

"Holding fast the Faithful Word . . ."



The Word and Work



"Holding forth the Word of Life."

JUNE, 2000

Unsung Heroes-- Women Missionaries

Elaine Brittell:

She lived a martyr's life, She died a martyr's death.

Articles by or about Missionaries you know.

"There has never been a single regret that I left the 'bright lights...' of New York City, and came to this very dark corner of His vineyard.

**There has been no sacrifice, because
the Lord Jesus Himself is my constant companion."**

--Johanna Veenstra

"The thought of being separated by long distances and many years from our children and loved ones always brings a pang to our hearts.

**But 'nearness' is a condition of the heart,
and 'distance' is not necessarily concerned with miles.**

The only thing that will truly hold any family together is the oneness which comes when each member of the family knows and loves the Lord Jesus Christ as his Savior, and the whole family is united in Him."

--Dewitt Garrett

**KENTUCKY / INDIANA
CHRISTIAN FELLOWSHIP WEEK**

The 53rd Annual Fellowship

August 7-10, 2000

Theme: Standing At The Crossroads

Monday Evening, August 7

7:30 Making The Decision For Christ Paul Estes

Tuesday, August 8

9:30 Definition of Leadership Dale Offutt

10:40 Complete Joy David Tapp

11:30 Lunch

1:00 Unity of Faith Julius Hovan

2:10 Need for Church Growth Harry Coultas

7:30 Do Not Compromise Paul Estes

Wednesday, August 9

9:30 When There's No Leadership Dale Offutt

10:40 That You May Not Sin David Tapp

11:30 Lunch

1:00 Unity of Spirit Julius Hovan

2:10 Develop Church Growth Harry Coultas

7:30 Building the Faith Paul Estes

Thursday, August 10

9:30 Follow Your Leadership Dale Offutt

10:40 Know You Have Eternal Life David Tapp

11:30 Lunch

1:00 Unity of the Church Julius Hovan

2:10 Results of Church Growth Harry Coultas

7:30 Maintaining the Faith Paul Estes

**DAY SESSIONS: Portland Church of Christ,
2500 Portland Ave., Louisville, KY 40212**

**NIGHT SESSIONS: Sellersburg Church of Christ
211 South New Albany St., Sellersburg IN 47172**

Prayer Time Daily at 9:00 a.m.

THE WORD AND WORK

"Declare the whole counsel of God"

Alex V. Wilson, Editor

Dennis L. Allen, Missions

Bennie Hill, News & Notes

The Word and Work (USPS 691-460) is published monthly except December under the auspices of the Portland Ave. Church of Christ, Inc., Louisville, Ky. Subscription: \$8.00 per year, bundles of 10 or more to one address = \$7.50 per subscription. Address correspondence to Word and Work, 2518 Portland Avenue, Louisville, KY 40212. Second class postage paid at Louisville, Ky.

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

Vol. XCIV

JUNE, 2000

No. 6

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UN-SUNG HEROËS

Dennis L. Allen

In our recent contact with the house churches in Northern China we were struck with the number of women in leadership roles in the local churches and even in the membership of the churches. In fact, it is said that in 40,000 out of 50,000 house churches in China the main leader is a woman! Going further back, we find that in the early twentieth century the ratio of women to men missionaries in China as well as in many other countries was as high as 2:1. It was not considered appropriate for women missionaries to teach men in the theological classroom, but they were free to teach the women as they washed their clothes at the river, in their homes, or wherever they had opportunity. Today in Chinese churches in China, Hong Kong or overseas you will find many Chinese "Bible women". In Manila the Chinese congregation was blessed with a number of women who served as deaconesses and were very active in teaching the women and children. Unfortunately, in most churches "Bible women" are more numerous than capable, dedicated men who are knowledgeable in the Scriptures.

Many women have gone out as single workers; many others were the wives of missionaries. Both have faced special challenges: the single, the problem of loneliness; the married, the double responsibility of managing home and children as well as reaching the women and children around them.

Single women have not always found it easy to know just what was their proper role, but in spite of this, God has used them in a remarkable way. I don't know that God prefers that women be in the majority. He evidently ordained that men have the leadership. But over the centuries women have been responsive to God's call and He has used them. In the period of the judges in Israel when there was a lack of leadership in Israel, God raised up Deborah the prophetess to judge Israel. Jehovah used Deborah and Jael to bring victory and deliverance to Israel from the hand of the Canaanites.

Throughout the history of God's people He has used women in public and private ways to accomplish His purpose. We thank God for the great men of faith who have contributed so much to the advance of God's kingdom on earth, but we should be equally grateful for the women, single and married, who have been so greatly used of God to bring many from darkness to light. We think of Mary Slessor in Africa, Amy Carmichael in India, Gladys Aylward in China, Elizabeth Elliott in Ecuador, and the list goes on and on.

We have a three-fold purpose in the theme of this issue. 1) To give credit where credit is due. Far too often we have failed to acknowledge and honor our women for the great role in which God has used them in advancing His kingdom. 2) To stir men to rise up to fill the place God has ordained for them. 3) To encourage young women to see some of the ways God has used women in the past and to encourage them to see that they can be used today in fulfilling the Great Commission. In this issue we are glad to honor women who have been risk takers for God and through whom He has done incredible things.

THERE IS MORE!

Betty Allen

A lovely lady asked her 3 year old nephew for a kiss, and he obliged. Then he lifted his chubby cheek to her and said lovingly, "There is more!"

Ah, yes! There is more!

Brother DaVerne Fromke expressed it in a meeting once: that God has a far-reaching purpose for each one who accepts Him--not just that we "be saved", attend meetings and do all the things that Christians do; but that we grow up--grow to spiritual maturity and fruit-bearing; that we be conformed to the image of His Son; that we be groomed to reign with Him and to judge angels! How much He is able to do along this line depends on how much we surrender to Him.

It stands to reason that if we are going to become like Christ, we will experience some of the same things He experienced: He was "different"; He was poor; He was misunderstood; He was an alien; He was falsely accused, lied about, betrayed, forsaken, mocked. Up to this point we may have had similar experiences in a lesser degree. Few of us have been spat upon or beaten or condemned to death for someone else's crimes. He learned obedience by the things which He suffered. And how else shall we learn obedience?

Once we have committed to the Lord Jesus, nothing that comes to us is accidental; rather He brings it, or allows it, and it has a purpose for our blessing.

"The field is the world," we are told. References to "the foreign field" should not obscure the fact that our own turf is also the Lord's field and needs tending. But those who serve "on the foreign field" enter into the awesome experience of being an alien. It changes one's

perspective! It reduces one from an educated, competent, self-assured adult to the status of an ignorant child.. and this within the first week. Just think: you can neither speak nor read the language; you don't understand the phone system, nor the transportation system (calesa?) nor the local money. The foods in the market you may never have seen before, nor would you know how to prepare them for eating. Laundry is done by hand! No one consults you about anything and you have to depend on others for the simplest needs. This might be called "Humility 101."

You thought you knew yourself, and that you kept short accounts with God. Whence then this gnawing frustration, impatience, anger and pride that suddenly wells up? You "came into all the world" to preach the Gospel, but now you are wrestling with your own spiritual inadequacy. So you cry out to God, and He is right there. And your spirit, slightly battered, grows a notch.

On to "Humility 102":

People who serve overseas confront the ancient institution of servants. As a proud member of the great American Middle Class, I believed in my ability to "do-it-myself."

I guess I thought having a servant was kind of "uppity". *I did not want one* --but one was thrust upon me. She was a wonderful, competent, household manager, well-spoken of by all. I just did not want her to manage *my* newly-wed household! Perhaps she sensed it because she did not want me to be her mistress either. She ran the household with a high hand, never consulting me nor accounting to me. It was a full year before we came to terms (and spiritual victory). Meanwhile, God was driving home to me that yes, He wants my service, but--more than that--He wants a personal acknowledgment and surrender from me. Priceless lesson!

We might call the next one "Genetics 101"

Interracial marriage was a new idea to me. And there it was, right in the church, and I had to adjust my thinking.... One day in Hong Kong some years later, our family had a picnic on a mountain top. We saw the large burial urns that are here and there along the side of the trail. One of them had lost its lid, and Dennis called my attention to the bones inside. He remarked that the differences between the races were no longer discernible. Death is the great leveler.

Does the Bible justify racial discrimination? Well, if the curse upon Canaan resulted in a new race, as some theorized, then maybe it would be wise to observe that difference. But it may well be that racial differences arose out of the scattering of the gene pool at Babel, and

carry no stigma of a curse of God, There are wonderful people of God in all races--people that you know as members of the Body and don't even think about their ethnic origin.

Then there was a course we might call "Fellowship 101"

Third generation "Church of Christ"-ers we were, and there is a feeling of security in that. But in Hong Kong, we found ourselves pretty much alone. We got very hungry for fellowship, believe me! The other missionaries met yearly for a renewal conference, and we finally sought fellowship there. It was wonderful to hear the flow of English in scripture, sermon and song... without the inconvenience of an interpreter. We found that many of this group believed the scriptures pretty much as we did. We were blessed by them and we learned something valuable about fellowship.

Let's mention a course that might be called "Women in the Church"

No less an authority than our revered Bro. R. H. Boll often told me that "Women can do anything in the church that a man can do--*except usurp the authority.*" Now that is a key point, and women who are fully participating in the church might tend to run ahead of the male leaders. But sometimes what is intended to be leadership turns out to be more like "stoppership"- i.e., being so afraid that women will usurp the authority that there is an effort to keep them from participating.

It was refreshing to see women quietly but boldly ministering in various capacities overseas. Can a woman lead the singing? baptize people? evangelize? preach a funeral? be a deaconess? establish an orphanage or a hospital? Can she do whatever needs to be done? All of the above--as long as the male leaders approve. Authority is given, said Paul, for building up and not for putting down.

Prospective missionaries are often told how many souls are dying every second without Christ. We spent 18 years in a densely populated city and hardly made a dent in it. If all those souls are dying without Christ, it seems a hopeless situation. I cannot carry that burden. God has His people and His witness everywhere--even in unexpected places. He has told us to "go" and we do well to "go" - and some will go farther than others. I am inclined to believe that the "going" is primarily for the benefit of those who by faith go, and the seed sown by them will bear fruit. But God doesn't need us to carry out His agenda; He graciously allows us to be a part of His great work. He knows we'll make mistakes--and He is big enough to cover them, and bring out of the experience what pleases Him.

Step out! Step out! There is yet more!

WOMEN IN MISSIONS

Marguerite Kraft & Meg Crossman

After the last road ended, it was a two-day hike to where the Balangao people lived. The Balangao, a tribe of former headhunters, still sacrificed to powerful and demanding spirits who caused sickness, death and constant turmoil. Two single women missionaries, trained in Bible translation, were on their way to work among them.

When they arrived, they were greeted by men wearing G-strings and women wrapped in cloth from homemade looms. It is hard to say who was more amazed. The Balangao had asked for Americans to come live with them and write their language, but they never dreamed the Americans would be women!

An old man offered to be their father and was faithful in looking after them. Besides the work of translation, these women began giving medical assistance, learning about the spirit world, and answering questions about life and death. One of them, Jo Shetler, stayed for 20 years, winning her way into the hearts and lives of these people and completing the New Testament translation. Because of this dedication, thousands now know Jesus as Lord of the Balangao.

Jo Shetler, a shy farm girl with a dream, has stirred many with her story. However, stories remain unwritten of multitudes of women who likewise obeyed the call of God to serve Him on the far horizons. Many women do not realize how greatly God can use their giftedness and commitment in situations such as this.

FROM THE EARLIEST DAYS;

The Book of Acts records the account of Priscilla, a woman specifically used of God to touch people in at least three different nations: Rome, Greece, and Asia Minor. Apparently a native of the eastern area of Asia Minor, this woman of Jewish faith lived with her husband, Aquila, in Rome until the Jews were expelled. When they met Paul in Corinth, they may already have become believers. They hosted Paul, led a house church, and were assigned by Paul to disciple the eloquent and committed Egyptian Jew, Apollos, instructing him in the way of God more perfectly" (Acts 18:26).

Paul recognized and honored their gifts and they moved with him to the work in Ephesus. Since Priscilla's name is almost always listed first, some scholars suggest that "the wife was more prominent and helpful to the Church." It is perhaps most interesting to note that her role in cross-cultural service, leadership, and teaching were perceived

as so normal they did not require special comment or explanation by the writer of Acts. Her role seems to have been accepted and expected rather than extraordinary.

Many women were martyred for their love for Jesus in the first three centuries of Christianity. Lucia of Sicily, who lived about A.D. 300, was involved in Christian charitable work there. After marrying a wealthy nobleman, she was ordered to stop giving to the poor; she refused and was sent to jail. There she was persecuted and condemned to death. Melania, coming from a wealthy family in Rome with estates all around the Mediterranean, used her resources to give to the poor and to build monasteries and churches for both men and women in Africa and Jerusalem. Her missionary journeys started as she fled from Rome during the invasion by the Goths in A.D. 410. As a refugee, she and many other women played an important role in the great missionary movement. Some women were taken as hostages to Northern Europe where they later married their captors and evangelized them. Clare, who lived and worked in the early thirteenth century, was a reformer where Christianity had forgotten the poor. She founded the Franciscan order of barefoot nuns in Italy. Women who chose to remain single, serve God, and live the cloistered life were given the opportunity through the accepted ecclesiastical framework to proclaim the Gospel. In the Catholic tradition, priests, bishops and nuns built churches and hospitals and founded schools and orphanages in order to establish the faith.

IN THE EARLY MISSIONARY MOVEMENT;

The Protestant Reformation in the Sixteenth Century brought about changes in the role of women in Christianity. The reformers reemphasized that the role of women was in the home, to be supportive of men. Arthur Glasser writes, "...the reformers also subjected women to the confining perspective that their only recognized vocation was marriage. With the dissolution of the convents, women lost their last chance of churchly service outside the narrow circle of husband, home and children." Within Protestantism, the problem then arose as to whether women had the right to respond to the promptings of the Holy Spirit to proclaim the Word of God.

In the early days of the Protestant mission advance, most women who went to the field were wives of missionaries. Discerning men recognized that contact with women in most non-Western societies was impossible for them, so women had to undertake this responsibility. They received little recognition for the heavy load they carried, managing the home and children as well as developing programs to reach local women and girls.

Initially, single women could only go to the field to care for missionaries' children or serve alongside the missionary family. However, little by little, new opportunities arose. R. Pierce Beaver describes the work of Cynthia Farrar in India, Elizabeth Agnew in Ceylon, and other single women who began to supervise women's schools. Quietly, they helped in harems. Doors opened through medical service. Yet their effective work was seldom publicized.

However, leaders like D.L. Moody, A. B. Simpson, and A. J. Gordon believed in encouraging women's gifts for public ministry. Both J. Hudson Taylor, founder of China Inland Mission, and Fredrik Franson, founder of TEAM (The Evangelical Alliance Mission), saw the need to recruit and send women to evangelize cross culturally. In 1888, Taylor wrote, "We are manning our stations with ladies." Throughout its initial history, his mission expected women, both single and married, to carry out all the missionary duties, including preaching and teaching.

In Jane Hunter's study of correspondence and published articles from women on the field, she discovered the "vast majority of women missionaries were motivated by a deep sense of commitment to God, far more than by any desire to attain personal recognition or power." From such moving reports, women in the churches at home caught a dynamic world vision, volunteering their money, time, energy, organizational ability, and prayer support.

AND STILL TODAY

Overall, probably two-thirds of the missions force has been, and currently is, female. Many mission executives agree that the more difficult and dangerous the work, the more likely women are to volunteer to do it! David Yonggi Cho concludes from his experience that women are the best choice for difficult, pioneering work. "We have found that in these situations, women will never give up. Men are good for building up the work, but women are best for persevering when men get discouraged."

Some fear that because of the unique obstacles of reaching the Muslim world, Western women can play no part. Yet in a nomadic Muslim group in Sub-Saharan Africa, a single woman is effectively training Imams

(Islamic teachers) in the Gospel. They perceive her to be non-threatening, "just a woman." Building upon a foundation of interpersonal relationship and Bible knowledge, she does not give them answers herself, but

directs them to the Word. The Lord has confirmed her teaching, giving dreams and visions to these leaders. As they have been converted, they are now training many others. She is accepted as a loving, caring elder sister, who gives high priority to their welfare.

Jim Reapsome's editorial in *World Pulse* (Oct. 9, 1992), advocating more training and more support for women, received an almost immediate letter of thanks from a missionary to a Muslim group in Southeast Asia. He wrote:

Interestingly enough, despite the common emphasis on training and using men, here in—, some of the best evangelists are all *women!* In fact, three of our most important co-workers (who are really doing the most cutting-edge ministry) are women. In terms of Americans, we only have one single man who made the sacrifice to come here but there are four single women with three more on the way. In the face of chauvinistic Islam, it is good to be reminded that true Christianity is not chauvinistic, but an equally exciting call to new, fulfilling life for women and men.

OPPORTUNITIES IN SPECIAL AREAS

Women in mission have demonstrated a holistic approach with emphasis on both evangelism and meeting human needs. They have shown a deep commitment to and concern for women and children. Education, medical work, and struggles against foot binding, child marriage, female infanticide, and oppressive social, religious, and economic structures were commonly the focus of their work. With their holistic approach to missions, women were committed to healing. Thus, medical missions were dominated by women for many years. Since women were less involved in denominational activities and more focused on human need, it was easier for them to be unity-minded and risk cooperation for common purposes.

The roll is, however, incomplete, expectantly awaiting the contribution of current and future generations. God's women now enjoy freedoms and opportunities their forebears never anticipated. Most small businesses started in the United States are owned by women. Women now hold highly responsible positions in government, business, law, and medicine. "To whom much is given, much is required." How will women of God today harvest such opportunities for their Father's purposes?

-- From *Mission Frontiers*, Aug. 1999.

THE JOYS OF BEING A MISSIONARY

Ruth Wilson

An article in a mission magazine a few years ago was entitled "Life is Wonderful". Yet the article, by a missionary in New Guinea, tells of a rainy Sunday in the capital city of Port Moresby when the missionaries' car lost a wheel. So, what's so wonderful about car trouble and being late to church on a bad day? Simply this: that the national Christians, who held up the service to wait for them, chose as the first song, "Life is Wonderful Now!" And I can imagine that, as the missionaries sang along with that group, they felt profound joy that, despite all the difficulties of serving the Lord in a less-developed country, they had been privileged to take the gospel to these people.

It is wonderful to be a missionary. I have written a companion article about the problems missionaries face, entitled "How to Pray for (Women) Missionaries". But, since that article concentrates on some negative aspects of missionary life, it seemed best to first assure you that we who have had the privilege of serving our Lord in a foreign field wouldn't want to ever exchange the experience for anything in the world! Why? Let me share a few reasons.

First and foremost is the joy of *telling someone the Way of salvation who might not have heard it from anyone else*. I remember a young girl saying to me, "I had heard about Jesus all my life, but I never knew I needed to personally receive Him until I heard it from you in our Bible Club." Later she wrote, "Since I received Him as my personal Savior and Lord, I found my life to be complete." Another young woman wrote Alex: "I praise God for the desire for God you awakened in my life almost seven years ago at a youth conference. I was 16 years old, and it was the most exciting thing I'd ever heard." Another, who went on to be a full-time Christian worker, told him that she was on the verge of becoming a member of the Mormon religion but was stopped when she remembered teaching Alex had given.

Of course, along with this joy is that of *seeing lives transformed by the gospel*. When Alex visited a young man who had shown interest after an evangelistic meeting, the young man was drunk! But later, Alex convinced him to attend Central Bible Institute (in Manila), and there he became a real Christian. After years of preparation, he became a missionary to his home province and led over 100 people to Christ. Then for eleven years he himself served as director of CBI. Others whom the Lord enabled us to reach and teach are now out in

needy areas of the Philippines, or serving as missionaries--to England and Cyprus, for instance. What a joy to have spiritual "grandchildren" coming to life, even in places where you have never been.

Certainly we are not unique in having such experiences as these. Most missionaries, especially in such responsive fields as the Philippines, have such spiritual children and grandchildren. And of course, many Christian workers in this country as well have had the joy of winning souls to Christ.

Friendships that will last throughout this life and eternity are among our other treasures from the mission field. What joyous people the Filipinos are, with a rich heritage of laughter, flair for drama, love for music and hunger for education. Furthermore, they are a most generous and hospitable people with a strong sense of what they call "pakikisama"--or community spirit. And there are many Chinese among them, and these we found to be extremely industrious people whose churches often show a profound missionary concern. What a privilege to have countless dear friends among these two races!

When you travel to a distant country, it is an added "bonus" to be *able to meet other Christians* along the way. How glad we are to have met with groups of Christians in Japan, and also to have become personally acquainted with some fine young leaders of the church which was started by the Dennis Allens in Hong Kong. Our travels have enabled us to meet Christians in many parts of the Philippines. Alex and Victor Broadus had the joy of visiting a village where almost the entire population had come to Christ simply through reading and studying a copy of the New Testament, which had been given to one of the villagers by a U.S. serviceman. Our three children and I had an exciting three days in a tribal area where head-hunting had ceased to be practiced only a few years before. Yet we felt safer there than in downtown Manila, since a majority of the people in the village had turned to Christ.

And speaking of children, we feel that our three gained far more than they "sacrificed" in growing up on the mission field. Imagine their memories of that tribal village; of seeing a former Ilongot head-hunter demonstrate his war dance for us, then to see these men and women gathered in the little grass chapel to worship the Lord together! Though at times our children felt they were missing many things in not growing up in the States, they all look back with nostalgia on the land of their youth. (Joy was born in the Philippines, and all three did most of their growing up there.) I believe they realize far better than most people how fabulously wealthy the U.S. is in comparison to other parts of the world.

Furthermore, there are *pleasant family memories* of palm-lined beaches and snorkeling over coral reefs; of spending two nights in a Boy Scout tent on a tiny island "paradise"; of yearly vacations in quaint, lovely Baguio, far above Manila's heat. And of course, traveling across the Pacific in jet airplanes and moving in and out of countless airports is "old hat" to them. We recognize of course that missionaries are not necessarily more spiritual than people who remain in their own culture. Yet we rejoice that Dan has taught in a missionary school in Honduras for three years, and now oversees teams which minister in Russia.

We serve a great King, and He pays extraordinary benefits to His subjects. It is a pleasure to serve Him anywhere, but to anyone who may be hesitating to answer the call to overseas missions, let me assure you: you will never regret that you chose to take His gospel "to the uttermost part of the world!"

[Ruth (Mrs. Alex) Wilson and her family were missionaries in the Philippines from 1963-83.]

Dewitt and Dollie Garrett's Decades in Africa

The seed of desire to be a missionary in Africa was planted in each of our hearts during a sermon from Ezekiel 3:18,19 by Bro. J. N. Armstrong, the president of the Christian school in Harper, Kansas. The teaching of the Great Commission combined with the sacrificial lives of the faculty, watered the seed and helped it to grow. In 1922, Bro. John Sherrif, a stone mason from New Zealand, being concerned about the teaching of the gospel to the native population of Rhodesia, was visiting the U.S. in hopes of getting some help in starting a mission some fifty miles from Salisbury. This made the seed grow faster for desiring to go to the foreign field.

On June 20, 1926, Bro. Armstrong performed our wedding ceremony in the lounge of the girl's dormitory at Morrilton, Arkansas. Dewitt was a printer by trade and a good teacher of God's Word. By 1930 he was top man in the press room at the Methodist print shop in Louisville, Kentucky. We also had two sons: Dewitt Jr., two and a half years, and Cecil, ten months old.

In June, 1930, we set sail from Montreal, Canada, on a small cargo ship carrying lumber. For thirty days we saw nothing but water. We landed at Cape Town on August 1, after which we took the train to Salisbury, a journey of two days and two nights, where Bro. W. N. Short met us to take us out to the mission. There were no highways, no

bridges, and only gravel or dirt roads. The Shorts had a car, and Bro. Sherrif had a pick up. It took us most of the day to get to Wuyu-wuyu.

Cecil had his first birthday at Wuyu-wuyu. He likes to tell now how he literally crawled across the Atlantic Ocean. The African sun is very hot, so we tried to keep hats on the children while they were playing. Our son Robert was born May 21, 1931, at the hospital in Salisbury.

Bro. Sherrif was getting up in years and had some heart trouble and a bad allergy. The doctors told him he had best move to the coast or else! It was decided that we should move into Salisbury and work with the small congregation meeting in a small corrugated iron hut. The Shorts were to stay at Wuyu-wuyu. Our means of transport was a bicycle for Dewitt. The children and I walked or hired a rickashay to get to the meeting place on Sundays.

Dewitt went on bicycle to his Bible classes. The women came from Harare to where we lived, which was three miles from the meeting place. I taught them by memory work as very few of them could read. So we learned the Beatitudes, John 3:16, and other helpful scriptures in their own language. In those early days the Africans did not think it necessary for their girls to go to school. Now the girls are learning to be nurses, clerks, office workers, teachers, etc.

In the early years, many men came from Nyasaland (now Malawi) to Rhodesia to work on farms, in the mines, and as domestic workers, since wages there were so much higher. When these men went back to their own country they taught what they had learned in Dewitt's Bible classes --what Jesus had done for them--and new congregations were started.

Hard Times

Our daughter Verna Mae, was born March 5, 1933. We were receiving so little support that it took all for rent, water and lights. Folks from the U.S. would send boxes of second-hand clothing instead of money, so we were forced to sell the clothing to buy food.

One trip I vividly remember. Bro. Scott was taking the children and me from the Reese family to the Scotts, almost a day's journey. His car had no top, and only a broken windshield. We met a swarm of locusts headed our direction, and had to protect our faces with our hands until we finally drove through them.

Once when we went back to Wuyu-wuyu, Robert and Cecil came down with a bad dysentery. The nearest doctor lived forty miles from the mission; he came once. Cecil responded to the doctor's medi-

cine, but Robert was worse. A nurse was brought out, but she refused to stay, saying he "needed to be in hospital". Bro. and Sis. Short and Dewitt took him and the nurse to the hospital. They gave Dewitt a cot in the room with him. He was two weeks in hospital, and had to learn to walk all over again. But with the prayers and supplications of God's people he was restored back to health. God had a purpose for him to be a worker in his vineyard.

We then moved back into Salisbury, renting a small house in a suburb close to Harare where the church met. Again, rent was taking so much, Dewitt borrowed money to buy an acre of land and build four and a half miles from town where he had a well dug and planted a garden. It took some time to build as he could not spend all his time building. We moved into a four bedroom house in 1936 with two floors down, no doors up, and no glass in the windows. Dewitt Jr. and Cecil rode to school on bicycles.

Carolyn Rose was added to our family October 6, 1936. At that time we were able to buy a second hand car, an Oldsmobile whose wheels had wooden spokes which would fall out during the seven month dry season if we did not keep them wet. One day Dewitt was in town and drove around a corner, while the left rear rim went rolling on down the street.

First Furlough

After ten and a half years overseas, we returned to the States, bringing with us Sybil Short. We settled at Searcy, Arkansas so the children could go to the Christian school. Dewitt finished his degree. Anna Marie was born September 14, 1942, giving us one more daughter.

Back to Africa

Due to the second World War, we could not go back to Rhodesia until 1946. In June, we traveled to New Orleans with a car and luggage trailer to put on the ship. Dewitt Jr. and Cecil were left behind at Harding College. This was not an easy step, but the Lord's work comes first. I want here to put in a paragraph Dewitt wrote in a letter back to the brethren:

The thought of being separated by long distances and many years from our children and loved ones always brings a pang to our hearts. But "nearness" is a condition of the heart, and "distance" is not necessarily concerned with miles. The only thing that will truly hold any family together is the oneness which comes when each member of the family knows and loves the Lord Jesus Christ as his Savior, and the whole family is united in Him.

We traveled by ship from New Orleans. The voyage took 22 days. About a week later on Sunday morning we drove into Harare, surprising the brethren as they did not know we had arrived. Some had tears in their eyes as they shouted, "Quaswie, Quaswie!" ("Welcome back!"). On Monday we went shopping for beds, a stove, a refrigerator, a washing machine, and other items needed to set up housekeeping again.

Bible School

The African brethren were begging for a night school at Harare, so in 1947 Dewitt started one lasting from 6 p.m. to 9 p.m. Mondays through Fridays. Bible was the main subject, but reading, writing, and arithmetic were also taught. Many of the men worked shift work and could not attend regularly, but what they learned they taught to their own people, starting congregations in their own townships.

In 1950, our son Robert returned to the States to go to college, having finished high school and worked for two years to pay his boat fare. In 1951 our oldest daughter, Verna Mae, went back to the U.S. with Myrtle Rowe from Zambia, leaving Carolyn Rose, Anna Marie, Dewitt, and myself in Rhodesia. We returned in January, 1954.

On this trip, we took a twin-engine airplane to England, flying by day and landing to spend the nights in hotels. The second night we spent on the island of Malta, where Paul had been shipwrecked and had shaken off the serpent into the fire. During our stay in the U.S. our headquarters were in Sellersburg, Indiana, where we lived over Bro. Haas' funeral home. Dewitt did a lot of traveling among the congregations, telling them of the work the Lord had wrought through us.

In November, 1955, we went back to Rhodesia, leaving Carolyn behind at Southeastern Christian College, taking only Anna Marie, our youngest at thirteen. During the next two to three years Dewitt built a church building for the brethren at Gatooma, one hundred miles from Salisbury.

In January, 1960, Robert came back to Rhodesia with a wife, Joy, and three children, Brenda, Bobby, and JoAnn. He helped his father, whose health had been failing. In August that same year, Anna Marie flew back to the States to attend college. Robert and his family lived with us for several months before finding a suitable house to buy. However, instead of my husband slowing down, the two men took on more and more things to do: building, preaching --three times on Sundays--, and teaching Bible classes in the evenings.

When I asked, "Haven't you got more irons in the fire now than you can keep hot?" our son Robert replied, "Mother, we'll just have to make the fire hotter."

At that time we started a work with the Coloreds (the mixed race), and had services every Sunday afternoon in our home for the Europeans (whites). These were the years of strict segregation. During the period 1961-1963, Dewitt and Robert built a church building in the High-fields township.

Our first direct contact with any of our grand-babies came when the triplets (two girls and a boy) were born on October 10, 1961. Robert and Joy had wanted another boy, as they already had two girls and one boy, but as Robert commented, they had to get two more girls to get him. Before this, we had only known of our grandchildren by pictures and letters. (Mark 10:28-32, Matthew 19:27-30.) What a wonderful time we had watching them grow and develop, as they were with us through high school, and for the year they worked before going to the States for college.

In 1963, we flew back to the States where we visited many congregations, showing pictures and telling how the Lord used us to spread the gospel. As before, our headquarters were in Sellersburg, Indiana, where the church had rented an apartment for us to use when not traveling.

We flew back to Rhodesia in November of 1964. A few days before Christmas I awakened to find a big black spot before my left eye. A blood vessel had ruptured in the center of the retina. Dr. Sparrow, a world-renowned eye surgeon, told me that all he could do would be to save the eye. My right eye took over and has served me very faithfully.

Orphanage

From 1965-1972 Dewitt and Robert built a church building and an orphanage in the Arcadia (colored) community. Dewitt and I moved into the orphanage the last day of July, 1968, and we soon had sixteen children, eight boys and eight girls, needing care, attention, and love. Betty, our youngest charge, came to us when she was four years old, after the death of her grandmother. She had been thrown out of her home as a baby, and only the grandmother had cared for her. (James 1:26-27.) All of the original sixteen are now working. Some are married, some are still single. Some are faithful to the Lord, and some are not so faithful.

We flew back to the States in February, 1972, as Dewitt had been experiencing black outs. We left Dr. Miller Forcade and his wife

Esther, along with Sister McClane, to care for the children. We had hoped to be back in a year's time, but after some weeks in an intensive care unit, and three weeks in a nursing home, Dewitt passed away in his sleep on September 8, 1972. We buried him at Winchester where my second son Cecil lives. Those of you who have lost a beloved husband can sympathize.

The Lord's work must go on, so in September, 1973, I returned to Rhodesia with Robert and family who had been in the States on furlough. Robert and Joy had come back to the States in December of 1972, at which time we had the only Garrett reunion at which all my children and grandchildren were present.

Help Arrives

The Lord moved the hearts of Donald and Delores Harris to come to help me in the children's home, as Dr. and Sister Forcade wished to leave. They had come to relieve Dewitt and myself, and had already stayed a year longer than intended. With Donald as the Superintendent, we continued in the home until July 25, 1981, when it was taken over by different management. We moved to Robert's house and on August 8 the Harrises flew back to the States, but I stayed on until Robert and Joy returned to Rhodesia (now Zimbabwe).

I left Zimbabwe June 3, 1982, and arrived in New York where I spent two weeks with my eldest daughter, Verna, before continuing to Winchester, Kentucky, for my youngest daughter's wedding. Cecil performed Anna's wedding ceremony, and her oldest brother, Dewitt, Jr., gave her away. This was the only wedding of any of my children that I have had the privilege of attending. She is now Mrs. Robert Poli.

Since then I have visited my five children in the U.S., and seen my nineteen grand-children and four great-grandchildren. The Lord has blessed us abundantly, and daily I thank Him that my children and their children are His children.

[After this report in 1982, Sister Garrett returned to Zimbabwe for several years. She is now living in Winchester, Ky with her son, Cecil and his wife Betsy.]

LOOKING BACK ON FORTY YEARS

Joy Garrett

[Five days before departing for Zimbabwe, Joy wrote this summary of some of the ways the Lord has used her.]

Forty years ago we went to Zimbabwe to join Robert's father in the capital city now named Harare. For a short time I was involved in teaching women in the Thursday Bible classes at Harare and Highfields. The triplets came along and I was too occupied for a couple years in teaching my own children.

Then the grandparents needed more teachers in the school scripture classes and I began to do Bible teaching in several schools. In order to keep the attention of young students one had to almost memorize the Bible lessons. One year I did Old Testament survey and the next year New Testament.

I've always had ladies Bible classes somewhere, too. I fit the lessons to meet the women's needs.

The Lord has been watching over us during the times of trouble. He has seen us through wars, revolts, pestilence and a variety of difficulties. Financially He has provided for us and helped Robert build the many church buildings that needed constructing. There are four places being built there at present.

At our camps I am usually the one who consults with the cooks on what to buy and to try to locate the cheapest and best source of each item. I keep the books to show what is spent and determine the cheapest camp fees to charge. I usually do the desserts.

As we often print tracts and books, folding, assembling and stapling are one of the jobs I do. Sometimes I type items into the computer.

Lord willing, we leave April 26 for Zimbabwe. We do ask for your prayers for safe keeping.

[Prayer Request: Joy Garrett is suffering from arthritic knees, including frequent stinging which may be from breaking blood vessels. Please pray for her health.]

Elaine Brittell

Sister Elaine Brittell was missionary to Zambia from June 1947 until her death in October 1982. On the morning of October 17 she was found murdered in her bed.

Elaine Brittell was much loved by many, including many in the prisons and hospitals, etc. where she helped untold numbers of people both physically, socially, and most of all spiritually. She was responsible for having a large bathtub installed in the Livingstone prison for baptism.

The estimated attendance at the funeral was 6,000 all of whom also walked to the cemetery where services continued. The governor also spoke at the services. Many prisoners who had come to love her requested permission to attend the funeral, but authorities did not feel it wise to permit them to go.

ANOTHER MARTYR IS ADDED

(Elaine Brittell - March 14, 1922 - October 17, 1982)

By Eugene C. Perry

Sister Elaine Brittell, widely known throughout the brotherhood as a steadfast, long term missionary to Zambia, was tragically murdered in her bed in the early morning of Sunday, October 17.

On Friday, she was enthusiastically learning the offset printing process so that in the future she could print her own Bible lessons as the need arose. Saturday night at 10:10 she could be seen sitting in her living room window, marking Bible Correspondence Courses. Early Sunday morning when she did not appear as usual for the prison ministry, we investigated, only to be shocked to find her with a knife in her throat, lying in a pool of her own blood. Although no one has yet been apprehended, it is suspected that this foul deed was done by someone whom she had helped in the past and who had threatened her because he was not satisfied with the amount of help received.

For the funeral several thousand people packed the church building, the church yard and nearby street. The District Governor said that nearly half of Livingstone was present. In my funeral sermon, I tried to persuade those who wished to show respect for her to do so by imitating her in conviction, honesty, courage, dedication, benevolence, sacrifice and trust in God. Families who wished were given an opportunity to contribute toward a memorial wall plaque which we had been preparing for her use. It reads: "ONLY ONE LIFE, 'Twill SOON BE PAST. ONLY WHAT'S DONE FOR CHRIST WILL LAST."

The following obituary was prepared and read by Brother Simaubi one of the elders here in the Livingstone Central Church.

Life History of Late Sister Elaine Brittell

Brothers and sisters, we are gathered here to pay our last respects to a true Christian. Sister Elaine Brittell was born on 14th March, 1922 in Wyoming. She migrated to Zambia, then Northern Rhodesia, in 1946, together with her parents. She worked very diligently with her beloved dear father and mother in bringing up orphans at Sinde Mission.

When the orphanage was closed in 1967, Elaine made a resolution that she will never go back to America, because the work of the Lord her parents had started would cease at once. She thought the orphans would become destitute right away as some of them were not readily accepted by their own relatives. During the Zimbabwe wars, Elaine left Sinde for Namwianga Mission. She stayed there for awhile and later decided to come here to Livingstone, so that she could effectively carry out her Lord's commitments in which all of us gathered here today are now testifying before her Savior and Master Lord Jesus.

She spent some of her time in helping type Bible translations into Tonga.

Elaine fulfilled the teachings of our Lord Jesus Christ, as in Matthew 25:34-36, giving to and feeding the needy souls of this country. It is this call of the Lord that made her work tirelessly throughout her life at our public institutions like hospitals, welfare homes for the aged people, the prisons, the villages around Livingstone and the handicapped people. She shared grief with many mourners. She assisted hundreds of mourners either physically or materially, or both.

Elaine was a humble sympathetic woman full of love and sorrow. She was liked, cheered, praised and above all, lovable. She was friendly, she was kind, she was gentle and tender to every one she met.

MAY HER SOUL REST IN PEACE.

Thought-Provokers

From or About Women Missionaries

Wycliffe Bible Translators found over the years that teams of single women did well on the field--a far greater number of such teams successfully finish translations than teams of single men.

* * * *

"I wasn't God's first choice for what I've done for China. I don't know who it was. It must have been a man, a well-educated man. I don't know what happened. Perhaps he died. Perhaps he wasn't willing. And God looked down and saw Gladys Aylward. And God said, "Well, she's willing." --Gladys Aylward

* * * *

"Christian women today need to know and celebrate their heritage. We can study women of greatness who served in Christ's cause and claim them as our role models. From Mary Siessor, single woman pioneer in Africa, to Ann Judson of Burma and Rosalind Goforth of China, wives who fully served; from Amy Carmichael of India to Mildred Cable in the Gobi Desert; from Gladys Aylward, the little chambermaid determined to get to China, to Eliza Davis George, black woman missionary to Liberia; from translator Rachel Saint to medical doctor Helen Roseveare; from Isobel Kuhn and Elisabeth Elliot, mobilizing missionary authors, to Lottie Moon, pacesetter mission educator; from simple Filipino housemaids in the Middle East to unsung Bible women in China, the roll is lengthy and glorious!" --Marguerite Kraft & Meg Crossman

* * * *

"If you are ever inclined to pray for a missionary, do it at once, wherever you are. Perhaps she may be in great peril at the moment. Once I had to deal with a crowd of warlike men in the compound, and I got strength to face them because I felt that someone was praying for me just then." --Mary Siessor of Calabar, Africa, who was a pioneer missionary among a tribe which practiced cannibalism, the killing of all twins at birth, and many other savage customs.

* * * *

Lead On

Perhaps some future day, Lord, Thy strong hand
Will lead me to the place where I must stand
Utterly alone.

Alone, O gracious Savior, but for Thee.
I shall be satisfied if I can see
Jesus only.

Lord, all my desire is before Thee now.
Lead on -- no matter where, no matter how --
I trust in Thee.

--Elisabeth Elliot,
whose husband Jim was later martyred by
the tribe to which he sought to take the gospel.

Sacrifice? That word is not for me;
Gladly I take my cross to follow Thee.
Should I be loath to yield my meager pittance,
When Thou dost offer heaven's gold to me?

--Elisabeth Elliot

STRENGTH IN THE FACE OF DIVERSITY

Russell G. Shubin

In a great number of North American evangelical homes today, Elisabeth Elliot is a household word.

Her radio program, "Gateway to Joy," is broadcast on some 250 English-speaking stations and some 250 more in translation. She speaks of "soldierly qualities" and the need for a cross-bearing Christianity. She reiterates the need for wives to be submissive to husbands. She challenges outright the dating practices of our youth. Simply put, she advocates a Christianity that is a striking contrast to much of what fills the "best seller" section in Christian bookstores today.

But Elisabeth Elliot may be best-known as the surviving wife of Jim Elliot, the 28 year-old missionary speared to death in 1956 with four of his co-laborers-Nate Saint, Pete Fleming, Roger Youderian,

and Edward McCully. Along with their wives and children, these five men were in the early efforts of reaching the Auca tribe (now known as the Huaorani) in the dense jungles of northern Ecuador. They were nervous but optimistic as they landed their small Piper aircraft on a shallow part of the Curaray River. Elisabeth Elliot's riveting account of this story and the follow-up to it—*Through Gates of Splendor* and *The Savage My Kinsman*—quickly became standard missionary fare and remain so today, over 40 years later. The event itself—known as the Palm Beach incident for the shallow beach where the plane landed—continues to have a riveting impact on successive generations of young people. Countless youth have been called to service in the fields of the harvest as a result. All have been called to live lives of increasing sanctification.

A prolific writer of over 20 books who has moved well beyond the pale of specifically mission-focused material, Elliot's writing efforts over the last 20 years have covered a range of topics—including God's plan for the Christian family, suffering, loneliness and a re-evaluation of Christian dating. While some find her a bit harsh and dogmatic, she has articulated a spiritual passion in the face of all of life's hardships that has given many a more upright spiritual posture.

Elliot's immediate response to the Palm Beach incident placed her, along with co-laborer Rachel Saint (Sister of the slain Nate Saint) in the memory of evangelicals as modern-day saints. Shortly after the incident, she returned to the tribe to continue the church-planting work among the Ruaorani. They made it clear that they did not want to prosecute the murderers. Today, the numerous Ruaorani followers of *Wnagogi* ("creator God") may well be her most profound legacy. The sweet though costly irony was illustrated most poignantly as Stephen Saint, son to martyred Nate Saint was baptized by a Huaorani pastor—one of the spear-wielding Indians who took part in the slaying of his father years earlier. The living testimony of Elisabeth Elliot and Rachel Saint's work amongst the Ruaorani is a superb example of the vital and strategic role of women in the frontier mission task.

In addressing her preparedness for the initial tragedy Elliot attributes her strength in adversity to her upbringing—one that had missions at its very core.

"I grew up in a very strong, missionary-minded home. We had dozens, perhaps hundreds of missionaries visiting in our home. I have my mother's guest book that has 42 countries represented in it. Therefore, I had read missionary books, we had looked at thousands of missionary slides, heard many missionary stories and we knew that there would be hardships.

"Of course, I didn't know what the nature of mine might be and I didn't expect it to be quite so soon."

She notes that in each of the major blows to her faith that first year in Ecuador, it was a return to the cross of Christ that provided the deepest counsel. But she recognizes that there are precious few who have a similar background and its component part--preparedness for adversity--with which she was so blessed. "So, when I have the opportunity to speak to prospective missionaries, I do want to emphasize an encounter with the cross. I think it takes a deep, spiritual encounter with the cross before we're really qualified to call ourselves missionaries."

While hesitant to generalize too broadly, Elliot sees in the younger generation an aversion not so much to the grand cause of martyrdom but to the mundane discipline of yielding to Christ's lordship in the small things. Her words to prospective cross-cultural workers: "I would take them first to the foot of the cross and just ask them if they understand what the cross was all about and what it means in our daily life. If Jesus told us that we must take up our cross daily and follow Him, in what tiny little ways might we experience this?"

"These students *do* know that five missionaries were killed in 1956 and that was a very dramatic event that is still in the minds of many. I am amazed at how many decades have gone by and it seems as though more people are acquainted with that story now than when it happened.

"But the great question is the tiny, little things which are not dramatic and not heroic, but those are the ways the cross is going to be presented to us. I often ask a group, 'In what ways do you expect the cross to be presented to you?'"

"Well, the chances are not very great that it is going to be anything dramatic or heroic; it is probably going to be, as John H. Newman put it, 'the carrying on of small duties which are distasteful to us.'"

"My impression is that they have not had the same kind of earnestness and preparation for suffering. America loves comfort and fun. And we need to face squarely the words that 'If we endure, we shall also reign with Him' (2 Tim. 2:12).

"I don't run across very many people who have the depth of understanding that we were given. I am very deeply aware of the privileges that I had. I want to do my best to pass on to younger people those soldierly qualities and necessities that we have to learn. Jesus

spelled it out very clearly that, if we were going to follow Him, there was going to be suffering. It's not going to be different."

While writing and speaking on a wide variety of subjects, center stage on her agenda has been the sad state of the North American family (e.g. *Passion and Purity* and *The Shaping of the Christian Family*). For Elliot, the connection of the deteriorating family structure with the impact on the message we export through the mission enterprise is not a difficult one to make. This is highlighted by recognizing that the family structure of many "pagan" peoples we attempt to reach is--shall we say?--much more Biblical.

"I did come from a strong missionary family. We ate, lived and breathed missions. My parents had been missionaries and five out of the six of us kids became missionaries. This whole thing of divorce just becomes so endemic that it can't help but have a tremendous impact on missions. If we are sending that kind of message around the world it undermines the Gospel itself.

"I want to do everything that I can to strengthen the Christian family. I've written a book on that subject and I'm often asked to do seminars on the Christian family. It takes a strong father, a submissive wife and obedient children. But there was never any question in our minds that our parents were perfectly serious when they laid down the rules of the house. What they said, they meant, and what they said, they meant the first time. These were all factors that gave us self-discipline."

One of the fundamental flaws that Elliot recognized in North America upon returning to the States was the carefree practice of dating--which presented a striking contrast to her early years with Jim Elliot. "It became very obvious to me back in the 70's that this whole business of courtship and dating--actually, it wasn't called courtship at all, it was just called dating, and it was simply taken for granted--became more and more dangerous as all the old rules were discarded.

"So, I felt duty-bound to just tell my own story of how Jim Elliot and I made up our minds long before we ever fell in love, that we did not belong to ourselves, but to God Himself; and this body in which I live is holy, it belongs to God until God gives it to somebody else. So, Jim and I were perfectly clear about that independent of each other and then, when he came along and confessed to me that he was in love with me, he followed that immediately with sayin' 'I'm not asking you to marry me. You go ahead and go to Africa and I'll go to South America, and if God wants to bring us together, God knows how to do it.'

"I thought I was going to Africa, but in various ways, God indicated that it was South America. And so, we waited 5 1/2 years for each other. That, of course, is another tremendous lesson in sacrifice. Young people today, it is my impression, are not prepared to sacrifice. They want what they want and they want it now. They're going to get what they want, any way they can get it. When you start at the foot of the cross and lay yourself totally at God's disposal, there are a whole lot of pitfalls that are avoided."

Elliot's hard language of placing oneself "totally at God's disposal" is a striking contrast to the rights language so prevalent in both secular and Christian media today. But it is the depth of her conviction on a number of matters that has emboldened many in their own calling to Christian work. She calls for unadorned, sacrificial living directed by a simple tenet:

"Keep going back to the Old Book." The Bible, she says, is simply "our authority. There is no other way except the way of the cross. Jesus made it so crystal clear. He simply said, 'If you want to be my disciple..., and that stands just exactly the same way today. He is saying that to each of us, 'Do you want to be my disciple?'"

"If the answer is 'yes,' then there can be no question about the willingness to fulfill the three conditions of discipleship which is [first of all] to give up your right to yourself--and that flies in the face of everything that the world is saying. When the world is saying 'be good to yourself, work on yourself, do your own thing,' that is the absolute opposite of giving up your right to yourself. You can't take up the cross until you've given up your right to yourself.

"The second condition is 'take up your cross,' and that certainly means suffering of one sort or another. And the third thing, of course, is 'to follow.' And that means a determined obedience, from here to eternity.

"You don't tell God you will do two years of missionary work, period, and consider that you have done your job. Following means one step at a time, one day at a time, but we have a Leader who will show us the way."

Elliot is now living near Massachusetts Bay in Massachusetts--by her own admission a long way from the jungles of Ecuador. Her acquaintance with grief, however, did not end upon her return to the States. After Jim Elliot, she would lose a second husband (Addison Leitch) in a tough battle with cancer in 1973. Today, she is married again--to Lars Gren, who serves as a manager for Elliot's personal ministry.

Elliot certainly doesn't hold herself up as one who deserves any special awards of merit for having borne heavy burdens. She insists her lot is no more difficult than the numerous others who have lost husbands-including the recent example of Gladys Staines who lost her husband and two sons while serving in India.

Reflecting again on the Palm Beach incident, she recalled how she knew it was very serious when Jim Elliot and crew turned up missing. "And when we got the word that they were all dead, what can you do except turn to Christ and say, 'Lord, you are in charge, I accept this.' The great principle that Amy Carmichael taught was 'in acceptance lieth peace.' We cannot change what has happened, we cannot be angry at God because then there is no other refuge. I'm always aghast when I hear anyone say that he's mad at God, because where else can you turn?"

VOICES From The FIELDS

Tim Yates Charlestown, NSW, Australia June 10, 2000

In Australia, they still have Scripture classes in the primary public school system. (Hard to believe, since most of them have never gone to church.) I think it's just one of those traditions that they haven't thought of doing away with yet. That's fine with us! We'll take every opportunity we get to teach the Bible!

This year I have started teaching Scripture to the year six class at our local school. This is the last year for these kids to have Scripture class before they go on to high school, which doesn't have it at all. I am really enjoying the opportunity of reaching these kid's before they move on. One of the things that we have decided to do in conjunction with the class is to provide a Bible for each student in the class. At the end of the year, we write their names in the front and present it to them as they move on to high school. We are hoping that as they undergo the pressures of high school that they will remember some of the things they learned in Scripture class and maybe even open up that Bible that they were given. For many of these students, this will be the first time that they have ever had a Bible.

Paul & Virginia Kitzmiller
June 17, 2000

St. Petersburg, Russia

Our US mailing address: Russian Mission, 8921 Newberry Road, Sellersburg, IN 47172.

Our work in Russia for the first part of the year is quickly drawing to a close. We have found our time here this spring to be very encouraging and rewarding, but also very demanding and challenging. Often our patience has been tested, but often our hearts have been touched by signs of spiritual progress. One of the most important developments is that we have been able to get much better acquainted with many of the people and get a fuller understanding of the needs of the church. We think that this will prove to be a great step forward. Since our last newsletter, a wide variety of events and developments have filled our days. Here are some of the highlights:

Increasing Outreach Through Group Bible Studies. During the spring months there were three weekly Bible classes on the Narvskaya schedule. Stephanie Smith, our co-worker, taught a class on Monday nights for the ladies. The other classes were taught by Paul--one, on Wednesday nights, conducted primarily in English; the other, on Friday nights, in Russian (through an interpreter, of course). Originally, the primary aim of the Friday class was to teach and encourage Christians, especially our own church family which includes many young Christians. In time, however, non-Christians who were interested in learning more about the Bible began to visit the class. Gradually, the makeup and emphasis of the group began to shift. Now, this class which numbers 10-15 in attendance each week usually includes 5-7 regularly attending non-Christians. In fact, sometimes more non-Christians are present than Christians! Through this unexpected development, we now have an outstanding evangelistic opportunity. Similar situations exist in the other groups. All of these classes have been dismissed for the summer but we expect to continue with them in the fall.

A "Church" Wedding For Narvskaya. Earlier this spring two members of the Narvskaya congregation, Nelly and Sasha, were married at a government wedding hall while many of their church friends stood in attendance. The proceedings were brief, but very efficient and able to satisfy all the legal requirements. Later that same day the church group reassembled at the couple's apartment for a Christian ceremony that I had been asked to conduct. This had no value so far as the government was concerned, but, as Christians, Nelly and Sasha wanted to begin their marriage with more than just a civil ceremony. This was my first wedding here and I wondered how things might work out. As it turned out, things went smoothly. Well, except for the

"repeat after me" part; that was a little tricky since we didn't speak the same language. Fortunately, we had an excellent interpreter on hand to take care of that. All in all it was a joyous occasion.

Nationwide Fellowship In May. During the first week of May we joined with sister congregations in St. Petersburg in hosting a series of workshops and lessons for sister congregations from all across Russia and the former Soviet Union. The sessions were held at a retreat hotel in a small community on the northwestern outskirts of the city. Speakers and teachers came from the United States, Russia and elsewhere. By the end of the week about 430 Christians from seven countries had joined together for fellowship, training and encouragement. The final session, a worship service on Sunday morning with over 400 in attendance, was truly uplifting.

Kineshma News. We had wanted to make a trip to Kineshma in June, but due to some schedule conflicts that we learned about just at the last minute, we were unable to work it out. Our next opportunity to visit there will probably be in late October of this year. In talking and writing to some of our friends there we have collected some news, but most of it is very sad. Nadia P. has learned that her husband has lung cancer and does not have long to live. Nadia S. has a sister who has cancer and is also not expected to live long; this Nadia will probably have to take responsibility for her sister's two children. Also, the mother of Galina Ivanova died recently. All three of these women are friends of ours and seem to be seeking a better knowledge of God. Please pray for these women and these situations.

[Next month: Report on Victor and Mae Broadduses' visit in the Philippines.]

Information about W&W BACK ISSUES

"Many thanks for the past few issues of *Word and Work*. Of all the things I read, WW is among the best. I most of all appreciate the spirit in which you teach and explain things. I wonder how I may obtain back issues of WW Please inform me about cost and availability." --a reader in Antioch, TN

Reply: We are asked this question every once in a while. Some people are looking for specific individual copies: Oct. '51, May & June '73, Feb. '87, etc. Others may want a whole year or more. We hope the following will help you.

Availability: Our back issues fall into 2 classes. There are those neatly stacked in order on our shelves; then there are boxes of magazines donated to us by various friends at various times. The latter are

filled with scores or even 100s of WWs which we have lacked time to go through and arrange. No doubt many treasures are buried there. An archeologist might strike it rich! (I noticed that there are some copies going back to the 1920s.)

There are some people who by temperament take *delight* in arranging their pantry or closets, bringing order out of chaos. Any such person of neatness --a born organizer-- who has time on their hands, might find joy in going through our cartons and suitcases of old magazines and arranging them. In such a case we would gladly "pay" them by letting them have some free copies of their choice.

With a few exceptions, we have quite a lot of magazines from 1991 up to now. For some months we have 100 copies or more; for most months 30-40; and for a few months only 5-6. Before 1991 the availability becomes more unsure. Going back before 1950 we have some issues which of course we consider very valuable due to their scarcity. We even have one carton marked "1918-1939." We usually part with those only when scholars are engaged in research or readers have complete sets except for an issue here and there.

What we lack is much time to look them up. Sister Louise Wells, our office worker, has a schedule full and running over with other duties besides *W&W*. I deeply appreciate all her labors, plus those who assist her at mail-out time. I myself find that editing and writing, which I love intensely, often keep me burning the midnight oil. So have patience if you want us to search for antique issues; we'll get to them after a while!

Cost: *For issues during the 3 years before your order is placed, we charge @ \$1.00 plus postage.* For instance, if in April 2000 you order copies from 1998, please pay \$1.00 each. *For issues from 1960 up till 3 years before you order, the charge is @ \$.50 plus postage.* For issues before 1960, please write us and we will try to work something out. We are not out to get rich, but it is nice to break even. Sometimes at Bible conferences we make copies available free --a real bargain.

Anyone doing serious historical research may be interested to know that *W&W* from 1916-1950 (and even a few issues before 1916) is now on microfilm at some colleges & libraries. For more information you may write Center for Restoration Studies, Abilene Christian University, P. O. Box 29208, ACU, Abilene, Texas 79699; or email its director, Douglas A Foster (foster@bible.acu.edu). A good idea in closing: *W&W* is well worth \$8/year. Subscribe for other people, and renew your subscription promptly. :)

NEWS and NOTES

Edited by Bennie Hill

Forty-Three Years. It seems impossible, but it will be forty-three years this October since I started the "Sowing the Seed" Radio Ministry. As most of you know by now, I have retired from the local church ministry. This will enable me to spend more time in radio ministry. My present goal is to add a 50,000 watt clear channel station that will cover most of the nation. (David Tapp)

LaGrange Church of Christ has been sold and they have one year to vacate the building. Plans are to relocate and build! Anyone desiring to help this congregation by working or sharing in a financial way, can contact the minister, bro. Louis Schuler, 207 West Jefferson St. LaGrange, KY 40031

Salem Church of Christ has hired Ernie Heavin as their new minister. He has a fulltime job at Georgetown College Library and is a bi-vocational minister.

Summerville Church of Christ has had several funerals of some very active members in the area. We have felt a great loss of each of these and has caused us to think very seriously of responsibilities to teach and to train our young men and women. At Summerville we are encouraged by several of our men taking more active parts in the services. Our

prayer is that the Lord will continue to raise up strong and able Christians to carry on the Lord's work in all places. (Eugene Pound)

Good Meeting at Bohon. The Lord richly blessed in our series of meetings at Bohon in May. A van load from Cramer joined in together for a time of study of God's Message to the Small Church. Of course, that message is focused on a vision of the resurrected - glorified Christ in Revelation chapter 1. Jesus is alive and still walking among the churches through the power of the Holy Spirit. He knows where we are - the conditions of our work - and those who remain faithful to Him. The greatest message of all is "Behold, He is coming." -- Bennie Hill

Kentucky-Indiana Fellowship is just around the corner (August 7-10) Why not make plans to attend this year's meeting and be strengthened and encouraged in the faith? Speakers include Paul Estes, Dale Offutt, Julius Hovan, David Tapp, and Harry Coultas.

Missionaries to America. The Louisville area holds a very dear place in my heart. I have been making regular trips to the Sellersburg Church of Christ for over three years to conduct youth seminars. I have been honored to visit many other congregations in

your area and to speak in the chapel service of Portland Christian. God's people mean a great deal to me and my ministry. (Sonny Childs)

Bro. Childs is taking a team of 12 college & high school students to assist him (while being trained at the same time) on a 27-day evangelistic tour of the northeast U.S. This is a very valuable program.

Outstanding Book Back in Print: *The Pilgrim Church* by E. H. Broadbent is a stirring history book. It tells little about kings, popes, church councils & "holy wars" (though knowing such things can be helpful too). It tells of more important matters: of Christians & church-groups thru the centuries who took the Bible's teachings very seriously. They usually walked a lonely road, & often were bitterly persecuted--but they kept the faith.

Many have found this book stirring & stimulating. Some may find its frequent long sentences a bit hard, but good readers with hungry hearts will be enriched. It's now back in print, hardback, with easier-to-read print plus helpful colored maps & a timeline. 448 pages, + 6 maps. Price \$25.00 + postage (& tax in Ky.).

Hasten that Day: In 1910 R. H. Boll wrote the following: "If then, it is the sign of the consummation of the age that the gospel of the kingdom should be preached to all nations for a testimony unto them, and then shall

the end come--let us do all we can to speed further God's great work, and hasten the day according to his will."

Very Punny: Four men (Michael Hawley, Ralph Leach, Owen Shilling and Alex Wilson) were conversing. The discussion turned to the possibility of having a sewing-machine project to help the poor. The following comments were made: "I hope this project will materialize." "It probably won't unless you needle the women about it." "But that might put them in stitches." "No it won't; they'll just say, 'Sew what?'" [This report is no fabrication.] --avw

News from the WWW. (Chuck Colson) Ever since the Supreme Court overturned the Religious Freedom Restoration Act in 1997, zoning laws have been manipulated to bring all kinds of undue pressure on churches. Just a few weeks ago, bureaucrats in Portland, Oregon restricted a church's attendance to no more than 70 worshipers and forbade them from serving meals to the poor! Then in Jacksonville, Oregon, strict limits were put on church operating hours, including total ban on Saturday services! Let your Senators know where you stand today. You can contact them at www.breakpoint.org/RLPA

Visits to the Southern Philippines: We rejoice that T.Y. Clark & Mitch Embry had a safe time visiting Mindanao, despite danger from the Muslims' independence fighters in that region. Also Bob

Morrow visited & preached in several churches in Davao City (also in Mindanao) & its environs during April. Four young people were baptized during his stay.

Irene Allen Able to Travel: We were privileged to have Sister Allen visit at Portland Ave. Church. She updated us on her health (improving but still weak) & the church in Alaska. She made a 5-week trip visiting her son David & his family in Atlanta, her sister in Chattnooga, Dennis/Betty Allen in Salem, Ind., & others. A letter from her after she returned to Iowa, where she now lives with her son Norman & his family, says: "Although my own future is unclear, I do know Him who goes before each one of us." Her address is 401 - 11th Ave. West, Oskaloosa, Iowa 52577.

From Martin & Susan Brooks: The last 5 or 6 years have been full of many exciting things. The Lord arranged for us to serve Him in Mozambique and along the way we have met many wonderful people. Our family has been blessed and learned so much.... The Lord has been incredibly faithful and we are eternally in His debt.

We have been asked to be the minister of the North Bullitt Christian Church near Louisville, Ky. This is our sending congregation and we are honored to accept their call to this position. This being the case, we will not be returning to Mozambique. I want to personally thank each one for prayers and financial support.

New mailing address: 4265 N. Preston Hwy, Shepherdsville, KY 40165.

Zimbabwe Elections: The Movement for Democratic Change, the opposition party in Zimbabwe, captured 48 seats. Unfortunately the President can appoint THIRTY members to parliament which gives him a clear majority. The MDC came from nothing to 48 in a few short months. Many believe they would have achieved a majority were it not for the violent intimidation and murders that took place in the rural areas. They were not able to campaign at all in many areas. Pray for that land, especially its Christians and missionaries.

SCHOOL OF BIBLICAL STUDIES

Class Schedule for Fall Semester, 2000

<u>Subject</u>	<u>Day/Time</u>	<u>Teacher</u>
Romans & Galatians	Mon. 9:00 - 12:00	Mike Abbot
Old Testament Survey	Mon. 1:00 - 4:00	Jerry Carmichael
Homiletics I (How to Present Sermons)	Mon. 1:00 - 4:00	Benny Hill
History of the Stone- Campbell "Restoration Movement"	Mon. 6:30 - 9:30	Alex Wilson
The Book of Acts	Tue. 6:30 - 9:30	Bud Ridgeway

Study to deepen your knowledge of the Lord and His Word.
Train so you can serve Him better, as disciple, Bible teacher,
deacon, elder, preacher, or missionary.

Classes to begin August 21, 2000.

(But perhaps brothers Abbott and Carmichael's class will start
Aug. 28.)

Call or write for Registration form.
2500 Portland Avenue, Louisville, KY 40212
502: 778-6114