day? I'm more comfortable when I'm not surrounded by so much poverty.

Culture Stress

So how can missionaries cope with culture shock? I talked with other missionaries and read articles on the subject, and of course have my own experience. Here are my recommendations.

Be Flexible

You might think "on time" means five minutes early, but others feel no guilt arriving an hour late. I go to the market for beef, but can

only find eggs. The immigration official is out for the day and we can't renew our visa. One missionary said, "I learned to think of each day as a trip to Disneyland. It took the edge off of not knowing what to expect."

Learn the Language

Multiple languages at Babel brought confusion and isolation. The best way to overcome confusion and isolation in a new country is to learn the language as soon as possible. Whether you plan to be in the country five weeks or fifty years, make language learning a priority. Unfortunately, there are no short-cuts. Some missionaries attend language school. We used a local helper. My Russian is far from perfect, but my world is no longer quite so strange and fearful. I can get around alone, eavesdrop and make friends.

Lower Expectations

After six weeks with an outhouse, we finally found an apartment and moved in. It took two weeks, though, before I found time to sweep the floor. Besides finding furniture, I had to study Russian, write letters and sort rocks out of rice. Even after a year we still hadn't won the whole city for Christ. The smallest tasks take more time. One missionary told me, "I never expect to accomplish everything on my to-do list."

Make Local Friends

Some missionaries tend to isolate themselves and need no encouragement to "disengage." Building relationships cross-culturally takes a lot of work, especially when you don't know the language well. We relied a lot on mime while working to increase our vocabulary. Our local friends brighten our life and lighten the load. They taught me how to cook borscht, buy stamps, go shopping and use the train. They have given gifts beyond their means, played with my children and forgiven my language blunders.

Forgive

Mission work provides many opportunities to forgive. There will be crazy drivers, unfriendly government officials and people who don't know how to wait in line. Someone may steal your laundry. Other missionaries may not provide the support you expect. Local believers will let you down. Your spouse might be hard to live with for a while. We can't be too surprised when non-believers act un-Christian. After all, if everyone followed Christ, there would be no need for missionaries. It's harder to take, though, when we experience conflict with other Christians. Jesus prayed His followers would love one another, so the world might know Him. It's no wonder then, that Satan seeks to disrupt Christian unity. Remember it's not flesh and blood we should fight against, but the enemy of us all. Regarding non-believers,

Jesus forgave "for they know not what they do"...but he also forgave his friends, the ones who should have known better.

Communicate Honestly

Most missionaries don't like to be placed on a pedestal, but they also are afraid to be vulnerable. They fear supporters will stop giving if they find out missionaries aren't some species of super-Christians. A mother told me about her difficult winter. It was too cold to take her children to church, since they had to walk and the church had little heat. "Of course it's not something I'd put in our newsletter," she confessed. How can people pray intelligently if they don't know what you are going through? Besides our regular newsletter, we use e-mail so friends can pray when we need it--not six weeks later. You don't have to broadcast your deepest struggles, but find at least one person you can share with honestly.

Look Up

In order to run the race with perseverance, I need to keep my eyes fixed on Jesus. Why *did* we come? It helps to remember how I got into this in the first place. I'm a missionary because people need to know about Jesus. I was privileged to know Him from a young age. Jesus loves people... millions of them who don't know Him. I do...so I have a responsibility. Sometimes though, it's not enough to see the need or feel responsible, especially when I'm lonely, confused, angry or feel inadequate.

Not Alone

When Jesus said, "Go into all the world and preach the gospel to every creature," I'm glad He added, "I am with you always, even to the end of the age." The command may give me incentive to go, but His promise enables me to stay. Jesus is with me. When I can't communicate with anyone else around. Though friends and family live an ocean away, Jesus is here. He knows what I'm going through. Jesus experienced "culture shock" too. He exchanged heaven for human skin. People rejected Him and His message. He wasn't always comfortable either, but said, "I came not to do my own will, but the will of my Father who sent me."

Jesus is with me, so I don't need to be afraid. The circumstances beyond my control are not beyond His. When I feel inadequate, He is strong in my weakness. His faithfulness is my anchor. Jesus is with me, even to the end of the age. What a relief! It just might take me that long to master the language and learn to swallow raw pig fat.

Janice Lemke and her husband, Cory, still live in Ukraine, where they serve with Christian Missionary Fellowship. Her book, Five Loaves and Two Bowls of Borscht, is highly recommended.

Christians Must Dress Modestly!

Leslie Cox

It is a hot Saturday afternoon, and I, along with some of my friends, am headed to a Christian concert. A local Christian radio station is celebrating 20 years of service to the community, and many popular Christian artists are scheduled to perform.

As I walk toward the stadium where the concert is being held, my attention is drawn to other teenage girls around me. What catches my eye is the way the girls are dressed. Their clothes leave little to the imagination.

They must have misunderstood what is happening here, I think. Surely, they wouldn't come to a "Christian" concert dressed like that.

But I am wrong.

In fact, after finding my seat, I notice that almost every girl in the stadium is dressed in the same manner: scantily, with lots of skin showing. Suddenly, I feel out of place in my knee-length skirt and navel-hiding, button-down shirt.

Don't get me wrong, I am not trying to paint myself as super spiritual. But when I see girls dressed like Britney Spears at Christian events, I can't help but question their reasons for attending altogether. Are they there to praise God? Or are they there to see how many guys' heads they can turn?

Does God Care?

I have discussed this subject with some of my friends, and while some agree with me, others say God only looks at the heart. How a person dresses doesn't matter to him. Wear whatever, wherever.

But how a person dresses does matter to God. In fact, the Bible gives specific guidelines as to how Christians should dress. According to I Timothy 2:9, we are to dress "modestly, with decency and propriety."

The word "decency" refers to purity. In other words, what a girl wears shouldn't provoke a guy to think about her in an ungodly fashion. She should dress in a way that is pure -not provocative. She should be seen by her peers as wholesome and clean--not flirtatious and cheap.

Admittedly, dressing virtuously isn't easy these days. Fashion designers push the moral envelope more and more every season. What once was considered racy-tight clothes, sheer clothes and underwear-looking clothes -now is viewed as the norm.

But just because fashion designers throw modesty to the wind where teen clothes are concerned, God doesn't. And as Christians, we shouldn't, either.

Personally, I respect myself too much to wear certain things, but I respect God's opinion most of all. So whether I am going to a Christian concert or to a baseball game, I ask myself the following question: If Christ returned today, would I want to meet him dressed like this?

It is a question that I believe all Christian teenage girls should ask themselves before leaving home.

Note by David Reagan: I was astonished when I turned to the editorial page of the Dallas Morning News on August 14th and saw this editorial! At first I thought it must be a parody. But no, it was a serious essay by a teen age girl expressing concern from her biblically based, Christian perspective about the increasing vulgarity of clothing worn by teen girls.

Leslie Cox is a 16 year old high school student who lives in Ft. Worth. She will soon be moving to Houston where she will attend Bethel Christian Academy, and she and her family will attend Church of Champions.

I share her concern over the way Christians have conformed to the world's standards (or lack of standards!) for dress, as well as other aspects of life. As our society has continued to "slouch toward Gomorrah" (a term coined by Judge Robert Bork), standards have been thrown to the wind. Civility has given way to vulgarity. Today's new standard for everything is "different strokes for different folks." It is reminiscent of what happened to Israel during the time of the Judges. That society descended into social anarchy as "everyone did what was right in his own eyes" (Judges 21 :25).

Entertainment is a cesspool of immorality and violence. As Steve Allen put it shortly before his death, "We have become a society of barbarians entertained by vulgarians."

Language everywhere is full of curse words and blasphemies. Even when it is devoid of trash, it is often ungrammatical and full of slang.

Barbarity has been revived in the form of tattooing and body piercing. I recently received an email message from a person who told me he wanted to get a tattoo on his back that would honor the Lord! He said he preferred a verse of Scripture, and he asked me for a suggestion. I suggested Leviticus 19:28 which says, "You shall not make any cuts in your body. ..or make any tattoo marks on yourselves."

Manners have gone into the toilet. Kids have no respect for their elders. Women seek to be like men, and men treat them like trash.

And all of this has invaded the church. The Barna polls increasingly show little difference in attitudes and life styles between pagans and those who profess to be Christians.

-From *The Lamplighter*, Sept. 2002

Reprints from a former editor

Empty Handed

Gordon R. Linscott, 1967

Over the past year I have more than once begun to write on the subject of faith--and then turned back. Even as I state that it is too little understood and too little appreciated by Christians at large, I must acknowledge these same defects within myself. Yet I feel constrained to share with you some thoughts about this "nothing" of ours through which God invests us with His own righteousness and power.

THE "NOTHINGNESS" OF FAITH

A fundamental principle of God's dealings with men is "that no flesh shall glory in His sight." Salvation does not bypass this rule. This is the principal reason why salvation *cannot* be by works; works must be credited to him who does them. This is the first objection that Paul raises (Rom. 4: 1, 2) to the suggestion that maybe Abraham was saved by works. God cannot allow Abraham possible grounds for boasting. When He goes to calculate ("reckon") Abraham's righteousness, He sets aside his works--*everything* for which he might take credit or be blamed. This leaves him with *nothing* of merit, either good or bad. Then how is Abraham justified? His faith "was reckoned unto him for righteousness."

So I say that faith is "nothing" so far as its intrinsic value is concerned. What wonderful wisdom chose to make it the condition of our salvation! If it is "Nothing in my hands I bring," I can bring just as

much of nothing as the next person! Marvelous! No one has an advantage over another. None is too poor, too sick, too weak, too uneducated, too culturally deprived. Oh, praise the wisdom of our God! "Whosoever will" is not a hollow invitation. Our vaunted "equal social opportunities" will always remain a dream because of built-in human deficiencies, but God's "equal opportunity" is really equally available to all. Even when we have come, and have been filled to overflowing with all the fulness of God, there is no way for us to look down on those who have spurned God's gifts. After all, we have received those gifts by faith--which is to say, by *nothing* of our own.

"Oh, but faith produces works," one says. Very true. In fact, the only faith that doesn't work is *dead* faith; but to whom are credited the works of our faith? It should be clear that if we can't boast of our faith, neither can we boast of what it has done. (Can't you just imagine George Muller boasting, "My *faith* has provided for 2,000 orphans all these years!!")

Why is it that we can take no credit for our faith or for what it accomplishes? The answer is not hard. Just consider where lies the cause of faith. Where does faith come from? Manifestly, from the person trusted, or the source of evidence. If God has proved Himself trustworthy by offering up His Son for me, is it to my credit that I have accounted Him to be trustworthy? No! Indeed I should be considered an arrogant fool if I refused to believe Him such. I must bow my head before Him and acknowledge that the wonder of His love has conquered my heart. The credit for it is all His, not mine.

FAITH AND FACTS

That brings us to another question: Where does faith come from? Just what is faith?

"Faith is *assurance* of things hoped for..." The Greek word (*hypostosis*) translated here "assurance" or "substance" was used in everyday affairs to signify a *title deed*. If you hold title to an automobile or a piece of real estate, it is yours even if you've never seen it! Faith is a title deed--positive ownership of something still beyond the reach of the senses.

This is in agreement with Mk. 11:24: "All things whatsoever ye pray and ask for, believe that ye *received* them, and ye shall have them." From this we would say that faith gives certainty. We have a similar statement in 1 Jn. 5:15: "If we know that he heareth us whatsoever we ask, we know that we have the petitions which we have asked of him." Again, faith deals with realities that lie beyond our senses, and makes those realities certain to us. Real faith is neither a matter of feeling, nor of simply being convinced. Conviction is included, but

there is sufficient reason for being convinced. The conviction of faith is not generated within ourselves.

The "nothingness" of faith demands that it rest on something outside of the believer. It must have facts to rest upon. The primary source of such facts is the Word of God. "If you but knew the gift of God," Jesus said to the woman at the well, "and who this is speaking to you, you would have asked, and He would have given you living water." Grace gives, and faith receives--but both the gifts and the Giver must be known before the gifts can be claimed. All that God wishes to give is predicated upon Himself--what He is, and all His gifts are outlined in the Word, at least in a general way. The prayer of faith lays claim to His gifts when we become aware of (1) our need, (2) the character of the Giver as related to this specific need, and (3) our right to possess the gift (a right that really is not our own, but belongs to the Lord Jesus; we exercise the right *in His name*).

THE CONSEQUENCES OF FAITH

Since faith brings us into possession of privileges not our own by right, it also incurs heavy responsibilities. Here I am dressed in the incomparable righteousness of the Son of God. How shall I wear this robe? Shall I treat it as though it were cheap, just because it cost me nothing? To me has been given access to "every spiritual blessing in the heavenly places in Christ." Why? That I should spend them upon myself--or, rather, that I should scatter them abroad and so make known the excellencies of my marvellous Lord? If we should think that God gives us any gift for our own sakes, we do greatly err. "For of him, and through him, and *unto him, are all things.*"

We readily acknowledge that we are dependent upon God for His gifts, and our faith eagerly stretches out to receive. But how do we account His commands, His reproofs, His chastenings? Do our hearts, in drawing back, accuse God of offering us something that is less than good? God forbid! Faith receives these too, knowing that it is His grace for our good and for His glory.

Faith is an unrelenting attitude of dependence. But this means dependence upon the wisdom of God that orders our manner of life, no less than it means dependence upon the shed blood to cover our sins. The Son of God while in the flesh could do *nothing* Himself, but only as He received from the Father. How much more we! May God make real in us the mind of Christ (Phil. 2:5-8). This is faith.

WHY READ WORD & WORK?

Conclusion

Last month we supplied you with 12 Exciting Reasons to Read W&W, and to *Give Subscriptions to Others, Too!* Now we share some practical ways that you can help us, and we can help you, too. Neat, huh?

How can You Help Us make it BETTER?

1. Send NEWS . . . not to our Louisville office, but to Bennie Hill, at P.O. Box 54842, Lexington, KY 40555. (859) 269-1312. BHill30382@aol.com. Here's a good way to do this. Get a volunteer (or appoint someone) in your church to send a few news item to Bennie every 2 or 3 months.

2. Encourage your church to take a BUNDLE of 10 or more *Word and Works*, and then distribute them. That reduces each subscription from \$11 to \$10 per yearly. If your church-bulletin writer will stick in a quotation from W&W, or mention 1-2 interesting topics from each issue, more people will read and be nourished. Your church will be strengthened. Readers make leaders.

3. PRAY for us. In our 96th year will we grow more mature or more feeble? Will the Sunday school quarterly continue? Pray for the Lord to raise up a team of able writers. Does He want W&W to continue? If so, He needs to raise up an assistant-editor ... co-editor ... new editor before long.

4. Try to WRITE something for us, if the Lord lays something on your heart. He may, or may not, have given you a gift for writing.

5. Take our S.S. QUARTERLY. It can enrich your knowledge of God's Word, and its Author.

How can WW Help You?

1. Some issues are especially good for those who are sick, shut-in, bereaved or going through deep waters of other kinds. One elder gets extra copies of issues we've had on subjects like "Dealing with Depression and Despair," "Tough Circumstances - Are You a Victim or a Victor?" and "He Rules Life's Winds and Waves." Then he gives them to people during crisis times. Some church leaders have made copies of articles with guidelines and questions to use in premarital counseling, etc.

2. Preachers can find materials for sermon enrichment, illustrations, etc. Maybe you say, "But what if my members read W&W?"

The solution to that is to get out your back-issues from 3, 5, or 7 years ago. They'll probably have forgotten by then!

3. Use them for **fuel in prayer-mtgs!** "Voices from the Fields" and "News and Notes" will help you stand informed on important needs for intercession. It sure beats praying, "O Lord, bless all the missionaries everywhere" -!

4. When appropriate, **use articles in Sunday School classes** (for example, the W&W on the book of Ecclesiastes, or Gen. 1-11), and in **fellowship-groups** (for example, some articles a few months ago about "screaming at God" might deepen members' honesty with the Lord). Articles on leadership might be helpfully used at **elders and deacons' meetings.**

We end with some more bouquets. They're always nice. The first is from a quite recent reader: "I have enjoyed every issue of the W&W, and I always look forward to the next one. I will definitely renew my subscription when the time comes. --Ronnie Wright, Brenham, TX.

The second is from a l-o-n-g-t-i-m-e subscriber, and occasional writer. He says, "I now commence my 51st year as a subscriber to the *Word and Work*. The magazine has been a blessing to me. God bless you all." --Forrest McCann of Abilene, TX,

The last is from Gary Pearson, a minister in Maryland. He writes: "I'm expanding my subscription list from present and former members of our Tuesday evening Mens' Ministry Team [*a keen idea -- aww!*] to include some additional members here [*yes!*] who I think would enjoy *Word and Work*. Also included is the renewal for Magnolia Bible College's library. [*Wow, another really sharp idea!*] Your low subscription price makes it possible to do this. **With the good content and the low price, *Word and Work* is the best bargain I know of among religious periodicals. Keep up the good work!**"

Gary's emphasized statement above takes on more significance when you realize that he subscribes to literally dozens of Christian magazines and/or church bulletins! It's a hobby of his. I won't tell how many W&W subs he pays for, except to say it's over a dozen. (Remember that Bible verse that says, "Go thou and do likewise"!)

Word and Work at 95 years old:

The Very Beginnings of the Word and Work and the Rise of Dispensational Premillennialism

Part One

Hans Rollmann

[**Editor's note:** Some readers will find the following article interesting, insightful and even sensational. (The founder of W&W a post-millennialist - imagine that! Even the present editor was unaware of that fact till a few years ago.) Others may find it more technical than suits their taste. To each his own. Dr. Rollmann, a professor and historian, is working on a very thorough biography of R. H. Boll, whose character and significance he deeply appreciates. In this article (divided into two installments) he is *describing* facts and trends, not evaluating them. --avw]

Churches of Christ have no official, organized hierarchy to set forth what members should believe, yet from the beginnings of the movement "to restore the ancient order of things" periodical publications have exerted extraordinary influence. "Editor-bishops," as some historians have called them, advanced many leading ideas and shaped doctrinal consensus in weekly and monthly journals. Ideas grow and ripen in wider fields, in which they eventually bear fruit.

The Christian Word and Work began cultivating such a field when it commenced monthly publication in March 1908 in New Orleans. Its founder, manager, and owner, Dr. David Lipscomb Watson, was a native of Alabama and a local pediatrician as well as the founder of the Watson Printing Company. Amos C. Harris, a teacher at the local Christian High School supported by the First Christian Church at Seventh and Camp Streets, and Stanford L. Chambers, minister of the church and also a school teacher, joined Watson in editing the journal. They sought to foster evangelization and communication among the isolated Christian congregations proclaiming "primitive Christianity" in the "gulf region from Texas to the Atlantic." In their first editorial they declared,

While we are deeply interested in the Master's work and will do all we can to promote it everywhere, we have especially taken it upon ourselves to stir up an interest in the evangelization of this field at our door. In order to do so, there must of necessity be a medium of communication established between the disciples and congregations already in the field. All other publications of the brotherhood are too far removed from this field to give to it the special attention it will have to have, if the end is accomplished.

It is the aim of THE WORD AND WORK to cover this territory. It will make a thorough research in order to locate every local church in it, and to learn of what is already being done--their plans and purposes and the good resulting therefrom. These good things together with reports of the brethren everywhere, will be published from month to month for the encouragement of all and to stimulate all to greater missionary zeal and activity.

The paper had a news section called "Things Current," promoted Bible study through questions addressed to its readers, and featured a spiritual and pastoral column of great longevity by Ben J. Elston called "Ben's Budget." In its religious and theological contributions, the journal reflected restorationist concerns but also remained open to social issues, especially temperance and education. Its early spirit could best be described as being "postmillennial," suffused with an abounding optimism that the proclamation and establishment of Christ's kingdom would change and improve the world. Evangelistic efforts at home were reported by Stanford Chambers in a "Missions" department, but from the beginning attention was paid as well to missionary efforts abroad, notably those in India and Japan, and E. S. Jelley, missionary to India, joined the journal's editorial board. For a while, the journal even appeared weekly but reverted to a monthly publication schedule early in 1913.

In September 1913, Stanford Chambers became the journal's sole editor and publisher, shortening the title to *Word and Work*. The theological character of the paper also changed somewhat and increasingly featured prophetic topics, eventually in a special "Department of Prophecy" written by Chambers. The earlier motto on the masthead of the journal, "Work and Worship," also changed to "A monthly magazine whose purpose is to declare the whole counsel of God," a phrase often used in premillennial circles to indicate the relevance of the whole Bible, including the prophetic literature. Although never a journal limited to one religious issue, from June 1912 on, Charles M. Neal, a childhood friend of Chambers from Indiana, espoused in several articles a dispensational premillennial eschatology. These views were promptly challenged and opposed by the journal's founder, Dr. Watson, a postmillennialist.

Members of Churches of Christ throughout the nineteenth century were almost all, in one way or another, involved with millennial ideas. The founding fathers of the Restoration Movement were rooted in the millennial thinking of the Second Great Awakening. Both Thomas Campbell's *Declaration and Address* (1809) and the earlier document penned by Barton Stone and his fellow "Newlight Christians" -- the *Last Will and Testament of the Springfield Presbytery* (1804) -- link evangelization, conversion, and Christian unity with an expectation of

imminent divine intervention in human affairs. In the outgoing nineteenth and early twentieth century, James A. Harding, cofounder of the Nashville Bible School (today's Lipscomb University) and founder of Potter Bible College, educated not only Robert Henry Boll but also his friends Chambers, Don Carlos Janes and Harold L. Olmstead. Harding's premillennialism was not hidden but quite explicit. He wrote in 1903,

When Christ has fully prepared all things for the collecting of his people out of the kingdoms of the earth, he will come again 'with a shout, with the voice of an archangel, and with the trump of God.' Then all the dead in Christ shall arise from their graves, immortals; then 'in a moment, in the twinkling of an eye, at the last trump,' the living Christians shall be changed, shall become immortals; and then all the righteous shall be caught up into the clouds by the angels to meet the Lord, to be with him forever more. When the saints are caught up to meet him, Christ comes on with them to the earth. Then all the kings of the earth gather their armies together, with the beast and the false prophet, to make war against Christ and his army. The beast and the false prophet are captured and cast into the lake of fire, the first to be consigned to that awful place; then by the sword which proceeds out of his mouth Christ slays all the rest, all the wicked that are on the earth, and all the birds are filled with their flesh.

Satan is then caught, chained and cast into the abyss, which is shut and sealed. In this place he is confined for one thousand years. During this time, this thousand years, Christ and his saints reign; but the rest of the dead live not again till the thousand years have expired. This, the resurrection of the righteous, is the first resurrection; over these who come up at this resurrection 'the second death hath no power; but they shall be priests of God and of Christ and shall reign with him a thousand years.' ("The Kingdom of Christ Vs. The Kingdom of Satan," *The Way* 5 [15 October 1903]: 929-31).

While in the nineteenth century most members in Churches of Christ had thought of the end in the terms of historical premillennialism or postmillennialism, in the early twentieth century, R. H. Boll and others embraced dispensational premillennialism. This was a new way of interpreting the prophecies and conceiving the end, pioneered by John Darby, the early leader of the Plymouth Brethren. According to Boll, the imminence of Christ's second coming, while motivating the believers, impresses upon them the seriousness of ethical holiness and urgency in proclamation and mission. "Our steadfastness and perseverance," he wrote in 1904, "depends on perpetual expectation of our Lord's return." Boll's interest in eschatology was guided by his effort to restore to the church this vital dimension of early Christian life and thought, and maintaining it as motivation for Christian spirituality and foreign missions. For the fellowship of premillennial churches that emerged under Boll's spiritual leadership, *Word and*

Work became a periodical voice. Dispensational premillennialism linked these churches also with the wider Fundamentalist movement. This was seen in Boll's including in *Word and Work* articles by such men as R. A. Torrey, James M. Gray, and Charles Trumbull.

This new way of conceiving of endtime prophecy emerged in Churches of Christ in several locations at once, erecting the new interpretation on the older historical Premillennialism such as Harding's.* Back in 1909 R. H. Boll had become front-page editor of the *Gospel Advocate*, writing a regular column called "The Word and Work." His first clear use of the Darby-Scotfield type of dispensationalism occurred in an article of 22 February 1909 with the title "The Challenge of Man's Universal Failure." Here Boll discusses the familiar six dispensations prior to the millennium that can also be found in Scotfield's *Reference Bible* and *Bible Class Leaflets*. In the article he also argues for a continuous history of human failure, including the history of the apostolic church. By not excluding the early church from error and failure, Boll challenged the perfectionism with which Churches of Christ had viewed Christian origins. With its "offenses, divisions, heresies, enmities, strife, defections, desertions" apostolic Christianity had, according to Boll, quickly lost its innocence and resembled instead contemporary Christianity. Only to "misinformed imaginations" could it appear as perfect, given the biblical evidence.

It is the differing relationship of the church in relation to the kingdom of God that would eventually evoke criticism by the postmillennialists (and the amillennialists who began to emerge in Churches of Christ as postmillennialism waned). The lessened importance of the church was related to the dispensationalist notion that the church was not directly foretold in the Old Testament prophecies because the kingdom had been God's intended plan for humankind. Only after the rejection of Christ and his kingdom by the Jews did the church and a special dispensation, the "church age," appear as an interim solution, which in turn would be set aside with Christ's Second Coming. "Had Israel as a nation accepted Jesus as Messiah at his first coming, or even in the days of Pentecost," Boll wrote in 1910, "the history of mankind would have been vastly different; the steps of God's dealing would have immediately proceeded to the consummation foretold by the prophets, and the long church age would not have intervened." **

Those who espoused amillennialism felt that they were defending and safeguarding the importance of the church as the exclusive place where God's saving activity in Christ takes place. They felt this was threatened by premillennial interim views of the church that subordinated the present church to a future kingdom. Neither Harding nor Lipscomb had simply identified the kingdom with the church. Lipscomb spoke of different stages of the kingdom -- present and future.

Boll and his friends sought to modify the Darby-Scotfield neglect in ecclesiology through a more emphatic doctrine of the church. The analogies which were set forth, however, did not satisfy non-premillennialists, who felt the Restoration Movement emphasis on the church was being challenged. [*To be concluded*]

* There were basic similarities between historical premillennialism, such as Harding's, and the later dispensational premillennialism. But the latter added ideas such as 1) the "postponed kingdom," 2) the church's escaping antichrist's persecutions during the great tribulation, and usually 3) the millennium's being more Old Covenant than New Covenant in form (i.e. having animal sacrifices, sin offerings, limited priesthood based on human descent, ritual circumcision, etc. -- see Ezek. 40, 44-45 for examples). Boll, however, did not accept point #3 just mentioned. [avw]

** Boll later toned down that idea somewhat, writing in his book *The Kingdom of God*: "Jerusalem had missed her chance. What would have happened had she understood and seized upon her opportunity? Who would doubt what? He certainly would have gathered them "as a hen gathers her chicks under her wings" (Matthew 23:37) and bestowed on them all the riches of His grace and His salvation. And nothing could then have hindered the fulfillment of the promises God had made to their fathers. To be sure a host of questions would arise in view of such a possibility. If Jerusalem had received her King and humbly bowed to His righteous will -- how could He have died? how then could the church have come into existence? How could the Scriptures have been fulfilled that thus it must be? A thousand such hypothetical questions could be asked along any line; and we are entirely unable to guess how things would have worked out if the case had been other than it was. God would have known in any case what to do." [avw]

Continued from Inside Front Cover

- **FREE CAMP** -best advertisement for getting a youth through the door of your church. Try to sponsor the ones "your" kids say are not a double handful! Work with the more challenging youths after you've established a solid foundation in your program.
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NEWS and NOTES

Edited by Bennie Hill

"For Such a Time as This"
Around 100 ladies gathered at the Cramer & Hanover Church of Christ on Saturday March 29. It was the annual Ladies Inspiration Day and truly a time of inspiring and being inspired.

Assured that God has a plan for each of us and has put us in our respective places - for Such a Time as This - what a challenge was given to rise up in our royal position and be about our Father's business. Speakers included Peggy Carter, Mae Broaddus, Wilma Garrett, Rebecca Heid, and Ragena Mullins. Julie Mateyoke led several teen sessions and Vicki Schuler was the worship leader.

The day was sponsored by three of the Central Ky. Churches: Cramer, Belmont, and Parksville. Next year's Inspiration Day will be sponsored by the East Louisville churches. Videos are available of the day upon request to Adele Hill, 472 Wanstead Way, Lexington, KY 40505. (859) 299-9358

The 56th Annual Kentucky / Indiana Fellowship has been scheduled for August 4 -7, 2003. Its Theme: "The Name" based on Acts 4:12. This is a wonderful opportunity for fellowship and renewing old friendships. Start making plans now to join in this time of intensive Bible Study. Evening speakers include

Sonny Childs, Bud Ridgeway, Don McGee, and Paul Estes. A complete schedule will be forthcoming.

Celebrating their 50th Wedding Anniversary will be David & Retta Tapp. Their children are planning a reception in their honor on Saturday, April 26th from 1:00 - 4:30 p.m. at the Living Stone Church at 12610 Taylorsville Rd., Louisville, KY. Your presence is the only gift requested. Cards can also be sent to: David & Retta Tapp, 912 Pounds Lane, Simpsonville, KY 40067.

Missions Around the World Praise/Prayer Booklets for 2002 are still available upon request. This is a very informative tool to use to promote missions in your congregation. For additional copies you may write: Church of Christ Worldwide, P.O. Box 54842, Lexington, KY 40555.

Greece Report. By the time many of you read this - the Hardings, Hills, and Satterfields will have been to Greece. A complete report with pictures will be available after the first of May. If you would like to learn more about this work please contact the address given above and get your name / congregation on the list.

Israel Celebrating a Birthday: The modern State of Israel was

born on May 14, 1948 -- 55 years ago. However, the celebration will likely be muted this year with an atmosphere of "sell out", which has resulted from the so-called "Peace Negotiations." There will be no real peace until the Prince of Peace arrives and that may not be very long. Continue to "Pray for the peace of Jerusalem."

More Celebration occurred on April 1st (April Fool's Day). This was the National Atheist's Day. Lest we forget Psalms 14:1, "The fool has said in his heart - there is no God." Now who's celebrating???

Bro. & Sis. Robert Garrett of Ruwa, Zimbabwe Africa are scheduled to arrive in Louisville on Tuesday, May 6. Bro. Garret will be available for meetings and other speaking engagements while home on furlough. If your church would like to schedule him, contact Nathan Burks, 3218 Pomer Ct., Louisville, KY 40220. Or call 502-491- 9375. e-mail: nburks1931@netzero.net

Honor to Whom Honor is Due: For decades Sister **EDITH LALE**, along with her sister **MILDRED**, ran the W&W office. They were volunteer workers, unpaid by men but rewarded by the Lord. Sister E. L. Jorgenson was their aunt. Sister Mildred has been at home with the Lord for some years now. Sister Edith experiences the aches and pains that accumulate over the years. Yet at 98 she is

still active physically, alert mentally and strong spiritually.

LOUISE WELLS now runs the office - paying bills, balancing the books, keeping track of new subscribers & also lapsed subscriptions (she is merciful, for which quite a few folks should be thankful), etc. Her health has not been very good lately, tho' she still seems to walk about as much as she drives (a longtime good habit).

When W&W or the SS quarterlies are mailed out, Louise is helped by a splendid band of workers -- Jane Heid, Helen and Jim Condra, and Myrtle Higgins. All these are volunteers, paid by the Lord only. And of course we are helped by George Fulda, Sherry Jansen & Delmer Browning at the Heid Printing Co. I thank the Lord for each one. -- avw

Ralph Ave. Church of Christ (Louisville) We had a good day Sunday with 87 present for services and nine were visitors. One family with four children are looking for a new church. Also, a sister placed membership. We are working toward sending "care packages" to our servicemen and women. (Rita Smallwood)

Marines Turn to Christ as War Approaches: During the days leading up to and during the first Gulf War, many reports filled the media of soldiers coming to accept Christ. A book was even written, filled with various accounts of soldiers becoming

Christians during that time. As the 480-hour deadline and the start of a new war in Iraq looms, soldiers are once again preparing spiritually to go to their "fox-holes." (Koinonia House Online - Chuck Missler)

A little old but not stale:
"While clearing my desk, I noticed the open W&W - so began reading. So interesting I began at the beginning of the article ["a very good place to start," said Maria in *Sound of Music* - avw]. It was 'That Bitter Brother of Jesus,' in the Nov./Dec. issue. I'm thankful for the ability to read - however late I get to the magazines.

"From now on I'll always think of this article whenever I read the book of James. I checked out the references to get it situated in my mind." --A reader in Louisiana

ANSWER TO ISLAM -- According to respected columnist Dennis Prager, about one million

non-Muslims have been murdered in Sudan during the last 15 years, simply because they resisted the government's violent imposition of Islam. It is politically correct today to say that Islam is a peaceful religion, and no doubt many Muslims -- particularly in the West -- do denounce violence as a means for spreading their religion.

However, with one billion world Muslims, if only one percent theoretically believe otherwise, and if just ten percent of those personally took up arms, we have a terrorist army of one million soldiers. The Christian answer is not counter-violence or greater human force. It is the truth and light found only in Jesus Christ. Let us pray daily that God will open the hearts of Muslims everywhere to the glory of his Son Jesus Christ, whom Islam says Mohammed has superceded as God's final spokesman. --Edward Fudge in *GracEmail*