

The Church in Afghanistan • The Death Penalty • Prison Work in Missouri

# JOURNEY

EMMAUS BIBLE COLLEGE • AUTUMN 2001



Finding Refuge: Ministering to the Kurds

# Features



PhotoQuest

10

## 14 Growing the Work in Africa

Karl and Glynn Peterson plant churches and spread the gospel in Mozambique.

## 16 Addicted and Unwanted

Over the years, Bill and Carol Addiss have cared for more than 60 foster children, most of them born to drug addiction. Their ministry has been to love the unloveable.



Benoit

16

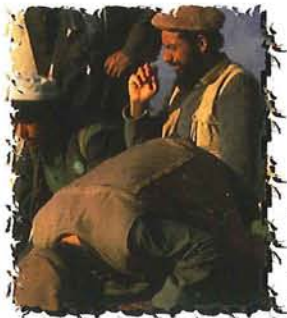
## 20 A Refuge in a Foreign Land

Europe has seen an overwhelming flood of refugees in the past 10 years, most of them Kurdish people fleeing their homeland. Çare Community Fellowship in London has helped them make a new home.

## 28 The Christian Church in Afghanistan

Afghanistan is no stranger to terrorism, and much of it has been aimed at the nation's own people. Here is a brief portrait of this unhappy land.

BY FLOYD SCHNEIDER



Charles Crowell

28

## 30 Epistles from Prison

Set Free Ministries in Missouri does more than just teach prison inmates about scriptures—they employ prisoners to help!

## 35 God's Faithfulness to His Work

BY DANIEL H. SMITH

20



Benoit

# Departments

## 4 From the Editor

## 5 Fellow Travelers

## 7 Ask the Faculty

Is the death penalty unscriptural? Do the gospels permit  
"an eye for an eye?"

BY KEN FLEMING

## 10 Pilgrims and Strangers

*Why Should God Bless America?*

There's some good news and some bad news. But mostly  
there's incomparably great news!

BY GREGORY C. BENOIT

## 12 Trail Guides

## 24 Dr. MacLeod Asks

## 33 News from Emmaus

## 36 Five Weeks in China

## 37 Emmaus on the Road

## 38 Readings

## 39 Walking the Walk

*Be Not Afraid*

Some lessons on fear from 2 Thessalonians.

BY CHRISTINE SCHNEIDER

FRONT COVER: KLAUS REISINGER  
REAR COVER: DIGITAL VISION/BENOIT

*Journey Magazine*, volume 1 issue 3, Autumn 2001

*Journey Magazine* is published by Emmaus Bible College, Dubuque, Iowa, USA.

Opinions expressed in articles published in *Journey Magazine* are not necessarily those of Emmaus Bible College.

Subscriptions to *Journey Magazine* are sent free of charge to addresses in the United States and Canada, as well as to those serving the Lord full-time overseas. Please contact "Subscriptions" at the address below for additions, corrections, or deletions.

---

Gregory C. Benoit, Editor in Chief

Bible Editor: Dr. David J. MacLeod  
Writing, Design, Lay-Out: Gregory C. Benoit  
Editorial Assistance: Ruth Cumming, Heidi Flock,  
Christine Schneider  
Online-Journey: Sean Fader

---

How to contact us:

*Journey Magazine*  
Emmaus Bible College  
2570 Asbury Road  
Dubuque, IA 52001  
(800) 397-2425

<http://www.online-journey.com>

Editor: [gbenoit@emmaus1.edu](mailto:gbenoit@emmaus1.edu)

Subscriptions: [journey@emmaus1.edu](mailto:journey@emmaus1.edu)

Subscribe on line: [www.online-journey.com](http://www.online-journey.com)

College Admissions: [registrar@emmaus1.edu](mailto:registrar@emmaus1.edu)

Alumni: [jdunkerton@emmaus1.edu](mailto:jdunkerton@emmaus1.edu)

Correspondence School: [cfizer@emmaus1.edu](mailto:cfizer@emmaus1.edu)

Believers' Stewardship Services: [dallison@emmaus1.edu](mailto:dallison@emmaus1.edu)

Other: [info@emmaus1.edu](mailto:info@emmaus1.edu)

---

*Journey Magazine* is available on-line at:

[www.online-journey.com](http://www.online-journey.com)

*Journey Magazine* will consider, but is not responsible for, unsolicited articles. Send submissions to Editor at the address above. Submissions cannot be returned unless accompanied by SASE. Advance query is recommended.



# From the Editor

## This Issue

The terrorist attack of September 11 somewhat changed the planned content of this issue of *Journey*, much as it changed things for most of us. It necessitated some last-minute scrambling to gather articles which addressed the crime adequately. I am grateful to those writers who have contributed to this issue with little advance warning.

Nevertheless, the Lord is never taken by surprise, and some of the articles which were originally planned fit in well with this sad theme. Thus, you will find a consideration of the ethics of the death penalty by Ken Fleming, as well as a portrait of a ministry to Turkish refugees in London.

## Coming Soon

We are pleased that, beginning with our next issue, we will feature an on-going series by Jack Spender on "How to Plant and Grow a New Assembly." Jack is in full-time work in Connecticut where he has been intimately involved in planting numerous new churches.

## Your Journey

I would like to stress to our readers that *Journey Magazine* is your magazine—its content and direction are strongly influenced by your participation. I encourage you to send in questions for our "Ask the Faculty" column; respond to the questions from "Dr. MacLeod

Asks" and interact with others who respond; and, of course, let us know your thoughts and reactions in our "Fellow Travellers" letters.

My desire is to "scratch where it itches," to quote an old friend. I want to be addressing topics that are helpful and timely to Christians, to provide ideas and suggestions from those with wisdom and insight.

But more than this, I desire to present a forum where Christians can interact with one another. Emmaus Bible College does not have any monopoly on God's truth. Interaction is healthy; I encourage our readers to participate.



Kevin Kellner



# Fellow Travelers

Journey Magazine welcomes your letters and e-mail. Please send letters to: *Journey Magazine*, Emmaus Bible College, 2570 Asbury Road, Dubuque, IA 52001. Send e-mails to: [journey@emmaus1.edu](mailto:journey@emmaus1.edu). Please include your full name, town, state, Emmaus class year (if applicable), and daytime phone number. We reserve the right to edit letters for length and suitability. Opinions expressed in letters do not necessarily reflect those of Emmaus Bible College.



Editor:

I would like to add a few thoughts to Dan Smith's excellent comments on pages 7-8 of the recent spring issue of *Journey* ["Ask the Faculty," Winter 2001]. My experience is that most major problems among Christians usually involve a wider circle than just elders and assembly members, which in turn means that the eldership cannot consider it effectively.

Pastoral matters discussed by assembly elders mostly arise from personal observation, personal counseling, or reports from third parties.

Personal observation should lead first to personal counselling, and only then, if necessary, to discussion by elders. In personal counselling, it is wise to make it clear that all matters discussed by individuals will be treated with discretion, but not necessarily confidentiality, lest the counsellor hear things which are an embarrassment to him, because he should act on them, but cannot.

As to reports from third parties, the prime Biblical rule of evidence should always be followed: let every word be established by the testimony of at least two independent witnesses. The witnesses should be told how the information they provide is to be used. The brother who hears the testimony should also be prepared to

give personal counselling to the one who provides the information, for his own behavior may require spiritual attention (see Matthew 18:15-18).

One of Dr. A.W. Tozer's "Five Rules for Spiritual Power" applies: "Never pass on anything about anybody which would hurt them." I have always found this to be an excellent test.

Ian McDowell  
Melbourne, Australia

[Mr. McDowell is a past Principal of Emmaus Bible School in Australia, which is not directly affiliated with Emmaus Bible College.]

Dear Gregory,

I just wanted to take a moment and thank you for the excellent article on *Crusoe* and *Cast Away*. I love movies and literature, having just spent several hours wiling away in David Larsen's *The Company of the Creative: A Christian's Guide to Great Literature*. Thank you for *Journey*!

Nick Britton  
Hagerstown, MD

Editor:

The article "The Wonder of It All" by William MacDonald [Summer

2001] is a breath of fresh air! It not only maintains biblical accuracy and spiritual integrity, it provides clear communication. It is writing at its best. Right on Brother Bill!

Milton Haack  
St. Anthony, MN

Editor:

The article "The Wonder of It All" by William MacDonald, under whose ministry I grew up in Milwaukee, seeks to exalt the Lord Jesus. But in doing so, does brother MacDonald cloud the truth of the two natures of the Lord Jesus? He says, "The King of the Jews, expiring on Calvary, was the God-Man. It was the Immortal who was dying." He also says, "If we really understood that our God died for us to save us from eternal condemnation and to give us life everlasting..." Was the Immortal dying? Did God die?

B.B. Warfield, a noted scholar of the 50s, writes these words in his book *The Person and Work of Christ*:

*The proximate end of our Lord's assumption of humanity is declared to be that He might die; He was "made a little lower than the angels... because of the suffering of death" (Heb 2:9); He took part in blood and flesh in order "that through death..." (2:14). The Son of God as such could not die; to Him belongs by nature an*

"indissoluble life" (7:16). If He was to die, therefore, He must take to Himself another nature to which the experience of death were not possible (2:17).

It is interesting to note that in 1 Thessalonians Paul exalts the Lord Jesus Christ by referring to Him as "Lord" throughout that epistle, except in two passages: 1:10 and 4:14. In 1:10, the apostle says, "and to wait for his Son from heaven, whom he raised from the dead—*Jesus*" (italics mine). In 4:14, Paul states, "We believe that *Jesus* died and rose again..." (italics mine). Only Jesus could have died at the cross and not the Lord Jesus Christ. Only Jesus could have lain in the tomb to be resurrected from the dead. We are not lowering Him to our level when we talk about His death. He humbled Himself and became obedient to death, even the death of the cross.

Robert L. Thrall  
Quebec

Editor:

I read the first paragraph [of Ken Daughters' "From the President" column in the Summer 2001 issue] several times, particularly the last three sentences. I can find only one way to

interpret what was said there, and if my interpretation is correct I have serious problems with Mr. Daughters' statement.

I would like to think that I love the Lord and that I want to serve Him. I would also confidently say that I want my life "to count." But am I to understand that because I chose, or possibly was forced to work through the summers during my time as a student at Emmaus, that I am more of the person described in the first two sentences of the article?

It appears that Mr. Daughters is contrasting the ill-prepared, self-centered, lazy youth who have no principles to the loving and devoted youth who want their lives to count. There is without a doubt the contrast between those students who work for tuition and those who serve in ministries, and it appears that it parallels the contrast of the devoted and the lazy. It seems clear that Mr. Daughters is saying the devoted who love the Lord will spend their summers serving in ministry and not worry about tuition.

Jeremy Hoy  
Dubuque, IA

Dear Friends in Christ:

The issue of *Journey* was such a blessing to us that I just had to let you know. Thank you for putting so much thought and prayer into the articles. They are not only a real blessing and informative but some are thought-provoking to the heart.

Again, our many thanks. We are praying for you.

Mr. and Mrs. William Murphy  
Barstow, CA

Editor:

I am sending this note just to tell you that I was thrilled and inspired by the beautiful publication of your Summer 2001 edition of *Journey*. Especially thrilling is your story of Yenner Karto from Liberia. I spent the year 1985-86 in Monrovia, Liberia, under Scripture Union working as secretary and book-keeper. I am planning to make copies of Yenner's story to send to some of my Liberian friends.

May the Lord continue to lead and bless Emmaus Bible College until He comes!

Ceverena H. Bunnell  
Downers Grove, IL



# Ask the Faculty

I would like to ask the faculty about the Christian view of capital punishment. I read letters to the editor in our newspaper that reflect all kinds of fuzzy thinking and wrong use of scripture. Please address this controversial topic.

—Richard Davies

Answered by  
**Ken Fleming**

The question of whether death is a valid form of punishment or not has sparked a lively debate in North America over the past thirty years. The debate began in society at large over the application of the death penalty in certain American states and also over reports of excesses and cruelty practiced in certain foreign countries.

The issue has gone back and forth in the Supreme Court of the United States. In the case of *Furman vs. Georgia* in June, 1972, the court ruled that the death penalty, as it had been imposed, was “cruel and unusual punishment” as

described in the eighth amendment of the Constitution. In the 1976 case of *Gregg vs. Georgia*, the high court upheld the death penalty in general with certain guidelines for its application. A number of states rewrote their laws to include the guidelines. These were early high points in an on-going debate about capital punishment in this country.

The debate has also spilled over into the evangelical community with a small but growing number of evangelicals opposing capital punishment. Some of their reasoning includes the “fuzzy thinking” and “wrong use of Scripture” referred to by Mr. Davies.

However, it is also fair to say that there are a significant number of evangelicals who sincerely present a case from scripture for their opposition to capital punishment.

## The Debate From a Christian Perspective

Capital punishment is the punishment by execution for persons who are guilty of certain serious crimes. It is carried out by a duly constituted government that acts in accordance with properly

enacted laws. This article will be limited to describing the basic teachings taken from Scripture which address whether or not capital punishment is biblically appropriate for a person found guilty of first degree murder by a properly constituted judicial body of the state. Other related questions such as the certainty of the guilt of the criminal, the legality of the government, or which crimes may be punishable by death, are outside the scope of this article. When we are convinced of the biblical view of the core issue it will be easier to address the related and more difficult issues.

“Whoever sheds man’s blood, by man his blood shall be shed; for in the image of God He made man” (Genesis 9:6). These words were spoken to Noah and his sons in the context of three kinds of death, all of which God approved. First, there was judgmental death. It was just after the flood in which God had “blotted out every living thing that was upon the face of the land” (Gen. 7:23). Second, there was sacrificial death. Noah had emerged from the ark, built an altar, and on it offered burnt

Archive Photos



offerings to the Lord with which the Lord was pleased (Gen. 8:21). Third, there was the death of animals slaughtered for people's food. God had just given permission for them to kill animals for food, but not to eat the blood because blood represented the life which was sacred (9:3-4).

### Life is Sacred

In the context of Genesis 9 God taught Noah three conditions under which man might deal with the legitimate death of animals and man. The conditions are based on the sanctity of life which is of primary importance to God. First, in regard to man killing animals for food, the sanctity of life must be protected by not eating the blood. God said, "You shall not eat flesh with its life, that is, its blood" (9:4). Second, in regard to the killing of people by either animal or man, God required that the life of the killer be taken to protect the sanctity of human life (9:5). It is clear that all life is sacred and that God's justice requires death for the person or animal responsible for

the killing of a man. Third, it was the duty of man to see that God's justice was carried out when His law was violated. "By man his blood shall be shed" (9:6). The basis of such drastic punishment was that man was made in the image of God. When God's image was violated, it was an outrage against God Himself.

This passage firmly establishes the biblical and universal principle of capital punishment for murder long before the Mosaic Law was given. Noah was at the head of a new beginning of humanity on earth and therefore it applies to all who follow him. It was not limited to any nation or group. Under these conditions Noah's family was to "populate the earth abundantly and multiply in it" (9:7). When God delegated to man the authority for carrying out His law regarding life He was, in effect, establishing the principle of government, a legal authority, to ensure that justice was carried out. It is the beginning of human government in Scripture. We should remember that the Noahic Cov-

enant from which these verses come establishes universal principles which were given long before the covenant with Moses. They are timeless in their application to the descendants of Noah, which includes all mankind.

### Capital Punishment under the Mosaic Law

When God was establishing the laws by which His people, Israel, should live, He made it explicit that "he who strikes a man so that he dies shall surely be put to death" (Ex. 21:12). There can be no question that the murderer should be punished with death. "If, however, a man acts presumptuously toward his neighbor, so as to kill him craftily, you are to take him even from my altar that he may die" (Ex. 21:14). Premeditated murder was to be answered by capital punishment.

Opponents of capital punishment often bring up the sixth commandment as it appears in the King James Version, "Thou shalt not kill" (Ex. 20:13). If this were true as it stands, meaning that no killing were allowed under any conditions, then it would contradict what God had told Noah about eating the flesh of animals and about executing murderers. A simple word study of its 49 uses in the Old Testament, however, will clearly show that the word "kill" means willful murder, that the penalty for murder is death, and that the government which inflicts the penalty is not guilty of the crime of murder. The New American Standard Version correctly translates, "You shall not murder."

Pictor International





### Capital Punishment in the Teachings of Jesus

The Lord Jesus Christ did not teach directly on the subject of capital punishment, but He did touch on related issues on several occasions. His comments indicate that He upheld the command of Genesis 9:6. In Matthew 5:21 He quotes the sixth commandment, "You shall not commit murder," and then adds, "Whoever commits murder shall be liable to the court." In so saying he implied that the death penalty prescribed in Genesis 9:6 and in Exodus 21:12 should be applied by the court. He went on to explain to His hearers that if a man receives the death penalty for murder, how much worse will be the punishment for hatred of a brother: hell fire (Matt. 5:22).

Another incident which is often seen as touching on capital punishment is that of the woman caught in the act of adultery, brought to Jesus by the Scribes and the Pharisees. They say to Jesus, "Now in the Law Moses commanded us to stone such women; what then do you say?" They were saying this, testing Him, so that they might have some grounds for accusing him" (John 8:5, 6).

They put Him on the horns of a dilemma trying to entrap Him with a yes or no answer, not truly

caring themselves about whether or not capital punishment was just. But Jesus ingeniously answers, "He who is without sin among you, let him throw a stone at her first" (7). The Lord recognizes the nature of the trap; if He answers "yes," the Pharisees will turn Him over to the Roman government for speaking words of sedition. If He answers "no," they will accuse Him of denying the validity of the Law. Instead, He turns the question back upon his accusers, and chooses not to address whether or not capital punishment is just. We do well to remember that He states clearly elsewhere that He came "not to abolish [the law or the prophets] but to fulfill them" (Mt 5:17).

### Capital Punishment in the Letters of Paul and Peter

In the New Testament epistles there are passages which bear on the subject of capital punishment. The most important of these is the classic passage on the Christian view of civil government, Romans 13:1-7. Paul looks at the state as a servant of God with delegated authority. It is God's minister to "bear the sword" and "an avenger who brings wrath on the one who practices evil" (4). The sword was the instrument of capital punishment and the state was the proper authority to administer it. Paul's

*God delegated to man the authority for carrying out His law, thus establishing human government.*

advice to the Romans was certainly in line with the mandate of Genesis 9:6.

Peter also speaks of the human institution of government which is "for the punishment of evildoers and the praise of those who do right" (1 Peter 2:14). Peter uses words similar to those of Paul when he speaks of the "punishment of evildoers," meaning retribution for the evil done. Just as there are degrees of evil, so there are degrees of punishment, and the worst of evils would be avenged by the worst retribution: capital punishment.

From the strength of these passages, therefore, I must conclude that the Bible teaches that the death penalty is appropriate for perpetrators of premeditated murder. ~

For further reading:

House, H. Wayne and John Howard Yoder. *The Death Penalty Debate*. Dallas: Word Publishing, 1991.

Baker, William H. *On Capital Punishment*. Chicago: Moody Press, 1993.

Ken Fleming is on the faculty of Emmaus' Intercultural Studies program.

### SUBMIT YOUR QUESTION

The faculty of Emmaus Bible College address questions from our readers. Address *your* questions to **Ask the Faculty, Emmaus Bible College, 2570 Asbury Road, Dubuque, IA 52001**, or e-mail to [journey@emmaus1.edu](mailto:journey@emmaus1.edu). Please include your full name, town, state, Emmaus class year (if applicable), and daytime phone number. We cannot respond personally, but will address one or two submissions each issue.

# Why Should **God Bless America?**

by Gregory C. Benoit

Immediately following the terrorist attacks I was pleasantly surprised to hear our news media exhibit a degree of national pride and outrage at the terrible crime. Unfortunately, that did not last long. The usual spate of pundits and media celebrities soon resumed their predictable party line: world terrorists need to be understood, and America had it coming anyway. There is an unspoken attitude in our mainstream media that no nation can be all bad if it hates America, that all cultures and all political systems are basically good except our own.

Patriotism has become uncool. Sophisticated and cultured people don't put flags on their cars, don't sing "God Bless America." As a boy I decorated my bedroom with flags, even sticking a couple in the headboard of my bed. But I never mentioned that to anyone; I was secretly embarrassed by my own love of America.

There has of late been a small backlash against this suffocating sentiment, and it's been heartening to see our flag and to hear our patriotic hymns. For the moment, at least, it might even be cool to be patriotic. But there is danger in this, as well; it would be equally wrong to pretend that we as a nation have never done any wrong. What makes the anti-American rhetoric particularly unsavory is that it is seasoned with just enough

truth to make it bitter.

The fact is that there *are* things wrong in America. We as a nation have done and are still doing things that are wicked; we are a very fallen people. It is insufficient to point out that the same is true—perhaps even more true—of all nations on earth. There are times when we ought to ask ourselves, "why should God bless America?"

## The Bad News

The wickedness in the United States seems to be worsening year by year. Those with evil agendas seem to have open access to our public media forums, so much so that our youth are growing up with a topsy-turvy set of values. Our young people know a great deal about recycling but very little about ethics. We lionize someone who risks her life to save a tree, and villainize others who try to save the unborn.

The United States has averaged approximately 1.3 million abortions per year since 1980. We have slaughtered well over 22 million since 1973. The last census shows our population at approximately 281 million, so by a conservative estimate we have murdered nearly eight percent of our own citizens—legally.<sup>1</sup>

Sexual perversion finds special protection under our legal system, and this favorable treatment encourages constant degradation of

morality. There is a lobby called NAMBLA which is working to attain legal endorsement of pedophilia. Peter Singer, a well-known proponent of "animal rights," recently spoke boldly to a college audience on the pleasures of bestiality. Such things do not shock us as they ought. They seem no more bizarre to us than the initial homosexual movement was in the 70s, and barring divine intervention, they will soon be just as commonplace and acceptable.

Should that day arrive, nothing will be taboo in America except righteousness. It is actually illegal in America to exercise discrimination, that vital act of reason which enables a man to tell the difference between things. I recognize that this is intended in regard to racial bigotry, but in fact Americans are discouraged from discriminating between right and wrong.

We are already hearing about lawsuits and outrage against displaying "God Bless America" on public property. The truth is that much of American society today does not *want* God's blessing.

The bad news is that Jesus did not die on the cross for American democracy. God has allowed every conceivable form of human government and culture to rise to ascendancy; He has also allowed them all to fall into decline. Each major human society has had a chance to bring forth a lasting utopia, and

each has failed. No man will be able to stand before God in the last day and say "but I could have risen above my fallen estate." God is under no obligation to bless any of man's institutions.

### The Good News

Jesus did not die on the cross for America, but He did die for Americans. The Lord is concerned more with the eternal soul than with the temporal state—and He is overwhelmingly concerned about those souls. That love and passion for mankind also means that He does care about the affairs of this world which have an impact on men. It is for that reason that He chooses to bless those nations which act righteously; for that reason He disciplines those that act wickedly.

America has decayed morally over the last generation—but we are still the greatest nation on earth. We will never know where the fourth plane was heading on September 11<sup>th</sup>, but one theory is that it was aimed for Camp David. This Presidential retreat has been the site of America's repeated attempts to bring about peace in Israel. It was here that the Camp David Accords were signed in 1978 between Israel and Egypt.

The World Trade Center may have provided a symbol of our nation's materialism, but Camp David is a symbol of something much more detested by our military enemy: our commitment to Israel.

The Lord's covenant with Abraham has not expired. I do believe that He will bless those

nations which bless Abraham's descendants. As President Bush has said, Israel has no better friend in the world today than the United States.

America also has been faithful in spreading the gospel globally. We have for generations sent forth more missionaries overseas than any other nation, although this trend is unfortunately changing. We have traditionally put to good use our freedom of the press (alas, another changing trend), printing more Bibles in more languages with more choice of modern translation than any nation in history. On the day of the wicked attacks, the nation gathered together for prayer, and Billy Graham and others preached freely the message of God's grace. These things do not happen anywhere else.

### The Real Answer

Neither of these answers is complete, however. The truth is that God blesses mankind because He is the great I AM. God will bless America because He chooses to, and for no other reason. If our nation continues to sink into depravity, He will be faithful. If our nation undergoes a marvelous revival, He will be faithful. He will always bless and discipline for the simple reason that His compassions never fail.

God will bless America, but that blessing might well take the form of very painful discipline. He has made no promise that any nation will remain free or prosperous. The determining factor, I believe, is whether our moral decay can be stopped. Rot and decay are

prevented, though we may prefer to forget this, by salt.

That means that the future of America, whether of discipline or prosperity, depends in large measure on the obedience of God's people.

*If my people, who are called by my name, will humble themselves and pray and seek my face and turn from their wicked ways, then will I hear from heaven and will forgive their sin and will heal their land.*

2 Chr 7:14

*Pray for the peace of Jerusalem: "May those who love you be secure. May there be peace within your walls and security within your citadels."*

Ps 122:6-7

1. Figures available from Center for Disease Control and Prevention, [www.cdc.gov/nccdr/php/drh](http://www.cdc.gov/nccdr/php/drh)



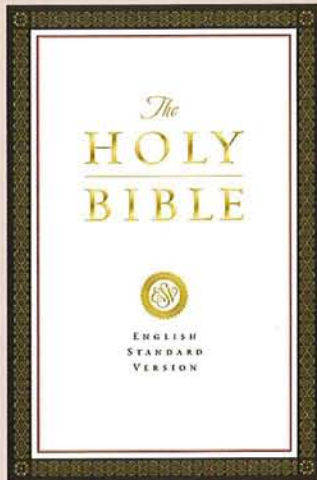
Carolyn Dunkerton

September 11, 2001

# Trail Guides:

Books of interest, both recent and classic

OF PARTICULAR INTEREST



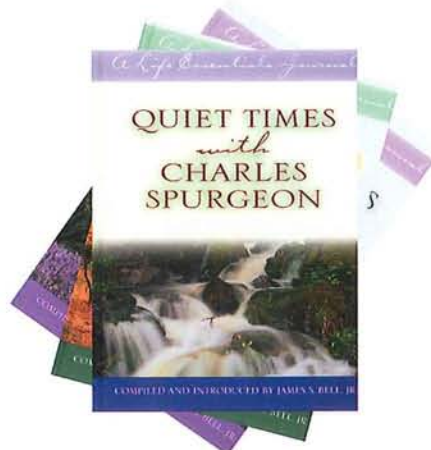
## The Holy Bible

*English Standard Version*

Wheaton: Crossway Books, 2001

\$19.99, cloth (introductory price)

This is a new direct translation of the scriptures which follows on the groundwork of the Revised Standard Version. The translators, led by J.I. Packer, have striven to bring forth a modern rendition which preserves the exact meaning of the original (not swayed by trendy modern biases such as “gender neutral” language) while also attaining the grand literary style of the King James.



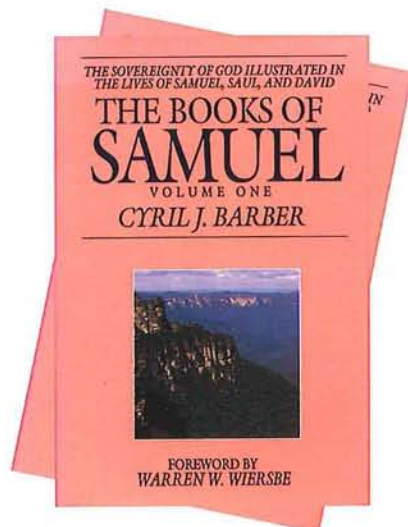
## Quiet Times with...

James S. Bell, Jr, editor

Chicago: Moody Press, 2000

\$16.99, cloth

This is a series of devotional journals featuring a scripture passage and relevant thoughts from a great Christian writer. The writers thus far in the series are Charles Spurgeon, D.L. Moody, and Andrew Murray. Space is provided for your own thoughts and prayerful reflections. These are beautifully produced tools for personal quiet times.



## The Books of Samuel, 2 vols.

*The Sovereignty of God Illustrated in the Lives of Samuel, Saul, and David*

Cyril J. Barber

NJ: Loizeaux, 1994, 2000

\$19.99, cloth

Warren Wiersbe writes in his foreword to these two volumes, “I predict that in years to come [these volumes] will be a standard reference work for serious Bible students and careful expository preachers.” These commentaries will make a strong addition to any believer’s library.

We present these titles to keep our readers informed of books becoming available fr

**We Remember C.S. Lewis**

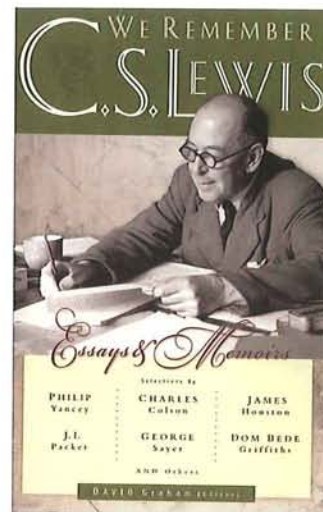
*Essays and Memoirs*

David Graham, editor

Nashville: Broadman and Holman, 2001

\$12.99, paper

Here is a fine collection of essays, written by people who knew Lewis personally or who have been heavily influenced by his writings. We gain a more intimate view of the apologist in his roles as author, teacher, and personal friend. It includes essays by J.I. Packer, Chuck Colson, Philip Yancey, and many others—including one by Lewis himself.



**Men and Women: Equal Yet Different**

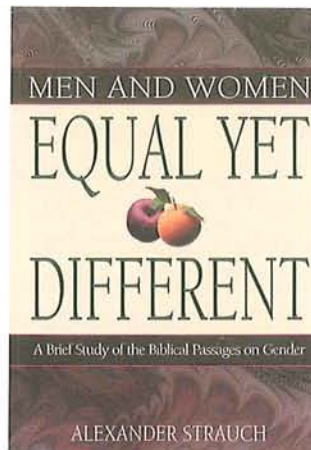
*A Brief Study of the Biblical Passages on Gender*

Alexander Strauch

Littleton, CO: Lewis and Roth, 1999

\$6.99, paper

Strauch compares, point by point, the egalitarian and complementarian views of gender roles in the church, examining each according to the scriptures. This is a thorough yet very readable treatment of a controversial topic.



**Solzhenitsyn**

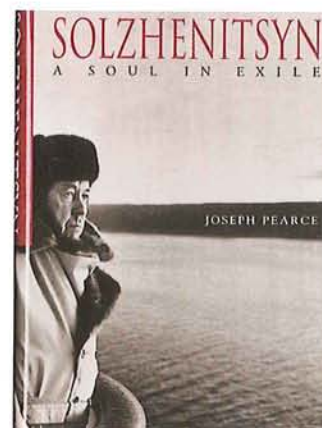
*A Soul in Exile*

Joseph Pearce

Grand Rapids: Baker Books, 2001

\$19.99, cloth

This is a new biography of a man whose stature in western literature has not been fully recognized. It includes numerous pages of photographs, and more importantly an appendix of previously unpublished poetry by Solzhenitsyn.



# Growing the Work in Africa

## On Church Planting and Bibles

Glynn Cole attended Emmaus when it was still located in Chicago in the late 70s. She already had a degree and had decided to spend a year studying the Bible to get better grounded. She changed her mind, however, as many do, and decided to spend two years, serving as the women's Residence Director her second year. It was during this time that she met Karl Peterson.

Both Karl and Glynn had long desired to serve the Lord in the mission field, and sought the training of Emmaus with that end in mind. Today they are full-time missionaries to Mozambique, where they have lived for the past five years. They and their four children live in Maputo, the nation's capital.

### Church Planting

The Petersons divide their time among seven churches, five in Maputo and two in distant towns

of three hours' drive. Karl speaks every Sunday in one or another of these assemblies, dividing his time according to each group's needs. "One of the Maputo assemblies just lost their primary teacher to death, so I'm focussing a greater part of my time to filling their teaching gap until the Lord raises up another Mozambiquean to take the load."

One of the outlying churches is located in Xai-Xai, three hours north on the coast. Each month Karl meets with 30 men from this church who are working through the Emmaus Correspondence courses. He gives them a month to work on their own, then they come together and he reviews the lessons and gives further in-depth teaching on related subjects. In the past 18 months they have covered six courses, laying a solid foundation of scriptural principles.

Most people would find it a full-time load to be helping to shepherd seven churches, but Karl



Berit

and Glynn have also been busy planting several new works in Maputo. They are working with local Christians in the establishment of four new assemblies. "The thinking is now that it is most effective to concentrate on urban areas of Africa for bringing about new church works," Karl explains.



Glynn Peterson

Karl joins the believers outside their chapel in Chokwe. He is holding little Glynn, daughter of one of the Mozambiquean believers, named after Glynn Peterson.

"So we are focussing our efforts on the capital city here. The best way, we've found, to plant churches in this part of the world is to identify a mature Christian in an unchurched neighborhood and build a work around him."

Karl has adopted a strategy of working closely with the established churches in this process. A deacon in one of these assemblies has recently bought a home in a neighborhood that has no church, and the Petersons feel that he will act as a stable anchor for a new work. "We are making sure that this is a project of his former church."

That assembly is sending elders and deacons out weekly to help with the Sunday preaching, and they are staying in close touch with their former deacon as he begins to reach out to his new neighbors. He holds a mid-week Bible study in the neighborhood and encourages his neighbors to come on Sundays as well. "This way the new church work will not be solely dependant on one man," says Karl, "but will be a long-term burden borne by the sending church."

Karl remains behind the

scenes in the initial stages of these plantings, allowing the Mozambiqueans to do most of the preaching and teaching. He works with the leaders of the new churches, encouraging and guiding and training them in the work. "We feel that the planters need to be native Mozambiqueans, not a white foreigner. This will produce a healthy church group because it will be their own church group.

"We've learned our limitations, and that is a key secret—to recognize what you can do and what you cannot do." Karl has found that preaching in new works is best handled by the mature Mozambiquean believers. "My African brothers can best understand the hearts and the struggles of the people in Maputo, and I cannot reach them in the same way."

### New Bibles

Spreading the gospel requires more than just an Emmaus degree, however; it must also include ready access to the gospel, and this has traditionally been lacking in Mozambique. Portuguese is the common "business language" in Mozambique, yet it is still a second language for Africans, so Bibles in

Portuguese need to be clear and straightforward. A publisher has just recently produced the NIV Portuguese Bible, the first good translation in modern Portuguese. "This will revolutionize the church in Mozambique. Africans have both the time and the patience to read the Bible, and they are reading this! The Bible makes sense to them for the first time."

This precious tool has been supplemented by the recent publication of the *New Geneva Study Bible* in Portuguese. This edition offers Mozambiqueans helpful commentaries, maps, and other study tools which were never before available to them. "Both of these Bibles are very sound doctrinally in their interpretation and commentary, and the believers here are eating them up." A church in Austin, Texas gave the Petersons \$10,000 recently to purchase a large quantity of these Bibles for the churches in Mozambique, and that shipment will not last long. "All these Bibles will go within two months. We already need more."

Those interested in helping with this project can send gifts designated for the Mozambiquean Bible Fund to CMML, PO Box 13, Spring Lake, NJ 07762.

A group of students in Xai-Xai (pronounced *shy-shy*). They and others have been gradually working their way through the Emmaus Correspondence courses.



Karl Peterson



Tipp Howell/Kevin Morris/Benoit

## Loving the Drug Babies

Robbie Addiss was born in 1989 weighing two pounds and hopelessly addicted to drugs and alcohol. His brain was hemorrhaging severely, causing him to suffer seizures. The staff at the New York City hospital did not create a chart or bother with the usual paperwork, because this tiny baby would not survive through the night.

Three months later, the boy was still addicted, still having seizures—and still alive. He could no longer

remain at the hospital, but his mother was in no condition to take him. She'd been using crack, heroine, alcohol, and other drugs while pregnant—and this was the fifth such pregnancy for her.

Little Robbie, consequently, was born already addicted to all his mother's habits. He needed methadone, heroine, crack, and alcohol the moment he took his first breath. He was what is commonly called a drug baby.



Drug babies are not the sort of children most people want to raise, and finding a home for Robbie did not seem very likely. But a nurse at the hospital knew a couple who had a special heart for such unwanted kids, and she contacted Bill and Carol Addiss.

### Foster Caring

Bill and Carol already had three children at home: Maria, age 7, whom they had adopted from Colombia; David, age 6, their own natural son; and Beth, age 4, also adopted from Colombia. The couple had lost six babies of their own, but the Lord finally blessed them with their own son as they began the adoption process.

Their exposure to the tragedy of unwanted children, coupled with the struggles they'd endured to have one of their own, left the Addisses with a deep desire to minister to these little outcasts—to “want the unwanted.” So they began taking in foster children through the New York City Children's Aid Society.

“We were earmarked as a ‘mixed family’ because of our Spanish kids, so we were allowed to take in black kids,” Carol explains. “This was definitely the Lord's leading, because those were the homes most desperately needed.”

So the Addisses agreed to take home little Baby Robinson, as the hospital christened him, to provide him with a foster family until someone chose to adopt him. “He was very sick. We walked the floor with him for a solid year.” Robbie began slowly to gain weight and strength, and for the first year his very life was never guaranteed. “He needed holding as much as any

medication.” Bill points to his shoulder: “Robbie lived basically right here.”

During that first year, Robbie needed to be held nearly 24 hours a day, which meant that the entire Addiss household centered around little Robbie. Bill would go to bed until 2:00 AM, then he'd hold the baby while Carol slept. At 4:30 he'd head for work and she'd take over walking him up and down until the kids left for school. “If he lay down and slept for two hours we were ecstatic. That didn't happen often.” But after the first year this intensive care paid off, as Robbie began to stabilize and grow, and gradually he became a very happy baby.

### Adopting Change

In 1991 Bill's job changed and he was transferred to Atlanta, GA. This forced the family to recognize that, as a foster child, they could not keep Robbie forever. They talked and prayed together to decide what to do, but they didn't have to talk long: the decision was unanimous to adopt him.

They spent the next year or so settling in to their new home and finding Robbie the doctors and assistance that he needed. They decided not to take in any foster children during this time, but they had not been in Georgia long before the state children's services agencies began calling them, begging them to take drug babies as foster children.

The family found it difficult to say no, and soon began again taking care of babies and young children.

Carol Addiss



Maria, Beth, and Dave Addiss. Maria and Beth were adopted from Colombia; Dave, the Addisses' natural-born son, arrived soon after Maria's adoption.

One of these was Shamica, a little girl with her own tragic story. But, as with Robbie, her story is no longer a tragedy, as Bill and Carol adopted her in February, 2000. "Shamica and Robbie are best buddies—they look out for each other. They're inseparable."

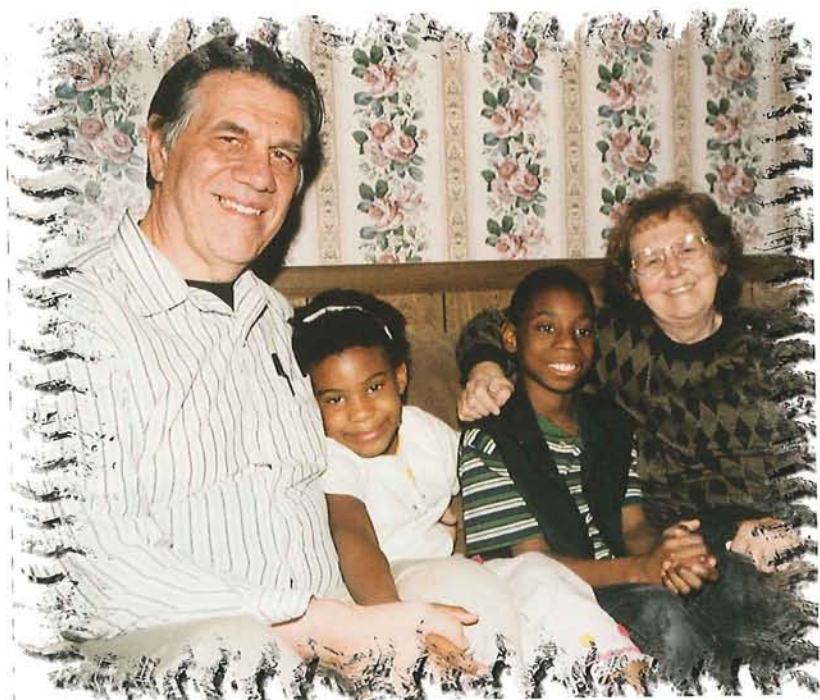
Today Robbie is 12 and Shamica is 6. They have both grown into happy children, though Robbie continues to pay the price of his mother's addictions. He suffers from seizures, inexplicable fits of rage, Tourette's Syndrome, chronic asthma, and a host of other serious maladies. He will often wake in the middle of the night trembling with fear. As Carol comforts him he will look up and ask, "Mommy, what's wrong with me?" Then, as the fit passes, he'll add, "Sing me the Sunday school songs that make me feel so much better."

"Robbie is one of the most compassionate children we've ever met. He'll meet someone in a wheelchair and he'll go up and hold their hand and say 'I hope you feel better soon.' Bill was at the hospital recently and Robbie saw an elderly woman walking down the hall. He went up to her and took her elbow and said 'May I help you to your car?' He instinctively reaches out to anyone in pain."

### Others Besides

The Addisses have taken in some 60 drug babies and youngsters since 1983, not counting the two they adopted. "These are the kids nobody wants. But we know that the Lord wants them—and so do we.

"This is a ministry—we're doing it for the Lord. That's all that has kept our sanity at some times, but



Bill and Carol Addiss with Shamica and Robbie in their home.

Benoit

mostly these kids have been as much of a blessing to us as we've been to them. We've also been very blessed having our two home assemblies embrace and support us—they've been a big part of the ministry."

While exact statistics are not available, Carol and Bill estimate that there are hundreds of such youngsters in need of foster homes in Atlanta alone. "It takes four to six months to become a foster family, and it's very emotional work. A couple need to both be enthusiastic before committing to such an undertaking, as do their own children." Is it worth it? "You bet it is! Just take that kid home and love him. It's all the Lord asks." ~

If you would like advice on foster care or adopting, you can contact the Addisses at [williamaddiss@yahoo.com](mailto:williamaddiss@yahoo.com).



Benoit

## David Addiss

David Addiss is now 24, a young man who is going on to serve the Lord in the footsteps of his parents. He graduated from Emmaus in 2000 and is now a first-year student at Trinity Evangelical Divinity School in Chicago.

Dave is also enrolled in the chaplaincy program of the US Navy, which he plans to make his career upon completing his MDiv. "I've always been very interested in missions, and also in the military. A chaplaincy recruiter came to Emmaus in my senior year, and after talking with him for a couple hours I realized that this was the perfect way to combine the two."

When asked how his life was affected by the stream of foster babies in his family, he smiles and replies that "it was just a way of life. It seemed normal. We'd have a baby for a few months, then find a good home for him and get another.

"It would have been strange *not* having a foster child. You get used to having little toddlers around, accustomed to having little additions to the family."

Dave feels that the adopted brother and sisters were also a positive addition to his family. "I look at all four as my true siblings. I don't speak of them as 'my adopted brother' or 'my half-sister,' but as my real brother and sisters. For that matter, even the foster babies were not treated as temporary but as a real brother or sister; they were always loved and cared for as part of the family.

"My parents always told me they'd made a commitment to the Lord never to let a kid go back into a bad situation. With Shamica and Robbie the whole family felt that it was right to adopt. If the adoptions hadn't gone through it would have been like losing a brother or sister."

Dave plans to make Navy chaplaincy his career, then one to day retire to work with a local church in starting a foster family ministry. "I want my own kids to have the same experiences that I had."

# A Refuge in a Foreign Land

## Befriending Kurdish Refugees in England

When Fatma was just 13 years old, her older brother was imprisoned for his political and religious views. While he was suffering grievous torture, Fatma and her relatives were forced to hide their beliefs from authorities, neighbors, even schoolmates for fear of persecution.

Ali's uncle was arrested and tortured in ways too gruesome to recount. The people of his town fled from the government forces, hiding in sewers for seven days.

Gulsha's husband was an engineer. One day, when he went to work, the police met him there and arrested him for his religious beliefs. He disappeared for four months, during which time he was tortured daily. He finally escaped one day when his tormentors thought he was dead; they threw his unconscious body outside the prison and left him there. Ebru's two younger brothers were not so fortunate; they were beaten to death in prison.

Nuray's husband was arrested, but she escaped with her two children, aged 5 and 7. The three of them spent six days riding in the back of a truck with no food, just a bucket of drinking water and another bucket for a toilet.

These people are Kurdish refugees. They are part of an ethnic group which exists largely in an area known as Kurdistan along the borders of Turkey, Iran, Iraq, and Northern Syria, a group which has not assimilated into any of those national cultures. In the past 20 years, Kurds have suffered under oppression and terrorism; oppression from a Turkish government bent on destroying the Kurdish resistance group known as PKK, and terrorism in reprisals from the PKK.

In 1989 over 5,000 Kurds arrived in England in the space of one month. Many others never made it, and one hears tales of those thrown overboard to drown or robbed and abandoned in foreign lands.

The full stories that these people have to tell of torture and murder would be unsuitable for these pages. But there is a hopeful ending to the story, still unfolding, and that is the part of the tale that is rarely told.



Charles Crowell

Beth Grove



### Paving the Way

Our story actually begins back in the mid-60s with a young American couple, Roger and Yvonne Malstead. The Malsteads were working in Turkey as missionaries but were asked to leave for conducting "Christian propaganda." They returned to the United States having accomplished one significant thing—mastery of the Turkish language—and this skill would prove valuable in ways they never foresaw.

Twenty years later the Malsteads decided to try again and returned to Turkey, only to be cast out again for preaching the gospel. This time they moved to England and began taking legal steps to get their names removed from Turkey's "black list," in hopes of returning once more. Before they could complete this process, however, the great wave of refugees swept over England, and instead of going to Turkey, the Malsteads found that Turkey had come to them.

"Suddenly our facility with the Turkish language proved priceless. We began visiting the refugees in refugee shelters and church halls, helping them as translators and such." It immediately grew into more than

that, as Roger and Yvonne helped the families get settled into life in England—going shopping, finding apartments, getting doctor appointments. "We really had to recognize that God was calling us to minister to these people in deeper ways. It seemed natural; they needed God's word, and we spoke Turkish. So we began inviting them to Bible study." Within three years, 20 refugees asked to be baptized.

### The Ministry Today

Today Roger and Yvonne are just two of eight people involved in the ministry known as Çare Community Fellowship. The focus of the Fellowship is to help the Kurdish people move from being refugees to being a Christian community of English citizens.

"Our goal," Roger explains, "is to establish a Turkish-led assembly in the London area. There are over 100,000 Kurdish refugees here, so there ought to be at least one!" The Fellowship rents a church building for Sunday afternoon meetings with lots of singing and a sermon, all in Turkish.

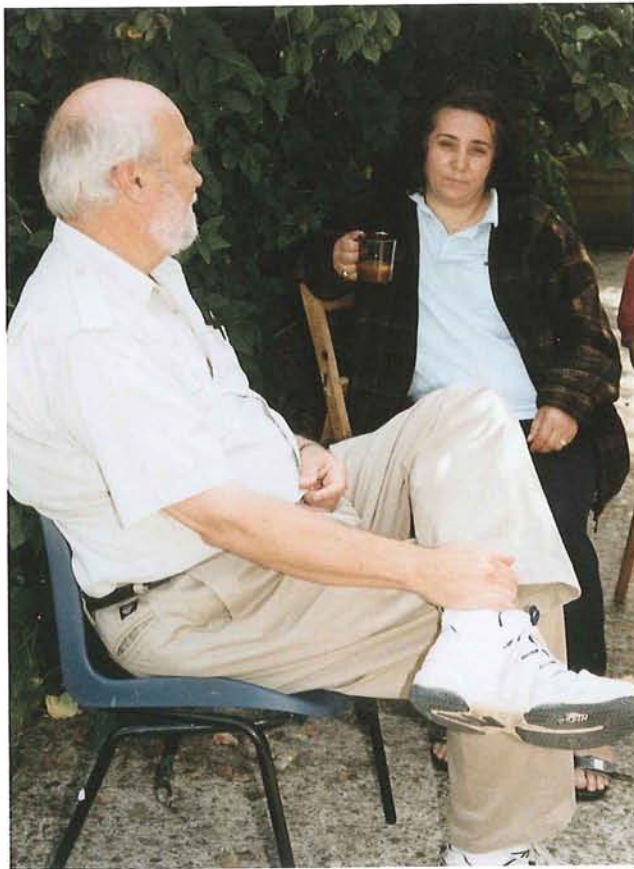
The adults tend to be most comfortable with their native tongue, but their children are quickly assimilating English—both language and culture. Beth Grove, an Emmaus alumna, works with others leading a Sunday school program in English for the younger generation.

On Wednesday nights they meet for a pot-luck supper and breaking of bread, done in Turkish style. "Turkish mosques are for men only," Roger explains, "and these men needed a setting for worship in which they felt comfortable. So we began to speak about the breaking of bread as a sort of men's worship service to which we also invited women. This fits well into their cultural background, and both men and women have felt more at home."

The Fellowship also runs a local community center which caters to the Kurdish community. Beth explains that "people have come to know that we're available to them for whatever help they may need, whether

it's filling out forms in English or finding legal aid or just talking." One Kurdish woman came to the center asking for help in getting an abortion, but Yvonne refused. "Yvonne spent a lot of time with her, encouraging her to keep the baby, and finally she did give birth. She and her daughter now come to church with us, and she will say, 'I'm so glad you talked me out of having an abortion; my daughter is the joy of my life!'"

Each summer the Fellowship gets funding together to send the Kurdish youngsters to Christian camps, and as a result many have come to the Lord. In addition, the Fellowship hosts a week-long camp on the coast for believers. "The one-week camp," Beth explains, "is a very important part of our ministry with the Kurds. They are hungry for friendship and relationship, and we've become their closest friends; they have learned that they can trust us. We want to be people that they can trust and rely on, and spending a week together builds that trust."



Benoit

**Previous pages:** Thousands of Kurdish refugees fled Turkey in 1989. Most faced strenuous conditions in their flight. The transition to life in Europe has not always proven easy.

Beth Grove with a group of Turkish teens during a sleep-over. Beth and others are working to reach the Kurds with the gospel and are already planting a Turkish-speaking church in London.

**Left:** Roger Malstead relaxes with some Kurdish friends.

## Trust and Discipleship

Building trust and friendship is really the central focus of the Çare Fellowship. The refugees are people who have been rejected by their own homeland, only to come to a new land and feel rejected by the people there. "We make ourselves available to them and they are eager to make friends. They love it when British people are willing to enter their communities because it so rarely happens."

Beth works full-time with the Fellowship discipling the girls and young women. "Many of these women have deep pain from past tortures or rapes. Others just feel isolated and rejected both by their native land and by their new countrymen. The women on our team have worked hard to build trust; the Kurdish women have come to realize that we can be trusted with their secrets, and this has made a powerful impact.

"Our main job is just to spend vast amounts of time with the Kurds, to be their friends. We try to embrace not just their culture but them as well. I believe that God has brought these people to this city just so that they will hear the truth. This is a huge unreached group and they've come right to our doorstep! It is a wonderful opportunity for God's people." ~

The names of refugees used in this article are pseudonyms.



Beth Grove

Beth Grove: "Emmaus' Student Missionary Fellowship and the wise mentoring of Ken Fleming really grounded me in my desire for missions. When I look back at what influenced me the most, it was my peers involved in SMF and Mr. Fleming and our desire for missions that led me to the Kurds and Muslims in England."

Beth Grove



Turkish women working on crafts at a ladies' meeting.

# Dr. MacLeod Asks

Faculty member Dave MacLeod leads us in a public forum to discuss issues pertinent to contemporary Christian life. Last issue he asked the following question:

Dr. David Sommerville of Argentina, speaking nearly 30 years ago at Wheaton College, said the following: "Brethrenism may die out... but the groups that practice the New Testament principles will not." What difference do you see between Brethrenism and the practice of New Testament principles? How would you evaluate Dr. Sommerville's remark?

Dick Nohr responds:

The question proposed by Dr. Sommerville is a very serious and challenging one for us all. Indeed, Dr. Sommerville was a wise man to see 30 years ago what his statement expresses. If we are honest we must admit that Brethren Assemblies sadly are declining in number and total membership in most places where they have existed with a few notable and encouraging exceptions. Many have become unrecognizable as "assemblies" but when objectively analyzed they are churches governed by New Testament principles. The number of these churches has grown dramatically during the last 30 years. We all see the Community Churches, the Bible Churches, and the various "Fellowships" springing up all around us. Not all, but many fit the definition of a New Testament principled church.

*Practices and preferences have been elevated above New Testament principles.*

—DICK NOHR

Most traditional Brethren would feel that the terms "Brethrenism" and "New Testament principles" are synonymous. In the ideal, and as initially practiced by some of the founding leaders of the movement, they were. Unfortunately, the "ism" has evolved to denote practices and preferences of some brethren groups that have

been elevated above New Testament principles as an attempt to provide identifying marks of "true brethren." The initial brethren distinctives were scriptural principles violated by the Church of England. The originators of the movement rejected those practices and more properly aligned the movement with scriptural principles of doctrine and government. Those distinctives were very clear and had major doctrinal implications.

We now find ourselves as brethren, splitting hairs over minor issues—not principles—in an attempt to perpetuate distinctives from others who also practice New Testament principles of gathering but cannot trace their roots to the assembly movement "bloodline." In our search to find distinctives from the burgeoning growth of other New Testament-principled churches we throw up divisive barriers that only damage our movement and contribute to its demise. As Dr. Sommerville so accurately predicted, "groups that practice the New Testament principles" will not die out.

Let's be challenged to search for the true principles and not be sidetracked by majoring on minor issues to distinguish ourselves, so that we may continue to experience the joy of seeing God work through us.

Dick Nohr  
Sugar Land, TX

Ron Henzel responds:

The most interesting part of this question is the fact that Dr. Sommer-

ville's remark didn't mention any difference between Brethrenism and the practice of New Testament principles, but seemed to assume their identity with each other. So I think we must first evaluate his underlying assumption.

In my reading of Brethren history, the early Brethren didn't set out to recover "New Testament principles," but to counter the ecclesiastical problems of their day. Subsequent Brethren hagiography has dealt with this fact in creative ways, usually asserting that the early Brethren more or less inadvertently discovered these "principles."

In my opinion this distorts what actually happened. I believe early Brethrenism was essentially an experiment in ecclesiastical inclusiveness that never quite figured out how to overcome the exclusivism that is (to one degree or another) implicit in meeting separately from other Christians. This internal tension led to a major schism in 1848, and it would seem that being separated from the Exclusives should have allowed the Opens to more faithfully pursue the original experiment. But it appears that the Opens have, for the most part, forgotten what the original experiment was, and the tension between inclusiveness and exclusiveness has degenerated into poorly disguised sectarianism.

Few things encapsulate this degeneration more fully than the whole issue of what, if anything, we should call ourselves. In his 1973 song "Don't Use My Name," Christian singer-



songwriter Noel Paul Stookey asked, "Say, if we all got together without a name / Would we all have a vision exactly the same?" The Brethren movement has answered that question with a resounding "no!"

Many of us believed that if we shunned a denominational name it would go a long way toward promoting true Christian unity. Some went so far as to insist that by having a name we'd actually be participating in the same kinds of factiousness and elitism known to exist between various denominations. But this "no-name" policy not only failed to fulfill its stated purpose, it backfired badly—we proved we could be just as factious and elitist without a name. Rather than drawing other Christians closer to us, our "no-name" policy actually put more distance between us and them.

In a bizarre PR stunt several years ago, the secular pop star Prince had his name legally changed to an unpronounceable symbol (a "glyph") that he himself created. This forced people to refer to him either as "the artist formerly known as Prince," or simply as "the artist." Perhaps it was the utter impracticality of not having a simple way by which people could unambiguously refer to him that led him to eventually change his name back to Prince.

If anything, Prince's whole "no-name" gimmick was a novel approach to self-aggrandizement, and I've often wondered about possible parallels with our "no-name" hobby horse. Prince would have us believe he was "making a statement," albeit an esoteric one. Likewise, many in the Brethren have said they're "making a statement" by insisting they're simply Christians meeting in the name of the Lord Jesus Christ only, even though it's reminiscent of the Corinthian faction whose motto was "I am of Christ."

Our idea that going "nameless" would somehow curb the excesses of

denominationalism has been a practical oxymoron, highlighting an internal contradiction among us. When I first visited a Brethren assembly my new Christian friends there found it necessary to explain to me how the Brethren were not a denomination (even though they met separately from other Christians, and emphasized their differences with them), and therefore did not have a denominational name. But, they soon added, some people did refer to them as "Plymouth Brethren." I later learned that "some people" included virtually everyone else in Christianity that knew about them. So, then: what is a name, if it's not what other people call you, even if you don't call yourself by that name?

But refusing a name not only has its impractical side, it's also not a very effective camouflage for a "we're better than all the rest" attitude. Is this not the very essence of the denominationalism that not having a name was supposed to prevent? We could always speak the language of non-denominationalism, perhaps better than anyone else. But we could never seem to even approximate it in actual practice. Hence our internal contradiction.

Now the question seems to be, "Does it matter anymore?" During the last quarter century or so many Christians outside the Brethren have adopted several of their most important features, such as a fuller practical recognition of the priesthood of all believers, church government by multiple elders (which was actually discovered long ago by Presbyterians), a greater emphasis on the Lord's Supper, dispensational theology, and so on. There is less difference between "us" and "them" in 2001 than there was in 1831. You would think we would have spent the past 25 years celebrating this. And yet our brothers and sisters in those churches, who often fully acknowledge their debts to the Breth-

ren movement, have only been able to watch in sadness at how much our internal conflicts have cost us.

In ancient Greek mythology sailors trying to navigate the narrow Strait of Messina had to steer a safe course between two monsters: the hungry

There is less difference  
between "us" and "them" in  
2001 than there was in 1831.

—RON HENZEL

Scylla and the thirsty, whirlpool-creating Charybdis. The Brethren have entered a similarly tumultuous strait, and have foundered between the Scylla of contentiousness and the Charybdis of apathy and irrelevance. The extent to which this has been experienced has varied from region to region, and from assembly to assembly, but overall our pendulum has swung between times when it seemed we were almost willing to shed blood over various "distinctives," to times when one could wonder why we didn't sell our chapels and split up into more conveniently located churches.

But it's been our more combative periods that have cost us the most, creating waves of refugees into other churches and setting the stage for periods of shell-shocked listlessness. Wallace Sayre once observed, "Academic politics is the most vicious and bitter form of politics, because the stakes are so low." Brethren politics has suffered from the same disproportionate relationship between its internal combustibility and its external significance to Christianity as a whole.

The Brethren movement in North America has recently gone through periods in which it was clearly being torn apart by the teeth of the Scylla. Many battle-weary assemblies later

disappeared down the Charybdis' throat. It seems to me that before we can think about what the state of the Brethren movement might be 25 or 50 years from now, we should study this destructive cycle and see what can be done to end it.

Ron Henzel  
Lombard, IL

**Daniel Laos responds:**

If the term "Brethrenism" represents a historical movement that started nearly 200 years ago when a group of saints desired to follow New Testament principles, then it continues to be a reference point and association of churches desiring the same thing. Unfortunately, for many saints "Brethrenism" means much more than that. Over the years, a culture has been established which is defined by many as "Brethrenism." This culture spiritualizes certain forms, music, and traditions not found in the scriptures. If a church teaches and spiritualizes an ideology not found in scripture, it contradicts New Testament principles and gives credibility to Dr. Sommerville's statement.

In 1 Corinthians 1-4, Paul rebukes division in the church when saints lift up one teacher over another. This type of division is entrenched in denomi-

We err when we believe that we need man-made devices and traditions to keep a church spiritual.

-Daniel Laos

national Christianity today. Two New Testament principles can be drawn from 1 Cor. 4:6, 7:1) we are directed not to go beyond scripture; 2) we are not to give credit to a man (or denomination)

for scriptural truth. When Christians promote "Brethren Distinctives" *not* found in scripture, they contradict the first of these principles. When Christians promote "Brethren Distinctives" that *are* found in scripture, they contradict the second of these principles. I believe that Dr. Sommerville's remarks are a result of what he saw going on when "Brethren Assemblies" break the first principle.

In 1 Cor. 9:19-23, Paul establishes another New Testament principle. Paul gave up his rights and "became all things to all men" for the sake of the gospel. We are exhorted to be flexible and not rigid in our ministry. This does not mean that we contradict scripture in our flexibility, but we need to have discernment as to what is scriptural truth and what is cultural preference. May we always exclude ourselves from the world on the basis of scriptural truth, but may we never exclude ourselves from the world on the basis of non-scriptural tradition.

I believe that Dr. Sommerville perceived that many "Brethren Assemblies" were holding on to forms, music, and traditions that no longer communicated the gospel to a new generation of souls.

We err when we believe that we need man-made devices and traditions to keep a church spiritual. The "Brethren Movement" began when saints were convicted to move away from religious ritual. May we not fall into the same trap that our forefathers sacrificed so much to get out of.

Daniel Laos  
Tucson, AZ

**Charlie Brown responds:**

The Brethren assemblies, along with many Bible-centered local churches, use Acts 2:42-47 as their guide and model for New Testament church principles. The activities of

teaching, fellowship, the breaking of bread, and prayer are shared and practiced by both groups. These bedrock principles are universal and generic in scope so that they can be exercised within any culture or governmental setting.

Where the Brethren assemblies fall short in these NT principles is not in the practice of these truths but rather an attitude that we alone practice NT church principles correctly. Many assemblies for years have propagated a cloud of mistrust and separation from other local churches without cause or justification. The Brethren, by isolating themselves from other groups of believers, have missed the full enjoyment of God's far-reaching grace and mercy upon His Church. The assemblies that continue to separate and isolate find their numbers dwindling as younger people and families find a greater acceptance and spiritual growth elsewhere without sacrificing NT principles.

In order for the Brethren assemblies to break free from this isolation they must apply St. Augustine's words more broadly:

*"In essentials unity,  
In non-essentials liberty,  
In all things love."*

When this becomes the over-riding practice within a Brethren assembly, it will no longer be an 1830s assembly but truly a first century New Testament church model to shine brightly for God's glory.

Charlie Brown  
Lilburn, GA

**Milton Haack responds:**

Brethrenism, with the capital "B" places it alongside of all the denominations and "isms" of Christendom. "The practice of New Testament principles" implies that we are guided by the Bible to make our choice for Church fellow-

ship. We are not following a movement, started during the Reformation or in the 1820s, which has been called "The Plymouth Brethren Movement."

There are many true believers in the denominations in Christendom, and we love them as brothers and sisters in Christ, but we can't love systems established by man, some of which are contrary to the Scriptures. When God gives us spiritual light on any subject, it is our responsibility to believe, teach, and obey it.

Why are there so many Christians leaving the fellowship of the assemblies for the mega-churches and denominations? Is it numbers, entertainment, programs, a lack of instruction, or a lack of commitment? We are as committed as we choose to be. A. W. Tozer, said "You win them *to* what you win them *with*." If you win them with entertainment, you will have entertainment Christians.

We have no monopoly on truth and have no excuse for pride, but we are thankful for truth that God has graciously revealed to us. We should not contend with our brethren but, rather, "contend earnestly for the faith" (Jude 3).

Milton Haack  
St. Anthony, MN

Michael Leary responds:

As a young man in the assemblies, looking down the road of time into my future, this question looms as a stoplight stuck on red. The reason that the question is so central to the life of the assemblies and their younger members today is that it is a question, strange as it may seem, of identity. Truly such a statement, if it were true, could be a very frightening prospect. That so many years of Assembly tradition, of a rich academic history, and of such epic missionary zeal could simply vanish into the history of failed movements is sobering indeed. But it is only frightening in this way if we identify ourselves so integrally to things "Brethren" that if the "movement" dies, we in some sense die with it. Does this need to be the case?

Absolutely not. I truly believe that this struggle so many people my age in the assemblies are currently working through is a reflection of the status of the Brethren movement as a whole. We are consciously caught between our history and our future. By our "history" I mean all of those traditional Brethren essentials that we believe reflect apostolic church practice. But by our "future" I mean the way these traditions will play a role in the churches we become elders in, and the churches we preach in, and the churches we will raise our families in.

When God gives us spiritual light on any subject, it is our responsibility to believe, teach, and obey it.

—MILTON HAACK

What then is the critical factor that should control the development of our "identity" as members of the Brethren? As Brethren, we see that the formative elements of our "traditions" or "distinctives" are a reflection of the principles developed in the New Testament and the history of the earliest Church, and thus our identity has been sought here. And truly our history must define our future. But our "history," our traditions, cannot become an end in themselves. Is it possible that our identity can be linked with the purposeless preservation of traditions? This is the critical factor that forces us either to place our identity in a "movement" or in the ministry of the Gospel through our "distinctives." May God bless us if we, as a "denomination," find our identity in the latter.

Michael Leary  
Chicago, IL

## NEXT ISSUE'S QUESTION:

Just six days after the terrorist attacks I found myself on a flight from Chicago to Dallas, seated next to an American Airlines pilot. We talked about the attack and our American response, and he, learning that I am a preacher, asked what a Christian thinks about our country's military intentions. "What about 'you shall not murder' and 'turn the other cheek'?" he asked. I explained to him what I thought the Bible teaches in this regard. How would you have answered him?

Please send responses to Editor, *Journey Magazine*, Emmaus Bible College, 2570 Asbury Road, Dubuque, IA 52001, or e-mail to [journey@emmaus1.edu](mailto:journey@emmaus1.edu). Include name, city, state, and daytime phone number.

# The Christian Church in Afghanistan

by Floyd Schneider

Tradition has it that the Apostle Thomas traveled through Afghanistan around AD 50. Nestorian Christians flourished there in the fifth and sixth centuries, but Islam took over around AD 962 with the beginning of the Ghaznavid dynasty, and Christianity was extinguished. The mullahs (religious leaders) took over all aspects of life, and freedom of religion has never returned. Although a few shahs (kings) have attempted to modernize the country, the mujahadin (fanatical Islamic guerrilla army) eventually deposed them.

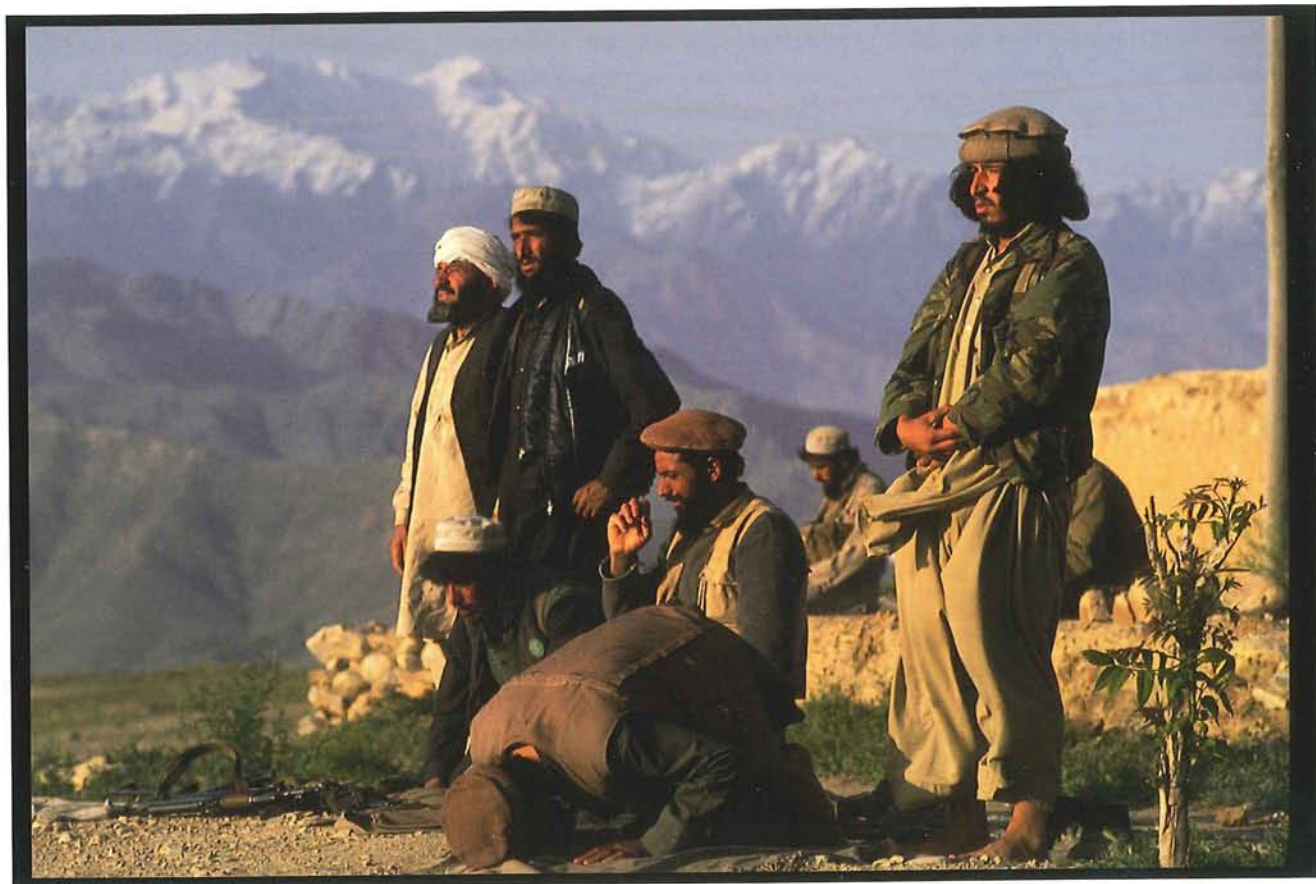
## “No Christians”

Dennis Clark travelled to Afghanistan in 1946 to spread the gospel. His intention was to import bicycles from the West and to export Afghan nuts, fruit, and sheepskin. His visit, however, lasted only two weeks. He said later that “he could sense the power of evil because it was so great.”<sup>1</sup> He had tried to pray for two weeks, but he felt that his prayers never rose above the gloom.

During his second week a student came to his hotel room and asked how he could become

a Christian. What a God-sent encouragement! Before he had arrived in Afghanistan, Clark had been praying for such an opportunity for years. Dennis shared the gospel with the student, rejoicing at his first open door. What he did not know, however, was that the student had been sent by the secret police in order to trap Dennis in this very act.

The next day the police picked him up, charged him with proselytizing, and escorted him to the border at the Khyber Pass with the ultimatum, “Don’t ever come back.”

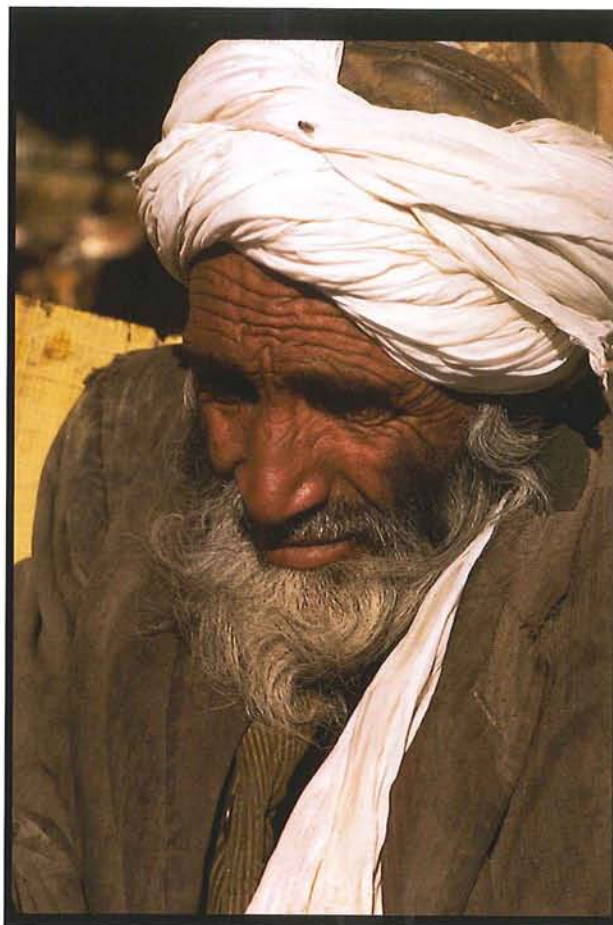


Charles Crowell

At that point there were no known Christians in Afghanistan. During the next few decades a very small number of believers began to grow in the nation, one of whom was a young blind man named Zia.<sup>2</sup> He had come to the Lord while studying as a youngster at a school for the blind by listening to Christian radio broadcasts. As he grew he drew other blind men and women to salvation. In 1973, the government learned of these conversions and ordered that Zia's school be closed and torn down.

The day before the church's destruction, a Christian businessman warned the mayor of Kabul that if he destroyed the only church in the country, then God would overthrow his government. Nevertheless, government soldiers began tearing down the walls—while the believers offered them tea and cookies. On July 17, 1973, the church building was rubble. That night the Afghan government was overthrown by a coup. In 1978 the Communists took over and the following year, the Russians invaded. One refugee fleeing the Russians was heard to say, "Ever since our government destroyed that Christian church, God has been judging our country."

The situation has never improved. Since the early 90s an estimated 800,000 have lost their lives with 7 million having to flee from their homes. In this land that



Ann Purcell

screams about the decadence of the West, AIDS is epidemic. There are 48,000 mosques, but only one visible fellowship of believers in one of the indigenous tribes. Only 12 percent of the population are literate, and all schools are closed to women. Afghanistan is the world's largest producer of opium, the nation's chief agricultural crop. The money pays for weapons.<sup>3</sup>

### What to Do?

As the United States recovers from the terrorist attacks of September 11<sup>th</sup>, believers need to realize that the leaders of Afghanistan have terrorized their own people more than they have terrorized us. We can do a couple of things to reach out to this unhappy nation.

First, we need to support missionaries who are working among the refugees streaming from

Afghanistan. We can also support Christian radio: FEBA, IBRA, HCJB, and TWR, all broadcasting for different lengths of time and to different ethnic groups in Afghanistan. Radio work can be a very effective way to reach people who would never speak to a non-Muslim—consider how it influenced Zia.

Second, pray for the Afghan believers, most of whom are Dari-speaking. They live in the capital of Kabul, and have been led to the Lord by expatriates, other Afghan believers, and even a few Russian soldiers. They are thankful to have plenty of New Testaments.

Pray for their courage and safety as they consider opportunities to share their faith. Open profession has often led to death.

Pray also that the Afghan believers, fleeing certain death, will communicate their faith to the people of neighboring countries. Christianity has often been spread by the movement of refugees, as in Acts 11.

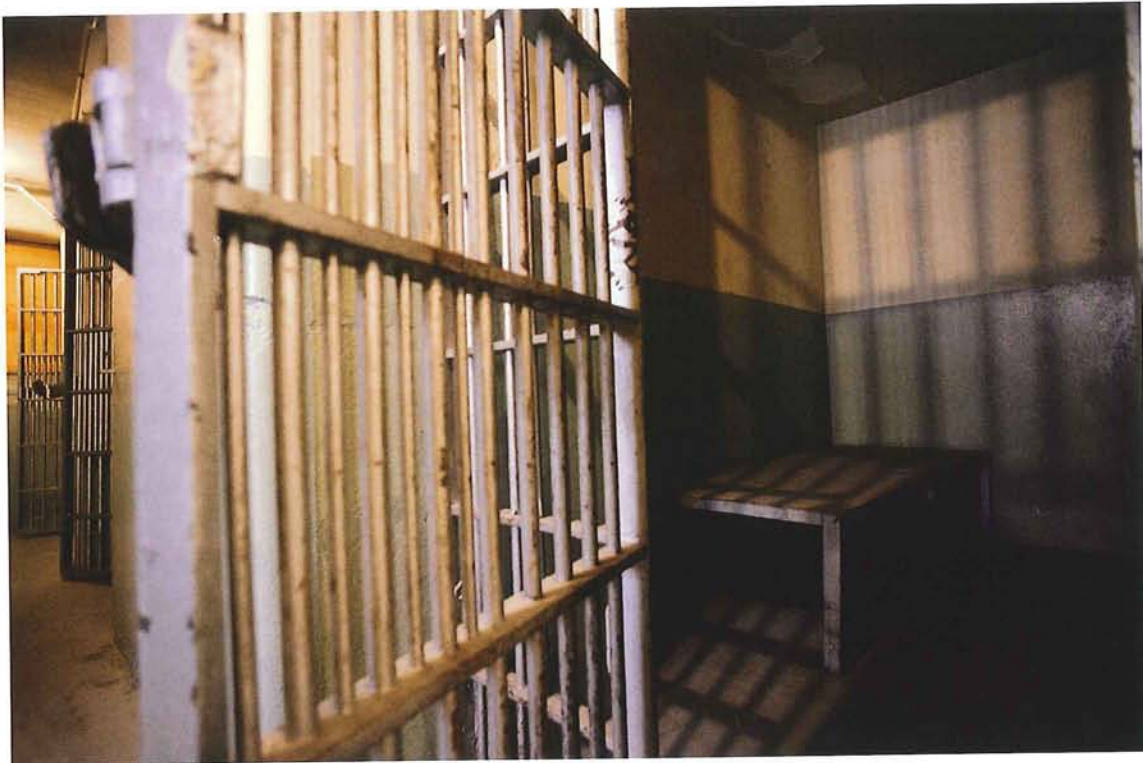
Finally, we need to remember that the apostle Paul was a murderer of Christians, but the Lord changed his heart. If you know any Afghans, remember Jesus' teaching to love our enemies. Who knows if your love might be the deciding factor in winning a Muslim to Christ! ~

1 From "Persecuted for the Sake of the Gospel," J. Christy Wilson, *Missionary Monthly*, Dec. 1995.

2 *The Amazing Life of Zia: Afghanistan's Apostle Paul*. Atascadero, CA: International Outreach, nd.

3 Statistics from *Operation World*, 1995 edition.

Floyd Schneider is chairman of Emmaus' Intercultural Studies Department.



# Epistles from Prison

## Set Free Ministries of Missouri

The work of the Emmaus Correspondence School in Missouri began in 1974 when a group of men met weekly to pray in the front yard of Phil and Judy Smith in St. Louis. They all strongly desired to serve the Lord in their city, but were uncertain how to proceed. In time the Lord led them to fund the set-up and initial distribution of Emmaus courses in Missouri.

Randy Gruber, one of these young men, had been teaching for 14 years when the brother of a close friend was sent to prison. Randy was determined to visit him regularly, a task that became diffi-

cult as he kept getting moved from one facility to another. As it turned out, this was just the Lord's way of expanding the new ministry.

"I began getting to know prison chaplains and inmates around Missouri, and I quickly saw that there was a real need to minister to those incarcerated men." So he began to work on Bible study with inmates, using Emmaus Correspondence courses which were perfectly suited to making God's word understandable and applicable.

"I started out working about four hours a week with the men, but within six months it had grown to 40 hours. Within a year

I was spending 60 hours each week teaching inmates from the word of God!" He was not alone in this work; the Lord brought him together with many other men and women who shared his burden, and the work grew to be known as Set Free Ministries.

### Set Free Behind Bars

Randy quickly saw that the men serving time were just sitting idle, and he realized that they could do the work behind bars that he was doing in the free world. Randy and his co-workers began to pray about starting an office of Set Free inside one of the pris-

ons, staffed by inmates. It took five years and several refusals, but in 1993 the administration of Potosi Correctional Center, a high-security prison, gave approval to Set Free to open an office inside and hire two inmates to staff it.

Randy and others spent a year teaching Bible studies to interested inmates at Potosi. They were watchful to see what men the Lord would raise up for this new office.

The Lord's hand was very evident in this selection. Several years earlier, a man named Dewayne had taken the Emmaus Correspondence course on Ephesians which Randy was grading. They had never met, but Dewayne wrote to him and asked him for help in determining his spiritual gifts. Randy told him that he communicated his thoughts well in writing and suggested that one day he might be able to help as an instructor for Emmaus Correspondence courses. At that time Randy had no idea that Dewayne was facing

a life sentence without parole in a maximum security prison.

After much prayer and consultation with the prison administration, Randy and his co-workers selected two men to hire as staff for the new office inside the prison: Marvin Irvin and Dewayne Fann. "I asked Dewayne to pray about becoming an Emmaus instructor, and he told me that he'd been praying about it for several years already. He went and got the comments that I'd written to him years before, and suddenly I realized that he was the same man!"

### The Gospel: Inside Out

Today, the Potosi Set Free office completes about 40 percent of the prison ministry work done in the state of Missouri. The inmates work primarily as instructors, most of them volunteers, reading over and making comments on course exams. They are discipling men they'll never meet, some of whom are even in the

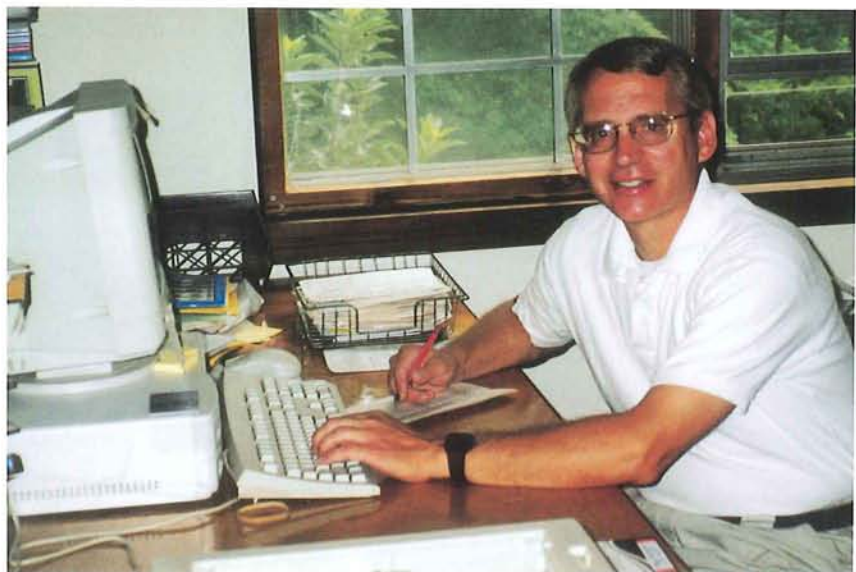
free world, taking the Emmaus and Navigator courses that Set Free uses. Thus, instead of sitting idle behind bars, these men are able to minister to people outside the walls of their prison.

"Most of these men," Randy points out, "are lifers or death row inmates who have no hope of parole. Some of these men will never again see life outside prison, yet they are eagerly helping others [in other prisons] to prepare for a healthy, godly life in the community. In a sense, the gospel is growing in prison and going forth to the outside, instead of the other way around."

An instructor's job is to read the tests sent in by the students and to respond with written comments. His role is chiefly one of encouragement. When a student is beginning to grasp a scriptural concept, the instructor will suggest other references which reinforce the idea. If an answer is wrong the instructor will cite scripture

Randy Gruber, one of the founders of Set Free Ministries and Regional Director for Emmaus Correspondence School ministries in Missouri and Illinois.

Randy Gruber



passages which point the student to the right answer, gently guiding him to a deeper understanding. Randy always works closely with these inmates and with prison authorities to ensure both accuracy and propriety.

Randy is involved in more than just the oversight of the whole enterprise, and works closely with the inmates. He works with Frank Romano and Jerry Gulliams leading weekly Bible studies in Potosi. He meets regularly with 30 or 40 men who keep him busy by asking probing, intelligent questions as they do verse-by-verse studies. "There has been a lot of reward in working with these men over the years. The Lord has blessed us generously."

The ministry of Randy Gruber and his co-workers continues to grow. His son Grant began taking an interest in the work when he was 8, and now at age 27 he is preparing to take over for his dad when the time is right.

Prison officials in the Missouri system are very enthusiastic about what these men are doing. In 1998 they named Randy the volunteer

Edward Marchi, who works on the Arabic courses.



Randy Gruber

of the year, and they have officially requested that he involve as many inmates as possible in the program.

"The administrators in Missouri are advocates of what they call 'restorative justice,' where the church and the community work together with the offender and the offended to bring about some degree of reconciliation and restoration." They feel that Randy's program is a very important part of this process because God's word brings a new mind-set to the offenders. It paves the way for repentance and healing and gives the community an opportunity to bring some reconciliation.

"We have enrolled over 20,000

students over the last 10 years, and generally have at least 1,000 active students at any given time. We have recently added in students from Illinois and expect this number to double or even triple in the next few years."

Randy and his co-workers offer courses in English and in Spanish, and they have just introduced courses in Arabic. "We have about 2,400 Arabic-speaking people in St. Louis, and Chicago has many Arabic churches. They form a significant minority in our communities, and we feel that it is important to reach out to them. We praise God for the wonderful things He is doing in the lives of so many." ❧



Randy Gruber

Ed Anderson, a prisoner at Potosi who serves as a volunteer with Set Free.



## 60<sup>th</sup> Homecoming • Iron Sharpening Iron • Discover Emmaus

### Associate Registrar

Kathy Van Dine has joined the Emmaus family as our new Associate Registrar. Kathy and her husband Jim have recently moved to Dubuque from Dallas. Actually, Jim splits his time between Dallas and Dubuque, as he completes his doctorate at Dallas Theological Seminary.

Kathy holds an ms from Indiana University in Physical Education, and is teaching a class on Elementary Physical Education this semester as part of our Elementary Education curriculum.

The Van Dines have four children. Hilary, their youngest, is presently a student at the College.

### 60th Anniversary Homecoming

The College was pleased to host a large group of alumni over Homecoming Weekend this past October. People travelled from all across the country—and even from overseas—to return to their alma mater and catch up with old friends.

And catching up was the focus of the weekend, as alumni attended classes with current students, gathered together with classmates from their own decade, and relaxed over coffee, golf, or other leisure activities. We also had opportunities to catch up on what the Lord is doing at the College today, as Ken Daughters, Dan Smith, and others spoke in plenary sessions.

### Iron Sharpening Iron

It's time to plan on attending Emmaus' second annual Iron Sharpening Iron conference, coming up in May.

Alex Strauch, author of *Biblical Eldership* and other books, will again be our plenary speaker. We will also feature presentations and workshops hosted by eldership teams from around the country.

This year we will be adding in a new dimension, a special track for young people in their 20s. Our goal will be to encourage them to be praying about and preparing for future ministries in their home assemblies. We want to help young people and their elders to be laying

Emmaus alumni gather to watch a homecoming football game, just one of the many activities of the weekend. Alums came from all across the continent to celebrate Emmaus' 60th anniversary.



Andra Richardson

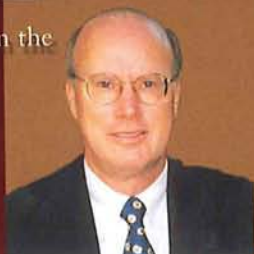

*As iron sharpens iron, so one man sharpens another.*  
Prov 27:17

May 23-25, 2002

Examination of various approaches within the New Testament Church model  
Exposition of scriptural teaching on the theology of the Church

Plenary Speaker:  
Alex Strauch

(800) 397-2425  
info@emmaus1.edu  
www.emmaus.edu



Alex Strauch/Olin Mills

the groundwork for the next generation of church ministry.

The date of the conference will be Memorial Day weekend, May 23-25, 2002. Please mark your calendars now, and call (800) 397-2425 or e-mail [info@emmaus1.edu](mailto:info@emmaus1.edu) for more information.

### DEW

The next Discover Emmaus Weekend will be held on April 11-14, 2002. This is an opportunity for high school juniors and seniors to spend a weekend on campus, discovering first-hand what the Emmaus experience is all about.

Attend classes, stay in a dormitory, get to know Emmaus students, and be one yourself for a weekend.

Call (800) 397-2425 or e-mail [info@emmaus1.edu](mailto:info@emmaus1.edu) for more information, or visit us at [www.emmaus.edu](http://www.emmaus.edu).

Andra Richardson



Members of the Classes of 1991 through 2000 gather for a shot in the student center.

For 60 Years

# God's Faithfulness to His Work

by Daniel H. Smith

1941 was not an ideal time to start a new ministry in North America. We had not fully recovered from the great depression—some people were still wearing the same shoes they had worn in bread and soup lines. The greatest war in human history was raging. In that year of Emmaus' beginning we would be drawn into the war through the attack on Pearl Harbor. Hundreds of thousands of men would be called away to military service. Thousands of women would be drawn out of their homes into the work-a-day world, permanently changing the domestic scene in the western world. Yet it was then that the Lord led to the establishment of Emmaus Bible College.

I had the privilege of knowing the three co-founders of Emmaus: John Smart, Ed Harlow, and Ernest Tatham. I recall hearing Ed and John talking about their desire to see a Bible school ministry established. It is thrilling to hear of summer sessions at Guelph Conference grounds and the first evening school classes in Toronto in 1951. Equally thrilling is the story of the first correspondence course in 1942—written to encourage young Christians going to various parts of the world in military service to keep up their personal Bible study.

I recall Bill MacDonald talking about the events surrounding the purchase of the old Oak Park YMCA building at 156 N. Oak Park

Ave. There is no doubt that God was mightily at work in His providential power.

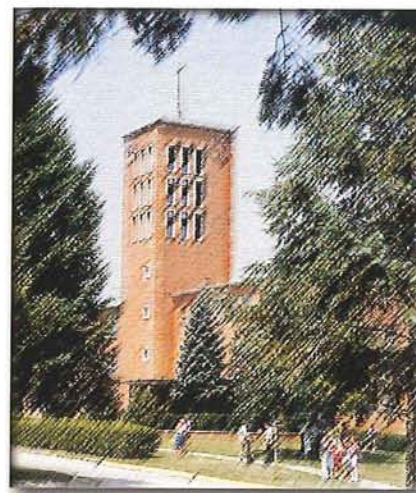
I recall a time of desperate financial need—one of many. A special day of prayer was called, and faculty, staff, and students were praying in the gym. The receptionist came to get me to take an urgent phone call—a friend of Emmaus wanted to have lunch with me. The Lord had exercised his heart that morning, and he had a \$25,000 check to give to the College. Obviously the power of God was at work. In fact, the daily existence of this ministry is a testimony to God's present day miracles.

I recall searching for a campus facility that would accommodate growth in student numbers and programs; a quarter-million dollar gift that would be a down payment on a campus we did not yet know about; many obviously providential events that were part of locating and purchasing our Dubuque campus. For instance, the Dominican order that owned the Dubuque campus received two bids on the property just prior to our closing—bids that were substantially higher than ours. But the Dominican representative told me, "When we built the campus 30 years ago we dedicated it to the glory of God... we'd rather you would have it." And negotiations went on to our purchase of a twenty four million dollar campus

for less than two million! Certainly the mighty works of God were unfolding before our eyes.

But of all the mighty works of God over these sixty years that stand out, there are the uncountable changes our Lord has made in lives by His Spirit and by His Word. I think of individuals who got saved while studying a correspondence course in prison. Later some of these came to the College to study; others are serving Christ in full-time ministries. These are just some of the wonderful works of God.

The ministries of Emmaus continue with historic commitments and mission, biblically and doctrinally. We have a new administration, new programs, and new challenges. Please pray that our God will continue to display His power and wonderful works through the ministries of Emmaus until our Savior returns. ~



# Five Weeks in China

by Dr. Jack Fish



Jack Fish

This past summer, eight students joined Jack and Nancy Fish on a five-week trip to China, teaching English under the auspices of English Language Institute China (ELIC).

China has been closed to the west for several decades since the founding of the People's Republic of China, but that situation is now changing. China is becoming very interested in business development and in participation in the global economy. English is the international language for business, and that has created an opportunity for English speakers to teach in China. ELIC has developed a program called Camp China in which they use this open door to send teams there to teach high school students.

Our team landed in Beijing on July 6 and spent the first two days seeing the sights. We then

took an overnight train to Chifeng, a city of some 400,000 north of Beijing in the province of Inner Mongolia. It is far off the beaten tourist path; we saw only one other westerner there in the whole time.

Each one of the Emmaus students had a class of eight or ten

high school students to whom they taught English. The Chinese students had already been taught grammar and vocabulary but lacked conversational skill. The Emmaus students spent three hours teaching them each morning and several hours each afternoon and evening. They also spent time with their students outside class on the weekends, afternoons, and evenings. This was a wonderful opportunity for the Americans to get an inside view of Chinese culture and thinking.

It was also a great opportunity

for the Chinese students to get to know the Emmaus students. They were interested in American culture, American music, and American thinking. So we presented the Chinese with several "culture nights," which included a mock American wedding and the celebration of some American holidays such as Christmas, Easter, and Thanksgiving. Each of these was followed by classroom discussions.

Through this program the Americans got to know the Chinese and the Chinese got to know the Americans very well. Close warm friendships developed, and many conversations took place on a personal level. These friendships continue to develop via e-mail.

It was hard for the team to leave Chifeng after the five weeks of teaching. The whole school went to the train station to see the team off and to say farewell, and there were many tears at the parting. Some of our team members have already made plans to return next summer.

**Rear:** Seth Scott, Jack Fish, John Perry

**Middle:** Hoon Lee, Gina Luensmann, Nancy Fish, Susan Killins, Erik Kohl

**Front:** Jason Zhang and Jack Hu (school reps), Megan MacLeod, Nancy King



Jack Fish

# Emmaus On the Road



If you would like more information on having faculty speak at your assembly, retreat, conference, or camp, please call (800) 397-2425 or e-mail [info@emmaus1.edu](mailto:info@emmaus1.edu).

## Northeast

Ken Daughters, Prospect Avenue Bible Chapel, Hartford CT Mar 16-17; David MacLeod, Prospect Bible Chapel, Hartford CT Nov 17-18; Good News Bible Chapel, Attleboro MA Mar 17; Steve Witter, Chambersburg Gospel Chapel, Chambersburg PA Oct 7; Boiling Springs Bible Chapel, Boiling Springs PA Oct 20

## Southeast

Charlie Fizer, Welten Chapel, Allen Junction WV Nov 4; Otsego Bible Chapel, Otsego WV Nov 4-6; Riverview Bible Chapel, Hinton WV Nov 7; Ken Fleming, Missionary Weekend, Murphreesboro TN Nov 10-11; Bayside Community Church, Tampa FL Jan 6; David MacLeod, Park of the Palms, Keystone Heights FL Feb 17-22; Dan Smith, AABC Evaluation Team, Trinity College, New Port Ritche FL Oct 3-5; Park of the Palms, Keystone Heights FL Feb 10-15; Believers Gospel Chapel, Augusta GA Feb 16, 17; Southeast Workers' Conference, Augusta GA Feb 18-20

## Southwest

Charlie Fizer, Dallas TX Jan 12-20; Dan Smith, First Colony Bible Chapel, First Colony TX Mar 24; Prime Time Retreat, Sandy Creek Camp TX Mar 25-29

## Midwest

Ken Daughters, Stratford Park, Campaign IL Oct 7; Bible Conference, Hutchinson KS Nov 3-4; Charlie Fizer, Hiawatha Bible Chapel, Wabasha MN Oct 14, Nov 11, Dec 9, Feb 3, Apr 21, Jun 2; Oconomowoc Bible Fellowship, Oconomowoc WI Oct 21, Dec 2, Feb 10, May 5; Davenport Bible Fellowship, Davenport IA Oct 28, Dec 16, Feb 17, May 18; Hokah Community Church, Hokah MN Nov 18; Believers Bible Chapel, Rockford IL Jan 6; Zion Christian Assembly, Sheboygan WI Jan 27, Apr 7, May 12; Oak Lawn Bible Chapel, Oak Lawn IL Mar 3, 10; Christian Assembly, Prairie du Chien WI Mar 17, Apr 14, Jun 9, 16; Brookfield Christian Fellowship, Brookfield MO Jun 28-30; David MacLeod, Asbury Road Bible Chapel, Oct 14, 28, Nov 4, 11, 25, Dec 2, 9, Mar 3, 10, 24, 31; Northwest Bible Chapel, Chicago IL Jan 6, 13, 20, 27; Park Manor Bible Chapel, Elgin IL Feb 3, 10, 24; Dan Smith, Hokah Community Church, Hokah MN Oct 14; Asbury Road Bible Chapel, Dubuque IA Oct 21, Jan 6, 13, 20, 27, Feb 3; Grace Bible Chapel, St. Louis MO Nov 2-4; ETA Executive Committee, Wheaton IL Nov 30, Feb 22; Riverside Chapel, Dubuque IA Dec 2; Woodside Bible Chapel, Maywood IL Dec 9, 16; Northwest Bible Chapel, Chicago IL Dec 30; Believers Bible Chapel, Rockford IL Mar 3; Marble Hill Bible Chapel, Marble Hill

MO Mar 8-10; Rob Tyler, Rise Up and Work, Indianapolis IN Dec 26-29; Steve Witter, Asbury Community Church, Dubuque IA Oct 14, Dec 9; Lombard Gospel Chapel, Lombard IL Oct 21, Nov 25; Warrenville Bible Chapel, Warrenville IL Nov 3, 4, 11; Mark Woodhouse, Keystone Bible Chapel, Omaha NE Oct 28, Nov 4; Men's Retreat, Willowbrook Bible Camp, Des Moines IA Nov 2-3; Emmaus Extension Course, Cedar Rapids IA Oct 29-Dec 3; Emmaus Extension Course, Waterloo IA Feb 24; Nebraska Home-school Convention, Lincoln NE Apr 5-6

## West

Charlie Fizer, Limon Conference, Limon CO Apr 27, 28; David MacLeod, Northeast Bible Chapel, Colorado Springs CO Oct 4-7; Steve Witter, Ecola Bible School, Cannon Beach OR Jan 14-18

## Canada

Ken Daughters, Bible Conference, Thunder Bay ON Oct 12-14

## Foreign

Charlie Fizer, Nassau, Bahamas Mar 24-31

Regions are color-coded to the map above.

# READINGS

C.S. LEWIS

Does loving your enemy mean not punishing him? No, for loving myself does not mean that I ought not to subject myself to punishment—even to death. If one had committed a murder, the right Christian thing to do would be to give yourself up to the police and be hanged. It is, therefore, in my opinion, perfectly right for a Christian judge to sentence a man to death or a Christian soldier to kill an enemy. I always have thought so, ever since I became a Christian, and long before the war; and I still think so now that we are at peace. It is no good quoting "Thou shalt not kill." There are two Greek words: the ordinary word to kill and the word to murder. And when Christ quotes that commandment He uses the murder one in all three accounts, Matthew, Mark, and Luke. And I am told there is the same distinction in Hebrew. All killing is not murder any more than all sexual intercourse is adultery. When soldiers came to St. John the Baptist asking what to do, he never remotely suggested that they ought to leave the army: nor did Christ when He met a Roman... centurion. The idea of the knight—the Christian in arms for the defence of a good cause—is one of the great Christian ideas. War is a dreadful thing, and I can respect an honest pacifist, though I think he is entirely mistaken. What I cannot understand is this sort of semipacifism you get nowadays which gives people the idea that though you have to fight, you ought to do it with a long face and as if you were ashamed of it....

Remember, we Christians think man lives for ever... We may kill if necessary, but we must not hate and enjoy hating. We may punish if necessary, but we must not enjoy it.... Even while we kill and punish we must try to feel about the enemy as we feel about ourselves—to wish that he were not bad, to hope that he may, in this world or another, be cured: in fact, to wish his good. That is what is meant in the Bible by loving him: wishing his good, not feeling fond of him nor saying he is nice when he is not.

FROM *MERE CHRISTIANITY*

The war creates no absolutely new situation: it simply aggravates the permanent human situation so that we can no longer ignore it. Human life has always been lived on the edge of a precipice. Human culture has always had to exist under the shadow of something infinitely more important than itself... We are mistaken when we compare the war with "normal life." Life has never been normal. Even those periods which we think most tranquil, like the nineteenth century, turn out, on closer inspection, to be full of crises, alarms, difficulties, emergencies....

I believe our cause to be, as human causes go, very righteous, and I therefore believe it to be a duty to participate in this war. And every duty is a religious duty, and our obligation to perform every duty is therefore absolute. Thus we may have a duty to rescue a drowning man, and perhaps, if we live on a dangerous coast, to learn life-saving so as to be ready for any drowning man when he turns up. It may be our duty to lose our own lives in saving him. But if anyone devoted himself to life-saving in the sense of giving it his total attention—so that he thought and spoke of nothing else and demanded the cessation of all other human activities until everyone had learned to swim—he would be a monomaniac. The rescue of drowning men is, then, a duty worth dying for; but not worth living for. It seems to me that all political duties (among which I include military duties) are of this kind. A man may have to die for our country: but no man must, in any exclusive sense, live for his cadre. He who surrenders himself without reservation to the temporal claims of a nation, or a party, or a class is rendering to Caesar that which, of all things, most emphatically belongs to God: himself....

The first enemy is excitement—the tendency to think and feel about the war when we had intended to think about our work. The best defence is a recognition that in this, as in everything else, the war has not really raised up a new enemy but only aggravated an old one. There are always plenty of rivals to our work. We are always falling in love or quarrelling, looking for jobs or fearing to lose them, getting ill and recovering, following public affairs. If we let ourselves, we shall always be waiting for some distraction or other to end before we can really get down to our work....

Yet war does do something to death. It forces us to remember it. The only reason why the cancer at sixty or the paralysis at seventy-five do not bother us is that we forget them. War makes death real to us: and that would have been regarded as one of its blessings by most of the great Christians of the past. They thought it good for us to be always aware of our mortality. I am inclined to think they were right. All the animal life in us, all schemes of happiness that centred in this world, were always doomed to a final frustration. In ordinary times only a wise man can realize it. Now the stupidest of us knows. We see unmistakably the sort of universe in which we have all along been living, and must come to terms with it. If we had foolish un-Christian hopes about human culture, they are now shattered. If we thought we were building up a heaven on earth, if we looked for something that would turn the present world from a place of pilgrimage into a permanent city satisfying the soul of man, we are disillusioned, and not a moment too soon.

"LEARNING IN WAR-TIME," 1939  
FROM *THE WEIGHT OF GLORY*

# Be Not Afraid

by Christine Schneider

Our world has never been at peace, and atrocities multiply: Sudan, Bosnia, Rwanda, the World Trade Center. The perpetrators become clichés of evil: Hitler, Pol Pot, Milosevic, Saddam Hussein, and now bin Laden. Even after death they frighten us because we know that others will arise to take their place. We are victims-in-waiting, mortal and vulnerable. We long for peace and safety and justice. We wish we could muster the same fortitude with which the biblical saints faced evil. What kept them going? In 2 Thessalonians 3:1-5 Paul gives us a two-part answer: pray and remember.

## Pray

"Pray for us," the apostle Paul writes, "that the word of the Lord may spread rapidly and be glorified." Even in danger, Paul never forgot that someone had to spread the good news. Sit in a busy restaurant tomorrow morning and listen to the conversations. People are talking about terrorism and fear; their hearts are searching, ready to hear how they can experience true peace, "not as the world gives it" (John 14:27).

We need to become available to talk to people about these things. While we are busy, focused on the needs of others, our hearts will not be so occupied with our own fears. The lines between this life and eternity will blur, as we seek to help others step into everlasting life. Pray for a ministry.

"[Pray] that we may be delivered from perverse and evil men." Paul did

not relish a violent death, and he often prayed for protection. Prayer and God's word are supernatural. Only God understands how they comfort quaking hearts, but they do. Pray for safety.

## Remember

"But the Lord is faithful, and He will strengthen and protect you from the evil one." Satan, that evil one, would cripple our witness and hinder our service by filling our minds with fear of what might happen. Our recognition of God's faithfulness is a powerful protection. We know that God will continue to protect us as He has in the past. God's strength frees us to serve others in spite of danger, while knowledge of His protection enables us to serve with cheer and optimism.

Paul eventually died a martyr's death. That does not mean that God lost control for a few moments. Believers died at the hands of Hitler's henchmen, and believers died in the World Trade towers. God's faithfulness does not guarantee us a charmed life, but rather protection for our souls. Although we have no control over how we die, we do not have to fear what will happen next. Remember God's faithfulness.

"And may the Lord direct your hearts into the love of God and into the steadfastness of Christ." My heart needs direction. It is too easily distracted by the innumerable, unspeakable horrors that might happen. I need to turn off the television and the radio, which only feed my imagina-

tion, and remind myself of the love of God and of Christ's steadfastness which I find in God's word.

That reminder comes every time we take part in the Lord's Supper. Ultimate justice was done two thousand years ago when God's plan of salvation culminated in the terrifying death of His Son on the cross. This death answered the question, "How could a loving God allow suffering?" The Judge and His precious Son collaborated to prove God's love far beyond any question. Jesus took on Himself every perversion, atrocity, and evil ever concocted by mankind. It is difficult for our minds to grasp how all of Adolf Hitler's sins could have been paid for when Jesus Christ died on the cross. Yet that very thought helps us to understand the magnitude of His love and sacrifice. Our lives matter because Jesus paid for them. Remember God's love.

On September 11, 2001, the world trembled as the two steel and glass towers of the World Trade Center collapsed. Symbols of wealth and stability, they had been erected to withstand hurricanes and earthquakes. Yet, when danger came, only those who escaped out of the buildings were saved. Proverbs 18:10 paints an unforgettable picture: "The name of the Lord is a strong tower; the righteous runs into it and is safe." I am never safer than in God's love and the steadfastness of Christ. That is peace. ~

Christine Schneider is the author of two historical novels.



# DISCOVER EMMAUS

APRIL 11-14, 2002

Monday

Tuesday

Wednesday

Thursday

Friday

Saturday

Sunday

Arrive  
Dorm life

Classes  
Open Stage

Athletics  
Concert

Church  
Home

**(800) 397-2425    INFO@EMMAUS1.EDU    WWW.EMMAUS.EDU**

Wondering what to do after high school? Visit Emmaus Bible College and discover what we have to offer. Spend the weekend living in the dorms, attending class, getting to know our family. Discover the Emmaus experience!



## EMMAUS BIBLE COLLEGE

2570 ASBURY ROAD, DUBUQUE, IA 52001

RETURN SERVICE REQUESTED

Nonprofit Org.  
US POSTAGE  
**PAID**  
Cedar Rapids, IA  
Permit 860