

"Holding fast the Faithful Word . . ."



The Word and Work



"Holding forth the Word of Life."

OCTOBER, 1996

GOD'S GREAT UNCHANGING PURPOSE

ENVISION '96

The National Missionary Convention of the Christian Churches/churches of Christ was held in Lexington, Ky., in Rupp Arena November 1-3, 1996.

The Mission Statement sets forth the purpose of the gathering:

"That God would be glorified through a coming together of Churches of Christ and Christian churches, where participants would . . .

- Humble themselves, fast and pray for a global awakening to Christ's power and love.
- Celebrate the redemptive work that God is doing and has promised to do around the world, by . . .
 - worshipping and praising God and
 - encouraging and equipping one another.
- Covenant together to work side by side with God's people everywhere to complete the global ministry of reconciliation with, for and through the Lord Jesus Christ."

The emphasis of the Convention was on the unreached people groups of the world. An unreached group is considered reached until there is a church established within the group that is able to multiply itself. About 1,000 of these people groups were adopted for prayer by individuals and churches at the convention. 59 young people dedicated themselves to reaching the unreached. There was a strong emphasis on fasting and prayer. In most main sessions there were two to three thousand plus delegates participating.

It was encouraging to see the vision of these brethren and their willingness to face realistically the challenges of the unfinished task before us. There was also a recognition that there must be the cooperation of all true believers to finish this task.

The personal testimony of Usha Rees, a high caste Indian convert, was probably the most moving message of the convention. She was baptized in 1977, was immediately disowned by her family and the rejection continues until now.

We were glad to have the privilege to attend. As was said at the conference, the real fruit from it will not be known for another five years.

THE WORD AND WORK

"Declare the whole counsel of God"

Alex V. Wilson, Editor

Dennis L. Allen, Missions

Jack Blaes, News

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EDITORIAL

THE BIBLE BASIS OF MISSIONS

Dennis L. Allen

If we can find out what God is doing and let Him work through us in line with His purposes, will not our work be far more fruitful than if we formulate a plan of what we think is a worthy goal and ask Him to bless it? Sometimes we find ourselves pressured into others' agendas--things that seem important to them, and we fall in with it. But we need to keep asking, is this God's program, God's priority? If it falls short of that should we be spending our efforts on it? It is not *our* work, *our* vision that God blesses, even if it is something we feel we are doing for God.

Salvation is of Jehovah. The harvest is His. He sends forth laborers. He sets priorities. Lord, take away the fog that envelops us. Give us clarity of vision to see what You are doing in the earth and get in line with it.

God's statement of unchangeable purpose repeated many times in the Scripture is that all the nations (peoples) are to be blessed in Christ, the seed of Abraham. In Jesus' own words, "And this gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then the end shall come." (Matt. 24:14.) In Revelation John is shown "a great multitude, which no man can number, out of every nation and of all tribes and peoples and tongues, standing before the throne and before the Lamb." (Rev. 7:9.)

This is God's priority. Why has the end not come as yet? Why has Jesus not returned? The Gospel has not yet been preached in the whole world for a testimony to all the nations, for when that has been accomplished, the end will come.

The Scriptures speak of hastening the coming of the day of God. (II Pet. 3:10.) What better way to hasten His coming than to finish the work He has given us to do? In a future issue we plan to look more closely at the unfinished task.

WORLD EVANGELISM

Walter Birney

A GREAT effort is underway in churches and mission agencies to take the gospel to all people throughout the entire world. One of the major ways this is being attempted is to establish churches in all the world's unreached people groups. If we are going to be effectively involved in this, it might help to understand the present situation.

Unreached People Groups

What is an "unreached people group"? What is a "people group"? Ed Dayton, founder of the Mission Advanced Research and Communication Center (MARC), in his notebook for the Global Strategy Planning session in Wichita, defines a people group as:

A significantly large grouping of individuals who perceive themselves to have a common affinity for one another because of their shared language, religion, ethnicity, location, occupation, class, caste, situation or a combination of these.

He defines an unreached peoples group as:

A people group among which there is no indigenous community of believing Christians with adequate numbers and resources to evangelize this people group.

Statistics

Realizing that somebody has said, "Statistics reveal that 90 percent of all statistics are made up on the spot," I will share these with you.

There are approximately 24,000 people groups in the world. Nearly 12,000 of these are considered unreached. The number of people in these unreached groups who have never once heard the gospel is nearly two billion. David Barrett and James Reapsome, in the book, 700 Plans to Evangelize the World (New Hope Publishers), describes our world as three worlds:

1. The unevangelized, non-Christian world, containing approximately one-third of the world's population, people who have never heard the gospel.
2. The evangelized, non-Christian world. People who have heard the gospel or live in "Christian" areas where it is readily available, but have never believed.

3. The "Christian" world--in its broadest term.

In the areas of personnel and finances the church puts out:

1. In the unevangelized world one hundred million dollars a year, sending out 1,000 foreign missionaries. There are 30,000 full-time Christian national workers.

2. In the evangelized, non-Christian world, one billion dollars a year, with 20,000 foreign missionaries and 200,000 full-time Christian national workers.

3. On itself, the Christian world spends 130 billion dollars a year, sends 241,300 missionaries to other "Christian" areas, and has 3.9 million full-time Christian workers.

Obviously, the church is never going to evangelize the world as long as this situation continues.

Attitudes

The attitude of the unreached people groups toward the gospel and/or missionaries is defined in several categories, including: open, receptive, indifferent, resistant, closed, hostile, etc.

But what is our attitude toward these people and the Great Commission? I was making up a profile synopsis of 260 or so unreached people groups and putting in the name of the person who was the discussion group leader for our Global Strategy Planning session. There were a lot of groups for which we have no discussion leader. I was struck by that, wondering just whose attitude it was that was the real problem. Are we open and receptive to doing what God wants us to do? Or are we indifferent, or resistant, or closed, or hostile?

Indifferent: Do we look at the responsibilities we have to God and the unreached and then just shrug it off and go our own way?

Resistant: Are we resistant to becoming involved in world evangelism? Are we resistant to letting our children become involved?

Closed: Have we closed our minds to the nearly two billion people who are lost and have never heard of the God who loved them and the Savior who died for them?

Hostile: If somebody were to suggest that we sell all our possessions and take the gospel to an unreached people group, how hostile would we be? Have we become so used to our comfortable life-style that nothing else is more important? Is God working in our economy now to take away from us what we have come to expect?

Are we like the Jews who returned from Babylonian captivity to rebuild the temple, but decided their own concerns were more important? In Haggai 1:6, God says, "Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages, earneth wages to put into a bag with holes."

What Is the Cost to Reach Them?

Sometimes when I wake up very early (not my style), I wonder if God has awakened me. I pray, "Okay, Lord, here I am. I'm at Your disposal." One time when I was in this mode I was also reading Jeremiah and Ezekiel and I began to question whether I really did mean that, considering what Jeremiah and Ezekiel went through to deliver God's message to people who did not want to hear it.

What price are we willing to pay to get the gospel to unreached people groups? What sacrifices are we ready to make to tell them about Jesus? To what extent are we prepared to go to complete the evangelization of the world?

Spectacular Progress

The fact is that many people all over the world are paying the price to evangelize unreached groups with some spectacular results. Astonishing inroads are being made in Africa, Asia, and South America, both by evangelicals and by Christian church/church of Christ missionaries.

A world census survey of our missionaries indicates close to 500,000 baptized believers in other countries. These reports are from only about one-half of our missionaries. Many evangelical groups report similar or even better results.

The advance of the gospel on those three continents is far outstripping the growth in the Western world. There are now about twice as many missionaries from the West as there are from Third World countries. At the present rate of growth the number from each area will be equal by the year 2000, and by 2010 there will be twice as many from Third World countries.

We live in the most exciting age of church history. We have the opportunity to take part in the greatest advance of the gospel in the history of the world. More people and churches than ever before in our brotherhood are making world evangelism their top priority. As more and more do this, the possibilities are phenomenal. Will you be a part of it?

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GOD'S PURPOSE THROUGH THE AGES

Dennis L. Allen

Many Christians tend to think that the first statement of God's missionary purpose for the world is found in Christ's Great Commission. After all, wasn't God's concern in the Old Testament with the nation of Israel? In the generations gone by didn't God suffer "all the nations to walk in their own ways"? (Acts 14:16.) Didn't He "give up" the Gentiles and focus His dealings upon His chosen people? Scripture says all these things, but that is only part of the picture and gives us a distorted concept unless we see God's greater purpose.

If we go back to Genesis we find that the Bible begins with missions. In Revelation it ends with outbursts of praise because God's missionary purpose has been fulfilled. In between the missionary purpose is maintained throughout in spite of man's failure. Shall we take a fresh look?

Genesis 1-11 is the introduction--fundamental, of course, but primarily setting the stage for the main theme which begins with Genesis 12.

Here we find the Abrahamic covenant. Around 2000 B.C. God called Abram, the son of an idol worshipper, to go from Ur of the Chaldees (modern Iraq) "to the land that I will show you." (Gen. 12:1.) As we look at the promise God made to Abram at that time we see there are seven areas of blessing:

- * I will make of you a great nation;
- * I will bless you,
- * and make your name great;
- * and I will bless those who bless you,
- * and the one who curses you, I will curse.
- * And in you all the families of the earth will be blessed.

In these promises are two basic categories:

First, God will bless Abraham.

Second, through Abraham God will bless others.

How far does this blessing extend? "All the families of the earth." This does not refer to politically defined countries but rather families (ethnic groups separated by language or culture).

In order to make it crystal clear that this was His eternal, unchangeable purpose God repeated this promise.

Gen. 18:18. "All the nations of the earth shall be blessed in him."

Gen. 22:18. "In thy seed shall all the nations of the earth be blessed."

To Isaac the promise is repeated:

Gen. 26:4. "In thy seed shall all the nations of the earth be blessed."

And then to Jacob:

Gen. 28:14b. "In thee and in thy seed shall all the families of the earth be blessed."

And finally in Gal. 3:8. "And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand unto Abraham, saying, 'In thee shall all the nations of the earth be blessed.'"

So before Moses, before the law, the gospel came in advance to Abraham. Is this why the Lord Jesus said, "Your father Abraham rejoiced to see my day; and he saw it, and was glad." (Jn. 8:56.) So the great promise to Abraham has come down even to us, and we have become partakers in it. (Gal. 3:9; Eph. 1:3.) And it is not finished yet, for all the families of the earth are to share in it.

But a question arises. Do the Scriptures from Gen. 12 onward show that God had this unchangeable purpose to bless all the families of the earth? Obviously, in the scope of this article we cannot deal with all the evidence. The Scriptures faithfully recount the failures of God's people as well as their victories. Many times they were a blessing and a witness because of God's ordering of their circumstances.

Here are a few of the outstanding examples in the Old Testament. In Genesis besides Abraham's witness to the people around him in Canaan, we have Joseph's witness to Pharaoh and the whole Egyptian nation! The spies became a blessing to Rahab. Naomi was used to bless Ruth in Midian. Both of these women from heathen people were in the genealogy of Christ. Moses blessed the Midianite Jethro and was the channel through whom God's power was made known to Pharaoh and all the land of Egypt. Elijah blessed the Sidonian widow in Zarephath. Elisha blessed Naaman the Syrian general. Jonah became the reluctant

blessing to the great city of Ninevah. Solomon blessed the queen of Sheba. Daniel and his three friends blessed Nebuchadnezzar and the Babylonians. Esther and Mordecai became a blessing to the entire Persian empire. Then there were Ezra, Nehemiah and other prophets who declared God's word to the Gentile nations around them. The Psalms and the prophets have many passages that show God's purpose to bless all nations. Here are two:

Psalm 67:1,2. "God be merciful unto us, and bless us, And cause his face to shine upon us; That thy way may be known upon the earth, Thy salvation among all nations." It is simply the Abrahamic covenant restated. I will bless you so that you may be a blessing to others.

Isa. 49:6b. "I will also give thee for a light to the Gentiles, that thou mayest be for my salvation unto the end of the earth."

Moving to the New Testament what do we find? In the ministry of the Lord Jesus, we see that He began his ministry in the part of Galilee bordered by Gentile Syria on the north and Gentile Decapolis on the east. Matthew records this fact as a fulfillment of Isaiah's words about Galilee of the Gentiles. "The people that sat in darkness saw a great light, And to them that sat in the region and shadow of death; To them did light spring up." Matt. 4:15-16.) Note where the crowds that heard Jesus came from. (Matt. 4:24-25.)

When Jesus gave the Great Commission to His disciples did He spring it upon them without warning? If we look carefully at Jesus' encounters with Gentiles and Samaritans we will see that this is not the case. He had been carefully preparing them all along.

When the Roman centurion besought Jesus concerning his paralyzed servant the Jews said, "He is worthy that thou shouldest do this for him; for he loveth our nation, and himself built us our synagogue." Notice the implication. If he had not helped them then he would not be worthy to be helped being a Gentile. In response to the nobleman's expression of faith, Jesus responded, I have not found so great faith, no, not in Israel." (Lk. 8:5-10.) Jesus was using the occasion to break down prejudice and show that Gentiles have just as much potential for faith as the Jews. But notice how Jesus uses the situation further to drive truth home. "And I say to you, that many shall come from the east and the west, and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven; but the sons of the kingdom shall be cast forth into the outer darkness." When Abraham, Isaac and Jacob sit down with that host of Gentile guests, what will they be celebrating? Will it not be Jehovah's promise to them to bless all nations?

The Canaanite woman to whom Jesus at first seemed to turn a cold shoulder deserves further consideration. (See Matt. 15:21-28.) In His

public ministry Jesus had already healed many Gentiles. On what basis then does He reject this one? "It is not right," He said, "to take the children's bread and cast it to the dogs." His words stand in direct contradiction to the "bottom line" of the Abrahamic covenant. He was saying what his Jewish audience was thinking, but the Canaanite woman must have seen the twinkle in Jesus' eyes and discerned the truth. "Yes, Lord," she replied, "but even the dogs eat the crumbs that fall from their master's table." Just give me the dog's part. At that Jesus joyfully exclaimed, "O woman, great is thy faith. Your request is granted." (Matt. 15:28a.) Jesus was not being fickle. He was doing what He intended to do all along. "And her daughter was healed from that very hour." (v.28b.)

This same attitude was displayed towards the Samaritans. (Lk. 9:51-55; 17:11-19.) Jesus frequently held up non-Jews as examples of righteousness for Jews. This was dramatically illustrated in the Good Samaritan story. The account of the Samaritan woman at Jacob's well takes up 42 verses in John's Gospel. Toward that one tawdry woman (as the Jews and even the disciples saw her) He extended His love and grace, as well as to the Samaritan crowd who later followed her. To His disciples He said, "Open your eyes and look on the fields. They are ripe for harvest." (Jn. 4:35.) The Samaritans, wheat? Yes, in Jesus' eyes.

When Jesus read at the synagogue in Nazareth the congregation was at first full of acceptance and anticipation, probably expecting a display of miraculous healing. Are we not deserving of special privilege since Jesus grew up here? Why did He choose to read this particular passage? Was it not an explanation and justification of His ministry? The audience did not at this point get the real meaning of His words. They "wondered at the words of grace which proceeded out of his mouth." (Lk. 4:22.) At this point they were still receptive, but Jesus knew their hearts and thoughts. He knew they were wanting a display of miracles. But Jesus was not in a political campaign seeking to say and do the things that please the crowd. He knew what He must say and the effect it would have. "No prophet is acceptable in his own country." Then He goes on to speak of the widow of Zarephath in Elijah's day, (She was from the Gentile region of Sidon.) and of Naaman the Syrian. By this time they were furious, drove him out of town, and would have thrown Him over the cliff. "But he passing through the midst of them went his way." (Lk. 4:30.) The idea that God would bypass the Jews to give blessing to the Gentiles was totally obnoxious to them. How sad Jesus must have felt to see how they had completely lost sight of the Abrahamic covenant!

When Jesus cleansed the temple He justified His action by quoting first from Isaiah, "My house shall be called a house of prayer for all the nations, but ye have made it a den of robbers." (Mk. 11:17.) The next morning Jesus told the parable of the wicked husbandmen and cli-

maxed it by saying, "Therefore I say unto you, The kingdom of God shall be taken away from you, and shall be given unto a nation bringing forth the fruit thereof." (Matt. 21:43.)

When we look at this pronouncement in the light of the Abrahamic covenant we see that God never lost sight of His original promise and that all of the ministry of Christ was in accord with it. God's intention was that all the nations were to be blessed in Christ. At the close of His ministry Jesus told His disciples, "And the gospel must first be preached to all the nations." (Mk. 13:10.) The Greek phrase "ta ethne," should, according to many scholars be translated "all peoples". It is not political structures, but people groups that are indicated.

When Jesus after His resurrection appeared to the eleven He returned to the central theme of the Scriptures, "Then opened he their mind, that they might understand the scriptures; and he said unto them, Thus it is written, that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem. Ye are witnesses of these things." (Lk. 24:45-48.) Still He did not command them to go. That came on the mountain in Galilee where He had started His ministry. "All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world." (Matt. 28:18-20.) Then shortly before His ascension on the mount of Olives He promised, "But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesscs both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth." (Acts 1:8.) It was His last word. What would they do with it?

Even the twelve apostles were slow to comprehend the "all peoples" imperative. The book of Acts, far from recording how they obediently carried out the Great Commission, rather recorded how reluctant they were they were to go to the Gentiles and how they had to be pushed.

In the intervening centuries what has the church done with the mandate? Almost 2,000 years have passed and still we have not finished the task. Will God's purpose be accomplished? God has already answered that question."Behold, I am Jehovah, the God of all flesh: Is there anything too hard for me?" (Jer. 32:27.) "I watch over my word to perform it." (Jer. 1:12.) "The Lord is not slack concerning his promise, as some count slackness: but is long suffering to youward, not wishing that any should perish, but that all should come to repentance." (II Pet. 3:9.) "He will not fail nor be discouraged till he have set justice in the earth; and the isles shall wait for his law." Isa. 42:4.)

Which Missionary Is Doing The MOST Strategic Work? You Choose:

Ralph Winter

Are all mission activities equally strategic? Here are some tests for your mission judgment!

Missionary A:

This missionary is working "overseas" (is that important?) with a strong indigenous church--the result of 80 years of fine missionary effort--helping an existing church movement to get its seminary going, and to get its church-planting efforts better organized. This church movement already undertakes evangelistic efforts which reach individuals from other tribal groups nearby, bringing them as new members into the existing church movement. There is no deliberate attempt thus far to found an "indigenous church movement" within any of the other tribal groups.

Comment:

Most people would call this "missionary" effort because it is "overseas" and because the missionary has to learn a foreign language to do the job. But, essentially, it is, at best, the kind of work which we would call "home missions" if it were being conducted in the United States. Notice that the fact that the person has to go "overseas" and "learn a language" does not in and of itself assure us of a strategic contribution.

However, what is not explained one way or another is whether or not this missionary is vitally working toward a missionary vision for this overseas church movement. If he (or she) is, then that kind of activity would seem to be VERY HIGHLY STRATEGIC. In this latter case, what the missionary would be doing would not itself be a "pioneer work in a frontier group," but would be precisely frontier mission mobilization, which is probably the highest priority mission task in many situations right at this point in history.

Missionary B:

Another missionary has been assigned to a group on an island in Indonesia which is predominantly Muslim, with no known Christian within the group, and no such beachhead within any other portion of this same group in any other location. The goal of this missionary is to establish "a viable, indigenous evangelization church movement" within this people group.

Comment:

This kind of work is, by definition, a "pioneer, or frontier missionary task" since the work is within what is called an Unreached People group (a group within which there is not yet a "viable, indigenous, evangelizing church movement").

But, how high a priority is this kind of work? Very high, of course, since the one most obvious, ultimate barrier to world evangelization is the planting of a missionary beachhead in every remaining, sealed off pocket of humanity. We cannot if we do not make sure that every group has been penetrated. There CANNOT be any other type of evangelism that will be effective until these people can be evangelized from within.

HOWEVER, at this point in history there are not enough missionaries doing precisely this kind of work, either from the Western nations or the mission fields of the world. Right now, then, is not the highest priority mission task still that of "frontier mission mobilization" not frontier mission work itself?

Missionary C:

This missionary has worked for many years in an Indian tribe of about 22,000 people in Guatemala. There in Guatemala these tribal people really know their way around, are quite confident of their existence, and don't tend to feel the need of any missionary's wisdom. Now, however, 1,000 of this group are in Santa Monica, California, in the Los Angeles basin where they are refugees from guerrilla warfare in Guatemala. The missionary with his family has moved back to Los Angeles to work with this one portion of the group. Great interest and openness has greeted them here. Now the Indians are at the mercy of a situation they no longer have completely under control. Evangelism for the first time is progressing effectively. But, half of the churches supporting this missionary family have cut off their support because the missionary is "no longer on a mission field overseas." With dwindling support it is not certain that they can continue.

Comment:

This partially fictional example could be multiplied at least two hundred times in the U.S.A. alone. Is this not a tragic misunderstanding of the definition of mission? The Bible says nothing at all about a missionary being one who flies over salt water to get to his field. There are thousands of Kurds in San Diego, California. Does not that mean, then, that San Diego is a mission field, a frontier mission field? Unreached people are wherever you find them, not merely "overseas." Classical, Pauline "go where Christ is not named" mission *has no geographical significance*.

--from May-June 1995 Mission Frontiers Bulletin

A SHRINKING EXPERIENCE

R. H. Boll on William Carey

In 1937, editor R. H. Boll wrote the following in Word and Work, entitled "A Master Missionary":

A perfect illustration of the grain of wheat that fell into the earth and died and brought forth much fruit was William Carey, the great missionary to India, and "the father of modern missions." It will pay any of us to read the record of that remarkable life. But I predict it will make us feel small enough to crawl into a mouse-hole. Here was a real man, a man of God, a man wholly given up to God's will and work, who thought no cost too great that he might fulfil his course and ministry, who spared himself no toil or labor, trouble, loss, or pain, if only he might do his Lord's work to testify the gospel of the grace of God to souls in darkness and in error bound.

The life and work of such a man as Carey, along with such others as Judson, Paton, Williams, Mackay, Livingstone, J. Hudson Taylor--such and such like, make us feel that we have only played at missions, and that we don't know the meaning of sacrifice and devotion. We hold back too much. We are too tenderly concerned for our own well-being. We shrink from the cross. We know exactly how missionary work should be done, but don't do it. We are adept at criticizing, poor at setting examples; fine at theory, void at practice. But it is only the Spirit of God, and the love of God shed abroad in our hearts through the Spirit that is given unto us that makes missionaries. Who wants it? Who will hold out his hand for the unspeakable gift and take the consequence? God needs men!

Now follow Brother Boll's advance, and read the following article.

WILLIAM CAREY

"FATHER OF MODERN MISSIONS

Paul A. Beals

In a letter from Leicester, England, to his "Dear and Honored Father" while preparing for his initial departure for India, William Carey wrote:

"I hope, dear father, you may be enabled to surrender me up to the Lord for the most arduous, honorable and important work that ever any of the sons of men were called to engage in. I have many sacrifices to make. I must part with a beloved family, and a number of most affectionate friends. Never did I see such sorrow manifested as reigned

through our place of worship last Lord's day. But I have set my hand to the plough."

Carey had set his hand to the plow. However, his first attempt to leave for India was thwarted by his debt-ridden companion, John Thomas. On this attempt Carey and Thomas were accompanied only by Felix, Carey's oldest son. While awaiting proper clearance, Thomas persuaded Carey's wife Dorothy to join them, along with their four children under nine, the youngest at only three weeks, and Dorothy's sister Kitty. Finally, on June 13, 1793, the Carey family and Thomas were on their way to India on a Danish ship. Only Kitty ever saw England again.

No one sensed his inadequacies for the tasks before him more than Carey. Early in his ministry he wrote to his father:

"I see more and more of my own insufficiency for the great work I am called to. The truths of God are amazingly profound, the souls of men infinitely precious, my own ignorance very great and all that I do is for God who knows my ends."

Later he said to Eustance Carey, his nephew and first to write about Carey's work:

"Eustance, if after my removal, any one should think it worth his while to write my Life, I will give you a criterion by which you may judge of its correctness. If he give me credit for being a plodder, he will describe me justly. Anything beyond this will be too much. I can plod. I can persevere in any definite pursuit. To this I owe everything."

Really, what can a man who lived and served during the Enlightenment years contribute to missiologists who live and serve in the post-modern, post-Christian era? Much in every way. Carey was a man of humble origins. He had no formal education in theology or linguistics. Solar panels, computers, modems, and fax machines were unknown to him. Carey's strength was in his sincere integrity and his sustained commitment to the proposition that every person had a right to read the Bible in his own language. Mary Drewery states that, "It is this breadth of vision of making God's Word available to all mankind in its own tongue that is Carey's chief glory."

Carey Had Sincere Appreciation For His Predecessors

William Carey would have been the last to declare himself the Father of Modern Missions. Although he was severely limited in research sources, he demonstrated a remarkable knowledge of those missionaries who preceded him. In Section II of his well-known book, *An Enquiry*, Carey traces the progress of gospel proclamation from

Pentecost to the Moravians and Wesley. He was deeply influenced by reading the lives of John Eliot and David Brainerd who worked among the American Indians. The Moravian Brethren always stood as monumental examples of missionary statesmen in Carey's thinking. He summarizes this Section in An Enquiry:

"But none of the moderns have equalled the Moravian Brethren in this good work; they have sent missions to Greenland, Labrador, and several of the West-Indian Islands, which have been blessed for good. They have likewise sent to Abyssinia, in Africa, but what success they have had I cannot tell."

Carey then concludes An Enquiry: "What a treasure, what a harvest must await such characters as Paul, and Eliot, and Brainerd, and others, who have given themselves wholly to the work of the Lord. . . . Surely it is worthwhile to lay ourselves out with all our might, in promoting the cause and kingdom of Christ."

Carey Pursued A Global View Of Missions

Both the poverty of of a cobbler and the paucity of books worked against Carey's insatiable desire to learn more about his world. However, he did obtain a copy of the *Journal of Captain Cook's Lost Voyage*. Through his study of this precious volume, his thinking focused more than ever on world missions.

The accounts of his globe made from scraps of leather and his homemade world map are familiar fare for Carey buffs. Though confined to his cobbler's bench, his mind and prayers soared to far off people and places.

Three momentous events in 1792 changed the history of global missions. In early 1792 after careful preparation, Carey finally published his treatise, *An Enquiry into the Obligations of Christians to Use Means for the Conversion of the Heathen*. George summarizes its content: "The *Enquiry* consists of an introduction and five chapters dealing with, respectively, the Great Commission, historical precedents, a world survey, obstacles to missions, and the Christian's duty to promote the cause of missions." In the closing sections Carey gives his solution to reaching the world for Christ--pray, plan, and pay. What of substance can be added these 200 years later?

The second memorable event was on May 31, 1792, when Carey delivered his "deathless sermon" to the Northamptonshire Baptist Association. His text was from Isaiah 54:2-3:

"Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitation: spare not, lengthen thy cords, and strengthen thy stakes: for thou shalt break forth on the right hand and on the left;

and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited."

As Carey concluded his sermon, he threw out the ringing watchword, "Expect great things. Attempt great things." The usual quotation that appeared some 25 years later read, "Expect great things from God. Attempt great things for God." There is no historical validity for this change.

Although Carey delivered the sermon with deep conviction, by the next morning the prospects for concrete action by the association seemed lost. Carey seized Andrew Fuller by the arm and pled with him to initiate action to implement immediate plans for missionary outreach. Baptists were slow to act even then.

The third momentous event of history occurred on October 2, 1792, with the founding of the Particular Baptist Society for the Propagation of the Gospel Amongst the Heathen. These "Particular" Baptist brethren were Calvinistic in contrast to the "General" Baptists in England who were Armenian. The battle raged, but Carey held to his convictions throughout his ministry. He preached a biblical, consistent message: personal salvation comes only through personal faith in Jesus Christ. He delivered this message in a wise yet uncompromising way to Hindus and adherents of other religions in India, seeing many of them come to a saving knowledge of Christ.

Carey Held A High View Of Scripture

Like Paul, Carey believed in the authority and inspiration of Scripture. He was committed to the proposition that "faith comes from hearing, and hearing by the word of Christ." (Rom. 10:17 NASB). For Carey, "The Bible was the very Word of God, uniquely inspired by the Holy Spirit; a totally truthful revelation from God; an infallible authority for doctrine, ethics, and all matters pertaining to the Christian life."

Nowhere in his ministry is Carey's plodding perseverance more in evidence than in his translation work. During his more than 40 years of labor, he supervised or personally produced some 40 translations.

[To Be Concluded]

A ROOKIE IN THE BUSH

Martin Brooks, Oct. 15, 1996

It was dark when [fellow missionary] Jacob and I finally reached Massangena. We had gotten up around 5:30 and traveled across the country. As we followed the train track toward Zimbabwe, it was fascinating to see the derailed trains. I counted twenty-three different crash sites. They had been attacked during the war. We saw one blown up bridge. Destroyed cars are so common, no one bothers to count them, but this day there is peace.

The women and children work the fields while Jacob and I concern ourselves with finding gasoline in the African bush. The roads had gone from asphalt to rock to dirt to narrow paths. We had traveled on some of the best roads in Mozambique early in the morning but now we were on sandy paths or crossing dry river beds. A small hole in the radiator hissed and caused a couple of delays while we waited for the Land-Rover to cool. Fortunately, Jacob was prepared with extra water and a large tin of biscuits (cookies).

Our directions said to look for "the large ant hill." We found it right beside the "house" where we stayed. The people were waiting for us. As we got out of the Land-Rover and stretched, they began to sing and clap. They surrounded the vehicle and the women did the "African woman sound." There were a lot of smiles as they brought chairs and seated us under the stars. (The night skies are beautiful here) They all quieted and sat on the ground around us. This is apparently their tradition when guests arrive. We were expected to say something. I wondered if this is what Jacob had meant when he told me to "always be ready to teach." Jacob greeted the people and voiced his pleasure in being with them. They clapped and cheered as if Winston Churchill had just given a great speech. It was my turn. I stood slowly searching my mind for something profound to say. I didn't find anything. "I too am happy to be with you. I'm looking forward to the conference and our time together." The interpreter told the people what I had said and they cheered and began to sing.

In case it is not obvious, I need to mention there is no electricity or water lines in Massangena. Nor are there phone or gas lines. There is one Portuguese business man in the area that has a generator. He hauls in diesel over 200 Kilometers to feed the generator. At night, his is the only house with electric lights. The rest of the people use lanterns or the moon or go to bed. When we were looking for gasoline (more to come on this) we visited his house. Is was very nice. He even had a satellite TV dish and was watching some boxing match while we were there. He had a Coca-cola display case with refrigerated softdrinks. He is referred to as "the little baboon" by the local people and not on

their top 10 list of popular people. He has a small grocery store (50 items at best) and a grain mill. When he leaves town, which is often, he takes the keys with him and the people do without. He will not help the local people and he deals harshly with them.

The women cook over open fires. They get water from wells using hand pumps the Portuguese installed years ago. The woman will put five gallon buckets (25 liters) on their heads to carry the water. To communicate with the outside world, they wait for a truck to come through to give them a lift. Trucks might come through twice a day or they may not come at all. They sit at the local pickup point and wait. If the truck does not come today, they try again the next day. The Portuguese man does have a short wave radio, but I get the impression the local people don't use it much.

The sun came up around 5:00 but the women were up before then pounding corn into meal for the day's meals. They were also out early collecting wood for the fire. It is common to see a woman carrying a limb six inches in diameter and eight feet long balanced on her head. When I first saw the father of the house, he had two live chickens dangling from the handle bars of his bicycle.

After dark we went several hundred yards to the meeting place. As we approached, we heard singing. African singing has good harmony but it is a mix of chanting and singing. Frequently someone will sing a lead phrase and the others will answer back or repeat the phrase. The lyrics are not complicated but rather are used to communicate the truths of God to one another and the community. They will repeat the same phrases again and again. The meeting place was under a large tree.

We were escorted to a small shed made of sticks and a grass roof. It had no walls. The people had carried our plastic table from lunch to the meeting place. The women had prepared the goat and rice and mealy meal for supper. The bulk of the people ate several yards away from the missionaries. They sat on the ground while we sat in chairs they had carried to the meeting place. I'm a rookie at this and I don't understand the African mindset. I don't know what is offensive to them, and I don't know how they show respect and honor. I don't know if to reject their system of honor would insult them. If I rejected the honor they tried to show us in the name of equality, would I lose their respect and lose my right to speak, or would they so appreciate my attempt to elevate them, that I would gain new respect and gain a greater right to speak. I'm still trying to sort out my Americanisms and true Biblical teachings. We are all equal in Christ, but an elder who leads well is worthy of double honor. For now, I follow the lead of the veteran missionaries and watch, listen, and learn. I will say this, it is humbling to be waited on hand and foot. When the women approach, they stoop slightly so they will no be above the men.

The children will sometimes come and shake our hands in greeting, then sit to one side quietly and listen to the conversations. They do not speak unless spoken to, and I know they do not understand very much at all of what is being said. Still, they come to listen and learn what they can. These are a wonderful, loving people. I want so much to be able to communicate with them. I taught the kids tic tac toe in the dirt. I taught them duck, duck, chicken. (They didn't know what a goose was.) I taught them the game where you put your palms together and try to hit the back of the other person's hand before they can pull back. Yes, the white missionary came and taught them to hit each other. I taught them "Rhythm" which is ironic because I have none, especially compared to them. The kids love any attention. They are well behaved and a joy to be around.

All through supper, the people sang under the tree. When we finished eating, they carried our chairs to the front of the crowd. A scorpion scurried across the ground, and the people rushed to kill it. Fifty yards away there was an unexploded, rusted hand-grenade. We were told to avoid the area. John Mark showed me the Southern Cross at the end of the MilkyWay. It was a spectacular clear night. After 20 minutes more of singing, they sat on the ground, we sat in the seats of honor, and the teaching began.

I was told by Jacob to be prepared to teach, so I had been mulling through my mind what I might say. I had planned to start with creation and show the tragedy of disobeying God. Next, I would show God's plan to restore us to fellowship with Him. I had brought some resources to help me prepare. I had been told "spiritism" was a real problem, so I brought a book to read up on it. The problem was the Africans are trying to appease their dead ancestors, and the book talked about seances and ectoplasm and exposing fakes. I don't think all of my American books are going to be totally applicable here.

At supper, I realized the Africans had planned the topics but had not told us. They wanted lessons on faith, repentance, baptism, confession, the Holy Spirit, the covenant, giving, and prayer. We also showed the "Jesus Film." I was asked to speak the next morning on repentance. At home, I would have stayed up late and prepared. Here, there was no electricity. I decided to think and pray about it tonight and try to get it on paper in the morning. After all, the roosters would get us up on plenty of time.

The next morning, the people sang in anticipation of the teachings. I was still preparing as the first speaker was speaking on faith. He was speaking in Shona or Shaangan and I did not understand, so I wrote. I finished my preparation shortly before he finished. As he finished, one of the Africans came to me and asked if I would lead a discussion group on what the missionary had just talked about. I WAS here to

teach and we ARE to be prepared in and out of season to teach and give a defense of our faith. I had a fifty foot walk to come up with a lesson plan. Fortunately, the topic was faith and my group consisted of the children, and I did have an interpreter. It went pretty well.

I was up next to speak. We sang a while and I spoke with an interpreter. I always wonder if they are saying what I'm saying. I really need your prayers that I will master this language. After I spoke on repentance and had said about all I knew to say, I was asked to lead another discussion group on the topic of repentance. I finally figured out the system. After each speaker, we were going to break into groups and field questions and teach on the same topic. Repetition is important in this culture.

Some of the people sat on benches made of 2.5 inch to 5 inch diameter logs on short 6 inch uprights. I wondered how patient our people in the U. S. States would be with three days of seminar on narrow logs. About 20 of the Africans had walked about 60 miles to attend these meetings.

Our language teacher, Clara, has some interesting questions. She wanted to know if the churches in America practiced blood sacrifices. She wanted to know why America got involved in the Gulf War. She thought Miami was a state and New York was the capitol. She does not have a car but neither do most of the people here. She thinks our simple concrete block houses are "grande casas" (big houses) and they are compared to their caneesas (reed houses). Our houses have electricity and phones and all kinds of work saving appliances.

VOICES from the FIELDS

Motoyuki Nomura

Oct. 17, 1996

Two Sundays ago an old woman around 70 years old accepted the Lord and was baptized in our worship services. There were several baptismal services here in the Bethany Home but they were all from cities and were our former students or from churches in cities. This was the first time a local woman accepted the Lord.

It was a long, painstaking process, humanly speaking, to assist her to make her final decision. Her husband was opposing her to come to church on Sundays but now he does not object to her coming. But he was not willing to say okay for her to be baptized.

The old couple came to this area several years ago from Osaka. They asked us to locate a suitable piece of land for them to live for good. They were relative family of my mother's friend. Husband had a traffic accident some years ago. And he has been suffering from it.

He has now emotional problem and at times he can not control his emotion. So, from now on we must pray and work wisely to make his heart at peace and eventually help him accept the Lord, too. It will take another five year period, I guess.

In a case like this I always ask the Lord like this; "Lord, what would you do if you were here with me today in a physical and visible way?" I am not an expert at all by all means in ministry among the non-Christians or non-church goer's world. And often I ask this question, and usually, and strangely, you come up with some idea as to how to deal with a tough situation. If you let Him take care of it, though it takes time in many cases, He will take care of it, indeed. (Psalm 126:5, 6)

There may be another baptism of a 22 years old girl, Takako, at least that is what we are praying right now. She lives in Tokyo but comes to the mountains each week-end as her boy friend comes to our services. They are planning to get married and live here in the mountains.

Tomorrow night we are planning a dinner for five or six girls of our Thursday night class. We are again praying for the salvation of these young souls who come to our Tuesday and Thursday night classes. It may take some more years to see some of them accepting the Lord from these two classes, but we take good care of these souls who come to us weekly. It is not an easy job for these young souls to meet when severe winter weather hits them, so we are praying.

In some cases you can go fishing with a big net and you can catch a lot of fish in the net. But here in the mountains of non-Christian or almost anti-Christian community, I found out that the best way at least for me to go fishing is to go with a smile and a fishing pole. You catch one fish at a time. Taking care of each soul, meeting their needs whether physical or spiritual, you take time and be with the person with smile. People eventually see a difference, a great difference that Jesus makes in you.

As for ourselves, June 21 was my 65th birthday. Yoriko is 63, not too strong but she is doing far more than she can do. I am grateful for her devotion and commitment. Mother is 86, and for her age she is doing OK. We do need younger workers very badly.

Lastly, my e-mail address is as follows: Motoyuki Nomura
101412, 350@CompuServe.Com

Martin & Susan Brooks Mozambique, Africa Sept. 1996

It is good to be with a team of Christians. We have invaded the home of Don & Aleta Hulsey because our house is not yet finished. The Good News for Africa center is a mile or so beyond the paved roads. As we traveled to the center we saw trucks loaded with people (shoppas). They serve as the public transportation system (or you can walk). There are many abandoned buildings and people selling goods on the sides of the road. The people are quick with a smile and "Bom Dia" (good morning).

Our first Sunday in Mozambique we attended the church that meets at the center. The men sit on one side and the women on the other. Older children sit in the middle. Small children set on mats in front with the elderly woman that makes them behave properly. The singing was lively and the drama of Ananias and Sapphira was well done. Drama is an effective tool to communicate the message of Scripture, especially with those who cannot read. Cecil delivered a message in Portuguese and we sat with Solomon who interpreted back into English for us "Maloongoos" (White men). After the service Cecil baptized three new believers.

We have applied for our DIRAs (work permits) and have started equipping the new house with appliances and basic furnishings. Our crates were delivered to port at Maputo and we transported them to the center without ever opening them. God has been so good to us. He has gone before us in every situation.

Prayer Requests: 1. Learn Portuguese. 2. Learn/appreciate the culture. 3. Find and pay for a car or truck. 4. Our children (Kirk, Joseph, Hannah): adjustments (they are doing great so far). 5. Favor with the government offices (they can be frustrating) 6. Opportunities to share Jesus. 7. Blending in with the total team. 8. Wise decisions in setting up house.

Bob & Joy Garrett

Sept. 14, 1996

God really watched over us on our trip back to Zimbabwe. It took two days and nights, but the rest we were able to get at a hotel in Amsterdam enabled us to feel pretty good on arrival which was in the middle of Junior Camp.

Two Sundays back Bob was invited speak at a camp meeting in a new place near Binga. He picked up some brethren from Bulawayo and went north almost to Zimbabwe's northern borders with Zambia. There were 18 churches of Christ in that area started by one man, a builder. They speak Tonga--a different language from the 2 main

tongues in Zimbabwe. Bob spoke three times and answered questions. On Monday on his way home he had a breakdown. The clutch plate exploded! Bro. Daniel from Mbare towed him in a 2 A.M.

Bro. Patrick's truck has many problems too; so Bob is investigating replacements. Pray for God's guidance in these transport problems.

Today, 2nd Saturday, is our Bible study from 2- 4 pm. Bob will be teaching. All Saturdays of the month are full. Finding a place for weddings means something must give way. There is a wedding in September and one in October. We thank God for Christian marriages.

Tim, Dawn & Lauren Yates

Malawi Africa

One of the dreams that we have had is to build a city church here in Blantyre. In the last newsletter we told you about those plans and how we intended to implement them.

Unfortunately we haven't been able to get very far on this. It's always hard to admit failure, but we are not here to constantly paint a rosey picture for you. Since we are in ministry together, we feel we must be honest about the progress of the work.

There are several reasons that we haven't been able to get this project off the ground. Probably the most influential is the everyday upkeep of the mission.

There are over two hundred Christian Churches/Churches of Christ in Malawi and they have been without a missionary for over two years. That means that taking care of the needs of these churches is proving to be quite time-consuming!

Nevertheless, we are not frustrated. We just have to come to terms with the fact that we can't expect everything we touch to turn to gold. After all, if the Master's hand isn't involved, we're doomed from the start!

We still have a vision for a city church in Blantyre, as well as Lilongwe, but all things have to be in the Lord's time. To ignore that would not only be frustrating, but harmful!

As I said before, we are continuing to stay busy with the upkeep of the mission. We have recently started an ambitious project to help build or rebuild church roofs. If the church has mud bricks and thatch, we help them with plastic to make it waterproof. If the church is made of burned bricks and poles, we are trying to put iron sheets on, although this is extremely expensive.

GEOGRAPHICAL BONEHEADS

DO YOU KNOW WHERE YOU ARE?

Rick Thompson

"Space Alien Child Found in Peruvian Jungle."

"87-Year-Old Woman Gives Birth to 223rd Baby."

"Three-Headed Man Married Woman with Three Legs."

Stories like these from pulp racks at supermarket check-out counters constantly assault our intelligence. How do they come up with these weird ideas, anyway? Another bizarre story I read a few years ago claimed one out of five American adults couldn't find the United States on a world map. Oops, must have picked up the National Enquirer. But, no. It was U.S. News and World Report, reporting a study sponsored by the National Geographic Society. It was unbelievable. I kept flipping back to the cover page to be sure I hadn't accidentally picked up Mad Magazine.

It didn't stop there. Time, Newsweek and the broadcast media reported the same mind boggling story. Could it be true? Americans don't know where to find America? That's about as incomprehensible as not knowing where to find our own foot.

This disturbing statistic was part of a larger study testing adult geographic knowledge in nine countries; including Sweden, Great Britain, Mexico, Italy, France, Japan, Canada, West Germany and the United States. The study asked 16 questions about general geographic knowledge and then rated the countries by the average number of correct answers. The U. S. placed a poor sixth overall and among 18 to 24 year-olds dead last. In this latter group of young people, Sweden placed first with an average of 11.9 correct answers. The next seven countries ranged to a low of answering 8.2 correctly. But the trailing Americans could only come up with a measly average of 6.9 correct answers. Other places American young people found as obscure as moon craters: 32% couldn't find the Pacific Ocean; 33% couldn't find the former Soviet Union; 65% couldn't find Japan; and 70% couldn't find Great Britain.

Does this disturb you? As a citizen of God's Kingdom and a missionary, it does me. It appears American education and American parents have not instilled in us a knowledge of or sense of responsibility for the world. Neither Generation X, nor anybody else, is being challenged beyond the borders of their own selfish pursuits. The results is a generation of geographical boneheads.

"They are lost. They haven't the faintest idea where they are," said Gilbert M. Grosvenor, president of the National Geographic Society, in the Newsweek article. He's right. From what I've read, most American young people think Turkey is what you eat on Thanksgiving, China is nothing more than a set of dishes, and The Virgin Islands? God knows what they think.

All Christians should know the importance of possessing a sense of responsibility toward the world. Jesus commanded us to, ". . . go and make disciples of all nations" (Mt. 28:19). How will people take ownership in the Great Commission when they have no clue where in the world they are? How will they develop a burden to pray for the nations when the only thing they know about Japan, for example, is Sony and Toyota?

Geography is not a trivial pursuit but, rather, fundamental in preparing effective ambassadors for God's Kingdom. Whether you're French, Samoan, Filipino, Zambian, Bolivian, American, or whatever, if you suspect that you're a geographical bonehead, teach yourself geography. If you're a parent, teach your children by studying maps, using flash cards, doing puzzles or playing computer games to make geography fun. If your school district does not emphasize geography, bring it to the attention of the school board and get other parents to do the same.

Geography comes alive when people see a practical reason to learn it. Intercessory prayer for the nations is an excellent way to see geographic knowledge in action. Patrick Johnstone's daily prayer guide and almanac, Operation World, will be an indispensable resource to help (kid's version available, too). Maybe then we can quit reading true stories about how poorly we're educated--stories that read like excerpts from Ripley's Believe It or Not. For a world Christian, opening a world atlas should not be like entering the Twilight Zone.

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DEAD MAN WALKING

Richard Ramsey

Dead Man Walking is the title of a current best selling book. It is based on the author's counselling with convicts on death's row and her walking with them to the execution chamber.

Each of us is a dead man walking. We may not make that final walk today, but sooner or later each of us must meet his appointment with death. Hebrews 9:27 tells us that "it is appointed unto men once

to die; but after this the judgment." Jesus has gone ahead of us and has showed us that death is not to be feared.

There came a time in their lives that both Peter and Paul had to face death. Both men taught much about looking for the Lord's return. But both men had to accept death as their lot in God's plans. As Peter saw the time of his death approaching he wanted to pass on the truth about Christ's second coming, so that after his death the message would still be available for others. (2nd Peter 1:12-15) His voice was to be silenced, but by the written word he could continue to proclaim the truth after his death.

For a year I have been a "dead man walking." Are there any lessons I have learned which I can pass on to others? Has a year with cancer taught me any lessons which could help others?

I want to try to list a few lessons learned from experience and tie them in with biblical teachings.

One lesson is that outward appearance does not prove anything. God looks not on the outward appearance but on the heart. We cannot judge others on the basis of visible appearance. See 1 Samuel 16:7 and 1 Corinthians 4:5. People look at my outward appearance and say, "You surely do look fine." Doctors look at my x-rays, blood tests, etc., and then ask, "Are you really still breathing?" The inside condition of man, whether physical or spiritual, is more important than the outward appearance.

Another lesson is that blood of others can sustain our physical life, as the blood of Christ gives us spiritual life. I am physically alive because other people donated blood which was transfused into my body. I regret that during my lifetime I was not a frequent blood donor. Now that I am living on other people's blood I wish I had given this gift of life to others over the years. And I want to encourage other people to donate their blood frequently in order to save someone's life. And all of us need to feel the life of Christ flowing through our souls because of the blood which He shed for us.

Insurance still remains questionable in my mind. We older people are covered by Medicare and perhaps have other insurance policies. When I was a boy, Christian people regarded insurance as a failure to trust God, and life insurance in particular was a sinful gamble on death. But when in the 1930's or so the government required car insurance, Christian people felt that we had to obey the laws of the land and acquiesced in taking out insurance. From that simple start we have progressed to a world dominated by insurance and most people carry all manner of insurance, including medical costs. It seems impossible to get along in our modern society without paying enormous amounts of

money for insurance. But, I still believe the better way is for Christian people to help others in financial need. If the churches would help church members most insurance would be unnecessary.

I've learned some practical lessons such as how to visit the sick people. God wants us to visit the sick, pray for them, help them. To me the Bible emphasis on visiting the sick is more in the way of helping them, not a social hour. Biblical visiting means cook a meal, clean the house, give the caretaker a break by sitting with the sick person while she can run errands, etc. Your visit should be beneficial not just a social hour.

I guess the greatest lesson I am learning is that God is good, merciful, loving etc. One bad year after 75 good years is hardly to be complained of! And how good God is to me now! It took six weeks of confinement to bed just to teach me the blessing of being able to get up and go to the dining table and to care for myself. Thank God I am still able to walk around some.

And thanks be to God for forgiveness of sins! We can despair of physical health, but we have continual rejoicing in salvation and spiritual health.

One final observation--how good my brothers and sisters in Christ have been to me. The cards and phone calls have bolstered my courage again and again. Repeatedly a five minute phone call from a Christian brother or sister has changed my day from one of gloom to one of glory. Thanks to everyone who takes time to cheer me up!

Note the 4th point. Remember last month's theme?

MARKS OF THE NEW TESTAMENT CHURCH

H. L. Olmstead

1. The members of the New Testament church were saved by the grace and mercy of God, through faith in Jesus Christ. The Christianity of Jesus was first of all a salvation. "How shall we escape if we neglect so great a salvation . . .?" (Heb. 2:3). The angel announced to Joseph what the name of the child born to Mary should be called in these words. "And thou shalt call his name Jesus, for it is he who shall save his people from their sins." (Matt. 1:21). We are sure that the members of Christ's body in New Testament days had a deep consciousness of having been saved by the grace and work of Jesus Christ. Paul reminded them of this fact in these words. "By grace have ye been saved through faith: and that not of yourselves, it is the gift of

God; not of works, that no man should glory. For we are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them. (Eph. 2:8, 10).

The members of the New Testament church possessed the deep sense of having been worked upon by the power of the Almighty--"ye are his workmanship." The finished products of God's workmanship were ready then for good works. They were not to be saved by the performance of good works, but only after God had worked upon them were they ready for good works. Hence we read in Acts 2:47, "And the Lord added unto them day by day such as were being saved."

2. Every member of the New Testament church was sanctified. You belong to a sanctified church if you are a Christian. By the New Covenant, or will of Christ, we have been forever placed in the position of being holy unto the Lord--h-o-l-y. "By which will we have been (perfect tense) sanctified by the offering of the body of Jesus once for all" (Heb. 10:10). By that will we are to be sanctified, not only "holy," but "wholly." We read 1 Thess. 5:23, "And may the God of peace sanctify you wholly; and may your spirit and soul and body (that is the whole man) be preserved entire without blame at the coming of the Lord Jesus Christ." Then these wonderful words, "Faithful also is he who will do it" (V. 24).

Again we turn back to the book of Acts, that book of beginnings of the New Testament church, and hear this ancient and beautiful benediction, "And now I commend you to God and to the word of his grace, which is able to build you up, and give you an inheritance among all them who are sanctified" (Acts 20:32). It is not the word of his law, but the word of his grace which really builds up. Finally, "Christ loved the church, and gave himself up for it; that he might sanctify it, having cleansed it through the washing of water by the word" (Eph. 5:25, 26). For this reason: every member of that church is called upon to follow after the sanctification without which no man can see the Lord (Heb. 10:14).

3. That church was Spirit-filled. "Be not drunken with wine, wherein is riot, but be filled (intoxicated) with the Spirit; speaking to one another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord" (Eph. 5:18, 19). No church music is acceptable to God when the melody does not flow from the heart unto God as a result of being filled with the Spirit. That church is the temple of God. "Know ye not that ye are a temple of God and that the Spirit of God dwelleth in you" (1 Cor. 3:16). The Spirit makes it a temple of God. Again we read of that church, "being built on the foundation of the Apostles and prophets. Christ Jesus himself being the chief cornerstone: in whom each several building, fitly framed to-

gether, growtheth into a holy temple in the Lord; in whom ye also are builded together for a habitation of God in the Spirit" (Eph. 2:20-22).

Without this Spirit the body (church) is dead--it is dead regardless of the amount of activity that may be displayed. Back again to the book of beginnings, the Acts of the Apostles: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit" (Acts 2:38). Whatever be the name, the order of worship, the scripturalness of its outward form, or name, it is no true church unless it has the Spirit of God, for if any man have not the Spirit of Christ he is none of his (Rom. 8:9-12). If you, my friend, find yourself devoid of the Spirit, or in doubt, why not try Luke 11:13, which reads, "If ye then, being evil, know how to give good gifts to your children, how much more shall your heavenly father give the Holy Spirit to them that ask him?" Or why not trust Jesus who says in John 7:37-39, "If any man thirst, let him come to me and drink. He that believeth on me, as the scripture hath said, from within him shall flow rivers of living water. But this spake he of the Spirit, which they that believed on him were to receive: for the Spirit was not yet given; because Jesus was not yet glorified."

4. That church was to be a suffering church. Jesus told his first disciples what they might expect, "In this world ye have tribulation; fear not, I have overcome the world." Jesus taught his disciples that the servant is not above his master. What he had suffered they could expect. Theirs too was to be a cross-bearing life. (Matt. 16:24). Those who follow him must, like Paul, be crucified with Christ (Gal. 2:20). To him that cross meant that he had been crucified unto the world and the world unto him. (Gal. 6:14).

In speaking of Christ's suffering, Peter said, "For hereunto were ye called: because Christ also suffered for you, leaving you an example, that ye should follow in his steps" (1 Peter 2:20, 21). The preachers of Christ in the very beginning of the church forewarned the disciples that through many tribulations we must enter into the kingdom of God. This was to be the rule and not the exception, for we read. "Yea, and all that would live godly in Christ Jesus shall suffer persecution" (2 Tim. 3:12).

So long as the church has a quarrel with the world, the flesh and the devil, the world will be her enemy. When she courts friendship with the world, she becomes an enemy of God, according to James. In my brief life here of slightly less than three score and ten, 46 years of which have been spent in preaching the gospel, I have seen not only congregations of people, but almost whole religious groups lay aside their white and simple garments of pilgrimage and array themselves in the purple and fine linen of the world. They have ceased to be "campers" along the way. They have moved into their houses of cedar and

though large in size, opulent in wealth, powerful in influence, they have lost their power with God in prayer and while people may join their group for various reasons, they show no fundamental change of life.

5. Finally, the New Testament church supported the whole truth of God. Hear these words, "These things write I unto thee, hoping to come unto thee shortly; but if I tarry long, that thou mayest know how men ought to behave themselves in the house of God, which is the church of the living God, the pillar and ground of the truth" (1 Tim. 3:14, 15). To them "every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work" (2 Tim. 3:16, 17).

They took no winding pig path through the word in order to save doctrine. They preached neither to save sermons nor to save doctrine, but to save souls. They made no human statements of truth and then ran all over the Bible trying to find scriptures that sounded like they proved the truth of those statements. They did not mistake astute argument for the exposition of God's eternal truth. Neither were they guilty of gathering men and women around a few or many negations. They preached affirmatively and positively the great truths of grace, atonement, the cross, the work of the Holy Spirit, the return of our Lord. They made no compromise with evil and like Paul before Felix, preached "righteousness, self-control and judgment to come." They did not mistake intellectual change of religious views for a change of heart and life. In other words, like the preacher in Acts 20:27 they "shrank not from declaring the whole counsel of God."

We are in hearty accord with every effort to restore the earliest church in all its outward form, but unless a church be saved, sanctified, Spirit-filled, suffering, and supports all the truth of God, neither names or claims can make it a church of Christ, nor will it be a sacrificing, soul-winning church.

Let us beware of taking the mere hull for the kernel. He was not a Jew, Paul said, who was one outwardly in the flesh. But he is a Jew who is one inwardly, and circumcision is that of the heart. Neither is that a church which is only one outwardly.

The true marks of a New Testament church, though including the outward form, are most of all these inward marks of the grace and Spirit of God.

NEWS and NOTES

Edited by Jack Blaes

Good News For Terre Haute

Marvin Phillips, a stirring preacher who blessed us richly at the Louisville Fellowship Week, will hold a Spiritual Enrichment Weekend in Terre Haute, Ind. Dates: Dec. 6-8. Place: South-side Church of Christ. To learn the church's address & the exact meeting times, call Jerry Carmichael at 1 (812) 847-4571.

Good News From Borden, Ind.

Eleven people, the majority of them being young people, were buried with Christ in baptism at the Borden Church of Christ during July & August. Praise the Lord! Mike Abbott serves there.

Good News From The Philadelphia Area

Joe Domico, whose testimony appeared in W&W a few years ago, informs us that their congregation now has a permanent meeting place. Gateway Church's new address is 720 Delaware St., Thorofare, NJ (phone: (609) 845-8444), in greater Philadelphia. The bulletin says, "We are committed to authentic Christianity, not just once-a-week meetings. Gateway is a place to develop real relationships that will last while learning to improve existing relationships. . . We are committed to teaching the Bible. We are nondenominational . . . simply Christians."

Good News About Holiness

"We ought to be holy because the God who loves us wants to impart holiness to us--as a gift. He wants fellowship with us, wants to draw near us. However, he has to be careful, lest he should burn us. God and sin don't get along, and we all have sin in us. So he longs with a tender, unsatisfied longing. He wants to uproot sins in us one by one--even though it will take the rest of our lives--so that he can have intimacy with you and me." From THE PATHWAY OF HOLINESS, by John White

Good News From The Philippines

The Church of Christ Training School has already raised 11,620 pesos (about \$400) as financial support from various congregations in Visayas & Minanao. This amount was raised from sponsors who had pledged to support the school which was scheduled to open in August. Cyrus Gesulga is the school's director.

Old W&Ws Available

A supply of old W&Ws from a deceased subscriber has become available to us. Folks write us from time to time seeking such copies, so here are some facts. We won't take time to list the dates, of course, except to say there are two issues from the 5-year period 1940-44; four issues from 1945-49; 56 issues from 1950-54; 70 from 1955 -59, and

14 from 1960-64. There are later issues too.

These are in good condition, by and large. If you are lacking a few specific issues, you may write, or phone (502) 897-2831 & tell what dates you need. If you can pick them up, you may have them @ .60 or 2/\$1. If we must mail them to you, the charge is \$1.00 each.

Unpack The Truth

The editorial theme of the August, 1996 Word and Work was "Work Out Your Salvation." Brother Wilson wrote, "Let's unpack this truth in more detail" in reference to Philippians 2:12, 13. I would like to further unpack the meaning of this passage as it relates to the article by Brother Dennis Allen, "How Should We Regard Our Bodies."

The New Testament Greek word for "salvation" used in Philippians 2:12 is "soteria". The same word is translated as "health" in Acts 27:34, and as "preserve" in II Timothy 4:18. Another form of that word is "sozo" translated as "to save" in some passages, as "whole" in others, such as Matthew 9:22, "Thy faith hath made thee whole", and as "heal" in others, as Mark 5:23 (Jairus) "I pray thee, come and lay hands on her, that she may be healed, and she shall live." A related word is "diasozen", used variously as "holy", "hollowed", and "whole."

These words all come from the root word "soter", meaning "savior" or "preserver." Back to Philippians 2:12, this verse could

legitimately be translated into English as "Work out your health (or healing or wholeness or preservation)." This then ties the editorial theme even more closely to Brother Allen's article on the health of our body, which is a temple of Holy Spirit. -- Billy Ray Lewter, West Palm Beach, Fl.

Gallatin Church of Christ

Congratulations to Jennifer Young who has received a Masters of Nursing Degree from Vanderbilt.

Archives Notes. . . Florence Olmstead Collins has sent a biography of Brother Olmstead written by Sarah Zoe Olmstead Alley and compiled by Roxie Olmstead from notes circa 1962. How right that it should arrive at Homecoming!

Our congratulations to the fantastic four Bible Bowl Teams who worked and studied God's Word diligently. They performed very well in the competition with three of our teams making it to the finals. One senior team placed 3rd overall of the 183 teams competing. Congratulations to Megan Allen, Rayne Bumbalough, Chelsa Messinger, Susan Vaughn, Neil Houchins, Codye Jetton, Frankie Messinger, Drew Schreiner, Ryan Dunn, Crystal Perkins, Holly Vaughn, Lindsey Webb, Josh Benson, Jennifer Cox, Krystal Cox and Sarah Stambaugh.

A special word of appreciation goes to those who spent many hours tutoring our teams. Thanks to Faye Cox, Angela

Wallace, Brad and Jim Schreiner, and Linda Vaughn. Several others helped prepare questions, snacks and with the driving. Thanks again to all who made the 1996 Bible Bowl a great one!

Jennings La.

Pray for C. Y. Kim. Kim and his nephews were arrested and imprisoned because of their stand for Christ in South Korea. Since their imprisonment, other prisoners have been won to the Lord. Keep them in prayer as they have inadequate care and hard labor. Letters from American Christians would be very en-

couraging in the months to come. They are Chan Yung Kim #2869, Sang Ho Kim #2264, and Duk Hae Quak # 1067. Their address is Yoo Sung P.O. Box 136 Taejon, South Korea 305-600.

Mackville, Ky.

Faithful parents produce faithful children. A study reveals that if both mother and father attend church regularly, 72% of their children remain faithful. If only dad attends regularly, 55% remain faithful. If only mom attends regularly, 15% remain faithful. If neither attend regularly, only 6% remain faithful.

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