

"Holding fast the Faithful Word . . ."



The Word and Work



"Holding forth the Word of Life."

AUGUST, 2001

Some Highlights from **CHURCH HISTORY** **Part 2**

- < The pope who "excommunicated" all of France >
- < God's Wheat among the weeds >
- < The Reformation and "semi-reformation" >
- < Salvation by **faith** or by **beliefs**? >
- < Unimaginable persecutions and tortures >
- < Nosedives, but also 6 wonderful Revivals >
- < **What will future historians say about Us?** >

**27th ANNUAL
CENTRAL LOUISIANA CHRISTIAN FELLOWSHIP
November 12-15, 2001**

Night Theme: *Claiming Our Inheritance in Christ (Eph. 1)*

Main Day Theme: *Learning from the Master (Matt. 5-7)*

Prayer Sessions: Tues., Wed., Thur., 9:30 - 9:55 a.m.

Lunch: Tues., Wed., Thur., at Noon

MONDAY November 12th

7:00 p.m. Our Past Spiritual Condition (Eph) Julius Hovan

TUESDAY November 13th

10:00 Beatitude Living A. J. Istre
11:10 Spiritual Gifts for Christ's Body Alex Wilson
1:15 Being Salt and Light Jerry Samples
7:00 Chosen by the Father (Ephesians) Julius Hovan

WEDNESDAY November 14th

10:00 Loving Christ's Way Dale Offutt
11:10 Greatest Thing in the World (1 Cor. 13) Alex Wilson
1:15 Doing Charitable Deeds Ray Naugle
7:00 Redeemed by the Son (Ephesians) Julius Hovan

THURSDAY November 15th

10:00 First Things First Joe Pennington
11:10 Building Up Each Other (1 Cor. 14) Alex Wilson
1:15 Rock or Sand Stanford Broussard
7:00 Sealed by the Spirit (Ephesians) Julius Hovan

Evening services for the youth in the Fellowship Hall - Mike Fritz

Hospitality Chairman: Dennis LeDoux - (318) 748-4243

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THE WORD AND WORK

"Declare the whole counsel of God"

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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. XCV

AUGUST, 2001

No. 8

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A Few Highlights and Lowlights during the Middle Ages (381-1517)

We saw that Emperor Theodosius (who ruled the Roman Empire from 379-395) interjected new conditions into the relationship between state and church. By imperial decree Christianity was now the only legal religion, so it faced questions never met before. "Should the secular authorities have absolute power over Christian doctrine and practice? Or should the church be in a position to dictate to the civil powers? And what happens when the ruler is a professing Christian? How far is he also a loyal 'son of the church'?" (M. A. Smith.)

In the earliest years of Christianity's being the official religion of the empire, an intriguing love/hate relationship developed between Theodosius and Ambrose the powerful bishop of Milan, Italy. It is obvious that Theodosius strongly backed Christianity. But since he was the one who had "promoted" it to be the state religion, maybe he thought he was supreme over it -- not vice versa. Bishop Ambrose was not about to let him think that way.

Here is just one episode in the Theodosius-versus-Ambrose "duel," as told by Roland Bainton.

Theodosius had a hot temper. At Thessalonica there was a famous chariot driver. He was guilty of a crime for which he had been arrested by an officer of the emperor. The games came. The people wanted the driver and killed the officer. "Very well," said Theodosius. "They shall have their games." Into the great amphitheater thronged seven thousand people. The soldiers went in too. The entrances were closed and the seven thousand were all killed.

Shortly afterward the emperor came to Milan and to the church of Saint Ambrose for Communion. The bishop met him at the door. "You cannot enter here with hands soiled by human blood." The emperor had to promise never to carry out a sentence of death until forty days after the offense, lest anything be done in anger, and he had to do penance before being admitted to Communion." (*The Church of Our Fathers.*)

Imagine the emperor doing public penance for sin. (Imagine a president or prime minister today doing it.) This was the first time a Roman emperor acknowledged a higher authority than himself; and the first time a church leader used his position to condemn and give orders to an emperor. When done in the right way for a righteous cause, God's people -- especially those in places of influence -- should indeed be the salt of the earth and light of the world (Matt. 5). But there are many pitfalls to be avoided, and most of them have been fallen into at one time or another.

Off and on for the next 1200+ years European history might be summarized as power struggles between church and state. In the case just mentioned it was a bishop versus an emperor. Later it was between popes and kings. Here are some other dramatic examples.

Innocent III was Pope from 1198-1216. He was one of the most powerful rulers in world history! In size and population his "empire" matched that of the mightiest Caesars of 1,000 years earlier. He claimed that God had set him "over the nations and the kingdoms" (Jer. 1:10 was his proof-text). He had two powerful weapons to control rulers who dared disobey him. He could excommunicate them. This banned them from Communion and, according to Catholic belief, deprived them of salvation unless they repented and were restored. But he had a stronger weapon in the interdict. This placed the ruler's entire kingdom under excommunication! No baptisms, masses, confessions or even burials in church cemeteries could be carried out for any of his subjects. With the eternal salvation of all the citizens endangered, they would be so furious they would pressure the king to give in to the pope so the interdict would be lifted.

Roland Bainton tells how Innocent used this weapon to humble mighty monarchs:

Kings would often [arrange marriages] for themselves or their children in order to cement the friendship of the country with a neighboring state. The bride and groom might never have seen each other until they were married. A case happened in France when King Philip was married to a Danish princess, Ingeborg, without having seen her in advance. When he first set eyes upon her, he said, a shiver went down his spine. After the marriage he put her away. The pope, in consequence, applied the interdict to France. The people hated it, and when the king surrendered by taking his wife back, and the interdict was removed, the rejoicing was so great that 300 people were crushed in the celebration....

In England, King John appointed his own man as the archbishop of Canterbury. The pope insisted on the selection, instead, of Stephen Langton. King John swore by the teeth of God that he would put out all the eyes and cut off all the noses of all the Italians in England and drive out all the bishops and the monks rather than accept the pope's man. The pope put England under an interdict. The king had to give in and promise that England would be subject to the pope and pay him a goodly sum of money every year. (*The Church of Our Fathers*)

Many other examples could be given of the church dominating the state. But sometimes it was the other way around. What later was termed "the 70 Years Captivity of the Church" occurred from 1309-77. King Philip forced Pope Clement V to move his papal court to France, where he could control him. All popes during the next seven decades were Frenchmen and were puppets of France's kings.

Then, attempts to change that situation resulted in a 40-year period of having two rival popes, one in Rome and the other in Avignon, near the French capital. Each called down God's curse on the other for being a counterfeit. Some European kingdoms gave their allegiance to one, but others followed the other. A church council met to solve the problem. They deposed both popes and appointed another man as the real one. But neither of the men who were kicked out would go! So for five years there were three rival popes vying for control of Christendom. They all excommunicated their rivals (infallibly, of course!). This condition is called "*the Great Schism*" in the Roman Catholic Church.

With this kind of politicking and fighting among the leaders, it is no wonder that by 1500 most of Christendom was in a very sorry condition. By and large it was permeated with dead traditions, ritualism, and ignorance of God's Word. It was legalistic, sectarian, sexually immoral, money-mad, and heavily entangled in politics.

God's Wheat among the Weeds

But as always God had His wheat among the weeds. There had always been a remnant of glowing believers in various places even during the darkest centuries. Some were inside but most were outside the idolatrous and persecuting Roman Catholic Church. There were indeed a minority of Catholics who had a radiant relationship with the Lord. They trusted Christ and His Word despite the deadness and superstitions of the Catholic system. Two outstanding examples are Bernard of Clairvaux and Francis of Assisi.

Bernard (1091-1153) was a reformer who sought to purify the church of its worldliness and immorality. He also was deeply devoted to our Lord Jesus, writing such hymns as "Jesus, the Very Thought of Thee," "Jesus, Thou Joy of Loving Hearts," and "O Sacred Head, Now Wounded." (All those plus others of his are in *Great Songs of the Church*. Ever sung them?) Some historians called him "the most powerful man in Europe" at times, due to his vast influence. Yet he did not always use it wisely. He stirred up the Pope to send Europe's knights on a Crusade to the Holy Land and drive out the Muslims by force and bloodshed! What a misunderstanding of God's will.

Francis also had an intense devotion to Christ Jesus, plus a special love for the poor, sick and outcast. He attracted a growing group of followers. He thought it a shame to withdraw from society into monasteries, like the monks, and think mostly of your own salvation. It was the common people who needed help in knowing and following Christ. So Francis and his "friars" became wandering preachers and/or servers. He also had a burning missionary spirit, and twice endured great sufferings as he tried to reach and teach Muslims in Pales-

tine and Morocco. But in 1210 when Pope Innocent III officially approved this order of "Franciscans," putting them under Rome's control, it turned out for the worse rather than the better. Contrary to Francis' desire, even before his death the movement began to lose its original vision and to decline spiritually. Later it mostly became just another group centered on Rome's powerful bishop instead of God's lowly Son, on winning people to "the one true church" instead of to Christ its Head. That was not the only time this happened in church history.

But most of God's "wheat" were outside the Roman Catholic Church. These Bible-based, Christ-centered folks usually called themselves simply "believers" or "brethren," and their movements and resulting congregations had many basic similarities -- while of course differing on secondary points. But usually their opponents gave them nicknames such as Paulicians, Waldensians, Lollards, or Anabaptists, in order to create the impression that they represented many new, strange, deviant and unconnected cults. E. H. Broadbent's well-researched book, *The Pilgrim Church*, written in 1931, presents example after example of such movements in various lands and centuries. He writes,

The union of Church and State was in all times looked upon by many of the Lord's disciples as contrary to His teaching; but whenever the Church had the power of the State at its command, it used it for the forcible suppression of any who dissented from its system or in any way refused compliance with its demands. There were, however, always some who still endeavoured to follow Christ and keep the teachings of His Word. These were continually objects of persecution.

The history of the centuries which followed Constantine unfolds the growth in worldliness and ambition of the clergy, both of the Eastern and Western Catholic churches, until they claimed entire dominion over the consciences of mankind, enforcing these claims with a violence and guile that knew no limits. It also reveals vistas of the path of tribulation trodden by countless saints who have suffered all things at the hands of the dominant World-Church, rather than deny Christ. The true histories of these have been obliterated as far as possible. Their writings, sharing the fate of the writers, have been destroyed to the full extent of the power allowed to their persecutors. Not only so, but histories of them have been promulgated by those to whose interest it was to disseminate the worst inventions against them in order to justify their own cruelties. In such accounts they are depicted as heretics, and evil doctrines are ascribed to them which they repudiated....

Movements of revival have never ceased to be repeated, and even when no connection between one and another is visible, the underlying cause is the same -- a desire to return to the practice of some New Testament truth. (pages 41-42.)

[An example of just one such group:] The Armenian book entitled "The Key of Truth," written between the 7th and 9th centuries, describes the beliefs and practices of those called Paulicians at that time. Although there were doubtless many differences in the numerous scattered churches, this authentic account given by one of themselves, is applicable to most of them. Our Lord, he says, asks first for repentance and faith and then gives baptism, so we must follow Him and not the deceitful arguments of others, who baptize the unbelieving, reasonless and unrepentant.... When a child is born the elders of the church should give counsel to the parents that they may train the child in godliness and faith.... When anyone is baptized it should be at his or her earnest request....

The ordaining of an elder requires great care lest anyone unworthy be chosen. In laying hands on him, which is to be done with prayer and the reading of suitable Scriptures, he is to be asked, "Art thou able to drink the cup which I am about to drink, or to be baptized with the baptism with which I am about to be baptized?" [Mark 10:38.] The answer required of him shows the dangers and responsibilities that such men accepted. The reply is: "I take on myself scourgings, imprisonment, tortures, reproaches, tribulation and all temptations of the world, which our Lord and Intercessor and the Apostolic Holy Church took upon themselves and lovingly accepted them. So even do I, an unworthy servant of Jesus Christ, with great love and ready will, take upon myself all these until the hour of my death." Then he was earnestly commended to the Lord, the elders saying: "We humbly beseech Thee, bestow Thy holy grace on this one who now asks of Thee the grace of Thy holy authority.... Make him resplendently pure from all evil thoughts... open his mind to understand the Scriptures." [End of Quotes from Broadbent.]

Unspeakable Persecution

Despite the obvious dedication and holiness of such disciples, they were slandered, falsely accused of evil conduct and erroneous beliefs, and brutally persecuted -- by people who called themselves Christians. And they were not the only martyrs. Starting in 1229 the Catholic Church began using the **Inquisition** as a means of wiping out heresy. They justified torturing heretics' bodies in order to save their souls.

The Inquisition became one of the most dread agencies of repression that history has known. A man accused of heresy was not permitted to face his accusers, torture was habitually used to extract confession, those convicted were commonly burned at the stake.... It succeeded in crushing Protestantism in Italy and Spain. From 1480 to 1524, there were 14,344 burned at the stake, an average of one a day, excluding Sundays. 95,937 were otherwise punished, an average of 6 a day, not excluding Sundays, during the same period. The last execution under the Inquisition in Spain occurred in 1826. (E. T. Thompson, *Through the Ages: A History of the Christian Church*, pp. 198-199.)

As hymnwriter Reginald Heber wrote, "O God, to us may grace be given, to follow in their train."

The "Unknown Soldiers" of Christ

A. W. Tozer

We follow in His footsteps;
What if our feet be torn?
Where He has marked the pathway
All hail the briar and thorn!
Scarce seen, scarce heard, unreckoned,
Depised, defamed, unknown,
Or heard but by our singing,
On, children! ever on!

--Gerhard Tersteegen
(1679-1769) in *Pilgrim Song*

The line, "Or heard but by our singing," has in it more of the true spirit of church history than all the large volumes ever written. The learned historians tell of councils and bulls [official decrees] and religious wars, but in the midst of all the religious mummery were a few who saw heaven in full view and managed almost to walk on earth as if they had already gone there. These were the joyous ones who got little recognition from the world of institutionalized religion, and might have gone altogether unnoticed except for their singing.

The Reformation during the 1500s

Thank God, He battered the forces of darkness with strong blows during the 1500s. There had been brave reformers in earlier centuries, including Peter Waldo in France, John Wycliffe in England, John Huss in Czechoslovakia, the Catholic preacher Savonarola in Florence, Italy, and others. But many of them had been martyred. During the 1500s God raised up several outstanding leaders who succeeded to varying degrees in reforming the church. The best known are Martin Luther in Germany, Zwingli and later Calvin in Switzerland, John Knox in Scotland, and Hugh Latimer and Nicolas Ridley in England. (The last two were burned at the stake by "Bloody Queen Mary.")

These reformers brought many crucial reforms. Their opponents accused them of being innovators. But they answered: No, we are renovators. We are not inventing new doctrines but merely recovering old ones. These teachings have been in God's Word all along but for a long time they have been neglected or denied.

Basic Bible Beliefs

Three of the major Biblical truths they recovered were 1) **The ultimate authority of the Bible:** We should not ignore human reason or church tradition, but any time they conflict with Scripture, our supreme allegiance must be given to it, God's Word. 2) **Salvation by God's grace, not our goodness:** We cannot earn forgiveness by our good deeds nor religious observances nor obedience to God; we can be saved only by God's grace received through faith. Our reliance must be on what Christ did for us, not what we do for Him. 3) **The priesthood of all believers:** Many of the abuses that had infected Christendom for centuries were due to the special privileges limited to the clergy and especially the hierarchy of bishops and popes. People felt they could approach God only through the sacraments performed on their behalf by their priest. And only the clergy could understand the Bible, so why bother to study it? And prayers were directed to various dead "saints," especially Mary, more often than to the Lord Himself. And the pope was head of the worldwide church, so who dared to disagree with him? The reformers disproved such errors and restored the truth of every believer's direct access to God through Jesus Christ our High Priest.

Fly in the Ointment

Those were monumental reforms, and we are deeply indebted to those courageous men. Yet they still retained the state-church system, and thus their churches were only "semi-reformed." That is, they still accepted the idea that all citizens of "Christian lands" were automatically church members, via infant baptism. See what a wretched system Theodosius began back in the 300s! After 1200 years most people just could not see that a practice of such long standing could be unbiblical, harmful and wrong. Or if they did, they did not see how they could break out of such a deeply-ingrained system.

Before the Protestant Reformation most people in Christendom thought, "Every citizen of Europe (except Jews) is a churchmember -- we're a Christian continent, aren't we?" After reformed churches began spreading, and Germany, for instance, was partly Lutheran and partly Catholic, the idea changed to "as the prince, so the people." If you lived in north Germany and your prince was Lutheran, all citizens were automatically Lutherans. All babies were baptized as Lutherans. If you lived in a southern province of Germany and your prince was Catholic, all citizens of your province were Catholics from birth. If

your prince formerly was Catholic but then changed to follow Luther's teachings, all his citizens suddenly became Lutherans! If you lived in a "Reformed" (i.e. Calvinist) part of Switzerland, you and all your fellow citizens there were members of the Reformed Church. The horrendous dangers of such a system are obvious. Multitudes relied on their first birth and saw no need for a new birth.

An Innovation (or Renovation?)

The Anabaptists were almost the only ones who opposed that system. The term "Anabaptist" means re-baptizer. But they did not call themselves that, for their movement was not based merely on views of baptism. They called for churches of believers, those who by commitment to Christ were born again, whose congregations were free from control by political rulers.

Like the earlier Bible-based movements mentioned above (the Paulicians, Waldensians, etc.), the Anabaptists saw the monstrous error of the state-church and rejected it. Thus they were persecuted by the Catholic Church (this was not new), and sometimes now by the Protestants! Many of them throughout Europe bravely served Christ and suffered for Him. A number were gruesomely martyred -- by being buried alive, burned to death, or drowned. The latter was the decreed punishment for those who dared to "rebaptize" by immersion!

Menno Simon (1492-1559) became their main leader in northern Europe, primarily Holland. He had become a Catholic priest at the age of 24, though he had never in his life touched the Scriptures, "for I feared that if I read them I might be misled." He spent his time with other priests in drinking, idleness, and -- if ever they were mentioned -- mocking the Bible. Later on, however, he did read the New Testament and very soon saw that he had been deceived. Furthermore, he realized he was deceiving others as to what grace, conversion, baptism, the new birth, Christian living and the church really mean. But at first he dared not tell others what he saw, for the only people he knew who practiced what he had come to believe were the despised and oppressed Anabaptists.

In 1533 some anti-Catholic fanatics had come to control the city of Munster, Germany. As time went on, they expelled from their "New Jerusalem" everyone who had never been baptized as adults. They went on to introduce community of goods, and later polygamy. Their leader was proclaimed king of the whole earth, and all his followers were called the kingdom of the New Zion. After a long siege a Catholic army broke into the city, and slaughtered all its inhabitants. (The Waco, Texas massacre was bad enough, but tiny compared to this.) Because those extremists, along with their other beliefs, rejected infant baptism, many Catholics and Protestants lumped all "Anabap-

tists" together. Godly, law-abiding, Bible believers who rejected the state-church system and founded congregations of believers were all smeared with the slanders that they believed in polygamy, communism, and wild views of ruling all the world -- just like the Munster fanatics! (That was as illogical as the old accusation that R. H. Boll believed Jehovah's Witness ideas because both he and they were premillennial.) Due to such rumors, the rejection and persecution of Anabaptists intensified throughout Europe.

Yet the godly Anabaptists were the only people Menno Simon saw whose teaching seemed to match the Bible. After several years of intense inner struggle, in 1537 he began teaching among them and preaching the gospel to all who would listen. As a result, he later wrote, "many proud hearts became humble, unclean ones pure, drunkards sober, the covetous generous, the cruel kindly, the godless God-fearing." But many who did so, sacrificed their "goods and blood, body and life."

Regarding the ministry of himself and other such evangelists, Menno wrote:

When the preachers [of the state-churches] lie on soft beds, we must generally creep secretly into hidden corners. When they openly enjoy themselves at weddings, etc., we must look round every time a dog barks for fear those would be there who would seize us. Whereas they are greeted by everyone as Doctor or Master, we must let ourselves be called Anabaptists, Corner-Preachers, Deceivers and Heretics. Finally, instead of being rewarded, as they are, for their service with high salaries and good days, our reward and share from them is fire, sword and death. [Quoted in *The Pilgrim Church*, 192.]

Menno kept preaching in the Netherlands until in 1543 he was declared an outlaw with a price on his head. Anyone who offered him shelter would be condemned to death, but any criminal who would turn him in to the executioner would be pardoned! So he left his homeland and ministered elsewhere till he died peacefully in 1559.

Again we are stirred to pray, "O God, to us may grace be given, to follow in their train." What do I, and you, know of such suffering, sacrifice and service."

Darkness and Light, 1600-1800

Decline into "Dead Orthodoxy"

A. W. Tozer observed that Luther believed in salvation by **faith**, while many of his 3rd- and 4th-generation followers believed in salvation by **beliefs**. Instead of having a glowing personal trust and commitment to the person of Christ, many merely relied on knowing the correct answers to their church's catechism. Now there's nothing wrong per se in memorizing scriptures arranged in an organized way; it can be helpful. But just knowing facts about God and the Bible is no substitute for personal trust, even if the facts are true. This condition became widespread in the 1600s and 1700s.

Roman Catholicism had withheld the Bible from the people. (Luther had never seen a complete Bible till years after he became a priest. That was not unusual.) Now the Reformation put God's Word into the hands of all the people. *Wonderful!* -- *except* that as they began to read, numerous differences of opinion surfaced as to its meaning. And *dogmatism* reared its ugly head. E. T. Thompson comments, "Elaborate systems of theology emerged, which, it was insisted, must be held in their entirety by members of the church, particularly by ministers." Then he quotes Canon Farrar's heart-rending statement about this period of church history:

There never was an epoch in which men were so much occupied in discovering each other's errors, or in which they called each other by so many opprobrious [that is, abusive and contemptuous] names. [Theologians] read the Bible by the unnatural glare of theological hatred. [Their doctrines] were orthodox, but spirituality was extinguished. Theology was triumphant, but love was quenched. The Creeds were demonstrated, the Christ was forgotten.

Every time I read that quotation I wince, and feel like weeping. But read the next section, and take heart.

God Revives and Renews

Praise the Lord that at various times and places during that same era, the 1600s-1800s, He moved powerfully to restore His people. (And since 1800 also, but we lack space to tell that now.) When His Word is widely available, and studied with humility and love, there is great potential for Holy Spirit-energized revival.

1. **The Puritans** within the Church of England grieved because their church still contained many Catholic traditions which promoted superstition and externalism. They yearned for churches purified of unbiblical rituals. They also longed for ministers and members alike to be holy in character.

Outstanding Puritan preachers and writers like **John Owen** and **Richard Baxter** stressed these themes. Owen was especially strong in teaching about “mortification.” That is, how by the Spirit we can put to death the deeds of the sinful nature (Gal.5:24; Rom.8:13; Col 3:5). Baxter wrote *A Serious Call to the Unconverted to Turn and Live*. Here are two striking facts about that 142-page book. 1st, the entire volume is an explanation and application of one Bible verse! That verse is Ezekiel 33:11, “Say to them: ‘As I live,’ says the Lord God, ‘I have no pleasure in the death of the wicked, but that the wicked turn from his way and live. Turn, turn from your evil ways! For why should you die, O house of Israel?’” 2nd, It was the best-selling book in the 13 American colonies in 1664! Baxter was often weak and sickly, and sometimes persecuted: he was sentenced to 19 months in prison because of his religious views! Yet he is credited with writing over 200 works. A scholar declares, “There never has been a day since 1649 that something by him was not in print.” Baxter was an outstanding preacher and shepherd of the congregations where he served. He said, “I preach as never sure to preach again, and as a dying man to dying men.”

Speaking of the impact made by the Puritan movement, English historian J. R. Green wrote, “No greater moral change ever passed over a nation than passed over England during the years [c.1580-1640]. England became the people of a book, and that book was the Bible.”

2. **The Pietist Revival** was a powerful spiritual movement within the Lutheran Church in Germany. It’s too bad that the term “pietist” has now come to connote either a churchgoer who is “so heavenly-minded he’s of no earthly good,” or else a self-righteous, smugly legalistic Christian. The root of the word is *piety*, based on *pious* -- which originally meant “devout, dutiful, faithful.”

In Germany the Lutheran church by the mid-1600s was “more occupied with a rigid orthodoxy than with a godly manner of life,” writes historian Broadbent. He goes on to tell about **Philip Jakob Spener** (1635-1705), the main founder of the pietist movement -- though he objected to names like Pietist or Spenerite.

Spener became pastor of the Lutheran Church in Frankfurt. Deeply impressed with the crying need for reform in the Church, he held meetings, first in his own house and afterwards in the church, the aim of which was to bring into practice “the old apostolic way of church meetings as Paul in 1 Corinthians 14 describes it, when those who have gifts and knowledge speak and, without disorder and strife, express their pious thoughts.” The believers came together regularly, and an appointed subject was considered and a conversation on it took

place. It was understood that other people were not to be judged and that all gossip was excluded. [Such meetings were in addition to the regular worship/preaching meetings. --avw]

In many of the private meetings after this there followed questions, confessions or experiences, designed to bring out what was learned. Spener himself did not encourage this but kept to the exposition of the Word. He did not want to found a sect, or that they should become a monkish community. He could allow and even support in other churches what he would not do himself. He allowed the self-examination and confession that prevailed in some meetings but did not introduce them into his own, and valued the mysticism of some believers while confessing that he had had no experiences of the ecstasies they enjoyed. He did not expect an assembly "without weeds," but one where the preachers carried out their work in the leading of the Holy Spirit and the greater part of the hearers were such as had died to the world and led not only an honest but also a godly life.

The societies which he did so much to found and encourage became a vivifying force. Though attacked and ridiculed by official Christianity, they did not separate from the Lutheran Church but formed centers within it which attracted seekers after godliness and bore fruit in many and far-reaching spiritual activities. [*The Pilgrim Church*]

Spener's successor as leader of the Pietist movement was **August Hermann Francke** (1663-1727). He is especially remembered as a man of practical action, for at Halle, Germany, he established many institutions of Christian benevolence and ministry. He was also a man of outstanding faith and prayer, for those institutions were carried on without appealing for money but, as he said, "solely and simply in reliance on the living God in heaven." When he died the orphanage had 134 children; 2200 students were being taught in the different schools, mostly without charge; hundreds of poor students were fed daily; "and there were in operation printing and bookselling, a library, a dispensary, a hospital, and other institutions."

About a century later, **George Muller** studied at the University of Halle, and was gripped by the example and spirit of Francke. Later moving to England, Muller began what became a very large orphanage. (It continues to this day, though its form differs.) But his purpose was not only to care for the needy but also to prove that our Lord is still a living, loving, prayer-answering God. For like Francke, he neither charged the orphans, nor sent out appeals for donations, nor even informed backers of any needs. He did not feel such methods were wrong, but that the Lord guided him specifically not to use them so that His faithfulness might be more clearly demonstrated.

Going back to Francke's lifetime, a boy was greatly impacted by the Lord while studying at his school. He was a young nobleman, **Count Nikolaus von Zinzendorf**. He later became the leader of another great renewal and missionary movement, described below.

3. It became known as the **Moravian Revival**. To members of various churches and sects which were persecuted by the state-churches, Zinzendorf gave a place of refuge on his estate in Central Europe. This was in the 1720s. Because of their diverse beliefs and practices, tense and bitter feelings broke out among them. Zinzendorf personally interviewed every adult member of the community, urging each one to rededicate himself to Christ Jesus and to love all His people -- despite differences. Then at a communion service, God came down! As the Holy Spirit stirred them, hearts were melted, forgiveness sought, reconciliation established, unity forged. A spirit of praise abounded. And intercession too: Have you ever heard of the **100-year prayer-meeting**?

They were moved to ask volunteers to sign up as intercessors during each hour of day and night. Thus began around-the-clock praying. Little did they know they had just begun a prayer-meeting which would last over a century! And what resulted from such prayer? A small but great missionary movement. From that small community of about 600 disciples, before long missionaries went out to the West Indies, Greenland, Guinea, Egypt, South Africa, Labrador, parts of the 13 American Colonies (to work among German colonists and also American Indians), and on and on. "In two decades the [Moravians] had called into life more missions than the whole Protestant church in Germany had done for two centuries" (Thompson). And this was 50 years before the "Modern Missionary Movement" of evangelicals as a whole began!

4. Moravian preachers influenced the young and confused **John Wesley** at two important points in his life. Later John and his brother **Charles** along with **George Whitefield** were the main leaders in the **Evangelical Awakening in England** from the late 1730s onward. Even secular historians admit that this movement was a *spiritual and moral revolution* that prevented England from having a *bloody political revolution* such as the French Revolution which erupted in 1789. The English evangelists preached to the masses which the churches had neglected. They also laid the groundwork for many later social reforms.

5. **Whitefield** also was a major force, along with **Jonathan Edwards** and others less known, in **North America's First Great Awakening** which began in the 1730s. Like the revival in England, it was marked by deep conviction of sin, and many conversions.

Another Nosedive, then God Moved

Yet by the latter 1700s, Biblical Christianity in North America seemed to be on its death bed! Most churches were like a watery-kneed boxer hanging on the ropes, too weak to raise his gloves, just waiting for the knockout punch. Why was that? Because of the deplorable conditions in this land from 1775-1800. Writing of that era, historian Kenneth Latourette says, "It looked as though Christianity were a waning influence, about to be ushered out of the affairs of men." And Edwin Orr reports, "At that time Voltaire was predicting that Christianity would be forgotten in thirty years, and Tom Paine was gleefully repeating [that] assurance to English speaking folks on both sides of the Atlantic."

There were several reasons for the tragic decline. One was war and its awful effects. The French and Indian War (1756-63) and the American Revolution (1776-83) left much spiritual wreckage in the land. Second, **rationalistic philosophy** had become very widespread. The writings of Voltaire and other anti-Christians were best-sellers, especially on college campuses. "Infidel Clubs" flourished on most campuses. Anti-Christian plays were the rage at Dartmouth. In 1782 only five students at Yale claimed to be Christians; at Princeton only two could be found, and at Harvard none at all! (And those schools had originally been founded to train clergymen.) In most colleges where Christian students dared to meet together, they did so secretly.

Third, **mass migrations** almost always erode family stability, education, morals and church life. There was a large exodus from the Atlantic coastal area to the "frontier" out "west" (primarily Kentucky and Tennessee!). Many of the pioneers, "cut off from the rules and customs accepted by the society out of which they had come, rejected all religious and moral standards. Gambling, drunkenness, immorality, quarreling, brawling and murder were the result," notes Max Ward Randall's book, *The Great Awakenings and the Restoration Movement*.

Due to all this, **most churches were filled with hopelessness and apathy**. John Marshall, the Chief Justice of the U.S. Supreme Court, sadly concluded that "*the church is too far gone to be revived.*" The bishop of Virginia, to whom he wrote those words, concurred. In 1796 a close friend of George Washington wrote him that he felt greater despair over the future of the U.S. than he had even during the Revolutionary War. Washington expressed agreement. In 1800 only 10,000 of Kentucky's 221,000 inhabitants were church members: one out of every 22 people! The future seemed bleak indeed. Christianity seemed terminally sick.

But **THEN -- at that very time!** -- God arose and did a great work. It is called **North America's Second Great Awakening**, and its effects were felt from about 1800-1830. And, as they say at the theater, *"This is where we came in."* For you see, the amazing revival at Cane Ridge, Kentucky in 1801 was one of the main starting points of that awakening. If somehow you didn't read last month's article about Cane Ridge and Barton Stone, you'll want to read it now.

Praise the Lord for the powerful revivals He has sent at various times. In these crucial days we desperately need a fresh awakening. Let us keep on fervently praying the old song, *"Revive us again! Fill each heart with Thy love. May each soul be rekindled with fire from above. Hallelujah, Thine the glory....Revive us again!"*

Dividing Up Church History

There are different ways of dividing up and dating the events of the past. Scholars who write textbooks, whether of secular or church history, do not all agree on the best way to classify the various ages. We speak of "ancient," "medieval" and "modern" history --and doing so helps us get a grasp on the times that have preceded us. Each of those eras had its major characteristics which distinguished it from the others. But, for example, what event(s) began the modern era: the Renaissance? Luther's Reformation (1517)? Columbus' "discovery" of America (1492)? Or something else?

Even if we settle on 1517 as the key date, we must realize that nobody woke up on January 1 of that year saying, "Hooray! I'm really glad we got those wretched medieval ages past us now. Long live modern history! Three cheers for individualism instead of that old group-think we've followed for the past thousand years!" No, change usually occurs in a gradual way, and yet it's obvious enough that we can see big differences between the general outlook of the middle ages and that of modern times. With that in mind, just for fun let's look at the way two historians divide up history since the time of Christ.

Here are the main points in the outline of church history used by Earle Cairns in his excellent text, *Christianity Through the Centuries* (Zondervan):

Ancient Church History, 30 A.D. (the church begins) -590 (Bishop of Rome Gregory I becomes the 1st real Pope, in the opinion of many historians).

Medieval Church History, 590- 1517 (the latter year is when Luther challenges the basic beliefs of Roman Catholicism with his 95 Theses).

Modern Church History, 1517- the Present (and still counting).

But here is the outline used in Timothy George's new and exciting 6-video series, *History of Christianity* (Vision Video):

The Early Church:

From A.D. 65, the estimated year of Peter and Paul's Executions at Rome

To 430, the Death of St. Augustine in North Africa

Medieval Christendom: the Quest for Order

From 410, the Fall of Rome

To 1483, Birth of Luther

The Reformation: Division and Renewal between Medieval and Modern Times

From 1483, Birth of Luther

To 1564, Death of Calvin

The Age of Reason and Piety: The Church in Early Modern Times

From 1543, Copernican Revolution

To 1738, Conversion of John Wesley

Christianity in the New World

From 1492, Columbus Discovers the New World

To 1770, Death of George Whitefield

The Christian Movement in an Age of Uncertainty: Into All the World

From 1789, Fall of the Bastille (French Revolution)

To 1989, Fall of the Berlin Wall

Despite their differences, both those outlines are helpful. And in these issues of *Word and Work* we are using still another outline, putting more emphasis on the crucial nature of the 300s A.D. We are ending our coverage at 1800, due to our emphasis on the Cane Ridge revival in 1801. But also due to lack of time and space. We have emphasized history in several issues this year, and some readers may have tired of it. We will end, however, by going back and giving a chronological survey of *Old Testament* history! We didn't have room to run it in our issues on the O.T. or on "the 400 Silent Years." But first read the Survey of our Survey.

A SURVEY OF OUR SURVEY, A SUMMARY OF OUR SUMMARY

Christ began building His Church.

Then, *1st*, Satan counter-attacked by persecuting the church. It backfired! As Tertullian said, "The blood of the martyrs is the seed of the church."

2nd, he attacked by making Christianity popular -- a very successful tactic.

3rd, he went farther and produced a government-aligned church which persecuted non-conformists and constantly competed with kings for domination in secular matters. More and more this led to a confused, compromised, hybrid Christendom, and to dreadful atrocities like the Crusades and the Inquisition.

Christ's Counter-attack: Various *movements of faithful disciples* arose through the centuries. They refused to conform to the world but dared to stand alone. They loved not their life even unto death. (The Paulicians, Waldensians, Lollards, Hussites etc.)

Christ's Next Attack: the various *Reformation Movements*.

Satan's Counter-attack: He worked to trap the reformed churches within the long-established *state-church system*, so that sometimes they, too, persecuted groups like the Hussites, Anabaptists *et al.*

Christ's Strategy: The Anabaptists' boldness, willingness to die, and teachings, plus the spread of Biblical and even Renaissance and Enlightenment ideas regarding freedom finally brought to an end the atrocious "Christian wars" in Europe.

Satan's Next Strategy: He got many Bible-believers to stress beliefs, not faith, and thus settle into a *dead orthodoxy* of opinions -- harmless to Satan's kingdom.

Christ's Counter-attack: Revival movements and awakenings in various lands, such as the examples given above.

REJOICE: God's Truth is Marching On!

Yes, we have a Strong and Hateful Enemy, B-u-t

God's Truth is Marching On!

God's People are Marching On!

Because GOD HIMSELF is Marching On! -- To VICTORY!

OLD TESTAMENT HISTORY:

Major People and Events in Order

Approx. Dates if known:

CREATION: "In the beginning" the Lord creates everything, & all is "very good."

SIN enters human history: Satan tempts **ADAM & EVE**, & they respond with unbelief, pride & disobedience. Thus they become liable to death, & are banished from Eden. The planet is also affected, resulting in floods, droughts, weeds, parasites, tornadoes, earthquakes.

Cain & Abel, 2 of their sons, establish 2 kinds of religion: one based on self-righteousness & proud hate (1 Jn.3:12), the other on trusting God enough to obey (Heb.11:4).

Human sin becomes so deep & widespread that God sends the **FLOOD**, saving only Noah & his family.

2100 B.C.

Later man's sin again becomes so rampant that God, to spare the human race, chooses **ABRAHAM** to bless it. He enters into a **Covenant** with him, making 3 tremendous promises: 1)Your descendents will become a large nation. 2)I will give them the "promised land" to dwell in. 3)Through you I will bless the entire human race!! (And He has: thru the believing Jews; the Bible; and most of all, Messiah.)

Abraham has a miraculously-born son, Isaac, whose son Jacob has 12 sons (among whom Joseph is outstanding in faith). Their descendents became the 12 tribes of Israel.

1400s B.C.

The Israelites become slaves in Egypt. God uses **MOSES** to lead their "exodus" from Egypt, and to give them His **LAW**, establishing the **OLD COVENANT** (or "testament") between Himself and Israel. It included His commands to obey, & sin-offerings thru which to be forgiven, & the tabernacle & priesthood to teach the people & be mediators between them & their holy God. Moses prophesies that later God will send a prophet much greater than he was. (We know this refers to Jesus.)

Joshua leads the Israelites as they conquer the land God promised to give them. Then a number of 'judges' or military leaders arise to drive out various invading armies & rule the people during times of unrest & much sin.

1040 B.C.

Saul becomes the first King of Israel: After a good start he ends badly--refusing to obey God.

1000 B.C.

God chooses **DAVID** as their 2nd King. Despite some glaring failures, he loves God intensely. He writes many psalms, & defeats many enemies. God makes a **Covenant** with him that a descendent of his will be the King who will rule Forever and Ever! Clearly that promise refers to the great "**MESSIAH**" (or "**CHRIST**," meaning the "Anointed One"--a term that referred to prophets, priests & kings). Now the Jews knew that the Messiah would be a descendent of Abraham, & of David, & a prophet like Moses.

931 B.C.

After David's son, King Solomon, died, the kingdom divides into 2: the northern kingdom of 10 tribes, called Israel; and the southern kingdom of 2 tribes, called Judah. The kingdom of Israel immediately turned from the Lord to idolatry, & thru the centuries never had a godly king. The kingdom of Judah often rejected the Lord, but sometimes had godly kings who led them in obeying Him: Asa, Jehoshaphat, Hezekiah, & Josiah were the best ones.

mid-800s B.C.

2 outstanding prophets of action (not writing prophets) ministered in Israel, calling the people back to God & performing many miracles: Elijah, then Elisha.

721 B.C.

The savagely cruel empire of Assyria conquers Israel (the north kdm.) & **deports its people** to foreign lands as captives. This divine judgment came upon them due to their perpetual rejection of the Lord, despite His many pleas & warnings to them thru prophets like Elijah & Elisha, & also the prophets Hosea & Amos, whose writings are in the O.T.

740-585 B.C.

Several other **great prophets whose books are in the Old Testament** (the Old Covenant writings) ministered in Judah. Isaiah, who prophesied from 740-681 B.C., made many predictions which were fulfilled in Jesus' life & saving death. Jeremiah is called the "weeping prophet." His ministry was from 626-585; the latter part of that period was one of dreadful wickedness & suffering in Judah.

606/5 & 597 B.C.

King Nebuchadnezzar of Babylon carries away some Jews to Babylonia as hostages: in 605, he takes a small group of top young

men (including Daniel & his 3 friends, who witness for God in Babylon's royal court); in 597, he takes 10,000 actual or potential Jewish leaders (including young Ezekiel, who later prophesied to the Jewish exiles from 593-571).

587-586 B.C.

The Babylonians capture Jerusalem & carry almost all the Jews to Babylonia (though a remnant, including the elderly Jeremiah, are allowed to stay behind). Jerusalem is utterly destroyed -- including its walls, palace, & the beautiful temple built by Solomon.

536 B.C.

As both Isaiah & Jeremiah had foretold, **King Cyrus of Persia** allows Jewish refugees in Babylonia to go home!! This is called the "restoration." 50,000 of them (only a small proportion of the exiles) return to Judea, under governor Zerubbabel.

534 B.C.

The foundations of a new temple are laid; but then due to opposition from neighboring people, the work stops for 14 years.

520 B.C.

Haggai & Zechariah begin to prophesy, & as a result the people start rebuilding the temple.

516 B.C.

This 2nd temple is completed, 20 years after the 50,000 exiles returned.

457 B.C.

Ezra, a priest & teacher, leads a 2nd group of about 5,000 refugees back from exile.

445 B.C.

Nehemiah is appointed by the Persian emperor as governor of Judea, & thus returns to Jerusalem to rebuild its walls & strengthen the city. A stirring *spiritual revival* occurs (Neh. 8-10).

433 B.C.

12 yrs later Nehemiah returns to resume his former duties in the Persian court. After an unknown length of time, he returns to Judea as governor for a 2nd term & carries out needed reforms, for a number of the people had again backslidden from God's law.

405-397 B.C.? (Perhaps earlier, overlapping some with Nehemiah's ministry.)

Malachi prophesies in Jerusalem, where the Jews' worship has degenerated into empty formalism & their conduct into gross evil.

397 B.C.-25 A.D.

During these years the Lord sent no prophets to the Jews. They themselves acknowledged that fact. Therefore this "inter-testamental period" (between our Old Testament & New Testament books) is often called the "400 Silent Years." But though God was silent, He was not dead! He was still active among His people. But most of the Jews (& of course almost all the Gentiles) were far away from Him spiritually. Then in 26 A.D. a prophet suddenly appeared, John the baptizer, followed by Jesus the Christ! God was mindful of His promises!

[Most dates above are approximate. Many are based on figures given in the NIV Study-Bible.]

Counselor's Column

Wanting A Spouse

Dennis Kaufman

Question: I am a single person in my 30's, and would very much like to be married. Some of my friends encourage me to be very active in the pursuit of finding a husband, while others say if the Lord intends for me to be married, He will bring someone into my life. This leaves me somewhat confused as to what to do. What would you suggest?

Answer: There have been numerous occasions in my counseling work where I have wished I had a magic wand. One of the ways I would use it most frequently is to somehow create suitable spouses for the delightful single people I have met who very much want to meet someone and settle down. But, I do not have such a wand, which is clearly a good thing. Who knows how much damage I could do with a toy like that?

There are a couple of different facets of your question I would like to address. First, you have raised an important theological issue. The active or passive style that a person adopts in the dating process often indicates something about our image of God. Persons who place more emphasis on the sovereignty and control of God over the world are more likely to feel that God will orchestrate the perfect match. Thus, one could conclude that marriage will happen in God's timing and we just need to be patient and wait. On the other hand, those who emphasize the free will of people typically see more randomness in the world. They would say it is up to us to work on our personality and appearance, go to Singles events, or even place a personal ad or call Matchmaker.

As Bob Russell recently shared in a Celebration service, "The truth is often found in the middle." The Bible clearly teaches both personal responsibility and the providence of God. This balanced approach allows us to be faithful in asking God for the desire of our heart, but also take some personal control of our destiny by seeking a suitable spouse. Seeking this Biblical balance also helps us avoid the extremes of either isolating ourselves or taking desperate measures to meet someone at all costs.

It also needs to be said that there are no guarantees in Scripture that everyone will find a happy marriage. I tell my single clients that finding a good relationship is kind of like finding a good job. They are out there, but becoming more rare. From my perspective, self-centeredness is the greatest destroyer of relationships. Since we live in a rather self-absorbed culture, many people are disqualified for marriage. I think this grieves God even more than it does us. He has created all these people in the world, yet millions are lonely because of the damaging effects of sin.

However, don't hear me saying you should be discouraged. In the midst of being realistic, keep praying, keep searching, keep working at contentment in whatever circumstances you may have to deal with. This past weekend, I had the pleasure of performing a wedding for a couple in their 50's, who had both been widowed. It was a joy to see them celebrating having found each other. May the Lord bless you as you continue your spiritual journey towards His will for your life.

Personal Expressions

Prayer, Purpose, Plan, Process

JOYce Broyles

In a recent issue of *House to House* magazine, Clyde H. Slimp told a story about his grandmother. When she was a small child, her house burned down. Her parents and older siblings were desperately trying to carry things out while the house was burning. Fearful that the young child would get hurt, her mother charged her to guard the oak tree. "Stand by it and don't let go of it for anything!"

Now Slimp's grandmother chuckles as she recalls that wild horses could not have moved her away from that oak tree! She really felt important, and she guarded it with her life.

"Everybody needs an oak tree to guard!" writes Slimp. It gives us a feeling that our lives matter. He continues, "Without a sense of purpose, life is meaningless."

Each of us was placed on this earth for a purpose. It is very important to know what that purpose is. Some people wish to have power over others. Some refuse to let go of children and try to manipulate them even after their marriage. Some are lazy and want to be waited on all the time. Others are defeated and have lost the will to live. Their lives have the wrong purpose or they have none at all.

To find our purpose, we must communicate with God. Real communication is a two-way street. Relationships thrive if ideas are exchanged.

Last Sunday, Brad Burgess told his Bethel audience that God has a vision for each of us.

Finding out what it is begins with prayer. We should pray for a vision that will glorify God.

Second, we need to develop a purpose. By knowing what our vision or ultimate goal is, we can know what our purpose is.

Next, we must develop a plan. To reach the goal, we must know the way to it. By planning carefully, we can find the right steps to take.

Finally, taking that first step is where we begin to go through the process. While we are doing that, hindrances may come along and try to deter us from our purpose. Above all else, we must remain faithful to that vision.

In the personal, family, professional, and social arenas of our lives, we must stand by our "oak," guard it, and know that it is the purpose for our lives here. It will make our efforts count for something.

The apostle Paul wrote to the Christians at Corinth that if they would be steadfast in holding on to their vision, their labor "is not in vain." (I Corinthians 15:58). That assurance is encouraging to me. However we define it, guarding our oak tree, holding on to our vision, or working toward our goal should make life meaningful. It will give purpose to our personal expressions.

WILDERNESS EXPERIENCE

GracEmail by Edward Fudge

A preacher writes that his ministry is under attack, his church is in turmoil and his church leaders are torn between Christ and legalistic religion. He feels deserted, exhausted and as if he is in a wilderness. Can I offer any encouragement?

* * *

Wilderness time can provide meaningful spiritual preparation and training. God readied Moses to deliver Israel from Egyptian bondage during 40 years as a wilderness shepherd. Elijah found inner renewal in the wilderness. David attuned himself to God's heart while away from people with his sheep. John the Baptist ministered in the wilderness. Jesus first encountered Satan there, and faced him down. Following his conversion, the Apostle Paul went into the desert of Arabia to be taught by God. Church history overflows with examples of God's servants whose journeys included seasons of rejection and isolation. Sometimes God has to get our attention to do his best work in our lives, or to best use us to bless others. We are so easily distracted by busyness, and we so often depend on something besides God himself.

I can speak here from personal experience. A quarter-century ago, after considerable schooling, preaching for 14 years, writing several books, working as a publisher and so forth, I found myself unemployed, expelled from my position as a preacher, crudely fired from what had been my family's business and blackballed by my religious community. My wife and I had a new baby, an old car and mounting bills. I had done nothing wrong that I knew of. After a year of near-unemployment, I spent the next six-and-a-half years working as a typesetter in a printshop while preaching without pay for a little church of 20-30 people meeting in a renovated barn.

Those were what I called my wilderness years. These were also, for me, years of enormous spiritual growth, incredibly satisfying ministry, precious friendships and prolific writing -- including the 500-page research volume "The Fire That Consumes." I had no idea what God was doing with this detour from the life I had envisioned. I tried to be faithful day by day with the opportunities and talents he provided. I cried out to God: "You're all that I have left -- please help me. Use me to your glory. Let me know You!" God was indeed faithful. So I encourage you: Treasure the wilderness years. Make them times of precious communion with your wife. Pray together about these hard circumstances. God will draw near to you in ways you cannot imagine in advance. He is in charge. He loves you. He knows what he is doing.

Scriptures in 90 languages!

REACH FOREIGNERS

Here at Home

Alex Wilson

We have mentioned before that a whole mission field is found in most of our cities. People from many countries have immigrated to the U.S., or else have come here to study. Perhaps American missionaries cannot enter their homelands, but we can share Christ's good news with these folks while there are here. Then some of them may take it back to their native lands. That's what Bakht Singh of India did, after being converted while studying in Canada. And he became a great evangelist!

In some cases churches might sponsor classes in "English as a Second Language" for such folks whose grasp of English is weak. Gene Mullins and the Eastern Hills church near Dallas did that effectively. Or maybe you can help such a person one on one. If so, W&W has some helpful literature to aid you. These materials were written specifically with foreigners in mind:

Storyteller's Bible Study for Internationals, by Bill Perry. 160 pages, 8-1/2 x 11 inches. This is a complete teacher resource for conducting an introductory, cross-cultural Bible study. It lays a firm foundation for faith in 12 lessons & has been used effectively with new believers and with those who have no background in Christianity. This overview of the Bible is highly recommended and is an effective tool in sharing with any who want to know more about God. It contains teacher's notes and lesson outlines, plus some drawings and charts which may be reproduced. \$8.95.

How to Survive in the U.S. -- a Handbook for Internationals 75 pages This is a practical cultural guide to American ways for newly-arrived students or families. Question-and-answer format. Includes such matters as finding a place to live, mailing letters, shopping, health care, getting a job, making friends, and knowing what to do when invited to someone's home. An ideal bridge-building gift. It does not present the gospel, but has 4 questions on spiritual life (May I practice my religion here? If the U.S. is "Christian," why so much crime and immorality? Why so many kinds of churches? etc.) \$3.95.

American Holidays, by Bill Perry. 48 pages. This explains 14 U.S. holidays for foreigners, so they will understand the origins and various practices and traditions that have grown up. Uses Christmas, Easter and Thanksgiving Day to teach some important facts about the Christian faith. \$2.50.

The above books are for our overseas friends. *This one is to help us: World Religions Overview*. 8 pages, 8-1/2 x 11 inches. A survey and classification of Islam, Hinduism, Buddhism, Shinto, Taoism, Zoroastrianism, and atheism. Briefly discusses the source of religions, is there truth in non-Christian religions, six distinctives of the Gospel, and suggestions for evangelism. \$1.95.

The Word and Work office has a few copies of these for sale. We can order more. Or if you wish to get a full catalog and order directly, contact **Multi-Language Media**, PO Box 301, Ephrata PA 17522. Email: www.multilanguage.com Phone: 717-738-0582. Ask for a free catalog. They have Bibles or scripture portions in 90 languages; also various books, pamphlets, videos and cassettes. For example, in the Russian language alone they list 12 Bibles (from \$3.95 to 39.95), also 4 NTs (one on cassette), and 56 different titles of books and booklets, plus activity or coloring books for children, and dramatized Bible-and contemporary true-life stories on cassettes ("using professional actors")!! (Those who have gone to Russia might want to consult Earl Mullins Sr. or Dan Wilson before buying these, for some of the materials might now be available in Russia.)

VOICES from the FIELDS

Crystal Hardin S. Korea Crystalhardin@hotmail.com
Aug. 22, 01

Last year in Korea was an especially stressful year for me, and I didn't really feel as effective in my work as I have sometimes in the past. The Lord convicted me that I haven't really asked for prayer support from the folks back home. I know all of you are busy, and don't have much time to commit, but I'd appreciate it if you could possibly go through the letter at least once to pray for the requests. You can rest assured that I won't bombard you often, but I felt the Lord was teaching me, "You have not because you ask not."

I am teaching 7th grade Bible, three English classes and choir at International Christian School in Seoul, Korea. We have students from many countries and try to reach them with the love of Christ.

1. We have classrooms for more students and a waiting list of those who want to come, but additional sections of two classes could not be opened because we didn't have enough teachers. Please pray the Lord of the Harvest to send forth reapers.

2. Most of our graduates go to secular universities. Please pray that we will be able to direct more of them to attend Christian colleges, and that our graduates will seek out Christian fellowship in the

schools they go to. Graduates to pray for: Steve, Eliza, Dean, Nick, Chris, Shu, Isaac, Jin Hee, Thuy, Sonya, Thang, Mohammed.

3. I am the student council sponsor, and I hope that this year's group will take a more active role in spiritual leadership. Please pray that Bryan Rhie, the president, will have wisdom and zeal for the kingdom, and will be able to maintain a spiritual focus in the activities planned.

4. Please pray that the new teachers will adjust well to Korea. Many are right out of college.

5. About half of our students are from Christian families, and the other half are from Buddhist, Hindu, and Muslim backgrounds with a few atheists besides. Please pray that the seeds of the gospel will fall on good ground in their hearts, and that they will come to the Lord.

Thank you for your prayer support, and may the Lord bless you in His service.

Karen (& James) Ashley Solomon Islands Aug. 23, 2001

[Note by Alex Wilson: Our March 2001 issue featured a 4-page report by James surveying the critical events in the Solomons from June '00 to Feb. '01. They were in Papua New Guinea at that time, due to the fighting and the resulting economic crisis. Karen's letter updates the situation since then.]

August 8, 2000 -- We Ashleys leave the Solomon Islands.

August 18, 2000 -- We arrive at the translation center at Ukarumpa in nearby Papua New Guinea. Philip and Susan start classes at the school there, I help out by teaching math and music, and James continues work on the Sa'a translation from afar.

October 2000 -- James makes a short trip back to the Solomons to evaluate the situation and exchange completed work with national translators.

December 2000 -- Kent uses his Christmas break from Bryan College in Dayton, TN to come all the way to PNG for a two-week visit; it's great to be together as a family again!

February 2001 -- Our co-translator Jonathan comes to Papua New Guinea and with his help, the consultant check of the book of Acts is completed.

April 2001 -- James makes another short trip to the Solomons, exchanges more work with the translators, and successfully shepherds one translator through the process of getting a HAM radio license. This allows us to communicate with him regularly even while we are in Papua New Guinea.

July 25, 2001 -- Philip and Susan move in with Chris and Jean Hecht and begin their second year at Ukarumpa High School.

August 1, 2001 -- James and I leave PNG to resume work in the Solomons.

LIFE AFTER THE COUP: The situation here in the Solomons is at present peaceful, but it is by no means the same as it was in past years. The economy is still very, very fragile, but is managing to limp along thanks to aid from developed countries like Australia, Taiwan, and the nations of the European Union. The coup-installed government clings tenaciously to power, trying to attract foreign investment by hook or by crook, while a strong grass roots movement stages peaceful marches to call for speedy elections. Around 500 high-powered automatic weapons are still unaccounted for, and small factions of rebels continue to make periodic threats. Burglary and theft are so commonplace that the translation group has reluctantly installed an 8 foot fence topped by spirals of razor wire around each of its Honiara properties. The happy peaceful existence we once enjoyed here is gone.

Yet there are positive things happening around us. One by one, the translation teams are trickling back into the country; we hope to have all but one back by the end of September. A new team assigned to a Guadalcanal language group will soon complete their training, arriving here in late November. Three Solomon Islanders (including our translator's son Alex) are finishing the last module of a literacy training course in PNG, a major step in moving towards the goal of making accredited literacy courses available here in this country.

[A main Wycliffe goal] is to maximize Solomon Islanders' involvement in the translation task. In our own Sa'a program we now have 2/3 of the New Testament checked [by consultants]. We have set a goal of finishing [various] "checks" of the remaining 1/3 of the NT by December 2002. We are anxious to get out to Sa'a and push full speed ahead towards that goal.

We are presently buying supplies and getting ready to go to the village on Wednesday or Thursday next week. This has required some major adjustments ---there are only two of us, and neither of us has a hollow leg like a teenage boy. In fact, all of life just now is one big adjustment as we get used to our prematurely empty nest. It was very hard to leave Philip and Susan at Ukarumpa and return alone, but all of us are convinced that this is the best plan for at least the year. Philip is now a senior, so he is only a year from being on his own anyway, and we felt strongly that he needed to stay in the same school for his final year. Susan, an eighth grader, is only 12, but having Philip there with her is a major advantage as she gives boarding school a try.

The two of them are staying with friends from our Bible study last year, Chris and Jean Hecht. Our kids have plenty to keep them busy, so we trust they won't miss us too much. Susan has started riding

horses and is trying out for the flag corps, while Philip is the senior class student council representative and has just bought a motorcycle. Horse feed and motorcycle gasoline are funded by a joint home business of selling fudge in eight varieties: chocolate marshmallow, peanut butter with chocolate chips...mmm, yum!

Susan and Philip may have full schedules, but not having them to teach has left a big hole in mine. I have been my children's school teacher for the last 15 years, and there is some grieving going on in my heart as I leave that role. While it may be hard at first to change gears, this does give me an opportunity to be more actively involved in the translation project itself. James welcomes the help that I can give by preparing a translation of the Sa'a scriptures back into English. This "back-translation" is what we pass on to a consultant, who will check the quality of our work and make suggestions for improvement. We anticipate that this will relieve James of a major task, free him to concentrate on exegetical checking, and significantly speed things along.

With all of the upheaval in our lives right now we feel the need of your prayers even more than normally. In particular we'd like prayer in the following areas:

Settling In ...as James and I adjust to a moldy and EMPTY village house, village life in general, and new roles in the translation project.

... as Philip and Susan adjust to a different family, new classes, new independence and the accompanying responsibilities.

...as Kent adjusts to a new school year, his third at Bryan College studying music administration.

Budget ...as we shoulder the added expenses of boarding school.

...as we anticipate trips back and forth to Papua New Guinea for school holidays and graduation.

Relationships ...as we grow older with God, that we will also grow in His grace.

...as we depend on each other more for companionship now that the kids are gone.

...as we try to maintain links with our children through email and HAM radio.

...as we interact with the Sa'a people, hoping to establish and deepen their faith in Christ.

Field Address: P.O. Box 986, Honiara, Solomon Islands.

j-k_ashley@sil.org

Henry Ott Goes Home

Ron Flora

It is with a mix of sadness and joy we report the death of Henry Lee Ott on August 15, 2001. Bro. Ott had a short battle with cancer before going home to be with his Lord. He was well known throughout the brotherhood in many parts of the country. He began his ministry at East Jefferson Street Church in Louisville around 1943 as song leader and Sunday school teacher. He then went to LaGrange church of Christ as minister. He moved his family to Florida for a while where he ministered at Brandon church and then started a congregation at North Pinellas Park. They returned to Kentucky where Bro. Ott ministered at Bohon, Eastview and then to Community church of Christ where he ministered for 31 years. He was very devoted to his faith and church and gave both his full attention. His accomplishments over his 58 years of work are many, his energetic and open personality will be missed. God has another great saint with Him now!

I consider myself very fortunate to have worked with him for 27 years as Assistant Minister. I know I can say for myself and many others he will be dearly missed.

NEWS and NOTES

Edited by Bennie Hill

Attitudes to bring to Bible Study:

Approach the Bible with sense of personal need.

Approach the Bible with humility.

Don't try to make the Bible say what you want it to say.

Study to discover what God has said. (Our Daily Bread)

Henry Ott Moves to Heaven: He passed away on Wed. night Aug. 15, twenty days after finding out he had cancer. His wife Sylvia and their children were at his bedside when he quietly breathed his last and went to be with his Lord and Savior. He was seventy-eight years old but seemed much younger.

Highland Community Church is now on the Web. at www.highlandcommunitychurch.net Also, Highland will host the next Louisville area 5th Sunday song service Sept. 30.

Great Fellowship...at 5th Sunday Singspirations in July:

At **Dugger, Ind.** - about 75 folks were there from Dugger, Linton, Pleasant Grove, Summerville, & Shiloh. Other visitors including one from Texas.

At **Cherry St. in New Albany, Ind.** - great crowd of 171 from Highland, Ky. Ave, Fisherville, Southeast,

Borden, Portland, Rowan St. Ralph Ave., Hamburg, and Cherry St.

At Parksville, Ky. - about 85 from Bohon, Mackville, Cramer, Parksville, and other visitors.

Kentucky-Indiana Fellowship ended Thursday night (Aug. 9th) with a time of great fellowship and the study of God's Word. The meetings this year were well attended and there was a good spirit of Christian fellowship. The lessons were both informative and challenging to those who came. A special blessing was from hearing Bro. Kevin Bywater on the cults, and Bro. Robert Brock representing the "Voice of the Martyrs." Everyone left with a greater sense of appreciation of the fact that we are living in the "season of the Lord's return" and that we should not have to be apologetic for our loving His appearing! Individual tapes or a complete set (including singing) are available by contacting Donald Stump, 1720 Plum Creek Rd., Taylorsville, KY. 40071.

Bro. Ken Grimm also was present, and publicly brought greetings from the church in Westminster, Maryland, where Gary Pearson is evangelist. This was the first time any member from that good congregation has attended Fel. Week. Both Ken and Gary attended Cane Ridge for the 200th anniversary of the great revival. We hope to share the report from Gary's bulletin on that event, since he attended most of the week. Alex & Ruth Wilson also attended that stirring time, but only for parts of 2 days.

Mackville Revival is planned for Sept. 17-22, at 7:00, with different speakers nightly: Louis Schuler, Ron Flora, Bennie Hill, Bud Ridgeway, & Joe Stone.

Ladies Retreat... "Joy for the Journey" is planned for Sept. 28 & 29 at Camp Kavanaugh, Crestwood, Kentucky. Cost is \$20 per person if paid by Sept. 15th, \$25 after that. Special teen price: \$10.00 but FREE to the first 10 teens who register before Sept. 15th. Make checks payable to Ladies Retreat, Jackie Gill, 3103 Lowell Ave., Louisville, KY 40205.

News from Netivyah (Joseph Shulam): "Israel needs your prayers and we need your prayers. The situation in Jerusalem is creating great opportunities to tell the Jewish people how much God loves them and how much He wants them saved."

Netivyah Bible Instruction Min., P.O. Box 8043, Jerusalem 91980 - Israel.e-mail: netivyah@actcom.co.il

CYE Report (from Jennings Bulletin) Camp season huge success! Reports from Junior week great, and also from Junior High week where 90 campers were blessed and several were baptized. Again last week, God blessed the Senior week of camp at DeRidder in many ways! Some 70 campers witnessed 9 baptisms. Sonny Childs spoke at the morning chapel hour, using Hebrews 12:1 as a basic text. Many were moved to rededicate their lives.

Paul & Virginia Kitzmiller have accepted an invitation to minister with the Denham Springs Church of Christ in Louisiana.

Ky. Ave. Church in Louisville appointed 4 new deacons on August 19. They are Marshall Geoghegan, Forrest Mercer, Roy Parker and Albert (Sonny) Terry.

Cramer & Hanover Church in Lexington...has started a Missions Around the World emphasis every 1st Sunday night of the month. Pur-

pose: to be better informed about the work of brothers & sisters around the world; present items for prayer & praise; to be an encouragement; and help promote the work of Church of Christ Worldwide. We plan to have a special edition of the **Missionary Prayer List** ready for distribution by Thanksgiving. You can receive limited information about Missions by going to www.cramercoc.org.

"Perry County News" There were 13 people representing the Lilly Dale & Tell City Churches of Christ for a mission trip to Piedras Negras, Mexico. It was a 24 hour drive before reaching their destination. They traveled in two vans and had seven drivers, who drove for three hours before switching. While in Mexico they helped with the construction of the College known as Colegio Biblico. They worked four days.

Over 120 gallons of paint was used as they worked in temperatures as high as 112 degrees. Ceiling fans were installed on the last day of their work. They stayed at Eagle Pass, Texas, crossing the border each day to work. On Sunday evening, July 29, the group presented a program explaining the trip at the Tell City Church of Christ. Elmer Pacheco spoke Spanish and David Johnson interpreted the message. Others that spoke talked of the joy they saw in

the Mexicans, despite the lack of material things they possess. Students of the college are trained to go back to their homes to spread the Gospel. (Elmer Pacheco)

Tell City: Creation vs. Evolution Seminar is being planned by the Tell City, Lilly Dale, & Troy churches for October 5 & 6, 2001 at the Tell City High School Auditorium. "*Answers in Genesis*" will be the focus and speakers include: Geoff Stevens, Buddy Davis, and Stacia Byers. The seminar will be open to the community.

Get Training for Ministry to the DEAF! This semester Louisville Bible College has begun offering a class in reaching the deaf in our communities. Mrs. Sherry Young is the teacher. She is the parent of deaf children, & serves her church by interpreting for the deaf. She has a B.S. from Cincinnati Bible College, an M.Ed. from U. of Cincinnati, & is a board member of the Ky. Chapter of the Alexander Graham Bell Association for the Deaf. Her skill in 'signing' will be an excellent resource for anyone wishing to serve the Lord in deaf ministries. Though it is too late to join the current class, contact LBC for further information: LouBibCol@juno.com or 502: 231-LBC1, or P. O. Box 91046, Louisville KY 40291.

Am I a Soldier of the Cross?

Am I a soldier of the cross,
A follow'r of the Lamb?
And shall I fear to own His cause,
Or blush to speak His name?
Must I be carried to the skies
On flow'ry beds of ease,
While others fought to win the prize,
And sailed through bloody seas?

Are there no foes for me to face,
Must I not stem the flood?
Is this vile world a friend to grace,
To help me on to God?
Sure I must fight if I would reign:
Increase my courage, Lord;
I'll bear the toil, endure the pain,
Supported by Thy word.

Thy saints, in all this glorious war,
Shall conquer, though they die;
They see the triumph from afar
By faith's discerning eye.
When that illustrious day shall rise,
And all Thine armies shine
In robes of glory through the skies--
The glory shall be Thine.

-- Isaac Watts