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1950: Abilene Christian College Bible Lectures - Full Text

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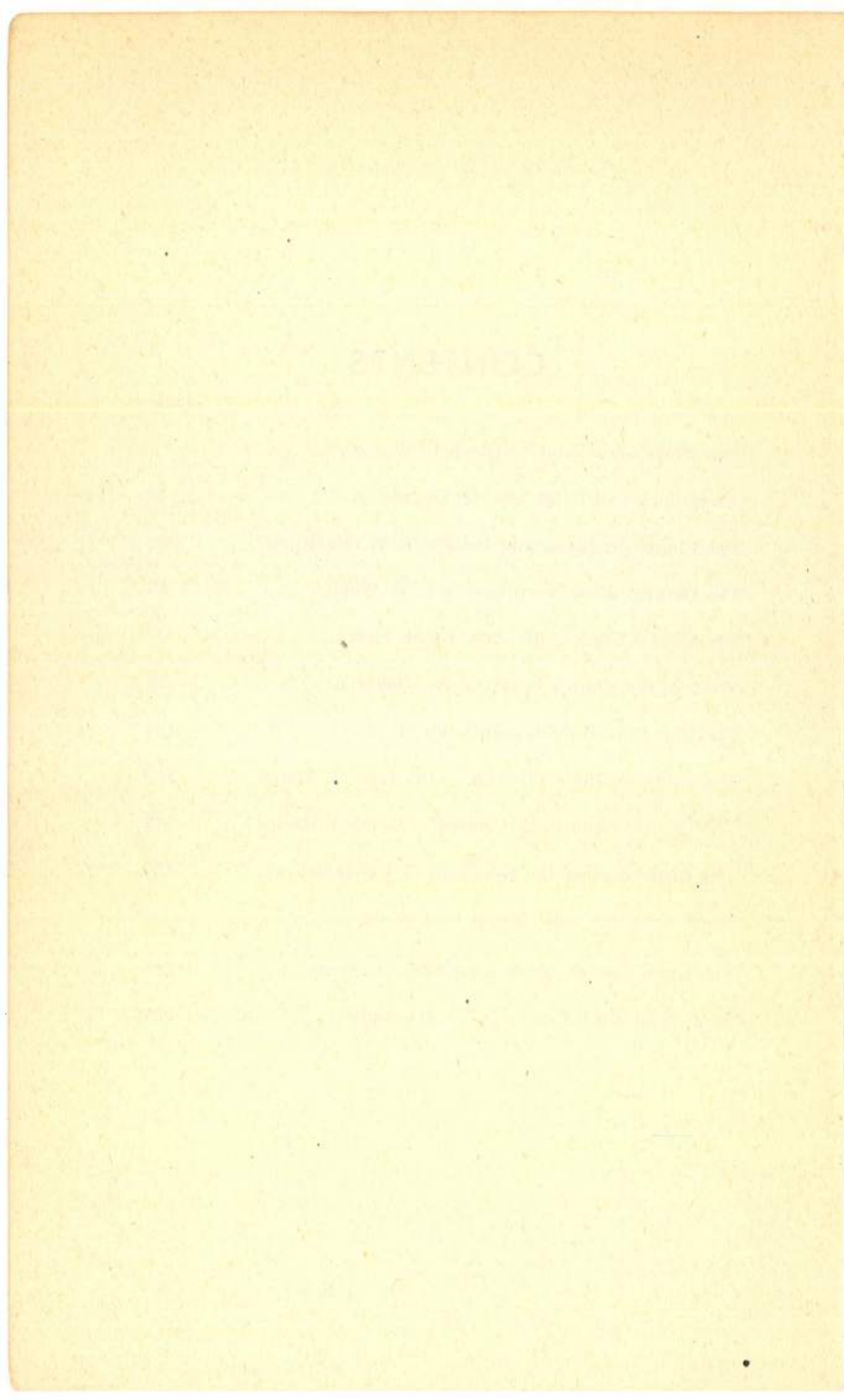
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INTRODUCTION

We offer with interest and pleasure another volume of a great series of discourses delivered at Abilene Christian College. The following were given in February, 1950. The first of these Lectureships was held in the year 1919, and was published by the Firm Foundation Publishing House in book form. With little exception they have appeared each year since that time. The printing was done by others a few times. Those who are fortunate enough to have a complete set of these fine gospel sermons are possessed of a treasure in religious literature. Only a few of the later years can now be supplied. The rest are numbered among the "rare books" and we frequently have calls for them, but of course cannot supply them. Any reader having a copy for sale is requested to write the office of the Firm Foundation at Austin, Texas.

The "Lectureship" of Abilene Christian College has become a great annual affair to the churches of Christ; thousands are in attendance, many of them coming from Canada and other countries besides all over the United States. This annual "mass meeting" must not be understood to be a "Convention" of the churches of Christ. We have no such conventions and do not endorse them. The Lectureship is simply a feature in the work of Abilene Christian College, a series of gospel sermons to which friends and patrons of the school and others are invited. It is our hope that the contents of this book may enrich the life, and strengthen the faith of the reader.

G. H. P. SHOWALTER

Austin, Texas
August 20, 1950

APPENDIX

The following is a list of the names of the persons who have been named in the foregoing chapters, in the order in which they are mentioned in the text. The names are given in full, and are arranged in alphabetical order of the surnames. The names of the persons who are mentioned in the text are given in full, and are arranged in alphabetical order of the surnames. The names of the persons who are mentioned in the text are given in full, and are arranged in alphabetical order of the surnames.

"THE DEATH OF A SAINT"

Lecture by Glenn L. Wallace, February 19, 1950, at
Abilene Christian College (10:30 a.m.)

"Dr. Alexis Carrell, the biological wizard of the Rockefeller Institute for Medical Research is dead. His heart failed him. But the heart of a chicken which he kept alive for 30 years still lives without body and without purpose. No human being ever peered deeper into the secrets of life than did Dr. Carrell, and for his amazing genius he was awarded the Nobel Prize in 1912. It was his Carrell-Dagan antiseptic solution which saved the lives of countless wounded soldiers in the first world war. But with all his mastery of life's knowledge he never could find the key and in his old age, baffled in seeking the answer to the riddle of existence, he turned to mysticism as did another great research genius, Sir Oliver Lodge. Well might such men as Carrell use as their epitaph the lines of the ancient Omar: 'There was the door to which I found no key. There was the evil through which I might not see.'" (Editorial, Detroit Free Press). We are thankful to God that a Christian does not need to approach the end of his life with such a philosophy. In the first chapter of the book of Revelation, Jesus Christ made this announcement, "I am the first and the last. I was dead, but I am alive and I have the key of death and of Hades," and it is because Jesus Christ has the key of death and of Hades that the Christian can rejoice and be glad.

Death is a forbidden subject with many people and none but the Christian who has a knowledge of what awaits him after death can look upon it without fear. Only those who believe the words of our Master who says, "I have the keys of death and of Hades: be not afraid—" only such today can look upon death without fear.

In the closing part of chapter seven of the book of Acts, beginning with verse 54, is Luke's account of the death of Stephen. "Now when they heard these things, they

were cut to the heart, and they gnashed on him with their teeth. But he being full of the Holy Spirit looked up stedfastly into heaven and saw the glory of God and Jesus standing on the right hand of God, and said, Behold I see the heavens open and the Son of man standing on the right hand of God. But they cried out with a loud voice and stopped their ears and rushed upon him with one accord, and they cast him out of the city and stoned him. And the witnesses laid down their garments at the feet of a young man named Saul. And they stoned Stephen calling upon the Lord and saying, Lord Jesus receive my spirit; and he kneeled down and cried with a loud voice, Lord lay not this sin to their charge. And when he had said this, he fell asleep."

Here we see a picture of evil men who stoned Stephen; men who could not resist his wisdom and the force of his preaching. These men were of the synagogue of the Libertines of Cilicia and Asia, and were defeated by the preaching of Stephen. It is possible for evil men to be silenced by preaching, but not always those who are silenced become convinced, and it is not all who are convinced who will be persuaded. And it is altogether possible for argument to end as it did here—but for brute force to prevail as it did on this occasion. These men no doubt felt that because they had destroyed Stephen, one of the defenders of the faith, that they had destroyed all truth. But the record of the Christian religion shows that it is possible to destroy those who proclaim truth but truth cannot be destroyed. We may silence the man who preaches, but we do not silence the message that he preaches; even in death it is not silenced.

Let us look at several things that brought about the death of Stephen. First, the malignant excitement of the Jewish council that tried him and that gave permission to stone him. Luke describes it like this: "they gnashed upon him with their teeth." One modern speech translation says they "ground their teeth." When we read this, we are shocked at the wickedness of which the human heart is capable. In the past World War we were terri-

fied to read the stories of the furnaces of Germany that burned those who believed in certain principles opposed to the teachings of Hitler. But in no way is the wickedness of man's heart demonstrated in such a vile and evil manner as in religious persecution, and this excitement that we read about here in Acts was caused by religious prejudice. We would think that in religion one would find something to give him peace of mind and a calmness that would enable him to face the enemy and think clearly. But it seems that when they were unable to answer, they were silenced for but a moment; they picked up the stones and said we will destroy that which we cannot defeat with our mouth.

There are several examples of such religious persecution as this in the Bible. The best one, of course, is the model for the action of Stephen on this occasion, his Master, the Lord Jesus in the presence of Pilate. That was an hour in which one would have been tempted to defend himself with a stick or a gun or anything else that might have been handy. There was a howling mob that cried for the blood of Jesus. The Roman governor set up a thief and said "which of the two shall I release unto you, Jesus or Barabbas." And when the mob was persuaded by their leaders to say release unto us Barabbas, he then said "what shall I do with Jesus who is called the Christ?" They said crucify him, and let his blood be upon us and upon our children.

It is interesting to observe that there was a young man leading the mob whose name was Saul. The Bible says they put down their cloaks "at the feet of the young man named Saul." How one so young could be so bitter in his hatred of truth and of everything that Stephen stood for, it is difficult for us to understand. Why would anybody like Saul or this Jewish council become so bitter in their opposition to such preaching as was delivered by Stephen in the seventh chapter of Acts? Why does man hate truth? And why will man persecute those who preach truth? This enmity to truth and this hatred of those who preach it is caused by the love of man's false security.

Along comes someone to preach that which is the truth and it upsets and disturbs. Man will fight for this peace of mind and this false security, and so the members of the Jewish council and Saul of Tarsus fought on this occasion.

We as members of the church of God today can learn a very fine lesson on how a Christian suffers and dies from this example of Stephen. Let us observe the attitude that was his in the time of opposition. He was calm and dignified. His death is a true picture of the Christian religion—lofty and above self. Without consideration for his own safety and for his life, with a calm heart, and peace of mind, he faced those who opposed him. In a very pointed way he condemned them for their sins and then died.

The Bible says that Stephen was full of faith. His was a faith first, of conviction. A man may have faith that God will take care of him, but he may not have enough faith to preach that which is the truth and that which might be his conviction. He believed what he was preaching was the truth of God, and that's why he was so sincere, so very plain, and definite in his preaching. There is some preaching that is not likely to stir up people because it's not the preaching of conviction. If a man does not believe what he is preaching, he is not likely to preach it with much force. And if a man himself does not believe what he preaches, he is not likely to convince those who listen to him that he does proclaim the truth. Stephen's preaching was the preaching of his heart.

There was a little story a few weeks ago in one of our magazines, that told about a lecture delivered by a modernist in the University of Oklahoma School of Religion. This modernist was amazed because those sects in America are growing today who are almost fanatical in the proclamation of that which they believe. He was wondering why it was possible for such groups to grow and other people with a dignified system of theology should not grow. He came to the conclusion that one reason why these small groups did grow is that they believe what they

preach. The early church grew because they believed every word that they spoke. Stephen believed that the people needed what he had to say and with that kind of conviction, gospel preachers can convert people today. Wherever our people have gone in this age and the ages that have passed, if they have gone with the feeling that we have that which the people must have or else they will die, they have been able to persuade men to listen to them.

He was not only a man of conviction but he was filled with the faith of reliance upon God. He believed that God did everything well. He believed that God would take care of him. He believed that even though he faced those who stoned him, if God had made it clear to him that he should preach to these sinners that they should turn from their sins, God would take care of him, whatever might be the result.

A glimpse of the attitude of this saint in the hour of death is seen in this expression—"full of the Holy Spirit." The resistance of Stephen on this occasion was not altogether because of any miraculous measure of the Holy Spirit which he possessed. In apostolic times it is true that certain Christians were filled with miraculous gifts of the Spirit. They were able to speak with tongues and to prophesy. That measure of the Holy Spirit no well-informed Christian believes that the church can have today. But we do not believe that when the Bible says he was "full of the Holy Spirit" that it was because of any miraculous measure of the Holy Spirit he possessed that he was able to resist successfully the enemies of the truth. We have the same Holy Spirit today that he had. In the hour of death, in the hour of persecution, and in the hour of opposition, the attitude of Stephen can be ours because we possess the same Holy Spirit that he had.

"He looked up stedfastly into heaven." That is an evidence of the mind that he possessed upon this occasion. The expression was an appeal from the injustice of this earth. He was looking away from merciless men to the compassionate heart of God. He believed that there was

a hand that could save and that bloody hands may throw the stones, but the hands of God would take care of him when he crossed over the valley of the shadow of death. This expression is a revelation of a devout committal of himself to the keeping of God. The psalmist says, Psalms 37:5, "Commit thy ways unto the Lord." If in the hour of tragedy, if in the hour of our passing we are to die as did this New Testament saint, we too must be full of faith, full of the Holy Spirit, and look steadfastly up into heaven.

In this story we see something of the reward that God gave to him and something of the reward that is in store for all of those who die as saints today. First, he had a vision, which was for the purpose of confirming his faith and giving him strength to resist those who stoned him. He looked up and saw Jesus. Now, whether Stephen had ever seen the Lord or not, we do not know. But of one thing we are absolutely certain; he had never been privileged to see the Lord as he was privileged to see Jesus on this day. There were those who walked with Jesus Christ when he was upon this earth in his body. They were privileged to hear him preach and to see him as he performed his miracles. There were those who had the glorious privilege of associating with him on such occasions as when he raised the dead. There were some who were privileged to witness the ascension of Christ and see him as the cloud received him out of their sight, and to hear the voice that said, "Why stand ye idly gazing up into heaven? This same Jesus that you have seen taken from you will come back in like manner as you have seen him go." Though Stephen might not have seen Christ when he was upon this earth, though he might not have seen the ascension of the Christ, he saw Christ in a *glorified position*.

This witness of the glorified Christ is evidence of great blessings for us as Christians. First, it is evidence of the resurrection and of life after death. Throughout the pages of the Old Testament men lived and died with the question of Job: "If a man die, shall he live again?" The

answer was not clear and it was not given in fullness until the Lord Jesus Christ lived and died and gave proof that he was alive again. The enemy had told the story that the body of Christ has been stolen by the disciples and there might have been a few people who believed it. But Stephen said *I see, I know*, and I tell you, Jesus is standing at the right hand of God. This is assurance of his resurrection and it is evidence that man lives after he dies.

This position of the Lord Jesus Christ gives evidence of interest in the sufferings of Christian people. Stephen looked up and said, I see "*Jesus standing at the right hand of God.*" He was raised up, the Bible says, to sit upon David's throne. (Acts 2:29-32). When Stephen died, the Lord stood up to show the interest in heaven in the passing of a Christian. When the world is dark and the burdens become heavy, and when we have problems that we think we cannot solve, we have encouragement here that heaven is concerned—for Jesus stood up. The faith of all of us will be confirmed by that same glorious vision in the end. John says, "Beloved it doth not yet appear what we shall be, but this we know, that when he comes we shall be like him, for we shall see him as he is" (1 John 3:2). Stephen saw him as he is. He must have seen the Christ who exhorts suffering Christians throughout the book of Revelation saying, "Be thou faithful unto death."

The vision was not only a glorified Christ, but it was a picture of the glorified *position* of Christ. The Bible says: "standing at the *right hand of God.*" This was evidence of a place of power and of authority. When Jesus was upon this earth, he gave the great commission to his apostles. He said, "*All authority* in heaven and in earth hath been given into my hands." Stephen gives testimony that he saw the Lord Jesus Christ raised up to that position of power and authority which none of this earth can possess today. This place of power is made clear in the second chapter of the book of Acts by Peter when he quoted the prophet and said: "Men and brethren let me freely speak unto you of the patriarch David who is dead

and buried, and whose tomb is with us unto this day. He being a prophet of God and knowing that God had sworn with an oath to him that of the fruit of his loins he would raise up one to sit upon his throne." Stephen tells us that Jesus is at the right hand of God and he has the position with the power and authority that Peter proclaimed. We can learn from the vision of Stephen that Jesus Christ is ruling and reigning and that he lives at the right hand of God.

What are the results of Stephen's death? Some people preach a better sermon in death than in life. Often more people are converted after a good mother has passed on than by her preaching while in life. We do not know how many people were converted by Stephen's death, but we do know that there was one man who was impressed. They laid down their cloaks at the feet of a young man by the name of Saul, and Stephen prayed for Saul saying, "Lord, lay not this sin to their charge." There is a good lesson on the power of prayer. We do not know how long God takes to answer prayer. We do not know exactly how God goes about giving answer to prayer. We do not know every means that he uses, but we know that he does grant the request of those who are his people. It took some time to answer the prayer, but one day it was answered, on the Damascus road, when Saul saw the resurrected Christ and heard him say, "I am Jesus whom you are persecuting." Here we see how Stephen's prayer was answered. Saul went into the city and waited for the coming of a New Testament preacher who told him that he should be baptized for the remission of his sins that he might become a Christian (Acts 22:16). So there was the result of Stephen's death, and of his prayer.

Stephen's death was one of *prayer*. His was a prayer for divine support and for divine mercy. A man who thinks only of himself even in the hour of death and who has no consideration for others, is not like Stephen. He is not like the Christ, and he is not like the New Testament Christian should be. Stephen died the death of *faith*. Like the apostle Paul who wrote: "I know him whom I have believed and

I am persuaded that he is able to keep that which I have committed unto him against that day." His passing was a death of *certainty*. He knew *where* he was going, and he knew *why*. He was certain and not afraid. Socrates looked to his judges and said: "I am going to die, but you are going to live. Which is best? Maybe God knows, but I am certain man does not." Here is an interesting and a beautiful contrast between the feeling and the thinking of those who are pagan with the philosophy of a saint. This death was one of *love*. We can not help but see the strange contrast in the bloody hands of those who stoned Stephen, and the calm heart of charity as he died. Then his death was a death of *peace* because the New Testament Scriptures describe it as a sleep. What a beautiful picture is the Christian's sleep of death. If we want to die as a saint and be received by the blessed Lord who stands at the right hand of God when his faithful pass away, we will have to live as saints here.

"Asleep in Jesus! O how sweet, To be for such a slumber meet!

With holy confidence to sing, That death hath lost its venomed sting.

Asleep in Jesus: O for me, May such a blissful refuge be!
Securely shall my ashes lie, And wait the summons from on high."

"ARCHEOLOGY AND FAITH"

Lecture by J. D. Thomas, February 10, 1950, at Abilene Christian College (7:30 p.m.)

Let us read two verses from 1 Peter, the first chapter, "Seeing ye have purified your souls in your obedience to the truth, unto unfeigned love of the brethren, love one another from the heart fervently; having been forgotten again, not of corruptible seed, but of incorruptible, through the word of God which liveth and abideth."

The atheist is a man who has *faith*. Certainly he doesn't *know* the things that he accepts to be true. His faith differs from ours, but ultimately and finally, the atheist has to take his leap in the dark. He finds information that seems to him to justify his course of action, but whenever he has found all the possible information there is, he yet has to believe; he doesn't *know*. If he *knew*, he would come around and convince you and me that there is no God and that the Bible is not the word of God, and we would accept it—if he could *prove* it. But he cannot prove it—he has to believe it. And we, of course, have *faith*—in a different direction. It is impossible for us ultimately to *prove* to the atheist, that Jesus Christ is the Son of God. The religion of Christianity is a *faith* religion, and I would point out that archeology is not going to *prove* everything that we might like for it to. The atheist obtains a set of facts, but we too have a set of facts—definite knowledge—that supports the faith that we have. All faith, both the atheist's and ours, is based upon testimony. And faith in the Lord Jesus Christ is based upon the word of God. You can have a valid faith in Jesus Christ, a faith unto the having of your soul, without ever knowing anything about archeology! Yea, indeed, there were many faithful Christians before archeology was ever known. It is the word of God, that has the power to produce faith in the hearts of individuals. Don't forget that. And remember, that God didn't say—"Here is the word of God, but you must

run over to an archeologist and ask him first if it is all right for you to believe these things." The word of God is sufficient, independent of all outside confirmations and all external arguments, to produce faith. Your faith in God is not dependent upon archeology or any other objective study, external to the word!

But I do want to say tonight that archeology is the handmaid, yea, even the friend, of faith in Christ. Archeology serves to confirm the Bible in many places. Archeology, further, gives light or illumination for interpretation on different passages—it clears up things—it tells us about the customs of people and helps us understand the meaning of passages in the Bible that we didn't know before. Archeology serves a third purpose—that of correcting bad theories, and I will give you an illustration of this point before we are through. Strictly speaking, archeology is a study of beginnings, or a study of antiquities. Strange to say, the Bible itself is one of the most ancient things that we have, and to study the Bible is really to study archeology. But critics and atheists will not accept the Bible, for some reason, as valid evidence. They challenge it, though they will accept almost any other ancient thing as valid evidence. This is obviously nothing less than atheistic prejudice.

In studying archeology I would like to first explain something about the history of excavations, and the interpretation of these excavations. Archeology calls itself a *science*, and in a way, it may rightly do so, yet there is much the archeologists claim that is not provable and cannot be demonstrated. Many people who are archeologists make subjective judgments. That is, they guess. But if we recognize archeology as a science, and to a degree I say we can do that, we need to realize that it is a very recent science. There had not been any excavating done at all, you might say, one hundred years ago. Sixty years ago, in 1890, Sir Flinders Petrie made a discovery that gave opportunity to date the various remains of cities that are found in Palestine. This method that he discovered is based on stratigraphy and typology. "Stratigraphy" indi-

cates that the ancient cities were built one on top of the other in layers or strata. You may have heard of Dr. Schliemann's excavations at Troy, the first city excavated in which it was found that one city was built on top of the remains of a former city. But he didn't realize the significance of such a find, and it just so happened that Petrie, while digging in a mound in Palestine in 1890, happened to find a certain piece of pottery in a certain stratum that was similar to a piece of pottery that he had seen in Egypt, where he had done a great deal of excavating, and of which he knew the date. He assumed, of course, that the date was the same for this newly found pottery. And in the excavating of that mound he found that cities were built on top of remains of former cities. We recognize that sometimes a city burned down and people did not inhabit it again for a while but when they rebuilt it, instead of clearing out the rubbish, they just filled in and built a new city right on top of the old one and the place forms a mound, growing constantly upward. Sometimes they find ten or twelve or even fifteen layers of strata of different cities in one mound. We naturally assume that the oldest city was the one on the bottom, and the most recent one on the top of the mound. Pottery, and other man made artifacts, are found in these different strata, and frequently coins with dates on them are found. Perhaps you find enough to determine a "type" of pottery, and there were many pottery types, and these types changed frequently, somewhat like automobile models do today. If you should find today, somewhere in a strange place, two 1929 model Chevrolet cars, you would be pretty certain that they both would date about the same time, knowing the fact that we have all types of varying models of automobiles in different times. Pottery and its use, and the fact that there was so much of it and there were different periodic styles and designs, has given the clue to dating. This we call the science of "typology." We recognize that it is not infallible, to be sure, and as a matter of fact, archeologists themselves will admit that you cannot date closer than perhaps one century, with pottery. But in general I think it is jus-

tifiable for us to accept the *relative* dating based on pottery types and upon stratigraphy. But now, after Petrie determined this possibility in 1890, it was thoroughly studied, and pretty well determined to be sound, before the first World War, but it was not until after the first World War, whenever Britain had the Holy Land under mandate, that the country of Palestine became really accessible for excavation. Britain arranged for and made it easy for people to excavate and to study in Palestine and a great deal of work was done in the period between the wars, and especially before 1936. Only since 1936 or 1937, up to the present time, which we note is only about the last twelve or thirteen years, has there been enough real evidence come together, for analyzing, putting together, and drawing conclusions from the many excavations and finds to date. So, whenever we say that archeology, as concerns the land of Palestine and the study of the Bible, is a recent science, we mean it is almost like the atomic bomb: there is a change or new development that comes almost every day. It is practically a valid statement to say that there are many Biblical scholars, people that are called scholars today, who are not aware of the actual effects that archeology is having on their particular field of interest.

In the strata of the cities one thing that we ought to point out is that there are sometimes gaps in occupation. A city was destroyed, like Jericho, and was not rebuilt for several centuries later. And through the study of pottery, and with the knowledge of the certain artifacts that should be found in certain strata, they are able to prove the fact that this site lay unoccupied for several centuries, as the case may be.

We realize that there is a good deal of "glamour" in the study of archeology. The person, however, who goes to Palestine and excavates, comes to realize that there is a whole lot of work needed. Much painstaking effort is required, and then often one doesn't find anything significant. But when it is all said and done, I feel that there is yet good reason for the study to have some "glamour," and

some appeal, even for us who are interested in the Bible as the Word of God.

Let us mention here a few of the confirmations that archeology has given, to information that we find in the Bible. Archeology has now located the most of the Biblical sites—ancient towns and places mentioned in the Bible—and practically all of them, have been definitely located and proven. With respect to the destruction of ancient Jericho, I would read to you a quotation from the Westminster Historical Atlas: "The center of interest naturally lies in the Canaanite city, the fall of which is described in Joshua, chapter six. About 1500 B. C. the city was provided with a strong double fortification of brick. The evidence of violent destruction was clear. The walls had toppled over down the sides of the mound. The base of the outer wall had shifted and the debris gave evidence of a terrific conflagration and earthquake. Houses were filled with burned remains, including charred roofing beams, onions, bread, wheat, barley, oats and dates."¹ It is only fair to say that archeologists are disagreed as to the date of this fall of Jericho. Some think it could hardly fit the time of Joshua and the conquest of Palestine, varying from it about a hundred years or so. The main excavator of Jericho, however, and some other prominent archeologists maintain a date for the fall of Jericho that is very near the Biblical date. The *fact* of the conquest of Canaan by the Jews after they left Egypt and came through the wilderness-wanderings period, and came over Jordan into the promised land, is now well established and really unquestioned. We have in Numbers 20 mention of the King's Highway, east of the Dead Sea, over which Israel came. And recently the King's Highway has been discovered. As we come on into Canaan we find that beginning from Jericho, the order of cities captured by the Israelites as they went about conquering the territory, fits in with the natural terrain of the hills, so that it is most reasonable that they would take each certain one in the order that the Bible lists it as taken. In the cities of Bethel and Lachish and Debir, we find evidence of violent destruction,

dating in this time. So you see, the Biblical account of the conquest is supported by this destruction of these several cities, which accounts are mentioned in the Book of Joshua. We also find at this same time that new Israelite towns began to dot the hill country, and these towns are clearly different from the Canaanite towns which were left standing and also from the towns of the Philistines. This information, it seems to me, is very positive.

We find in 1 Kings 9:19 and 10:26 reference made to the fact that Solomon had many thousand horsemen—twelve thousand horsemen, and fourteen hundred chariots. And these were stationed about in certain cities over his empire, probably for military purposes, but in Megiddo his stables have been unearthed. The date of the strata in which they are found, fit the time of Solomon, and they prove to be quite elaborate structures, and definitely are for the purpose of the keeping of horses and chariots. There is room in these stables at Megiddo for 150 chariots and for 450 horses. In books of archeology you can see pictures of reconstruction of these finds, as well as of the actual excavations. It has also been established that during the time of the reign of David and Solomon we have a period of prosperity in the land and the strata of the cities all over for this time show a greater degree of prosperity during that period. Whenever we have prosperous times today, we have better automobiles, finer furniture, homes and such like, and back in that time people spent more money on their pottery, jewelry, and other things that are found in excavations. There are many trinkets of value that are found in these strata and the evidence of prosperity is clearly there for this period. On the other hand, during the time of the captivities, whenever the armies from Assyria and Babylonia were keeping the land of Palestine under subjugation, we do find evidence of the lack of prosperity.

Over in Corinth, Greece, they have found an inscription on a lintel, which is the stone that goes over the door of a building, which reads "Synagogue of the Hebrews." It is not far from the main street of Corinth where this

was found, and it is quite likely that it is from the very building in which Paul preached, and which was "hard by the house of Titus Justus." Again, in Isaiah 20 and verse 1 there is a mention of a "King Sargon" from Mesopotamia, and for years and years that is the only mention of him known in all human history, and many people claimed that there was no such person, but archeology has now found even his palace. In Ezekiel 14:14 we have reference to certain men of wisdom of old time: Noah, and Daniel and Job. But if you remember, Daniel was a young man in the time of Ezekiel, both being in the captivity in Babylon, and critics have argued that it is rather strange for Ezekiel to classify Daniel as a wise man of ancient times. But now we have the Ras Shamra tablets, which are Canaanite texts, concerning people who lived up in Phoenicia and the northern part of Palestine, and there are multitudes of these texts—hundreds of tablets, and they mention a certain wise man, a sage by the name of Daniel, and no doubt he is the individual that Ezekiel had reference to rather than the young man who was contemporary with him.

As to illumination that archeology furnishes for *better interpretation* of certain Biblical passages, we note an inscription in Delphi, in Greece, that gives us the definite date, when Gallio became "proconsul of Achaia." He is the man before whom the Jews took Paul for trial, as recorded in the eighteenth chapter of Acts. He is dated as being there in 52 A. D., probably about the middle of the year, perhaps July 1 in 52 A. D., and that would show that Paul, inasmuch as he was there eighteen months, according to this record, to have arrived in Corinth the first time in about January of 50 A. D., and this gives us our first probable specific date for that period.

We read in 1 Corinthians about the eating of meat sold in the "shambles," meat that had been sacrificed to idols; and in the ruins of ancient Corinth we have the word "makkelon," which means *market place*, and is the Greek equivalent of our word for shambles or meat market, and

archeologists have located these market places. You might wonder about the keeping of meats, in a market at that time, but a very interesting thing found there is that from springs up in the mountain about a mile or so out of the city, they made underground tunnels and brought the cold water down through the city; and right over this tunnel of cold water, the shops were built. Right at the back of the shops they had wells, and they could put these meats or any other perishables down in the wells and keep them cool for a while. This is an interesting sidelight. Another interesting discovery is the *Oracular Shrine* that has been unearthed in Corinth. People went to consult the oracle, or to have the heathen god to give them an answer to a certain question, and we find a shrine there in the middle of the city of Corinth that served that purpose. This shrine was a small building fully enclosed, except the front door; and it had a little water fountain bubbling up right in the center. This water was bubbling up from one of these underground tunnels from the mountain springs, and of course the spring was higher in altitude than this outlet, so that the water would flow through the fountain, overflowing into a basin and making a nice decorative effect. It then flowed into an outlet tunnel that went under the floor and out down to a lower level, and emptied from a spout in a retaining wall. But the excavation of this shrine has found that not only was there a tunnel through which the overflow water could pass out and away from the building, but there was also another tunnel right by the side of this one large enough for a man to crawl in. Thus a man could crawl right up under this water fountain; and there was a hole there into the shrine room. When a person came in and asked his question of the god, there was, then, someone there who could hear the question and would speak out through the hole, an answer. And so it is true that these men actually "consulted the oracle" and got an answer to their life problems. Now it so happens that there was a trap door down where this man crawled into his tunnel; it was covered by the same style of architecture, so that it couldn't be detected. In use it moved to one side,

and on the inner side of this false door there was another door that was kept locked, and they discovered an inscription nearby warning people on penalty of fine and punishment to stay away from that area. All of this information aids us in understanding the use of the word "oracles" in the Bible. My early teachers of Bible used to tell me that the word "oracles" means simply the *utterances* of God—God has *spoken* unto us. But whenever we see what these oracular shrines were back in that time, and what they meant to these people, and the fact that they could have a problem in their life and go and consult the oracle and get an answer to it, we recognize that when Paul says that the Word of God is the "oracles" of God, it seems to me to have a stronger meaning—that it is God giving to you and me the specific answer to our problems today, to our individual needs, if you please.

Archeology has, of course, unearthed a good deal of information that gives us light on the life of people who lived in Bible times, in the papyrus documents found in Egypt. Many non-literary papyri, such as business documents, wills, tax rolls, tax receipts, appeals to the sheriff to watch out for somebody who has been breaking into your vineyard, and all manner of details of life are recorded in the papyri. People did not write them for publication, so they are of especial value for insight into the life of the times. Many private letters of great interest have been found, and the study of these papyri for a time will help one to see that the people who lived then are just exactly the same people that we are today, with the same emotions and the same great human problems. And when we realize that the gospel is the thing that met *their* needs in a spiritual way, it helps us to appreciate the fact that we also have the very thing today for humanity's needs, in the word of God. There are papyri known today that are *dated* in every year of the first century A. D. There have been literally tons of those documents found, and of course many are not even translated yet. For the Old Testament times we have the Ras Shamra texts, or the Canaanite texts, that we mentioned—hundreds of tablets. Also thousands of tablets in

cuneiform have just in the very last few years been unearthed in Mesopotamia at Nuzi and Mari and other places, and these are giving light on the lives and customs of the people in Old Testament times, the time of Moses and the time of Abraham.

There is a great deal of information now known in the way of textual materials and textual aids for Bible study. The finding of the "Dead Sea Scrolls" in 1947 is going to throw a great deal of light, I am sure, on the Hebrew language in Old Testament, and probably with all the recent finds, we are going to need revisions in lexicons and grammars and commentaries, which try to bring in all of these new points of information with respect to the language. The Arabic language is now in *second* place as far as comparative grammar is concerned. When I went off to school in 1945, Arabic was required as a course for Old Testament students for the purposes of comparative grammar. But since that time Arabic is now put to one side, because we have something that is more contemporary with the Hebrew language of the Old Testament, and in the Canaanite literature of Ras Shamra there are many parallel passages, phrases, and words that throw much light on the Hebrew of that period.

In bringing this lesson to a close, I want to talk about the greatest challenge that has ever come to the faith of Christians. You know that to be "Modernism." Modernism has destroyed for many, faith in the Bible, and consequently, faith in the Lord Jesus Christ. Modernism is best expressed in "Wellhausenism," which includes the documentary hypothesis of the Pentateuch—claiming that Moses did not write the first five books of the Old Testament, but that different men wrote documents and gathered them together in the eighth and ninth centuries B. C. and later, which would be at least four or five hundred years after Moses' time, and thus these five books are not dependable, and contain many errors of statement. During Mr. Wellhausen's time (1850-1880) there was practically no archeological information available. Archeology as such had not really been born, and there were some very great mistakes in this

man's knowledge, on which he based his theories. One of the theories that Wellhausen had was that Moses could not have written the Pentateuch for the simple reason that writing was unknown to the Hebrews in Moses' time. And that was what he actually thought. But of course you know that we now have writing, an abundance of it, documents that go back even into the third millennium B. C., past 2,000 B. C., and thousands of tablets dating between 2,000 and 1,500 B. C. So writing and learning and literature was well on its way in Moses' time, and this man, of course, based his documentary theory, partly at least, on that idea!

Again, Mr. Wellhausen held that *Abraham* was a fictitious character, and I have myself sat in classes in the Old Testament under a Modernist teacher, who said that Abraham was "possibly a tribe;" but certainly not an individual. I had another teacher to tell me that they knew the Bible story of Abraham's coming from Ur of the Chaldees was fictitious, because they had dug up a lot of remains over in Ur and hadn't found anything about Abraham! An argument from silence. Of course the Bible didn't say that if you would dig at Ur that you would find Abraham's name all over the place, but the Bible did say that he was there. And they have unearthed houses at Ur which date in his time. They have learned of the Mitannians, the Horites, the Amorites and the Hittites, who formerly were just mere names, like that of Sargon. Archeologists have found that the towns, which the Bible says were contemporary with Abraham, were all actually there and occupied in Abraham's day. I would like to quote here a statement from a man who is probably the most eminent Palestinian archeologist in the world today. He says, "Abraham, Isaac and Jacob no longer seem isolated figures, much less reflections of later Israelite history. They now appear as true children of their age, bearing the same names, moving about over the same territory, visiting the same towns, practicing the same customs as their contemporaries." In other words, the patriarchal narratives have a historical nucleus throughout,² so you see, Abraham is not a fictitious character after all.

Another argument of Wellhausen that we want to note in closing, is also concerning whether Moses wrote the Pentateuch. In this he says that the information about the customs, habits, and the details of the environment that are given in the Pentateuch, could not have been written by Moses, because they reflect ideas and customs and habits of people who lived in the eighth and ninth centuries B. C. The patterns of thought were like those of people who lived in this later time rather than the earlier period, and therefore, it could not have been written by Moses. Now, the Modernists are having to retreat at this point also. The Ras Shamra texts, mentioned before, tell of the same deities, the same pagan gods, Baal, Ashtaroth, Beelzebub, Dagon, and so on, that are mentioned in the Old Testament, with respect to the Canaanite religion. In these texts we find also that the poetry of these Canaanite peoples is similar to the poetry of the Hebrew Old Testament with regard to form, number of lines, and the number of beats to the line, and so on. There are also many parallel words and phrases. Critics used to argue that Miriam's song could not have been written by Miriam because in it she mentions "the mountain of thine inheritance," and they reasoned that this referred to Mount Zion and the temple that was in Jerusalem—Solomon's temple; and since it had that expression in it, it had to be written in Solomon's time or later. But in these Canaanite texts, which were written actually in the time of Moses, we have found the expression "the mountain of thine inheritance." This is, then, a proof that this argument was based altogether on a subjective judgment. The names of people in the patriarchal narratives—Abraham, Isaac, Jacob, the sons of Jacob—all of the commonly used names of that period of time fit in with the names of people that are found in these texts, which date at the same time. And they do not fit in with the names that people were using in the seventh and eighth centuries B. C. This, then, is proof of the fact that the material in the first five books of the Old Testament is actually material that was contemporary with Moses. And we quote again from Albright: "Biblical his-

torical data are accurate to an extent far surpassing the ideas of any modern critical students who have consistently tended to err on the side of hypercriticism."³ This is a strong statement, from no doubt the greatest Palestinian archeologist in the world in the present day. What does all of this mean? It means that although people have told you in days gone by that you could not believe the Bible, and that you could not believe in the Lord Jesus Christ, because much of what is in the Bible is not the truth, archeology is now able to tell you that these people are just making pure subjective judgments, without certainty of what they are saying. How do we know that they are making subjective judgments without a proper foundation? These people claim to be "scientific," and that is why they have been able to overthrow the faith of many, in the past 200 years. They say that they are doing it the scientific way—that they are dealing only in *facts*. But the truth is that they get a *few* facts and then they spin a whole theory on a "perhaps," on a "possibly." We have found that these men desire to overthrow faith, and they will stand in their classrooms today and make bold and blatant statements, as though these things were positively true; statements that really do affect the eternal welfare of human beings, when in reality they are based, not on facts, but on mere subjective judgments. The reason we know that they have done that in the past is because we found that the statements they made were just not so. My teacher, that I mentioned before, publicly stated concerning the Wellhausen hypothesis, that critics of the Bible at one time have said that the truth of the Wellhausen hypothesis is *certain* and *final*! But he now admits that "the truths in the story are much earlier than the 850-750 dates given by Wellhausen." He says that there is much dissatisfaction with the Wellhausen theory now by critics, though he insists that it is still "the orthodox critical theory." And he says there is *some skepticism* about whether the theory is true at all or not. So you see that Modernism has gone to the end of its rope, and now it is casting about to see where else to turn. And this man acknowledges that they

have gone to extremes—"that whenever you take one verse and assign it to one document and then you say the next two and one-half verses belong to some other document, you are just going too far." But whenever you accept the theory of Wellhausen, and then believe that some human being who is living 2,000 to 3,500 years after these things happened, has the infallibility to decide today that one verse was written by one man and some other verse written by another man, of course, you realize that you are making a god out of your critic—and nothing short of it.

There is *reason* to have faith. There are *facts* to support it. The Bible has stood and is standing the test of time. The word of God stands ever true and ever strong to aid you to believe in Christ, to obey his will and to grow in your faith and in his grace and knowledge. Are there those tonight who would respond to the gospel invitation? We urge you to accept Jesus and obey his will even now as we sing.

¹Filson and Wright, *Westminster, Historical Atlas*, p. 105 Westminster Press, Philadelphia, 1945. (Quoted by permission)

²W. F. Albright, *The Archaeology of Palestine*, p. 236, Penguin Books, Hammondsworth, Middlesex, England; 1949. (Quoted by permission)

³*Ibid*, p. 229 (Quoted by permission).

"THE CHURCH THE PROPHETS SAW"

Lecture by E. R. Harper, February 20, 1950, at Abilene
Christian College (7:30 p. m.)

I want to thank Brother Morris for the things just said. I want to thank him and his school for the invitation to come tonight and to enjoy this splendid fellowship with so many fine Christian men and women and with our neighbors and with our friends who have gathered here. Truly in the providence of God we should rejoice tonight. We live in the finest country upon this earth. We live in a land where millions would love to live if they have an opportunity. We live where we have freedom, where we have liberties, where we have the opportunities of worshipping God, and that without being afraid. We live in the land where we can have Christian education, where we can have Christian men and Christian women to guide the destiny of the souls and hearts of our children. I am truly grateful, therefore, for the privilege that has been given to me tonight to talk to you about the greatest institution this world has ever known, the church of our Lord and Saviour, Jesus Christ. I approach the subject humbly.

As I look out upon this audience I see so many that I have known throughout the years who are more capable of delivering the lesson on "The Church The Prophets Saw," than am I. But for our lesson this evening I am reading from Matthew the sixteenth chapter, and as we read it we find the Lord saying this as he is talking to his disciples having come from an extended journey in that country. Beginning with verse thirteen it says, "When Jesus came into the coast of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? And they said, some say that thou art John the Baptist, and some Elias, and others Jeremias, or one of the prophets. He said unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto

him, Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but my father which is in heaven. And I say also unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. Then charged he his disciples that they should tell no man that he was Jesus the Christ."

In this is the promise of the building of the church of our Lord and Saviour Jesus Christ. When I say to you good people tonight, who are assembled here, that we have had much confusion concerning this grand and glorious institution, I but speak that which all of us understand and know to be the truth. When we talk about those ideas that have been in the world and in the hearts and minds of men concerning the church of Jesus Christ as an "after-thought," as a "substitute" for a plan that had failed, I know that you understand such has been the teaching throughout the world. Hence, tonight in my lesson, on the "Church The Prophets Saw," if I can humbly, I want the audience assembled here to know that we are *not in a substitute; we are not in a makeshift*. We are this hour in the very thing for which my Lord and yours came to this earth to establish. We are tonight in that which the prophets saw and we are a part of that about which they prophesied. And if I shall be able to establish *that* in your hearts this evening, then I feel that our coming together shall not have been in vain.

That you may see that the prophets did see the church we are in, I am inviting your attention now to the reading in the third chapter of Acts, verses 21-24. The apostle Peter is speaking upon that occasion, and in order to appreciate this, we will have to understand that which had taken place. They had come to the city of Jerusalem. It was the day of Pentecost. They were there waiting for the Holy Spirit to come. When the Spirit descended upon them, they began to speak as the Spirit gave them utterance. This

was noised about through the city. When the multitude came together, they heard these men speaking, every man in his own tongue. They had never seen, neither had they ever heard anything like this. When they looked upon these men and heard this, they began to marvel, and they were amazed. They accused them of being drunk. The apostle Peter made known unto them, that these men are not drunken men. He declared unto them it is the "fulfillment" of the prophecies of the Old Testament. He quoted the prophecy of Joel showing that these were the things that should come to pass in the last days. As they stood before this great multitude they preached the first sermon in the name of Jesus Christ ever delivered upon this earth. Men heard that sermon, they were cut to their hearts, and being cut to their hearts, convicted of their sins, they cried out, What shall we do? There came the answer that has been ringing for nearly 2,000 years. The answer came from heaven that day. That answer was, "Repent and be baptized *everyone* of you in the name of Jesus Christ *for the remission of sins.*" You'll remember that the record said, three thousand were added that day. And thus the church of Jesus Christ, about which I am talking tonight, had its birth upon this earth.

They had gone to the temple and as they were before the beautiful gate of the temple Peter and John performed a miracle that attracted the attention of the people. They came together. It was then that Peter was able to say unto them the things that I am reading to you this night. In the third chapter when they had gathered and Peter had commanded them to "repent, therefore, and be converted that their sins might be blotted out," he then went back to the prophecy of Moses and it reads like this: "For Moses truly said unto the fathers, a prophet shall the Lord your God raise up unto you like unto me." He said, concerning that prophet, "him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that every soul which will not hear that prophet shall be destroyed from among the people." It's the next verse that too many times we have overlooked; it is the *next* verse my friends,

that will tell us definitely that we are in *that which the prophets saw*. Therefore, it is not a makeshift, it is not a substitute. I bid you, therefore, to listen to it kindly. He said, "Yea, and *all the prophets from Samuel and those that follow after, as many as have spoken have likewise foretold of these days*." Not of some other day, not of a day down yonder in the far distant future when our Lord is to return, but he said they foretold of *these very days* in which they were then. And he simply meant they saw the day of Pentecost: They saw these multitudes as they became converted to Jesus Christ; and the prophets from Samuel, and those that followed after *as many as spake*, said the Bible, *foretold of these very days*.

Reading again tonight, and this time from the pen of the apostle Paul as he writes to this great church in Ephesus, we hear him telling them how that by revelation he was making known unto them the things written in this book; and said he I write it down that, "when you read you may understand my knowledge in the mystery of Jesus Christ." There was a time it was a mystery, but *now* it has been revealed and listen to him; "Which in other ages was not made known unto the sons of men *as it is now revealed* unto his holy apostles and prophets." My friends, there *was* a time in the *ages past and gone* when they *didn't understand*, but the apostle Paul said *now* it has *been revealed*. I wonder what the thing was that had remained throughout the generations and centuries a mystery to the men of God? Is that not the mystery? In the next verse he said *this is the mystery*. What is? That the, "Gentiles shall be *fellow heirs* and of the *same body* and partakers of the promise in Jesus Christ and that by the gospel." In all the generations past and forever gone there had been a mystery; the mystery has now been revealed; it has been revealed that it was in the mind of God before he ever sent Christ to this earth, *that* the Gentiles *and* the Jews were to be of the same body, and the body is the church (Eph. 1: 23). Hence, the body of Christ, the body that existed in the day of Paul was *that* body, that church, which God and Christ had in their minds before it ever began; before

Christ ever came to earth. As we continue to read we hear Paul saying "whereof I was made a minister according to the gift of the grace of God given unto me by the effectual working of his power; unto me who am less than the least of all saints is this grace given that I should preach among the Gentiles the unsearchable riches of Christ." But I beg of you hear the next verse in this great discourse of Paul to the church in Ephesus as he says, "And to make all men see what is the fellowship of the mystery which from the beginning of the world hath been hid in God." This mystery was in the mind of God; it was *not* an *accident*; it was *not* an *afterthought*; it was not a *substitute* for a *plan* that had *failed*.

My friends back yonder before the days when Paul wrote, this mystery, though not explained to men, was in the mind and plan of God in sending Christ to this earth. In verse 11 Paul says "To the intent that *now* unto the principalities and powers in heavenly places might be known *by the church* the manifold wisdom of God, according to the *eternal purpose* which he purposed *in Christ Jesus* our Lord." Ladies and gentlemen, if the English language can convey anything, any idea to the minds of human beings, it must convey the great and eternal truth that the church of our Lord was a part of the great eternal purpose of God. Being therefore a part of that eternal purpose of God; being a part of that mystery, which in other ages was not made known *as it was then revealed*, the church of our Lord cannot therefore be a substitute, nor can it be established as a substitute to take the place of a failure upon the part of God to execute his original plan and purpose in sending Christ to this world. We must conclude that Paul was not a Premillennialist but that he believed and taught as do we in this generation, that the church of which he was then a member was the "Church The Prophets Saw."

PETER ALSO BELIEVES

This time I invite your attention to the words of the apostle Peter. Again I want you to see that these great men of God, all of them, believed that the church of which

they were members, and that of which they were a part, was the very thing the "Prophets Saw." There can be no doubt in our minds when we hear him say in 1 Peter 1:9-12 "Receiving the end of your faith, even the salvation of your souls. Of *which salvation* the prophets have inquired and searched diligently, who *prophesied* of the *grace* that should come *unto you.*" Mind you not should come after the second coming of Christ, but "unto you," those of *that day*. But Peter makes it plainer as he continues to write, "Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified *beforehand* of the *sufferings* of Christ and the *glory* that *should follow*. Ah! My friends, this is the grave about which the prophets spake; this is the salvation they saw; here they prophesied about the death of Christ; here they saw Calvary with Christ our Lord suspended; here Peter declares they prophesied *beforehand* of the "sufferings of Christ" and also of the "glory that should follow" and that glory is the salvation of the souls of men *in the church* of the blessed Lord. Yea, that glory, my dear beloved friends, is that of which we are a part tonight, the glorious church of of the Lord and Saviour Jesus Christ, now no longer a mystery but a living reality, revealed unto us by his holy apostles and prophets.

In the next verse Peter says, "Unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you by *them that have preached* the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desired to look into." How men can read this and then declare that God's original plan failed and the church came as a substitute for this failure is beyond my power of understanding. Here he plainly declares that it was "*unto us*" they did minister the things which "*are now* reported unto you." It was not to be done at some future date, at the second coming of Christ, but had then, at that time, been revealed and they at that very moment were enjoying the salvation foretold by the prophets. It was being preached, declared unto them by the "Holy Ghost sent down from heaven." If heaven did

not know what was then taking place, how are men to ever know? Yes, we, if Peter spake by the Holy Ghost sent down from heaven, are in the "Church The Prophets Saw."

JAMES TESTIFIES

One of the greatest proof-texts to establish the truth of our lesson tonight is found in Acts 15:13-19. They have assembled in the city of Jerusalem to discuss the question of circumcision as related to the Gentile converts. You know the story. Now after the great discussion of the salvation of the Gentiles as given in verses 6-11 where Peter arose and said, "Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel and believe," we then have this statement by James in verses 13-19, "And after they had held their peace James answered, saying, Men and brethren hearken unto me: Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the *words* of the prophets; as it is written, etc., etc." Time forbids that we enter into this further, more than to say here that James also declares that the Gentiles had been brought in and that the "tabernacle of David had been set up" for that very purpose, verses 16-19, and to this agreed the "words of the prophets." He concludes his argument by saying "known unto God are all his works from the beginning of the world. Wherefore my sentence is that we trouble not them, which from among the Gentiles *are turned unto God.*" Again inspiration declares that what they were in then at that time, was "What the Prophets Saw." It was not a "substitute" for a plan that had failed. "To this agree the words of the prophets."

PETER AGAIN TESTIFIES

In Acts 3:17-18 we have another statement that cannot be answered by those who declare that any part of God's plan failed. Peter says "And now brethren, I wot that through ignorance ye did it, and did also your rulers." What had they done? In verse 15 Peter told them they had

"killed the Prince of life." Was this in the plan of God? or was it a "substitute measure"? Hear him further, "But those things, which God before had showed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled. Again in verse 21 he says "Whom the heaven must receive until the times of restitution of all things, which God had spoken by the mouth of all his holy prophets since the world began." Yes, my friends, this in which we are today, is the "church the prophets saw." Their prophecies did not fail; they came to pass, every one of them.

THE CONVERSATION WITH CHRIST

As our last scripture to show you that what we are is not a "substitute for a misguided plan;" that it is not to "bridge the gap from Calvary to Christ's coming," because God's plan had to fail, I read to you the conversation that took place between Christ and some disciples of his after his resurrection, the record of which is found in Luke 24:13-24. This is on the road to Emmaus. His disciples were talking. He came to them and overheard their conversation. Hear it now, "And he said unto them, What manner of communications are these that ye have one to another as ye walk and are sad? And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he said unto them, What things? and they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people. And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel: and beside all this, today is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulchre; and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them which were with us went to the sepulchre, and found it even so as the women had said; but him they

saw not. Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself." Now they begged him to eat with them. They still knew him not. Just why I do not know more than the Bible says, "But their eyes were holden that they should not know him." As he ate he made them to know that he was the Christ and disappeared from their sight. (Then in verse 32 it says, "And they said one to another, Did not our hearts burn within us, while he talked with us by the way and while he opened to us the Scriptures?")

Friends, we go no further to prove that what we have today is that which "The Prophets Saw." Here Christ told them it was that which all the prophets from Moses on, as Peter declared in Acts 3, had been telling them should happen. He reproved them for their "slowness of heart to believe all the *prophets have spoken.*" The same is true today, even in the church; they will not believe all *the prophets have spoken* and thus we have our division; our hobbies that have rent the body of Christ asunder in our generation.

We now have the apostles Peter, Paul, and James, together with the Christ himself declaring that what took place back there, nearly two thousand years ago was that which "The Prophets Saw;" that which "They Have Spoken." It is enough for me. I believe it. Do you? If not then you are forced to deny the Bible and set aside the word of God and declare it false. No, we are not a "substitute church;" we are not in a church "thrown in, to span the gap from the Cross to the return of the Lord" all because God could not fulfill his promises made to us by his holy prophets of old. They did "See the Church of Which We are Members This Night."

OLD TESTAMENT PROPHETS AND WHAT THEY PROPHESED

Seeing now that the New Testament writers, together with the Christ, all spake of the things which were then

taking place as being that of which the prophets spake we are naturally interested in knowing just what these prophets said would come to pass. If they prophesied concerning the church or the kingdom of Christ just where is that prophecy and what was its meaning?

THE TWO-FOLD MEANING

If I can this evening go back to their prophecies and establish this one truth, namely: that the prophets had in mind the "two-fold idea" of both the "church and the kingdom," then with the testimony of Christ, Peter, Paul and James stating they were *speaking of* and the *apostles were in* that very thing of which the prophets spake, I have therefore proven beyond a shadow of doubt that the pre-millennialists are wrong and the church in which we are today and of which the apostles were members during their time, is the church of which the prophets spake; is the "Church The Prophets Saw." I intend to do just that this evening and I therefore invite your attention to what the "Prophets Spake."

2 SAM. 7:12-13

You will recall that Peter said in Acts 3:24 that "all the prophets from Samuel and those that followed after as many as have spoken, have likewise foretold of these days." Hence we begin with 2 Sam. 7:12-13 where Nathan said to David as recorded by Samuel, "And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name and I will establish the throne of his kingdom forever."

Here we have the promise of the "kingdom's being set up" which all Bible scholars declare to be the "kingdom of Christ on David's throne." But in this same connection it also says, "And he shall build an house for my name." It is my purpose tonight to show you that the expression "house" in these prophecies refers to the "church." Hence in this prophecy of Nathan to David, recorded by Samuel

we have the "two-fold idea" of "Both" the "kingdom and the house—the church." That we may see this is true I now turn to Paul's letter to Timothy and hear him saying in 1 Tim. 3:15, "That you may know how thou oughtest to behave thyself in the "house of God which is the church of the living God, the pillar and ground of the truth." Here the "house of God is the church." If the "kingdom" in 2 Sam. 7:12-13 refers to the "Kingdom of Christ upon David's Throne" then the "House built for his name" can be none other than the "church of the Lord over which he is the head." Hence when Nathan looked down the stream of time and saw the seed of David living upon this earth; when he saw the "kingdom erected, set up" and given to the seed of David, after that Seed—the Christ, had gone back to the right hand of God, he likewise saw the "house of God—the church of the living God" existing at the same time. That this is the truth no man can deny!

ISAIAH SAW THEM BOTH

Our next prophet to speak in behalf of the truth of our lesson is the grand old prophet Isaiah. In Isaiah chapter two and verses 2-4 we have this reading, "And it shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains and shall be exalted above the hills and all nations shall flow unto it. And many people shall go and say, Come ye and let us go up to the mountain of the Lord, to the house of the God of Jacob: and he will teach us of his ways, and we shall walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.

As understood by all scholars, mountain when used as it is here used, refers to "governments." That you may know this is true I would urge that you read Dan. 2:34-35 where he shows the "stone cut out of the mountain became a great mountain and filled the whole earth." Then read verses 44-46 of this same chapter and see that this stone refers to the "kingdom that is to be set up during the days of these kings." Yes, "mountain" here as used by Isaiah

refers to the "kingdom of Christ upon David's throne;" and the same kingdom as spoken of by Nathan. But at the same time there is the "house of the God of Jacob." Therefore, Isaiah saw not the "kingdom alone," minus the church, the house of God; he saw both the "house of God" and the "kingdom of the Lord Jesus Christ." That this is true there can be no argument. It does not admit of argument. If the kingdom here is the "kingdom of Christ" on David's throne, then the "house of the God of Jacob" is the "church of Christ" over which he sits as head.

I know therefore tonight that the church of which I am a member and of which you are members is not a "substitute;" it is not a makeshift; it isn't to bridge the gap made possible by the *failure of God to fulfill his promises* to us by the prophets of the Old Testament. God did not lie; His prophets did not prophesy falsely. "It came to pass" as they said it would. No wonder Peter said, "The prophets as many as spake from Samuel down, spake of *these very days* in which he was then living." They saw those days; they understood it to refer to those very days; and they had in mind the glorious kingdom of Jesus Christ, at which time they "saw the called out of this world;" they "saw the church of our Lord and Saviour Jesus Christ."

MICAH AGREES WITH ISAIAH

Time forbids a long discussion of Micah's prophecy for it is the same as that of Isaiah, almost word for word. He refers to the "mountain of the Lord" and also the "house of the God of Jacob." You will recall that it says "it shall be exalted above the hills."

These prophecies of Isaiah and of Micah forever kill every vestige of hope for the "future kingdom advocates." Here this "mountain of the Lord," the kingdom of Christ on David's throne, is to be established in the "tops of the mountains and is to be exalted above the hills." Here the "mountain" in which it shall be established, and the "hills" *above which it shall be exalted*, are the "kingdoms and nations of this earth." Hence, the kingdom of Christ *must* be established *during* the existence of these govern-

ments of this earth and not after they have been destroyed. It is to be exalted above them *that they may come into the kingdom of Christ; into the church of the living God.* Hence *after the nations of this earth have been destroyed* there will be *no need for the kingdom of Christ for it is to cause men to say, "Come ye and let us go up to the mountain of the Lord; to the house of the God of Jacob."* Now why? "And he shall teach of his ways and we shall walk in his paths." Ah, friends, tonight this kingdom, this glorious church of our Lord of which these prophets spake was to be established during the governments of this world that they might be brought to Christ. Let us exalt this "Church The Prophets Saw" by living lives that will lead them into this marvelous kingdom of Jesus Christ.

THE RELATIONSHIP OF EACH

Just here let me pause long enough to say this concerning the church and the kingdom. If we understood the relation that each sustains to the other we would have no trouble in understanding this entire question. The proper understanding of the church and the kingdom is a death blow to all premillennialists. The church simply means the "called out of God." The word from which we get church means an assembly, a called out group. When applied to the Lord's people it is the "called out of the world of sins to serve the Lord." Now the Lord did not leave this "called-out number" without a system of government. He placed over them the Lord Jesus Christ as their king. Hence the "church" is the group called out to serve God and the "kingdom" is the government that rules over the called out—the church. We see plainly then that the church, the called out, has a government and that government is the "kingdom of Christ on David's throne" and Christ sits this night at the right hand of God as the "governor (Mat. 2:6, Acts 2:33, Heb. 12:1-4), and as Lord of Lords, King of Kings, the ONLY POTENTATE" (1 Tim. 6:15). We therefore thank God tonight that we are in the "Church The Prophets Saw," that we are the "Kingdom of Jesus Christ" as he sits at the right hand of the

Father ruling and reigning over us as the "called out of this world to serve the living God."

THE KINGDOM DANIEL SAW

In Daniel the second chapter we have the interpretation of the dream of King Nebuchadnezzar. There stood before him an image; that image was a great image; it was an image that represented the rule of the entire earth. He saw these governments as they passed one by one until they came to the last and the last of these kingdoms is the Roman Government under the Caesars. During this last kingdom, that of Rome, Daniel said there shall be another kingdom and the God of heaven shall set it up, for said he "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms and it shall stand forever." This, my friends, was the same kingdom of which Nathan spoke, to which Isaiah and Micah referred for there is but one kingdom promised in all the Old Testament to the seed of David, and *that* is the "Throne of David" promised to Christ Jesus our Lord. You can find *no other kingdom* promised to the *seed* of David. Hence Daniel saw this kingdom set up and "filling the whole earth" that was seen by all the other prophets. It is the kingdom of which we are citizens; it is the kingdom of which Paul spake in Heb. 12:28 saying "Receiving a kingdom which cannot be moved;" Daniel said "That shall stand forever."

THE TWO-FOLD IDEA IN THE NEW TESTAMENT

We turn now to the New Testament. I want you to see that the same "two-fold idea" that was in the Old Testament is also in the New. If I can get you to see that, I believe I can establish within your hearts and within your minds the fact that we are this night what God had in mind when he sent Christ to this earth; that we are the "Church The Prophets Saw—The Kingdom of Jesus Christ on David's Throne."

I now invite your attention to the statement made by Christ in Mat. 16:18-19 when he said, "I will build my

church and the gates of hell shall not prevail against it and I will give unto you the keys of the kingdom of heaven and whatsoever thou shalt bind on earth shall be loosed in heaven." Here we have the same "two-fold idea" as found in the prophets. We have the promise of both the "church" and the "kingdom," Christ being the author of the statement. It *has* to be right. It *can't* be wrong.

ACTS, CHAPTER 2

We now turn to Acts, chapter two. It is the memorable Pentecost day; it is nine o'clock on Sunday morning, the first day of the week; the Apostle Peter, together with the eleven, is speaking. He has told them of the death, burial, resurrection, and exaltation of Christ at the right hand of God. He has told them of his having been made both Lord and Christ. They were cut to their hearts as the result of his sermon. I wonder why! Here is what he said as he goes back to Nathan's promise to David in 2 Sam. 7:12, "Men and brethren let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet and knowing that God has sworn with an oath to him that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his (David's) throne." Just what did he have in mind? Hear him as he says further "He *seeing this before* spake of the RESURRECTION of Christ, that his soul was not left in hell, neither did his flesh see corruption." Here we have the fulfillment of 2 Sam. 7 and Psalms the 16th chapter as it all referred to Christ Jesus our Lord, the seed of David and the rightful heir to his throne.

Here we have the resurrection of Christ, we have the throne of David, and we have Christ "raised to sit on that throne," and in verses 33-36 it is declared that he has "been exalted" to the "right hand of God" and shall "sit" there as both Lord and Christ until his enemies have been made his "footstool." Now in the last verse it says, "And the Lord added to the church daily such as should be saved." Friends, we have in this chapter, Christ raised to sit on

David's throne, exalted to that position at that very hour, and also the Lord, while on David's throne, *adding to the church*. What could be plainer than this? It is the same "two-fold idea" of the Old Testament prophets. Here they exist at the "same time" to the "same people!" Yes, those in Acts, chapter two, are "The Church and Kingdom The Prophets Saw" and no man can scripturally refute the truth of this argument.

ACTS 2:12

But this time we turn to Acts 8:12 and we shall find the same "two-fold idea" of the church and kingdom. It reads as follows, "But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women." Can any one deny these were citizens of the Kingdom? Of what kingdom? There was only "one ever promised" and it was that of David with Christ, his seed, sitting as its king. You find another; you bring the prophecy that tells of another! You find the prophet who told of a "universal kingdom upon which Christ was to sit as the seed of David before his second coming, which kingdom is *not* the kingdom of David." Find in the prophets the two-fold idea of the premillennialists today, that of the "universal kingdom of God with Christ sitting on a universal throne" and the promise of "David's throne with Christ sitting as its king after his second coming." Unless this can be done then their arguments must fall and their position must be wrong. Show where in the Old Testament one single prophet ever prophesied that Christ would die to sit and reign today on a "universal throne of God" which throne is different to the "throne of David." It can't be done and they go down in defeat.

But we read in Acts 9:31 these words, "Then had the *churches* rest throughout all Judea and Galilee *and Samaria* and were edified." They did what? "The church in Samaria had rest." Yes, there was the "church" in Samaria. Hence, we again find the "two-fold idea" of the prophets. We have here in Samaria, at the same time, both the "king-

dom and the church." People became members of each by "faith and baptism." Yes, they too were the "Church The Prophets Saw," as well as the "kingdom of the Lord." It can't be wrong. It has to be right. It is not some far fetched idea of a "universal throne" which has been ushered in to take the place of a failure of the part of God, either. It is the "kingdom of which the prophets spake" in the Old Testament and everybody should know it is. Find another kingdom spoken of by the prophets! If you can't then surrender your error.

COL. 1:13-18

Turning now to Paul's letter to the church in Colosse chapter one and verses 13 to 18 we have a chapter that is too plain to be misunderstood if we want the truth. Paul said to them, "Who hath delivered us from the power of darkness, and hath *translated us into the kingdom of his dear son.*" It was the "kingdom of Christ; it was the "kingdom of God's dear Son;" that kingdom was the "throne of his father David;" it was the "kingdom seen by Nathan in 2 Sam. 7:12-14; Isa. 2:1-4 and Mi. 4:1-2; Mat. 3:1-4 and spoken of by Christ in Mark 1:15." It was not a substitute for a plan that had failed; it was not some "universal throne" about which they speak. It was the "kingdom of God's dear Son" and that is the "throne of David."

But asks one, Brother Harper, this is not the "Church The Prophets Saw," this is the "kingdom." Let us now read verse 18 and we hear Paul saying, "And he is the head of the body, the church; who is the beginning, the firstborn from the dead; *that in all things* he might have the *preeminence* for it *pleased God that in him should all fulness dwell.*" But you may ask, is this the "Church The Prophets Saw?" Read with me now verse 26 of this same chapter and it says, "Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints; to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory, etc., etc." and in Eph. 3:6 Paul explains *this mystery* as follows,

"That the Gentiles should be fellow heirs and of the *same body* and partakers of his promise in Christ by the gospel." Yes, it is the same "mystery" of the generations of the prophets and in that mystery was the purpose of God to bless both the Jew and the Gentile in the church.

Hence we have the same two-fold idea as that of the prophets. You have both the "kingdom of Christ" and the "Church over which Christ is head," to the same people at the same place *and* at the same time. Again we see the church is not a "substitute for the failure of God" as the "future kingdom advocates" are forced to teach. It is God's purposes fully and completely fulfilled and not one thing has failed to come to pass; "all has been fulfilled." *Find just one!*

JOHN WRITES ON PATMOS—HE AGREES

The last of which I call your attention on this phase of our lesson tonight is John as he writes in Rev. chapter one. Here he says in verse 9, "I, John, who am also your brother and companion in tribulation and *in the kingdom of Jesus Christ, etc.*" There can be no argument here as to John and the "seven churches of Asia" being in the "kingdom of Jesus Christ." The *only kingdom* he was *ever promised* was that of *his father David*. Hence this *must be the kingdom* about which the *prophets spake*. Here we have the "kingdom of Jesus Christ" and John *their* brother *in that kingdom*. If this is not the "kingdom Nathan spake about" then what kingdom is this and what prophet ever told of *this* kingdom of which John speaks and calls, the "kingdom of Jesus Christ?" Since Christ was only promised the "Throne of his Father David" and *none other*, then it *must* follow that *this is that kingdom* for John says it is the "kingdom of Christ."

But you may be ready to ask, is the church also in that same section? I answer with verse 11 where John still writing about Christ says, "I am Alpha and Omega, the first and the last, and What thou seest write in a book, and send it unto the *seven churches* which are in Asia, etc." Yes, there were the "seven churches in Asia" at

that time. In chapter two of Revelation, we have the beginning of the letters John wrote to these churches and we have them named. If you will turn to the 19th chapter of Acts you will find the beginning of the first of these churches, that of Ephesus. It was concerning the establishment of this congregation that Paul said in his letter to the church at Corinth, 1 Cor. 15:32 that he "fought with the beasts of Ephesus" that the church might live. In Acts 19 we find that they believed in Christ, *surrendered John's baptism*, and were baptized in the name of the Lord Jesus. Hence this church began just like all the rest, by preaching the gospel and being baptized that they might be saved. This done and we have the "church" and the "kingdom." Here as the other places we have the "two-fold idea," that of the "Church and the Kingdom." The "church," the people who were called out of the world to serve God; the "kingdom," the government that ruled over them. We had Christ as the "head of the church" and as the "king over the kingdom." To the *same people*, in the *same place*, and at the *same time*. Yes, truly it was the "Church The Prophets Saw" and that church was "The Kingdom of Christ" with "Christ on David's Throne." It was not a "substitute for a plan gone wrong." So we must conclude that the church is not just a "vestibule" for the kingdom; nor did the Lord "postpone," "defer" the establishment of his kingdom promised by the prophets as Boll and others so teach. We *are now* and *were back there*, the "kingdom and the church" promised by Nathan, Isaiah, Micah, Daniel, John the Baptist and Christ. There were no others. No wonder Peter said, "All the prophets from Samuel and those that followed after, as many as spoke, *foretold* of these days." What they had said had come to pass and Peter, James, John and even Christ, as we have read to you, have all so testified. Let us *be done* with this "future kingdom" idea and surrender such men and *stand for the truth*.

CONCLUSION ON THE PROPHETS

We now are forced to conclude that as we began with 2 Sam. 7 and close with Revelation 1, that we have traced

the "two-fold idea" of the "kingdom" and the "church" finding them to be to the *same people*, at the *same time*, and at the *same place*. We found the "throne and kingdom of David" and the "house for his Name;" the "mountain of the Lord" and the "house of the God of Jacob" and the "kingdom established forever" becoming a "great mountain, etc." in the Old Testament. We have the "throne of David—the kingdom of Christ" and the "house of the living God—the church" in the New Testament, which kingdom "cannot be moved—and is to be delivered to God the Father. 1 Cor. 15:24, at Christ's coming" and the "church which shall last throughout all ages world without end (Eph. 3:21; "which is to be presented to Christ" (Eph. 5:26-28). This being true there will be "no age" *after* the "church age," there will be no "kingdom age" after Christ's coming, *except* "heaven itself" which is "eternity" with God, *or* banishment from his presence if we do not belong to Christ. Yes, we are the "Church The Prophets Saw" and we are not a "substitute" and the Old Testament prophets were not false prophets and all that God, by them, foretold *came to pass*. Do not be afraid nor disturbed. Stand for the truth and against error.

THE PURPOSE OF THE CHURCH AS THE PROPHETS SAW IT

I pass from that tonight to another phase of the church; namely, the purpose of the church as these prophets saw it. If we can see the destiny and the mission of that institution, I believe it will bring us closer together. As already stated by Daniel, this "stone became a great mountain, and it filled the whole earth." You and I tonight are members of that institution. We are a part of that mountain that shall go forth and fill the whole earth. It is going to meet its difficulties; it going to meet men who will try to destroy it; it will meet the beast who will try to take it from the face of the earth. As we face such opposition we need to unite our hearts in love; we need to blend our souls tonight as one man, as one institution, and as one heart. And thus, away from all things that would hinder a united effort to go out in the presence of the world and fight the

enemy, we need to be bound together as Christian men and as Christian women. This church now is to spread throughout the earth, and it is to cover the earth and all men are to hear the gospel of our Lord and Saviour Jesus Christ. The apostle Paul said that it was for that purpose that he was sent to be a preacher of the gospel of Jesus Christ.

THE MISSIONS OF THE WORLD

I'd like to take you then tonight into the mission fields of this world. I'd like for you to see the "mission" of this institution, the church. I'd love for you to behold tonight the destiny of that church. I'd love on the wings of imagination to take you to Italy. I'd like for you to see our missionaries in Italy as they are bowed down in fear and as they are trying to be overcome by the pope of Rome as he sits on his golden throne trying to *rule and conquer the world*. I'd love for you to think tonight of the Padens who are there, far away from us. *They* are going through the sorrows; *they* are going through the heartaches; *they* are going through the tribulations. *We* sit tonight in America; *we* live tonight in the grandest country upon the face of the earth; *we* are here tonight without being afraid, yet our brethren at *this very hour* may be in danger of their lives. May I say to you good people this evening, this *mountain*, this *kingdom*, this *church* about which I am talking, of which we are members this evening, *that* institution is to go with the gospel into the ends of the earth. I am made to wonder if your hearts have gone to Italy; I wonder if your prayers have crossed the ocean to where these men are, and I wonder another thing: if you realize this night the *great danger*, that is hovering over the *freedom* of our own America? Do you know, and I speak of it kindly, yet I speak of it with all the power of my being; do you know that the Catholic church defies the world? Do you know that our liberty stands this night in jeopardy? And do you know that unless this kingdom, unless this church, unless this mountain, this house of God that has been established here upon this earth; unless *it unites* in the great effort of sending out with the gospel, that our liber-

ties and our freedoms shall be taken away from us? The Catholic church sits tonight happy in the fact that we are divided among ourselves and divided we cannot stand. But united, brethren, there *isn't a power upon this earth* that can take from us the freedom that we enjoy this hour.

When you go home this evening, when you get upon your knees as you go to bed, you need to breathe a prayer that the pope of Rome who dominates more than half the world, that his *power might be broken* and the *church of Jesus Christ*, in one united band, without any division among us, united in heart, united in soul, bound together in the spirit of Christ and marching on to victory, may rescue the world from the power and domination and danger of the pope of Rome.

GERMANY

Let me take your hearts to Germany. I wonder if you have realized that it is the kingdom, that it is this church the prophets saw, that's to send the gospel to the land of Germany? We have the Gatewoods, the Bennetts and others in Germany. They are doing a marvelous work. But if Germany is ever converted, it is going to be converted by the "church the prophets saw." If the gospel is ever sent, it is going to be sent by the kingdom of Jesus Christ. They are there, away from America. They have left the beautiful land of America. They've gone into foreign fields; they're sacrificing tonight that the gospel might be carried to Germany. They are *burying their dead* in foreign soils; they are *weeping their hearts* out while away from their loved ones, and in a foreign country. Their babies sleep tonight in the soil over which our boys have gone, and their hearts come back this hour I am sure, to their homeland—to *this very lectureship*; yet they have been willing to make a sacrifice that I haven't felt able to make. They have been willing to make a sacrifice that *you* haven't been willing to make. They have been willing to go into a land where hospitals aren't as they are here. They have been willing to brave the mighty deep, going to places where medicine can't be had as it can here and

where doctor's can't come and protect the lives of their loved ones as they can here in our own land. *And yet* we sit in America enjoying the blessings, enjoying the pleasures, enjoying the privileges of this great country of ours, not being afraid. We are letting them suffer for the many things the church of our Lord needs to send to the lands across the sea, that the gospel of Jesus Christ might go into their hearts, which things the church here could send.

That's the thing that Daniel saw. He was this mountain, the church, filling the whole earth, and the mountain is the church of the Lord Jesus Christ. He saw somebody carrying the message of the Christ to the lost of this earth. Where, in all *this*, he saw *this generation*, is *yet* to be seen. My prayer is tonight that he saw us in Abilene, having a part in the greatest work the church has before it since the first century.

BELGIUM

We go tonight to Belgium, that brave country ravaged by war, and those of you that heard Sister Noel when she told of her heartaches and the trials and tribulations through which she passed; when in tears she begged for the house of God in America, *the church the prophets saw*, just to send them the gospel; and we the people that the prophets saw, and we the church that the prophets saw, let it *fall upon deaf ears in most places*, and tonight the church in Belgium is suffering. She said, Brother Harper, one of the priests in my home town said to me, "If you lived in the days of Joan of Arc we'd take you into the court square and we'd *burn you alive*." She answered back, "*You can burn my body but you can't burn my soul!*"

My friends of the body of Christ tonight, we let too many things hinder us, we let too many things come between us. Hearts that ought to be blended together, souls that need to be united, and a church that needs to know nothing but love and fellowship and mercy and compassion and perfect unity, too many times is rent asunder by hobbieists, factionists, sin and worldliness, and we fail to lift our eyes upon the harvest field and see the mission that

was given to the "Church the Prophets Saw." If we could hear more pleas like that of Sister Noel and could have our hearts touched with the tender message of such sacrifice, the church of Jesus Christ tonight is able to reach the heart of every nation upon this earth, and we are able to send the gospel to every soul that lives, who is accountable unto God.

HOLLAND

We come to Holland tonight. Those who have been over there say a wonderful start has been made and yet they are crying for help. America says we can't help. The churches say we have all that we can do, *our budget is filled*. And yet when we look round about us and see the church buildings as they are surrounded by automobiles, as we walk down the aisles dressed as kings and queens, when we go home and sit down to a dinner a king would be happy to enjoy and then say to ourselves that we have done *all that we can do*, it causes the blood to chill in our veins. The hearts of people throughout the world are looking to this institution, this church the prophets saw, and are saying, come over and help us for we are dying; we are *lost* and our *children are perishing without the blood of Jesus Christ*. Ah! Brethren, let us *open our hearts, loose the pursestrings of our pocketbooks* and send the gospel to them before it is too *late for them and us*.

ENGLAND

We go to England, to Scotland and come to Wales, Australia, etc., and there are men here tonight who have been there. There are men who *live* there that are visiting with us at this lectureship and they are our brethren. They need not only our prayers; they need a united church. They need a united brotherhood and they need a brotherhood who can be touched and reached with the burden of the lost of England, Scotland and Wales upon their hearts; and the church the prophets saw should arise and become that mountain the prophets saw and *fill the whole earth*.

That institution should cease so many things that are

hindering us and we need to unite our hearts and hear these cries and send the gospel to the ends of the earth.

CHINA

I would that I had time tonight to come to China with its teeming millions overrun by communism. If we had sent more men to teach the Christianity *that we know*, they might not be overrun by communism.

JAPAN

I would that I had time tonight, as others have done, to speak to you about Japan, a fertile field for the gospel, where the church is being established and where men are going with the gospel of peace to make Christians of men who once were our enemies.

You can go *south* of the border, you can go into *Canada*, you can go to *Cuba*, you can go to the *dark continent* of Africa, on into *India* and throughout the ends of the *earth* and the "Church the Prophets Saw" is the *only* institution that Christ placed upon this earth to send the story to all the world, of a loving Saviour who died for the sins of mankind, to lift men out of sin and bring to them the forgiveness of their sins, that they might live eternally in the presence of God.

Talk to me tonight about the churches of Christ having touched the hem of the garment! There are too many things that hinder the people of God. As I look over this audience I see men that have been preaching the gospel for many years. They are my personal friends. I know their hearts, I know they are human, and I know they make mistakes, but they love the souls of men. I know if they could live their lives over they would many times do things differently. I know I would, but we've done the best we could. We need, this night, in the mercy of God and in the goodness of God, to realize that we are the "kingdom of our Lord"; that we are "The Church the Prophets Saw." We are that church and we need to breathe a prayer and say, Father, forgive us of our mistakes, overlook our littleness that too many times you have seen in us and get away

from us all of the things that would divide us as brethren, and unite our hearts as one, upon the truth and the truth only, and march on to victory.

The church of Jesus Christ tonight is the only institution in the world that can meet the pope of Rome, communism, infidelity, denominationalism, and sin, and drive them to the utmost ends of the earth and meet every argument that they can possibly present. The church, brethren, is a glorious institution; it isn't something that you need to be afraid of, but with the spirit of Christ motivating us and with unity characteristic of us and with a love for the souls of men burning in our hearts, there isn't anything that we can't accomplish with Christ our captain and our king leading us on into fields of activities.

THE FINAL DESTINY

May I then bring another thought tonight and that is, the final destiny of this institution that has been established in the city of Jerusalem, that kingdom over which Christ reigns as our "King of kings and Lord of lords." It's the "destiny" of this institution that makes it so marvelous and that brings such joy to our hearts. If it didn't go beyond the grave, there would be no use standing here tonight. The institution of which I am a member and for which I am speaking, and that is gathered here, the members of *that church individually* have helped to make possible this marvelous institution in which we are gathered tonight. An institution for which we are grateful; not a perfect institution, because it is led by human beings, but an institution that has touched the hearts, that has touched the homes, that has lifted up the hearts of many children who have been here. My children sit here this evening. I have three who have been to Abilene Christian College, two of whom have graduated, one now a freshman. I have a son, Paul, who will enter some day, the Lord willing. I have said publicly, may I say it again, money couldn't buy tonight what the institution has meant to my children. If a man were to say to me, Brother Harper, if you will go back five years ago to Arkansas and there begin where

you were, rob your children of the opportunity of sitting in Abilene Christian College, and being led and directed by men who love the Lord and let them be subjected to the things they had to endure in the schools of Little Rock, and let them *live* and *die*, robbed of what they have enjoyed here; the *world laid at my feet tonight would hold no attraction*. I do not mean by this that the school is a *perfect institution*. But I do mean that it means that to my children, and it can mean that to yours. We must keep A.C.C. both *pure* and *sound*. I thank God that as a member of the church I can beg you fathers and you mothers to let's do that and just remember this, after awhile the destiny and the glory of it is going to be ours to enjoy. When we turn tonight to Ephesians, we find Paul talking about this grand and exalted institution. Paul said Christ is the head of it. In chapter five of his letter to Ephesus, he said not only is he the head of it, the church is in subjection to Christ and he said he loved it and he gave himself for it and he bought it. Then he said Christ cleansed it and sanctified it; now why? "That he might present it unto himself a glorious institution, without spot and without wrinkle." Ah, my friends, the destiny of this institution, the destiny of this church that the prophets saw is to be presented unto Jesus Christ without spot and without wrinkle. It is to be presented to him a glorious church, a holy institution. And then finally in 1 Cor. 15 and verse 24 Christ is to deliver the kingdom unto God the Father and throughout a *never ending* eternity, *you* and *I*, are to *live forever and forever* in the paradise of God. *That's the destiny; that's the victory* of the "Church the Prophets Saw." That's why tonight it is near and dear to my heart. That's why I am happy tonight that I am a member of *that* institution. That's why we beg you to become a member of the church of our Lord and Saviour Jesus Christ. Tonight, there may be some precious heart who is not a member of the church. You may never have obeyed the gospel and when time shall be no more, and death shall kiss your eyes to sleep, and

you take your departure out into the great eternity beyond, it may be that you will not be a part of this glorious institution. If that is your condition tonight, then while we stand to sing, we invite you to come believing in Christ and obeying the gospel of our blessed Lord and Saviour Jesus Christ.

"THE CHURCH IN JAPAN AND INDIA"

Lecture by E. W. McMillan, February 21, 1950,
at Abilene Christian College (9:30 a.m.)

In the onset of this address I would like to share the opening remarks of Brother Smith when he made reference to the high privilege which is ours on occasions like this, to come from far places in America and abroad, and to assemble in a place of this sort that, together, our hearts may blend as we worship God. While he was speaking, I thought of our freedom as American citizens and as members of the Lord's church. In the full rights of these freedoms, we have met here to worship God, inspire each other, then go home resolved upon greater service. There is no greater privilege.

I am exceedingly grateful, unwilling to use the word "honor" though there is honor attached to the present responsibilities. I feel humbled in the presence of God and in your presence. To whatever extent there is an honor in this opportunity, the greatest part of it is the honor of being a servant to you who are kind enough to be here. To whatever extent I might fail in that service, to that same extent I would be untrue to the trust reposed in me.

It is encouraging to know that hundreds of gospel preachers are in this audience. I am past the days when the glamour of place and prestige has any kind of a gloss for my attention. In the remaining years of my life there is one holy desire, and only one. That desire is to make some kind of a contribution that is worthwhile. Throughout this audience there are gospel preachers with the same noble aim. Some of you are younger; some of you are older, but through and through that is the structure of your spirit. Just being a member of a religious fellowship with that holy aim is one of the highest privileges that God ever granted.

Brother Morris worded my subject, "The Church in

Japan and India." Such a subject could be painfully dry or glamorous and impractical. All of us would pray that this lecture may be void of superficial glamour, and that it may linger in memory as a simple recital, humbly given, of some great truths which inspired us.

We live in a great land. We also live during a most encouraging progress of the church of Jesus Christ. But prosperity of every kind sometimes blinds the judgment. Prosperity feeds the pride which always "goes before a fall." As this lecture unfolds the opportunities in Japan and India; and especially as the enchanting story of progress is told, duty dictates that all of us shall be humbled under the trust reposed in us, that we rejoice in the progress being made, and pledge ourselves to the largest possible use of our trust.

Two years ago, standing here, I told you about opportunities that existed and the hopes for the use of those opportunities. I told you about an excited, frenzied people in Japan, who were pleading for a share in Christianity, which, to them, had made America what it is. Today I am standing here looking back over two years, to tell you what has taken place since that time. Japan is not so frenzied today. India is not so frenzied. Japan and India are more deliberate. Japan especially is settled in a saner mind now, at times arguing, always inquisitive and deliberating, exercising its own judgment. Men are standing up in our assemblies and saying, "I do not believe that, and here is my reason for not believing it." They are no longer a dangerous opportunity; they weigh values and make their choices on an intelligent basis. This lecture, therefore, is about a new Japan: not about opportunities which we hope will be used, but about what has been done and is being done.

The church in Japan two years ago had eleven struggling, small, discouraged congregations. Today we have a total of thirty-three congregations, most of them active, pulsating, thriving, enthusiastic groups, planted in four sections of Japan. The total membership on this day of 1947 was around 250, the best that we could know. Today

there are between fifteen hundred and two thousand living, active, enthusiastic, working Christian men and women. A total of preachers in Japan two years is said to have been eleven, most of them not preaching much. But today we have not only these eleven preachers, most of them more active than they used to be; we have seventeen student young men such as you have in schools like this, who are daily taking their education in a college that is standard, studying the Bible as a part of that education, and going out on the Lord's day to preach the gospel of Jesus Christ. It is a common sight, from the campus of Ibaraki Christian College, to see young men on foot, or on bicycle, or train going with sermon in heart and Lord's supper in hand to serve small groups whom they baptized during revival meetings last summer.

These congregations are scattered over four states. One group is in Shezuoka, 140 miles southwest of Tokyo on the shore of the ocean. Shezuoka has five congregations. That is where Miss Hettie Lee Ewing and Miss Sara Andrews have done most of their work. Miss Andrews is there now. We need at least two Christian families from the States to go there and give leadership. Fifty miles southwest of Tokyo is Otsuki, in Yamanashi Ken. "Ken" is the Japanese word, "Prefecture" is the English word, "State" is the word we use in this country; so let's just be American and say "state." Yamanashi state. Yamanashi is the place where a man said two years ago, "Tori-zawa is a town of 4,000 people, without a doctor, without a nurse, without a store for medicine, without a building of worship within ten miles. I am the only Christian in this town or in this state. If missionaries could come here we could take this country for Christ." That little story was told in a dozen places, or more, and it finally struck fire over here in Hamlin. The elders of Hamlin said, "We'll take that part of the country for our responsibility." Ed Brown and Edna are there today, supported by Hamlin and Anson. They graduated from this school last June, as you know. Soon Bill Carrol and his wife will go, under the direction of the good Sears and Summitt

church in Dallas, to join the Browns in labor. Money is already in Japan for the building of a house of worship and a home for the missionary. Bill will carry the money for his home when he goes, and they are to sail, come summer. In the town of Otsuki, the church numbers now nearly one hundred Christians; three doctors are in the church, having returned from medical college the last two years and been baptized.

In Tokyo and Yokohama we have three congregations. One of them is the congregation that Brother and Sister McCaleb worked in for a long time. Brother Saito, a native Japanese, converted from Presbyterianism, is the preacher. They have a membership of around fifty. In Yokohama, there is a congregation of between seventy-five and one hundred, where Brother E. A. Rhodes is preaching and teaching. Then, there is the more newly started work of "Central Congregation" in Tokyo, where Brother O. D. Bixler is the leading influence. Associated with him are three other American couples, working in a downtown area. More about that a little later.

The most aggressive and fastest growing work is in the state of Ibaraki, a hundred miles to the north of Tokyo. There we have thirteen missionaries. R. C. Cannon and his wife, Joe Cannon and his wife, Logan Fox and his wife, Harry Robert Fox and his wife, Charles Doyle and his wife, Virgil Lawyer and his wife, and Dr. Campbell, on leave-of absence from George Pepperdine College, teaching mathematics in our College, and a Bible Class on the Lord's day. Whereas in 1947, we had four struggling congregations in Ibaraki, we now have twenty-two. At that time, we had 125 members, now we have between a thousand and twelve hundred. We then had four Japanese gospel preachers, and not one single missionary, we now have thirteen missionaries, five experienced Japanese preachers, and seventeen student preachers, who are either interpreting for American missionaries in daily Bible classes and on the Lord's day or they are themselves going out on the Lord's day preaching. Here is a little amusing and promising incident. Two of those young preachers live

in the home of R. C. Cannon and his wife, receiving their education and their training at the expense of the Cannons. A short while ago Saito San said, "Mr. Cannon, I am going over here to my regular appointment Sunday, would you help me a little bit?" And Carrol helped him get his sermon up in good shape. Face radiant at the breakfast table Monday morning following, Saito San said, "I didn't preach the sermon you gave me Saturday." He explained, "Well, I was riding along the way Saturday going over and I heard a conversation right in front of me; a man from my prefecture was talking about farming. He said, we have to have the right kind of soil, the right kind of seed, and we have to fertilize, enrich, pulverize, and cultivate ground; and we have to nurture the plants in order to produce a good crop. I thought of the parable of the sower: it was a better sermon than the one I had." So, he added, "I just got up Sunday morning and I told the Japanese the trouble with some of them is that they are wayside soil, harden in heart." His further recital indicated that he preached a good sermon. But his initiative and originality is what impressed me. Probably he had a better sermon than he had borrowed, because it grew out of the fertility of his own life, and that always improves a sermon. We are growing that kind of preachers over there. Last year we held 23 meetings in Ibaraki; 354 were baptized, and a letter the first of January said 25 were baptized during the cold month of December. The total baptisms during 1949 exceeded 400 in Ibaraki. However, it is estimated that every story has a "but" in it. When a man says, "but," you understand he has driven down a stake and he is going to say something different. I have to say "but" in this story.

If the work in Japan is to succeed permanently, it must retain the confidence and the respect of the brethren in the States, it does not deserve to succeed unless it maintains that confidence. And if it retains that confidence it must remain in harmony with the Bible. I speak not only my sentiments today, but the sentiments of the missionaries that are in Ibaraki state. They expressed the same convic-

tions to me. We all believe this, not only in order to retain your confidence and support, but because it is right. We recognize the fact that harmony with the Bible consists not in generalities but in very definite specifics. At this point I am obligated to correct something that I said here two years ago. It was said then, that Japan knows nothing about certain false doctrines that are taught in the States. I told you that because I had been informed to that effect and believed my informant. I told you that it would be a tragedy to introduce premillennialism in Japan, believing the Japanese minds not ready for premillennialism. I believed it would be a tragedy to introduce it if it had not been introduced, and I believe yet it would be. But when I told you that Japan knew nothing of premillennialism, I was wrong. I believed I was correct, but I was not. I learned last summer that I had been wrongly informed. I am not saying that anybody intentionally misled me; I have no way of knowing about that. I am setting myself right because you are entitled to know the truth. Premillennialism as a doctrine is well known throughout religious circles in Japan and has been well known for years. It has been taught in some measure in Tokyo and Yokohama the last three years. It has become necessary for us to correct the belief of one of our own brethren in Ibaraki state on the subject. We have deemed it wise to fully inform the Japanese brethren working with us in our school in Ibaraki state on these matters; we have enlightened them on the whole issue of premillennialism in the church in the States, and have given them what we believe is the truth upon the subject. Two years ago, you were promised an honest report on all these developments when, and if, they ever came: I am giving you that report now. In giving these facts and corrections, I am occasionally accused of trying to restrict religious liberty; but it seems to me that all of us at times are too sensitive. Some of us probably have been too quick to criticize and probably some of us have been too sensitive toward criticism. We have constructed a number of glamorous statements. We have talked about "religious freedom" and

“religious liberty.” I do not believe, and I have never believed, that criticizing a man for what he believes is a restriction of his religious liberty. Paul talked about stopping the mouths of some men in what they teach; he was not restricting their liberty. He merely recognized that his right to oppose equalled others’ rights to teach. Others had the right to express their conviction and he had the right to say their mouths ought to be stopped. Now, when a man today criticizes another man for what he taught, he is not restricting that man’s liberty. He is just correcting what he believes is error. If that correction is a restriction of the other man’s liberty, his criticism of my opposition is a restriction of my liberty. On that basis, nobody could correct anybody for anything. And that is not preaching the gospel. So, let not prejudices and sensitivities deceive us through the use of false terminologies. Every teacher and preacher should willingly face the consequences of his teachings. Now, that others have introduced premillennial teachings in Japan, it is being opposed by the missionaries in Ibaraki, not because they want to please American brethren but because they believe that way. Two years ago I urged the use of Brother Bixler’s influence and talents in Japan as long as he maintained silence on premillennialism; but you were further promised all the facts if that silence was not maintained. My course today is the fulfillment of that promise. But this small beginning of premillennialism should not diminish our efforts to carry the pure gospel to Japan. If possible, it increases our obligations.

Now, within a few days you will know something of an alteration in my relationship to the work in Japan. I am happy to say that the Japanese work today is at least one year ahead of what I had any right to hope a year ago that it would be today. I cannot, therefore, justify going on and being a heavy expense to the Memphis Church, trying to enlarge the annual support from others for Japan. I have urged, therefore, a release from my responsibilities. That release will come the first of September, at

which time I shall go into other primary responsibilities. But, my interest in, and devotions to, the work of the Far East is not diminished. The roots of my life are buried deep in that work. I am pledged to make speeches for it when the opportunity comes. And though I hope that I shall never have to cross another ocean for anything, if the time should come when it seems best, and when my new responsibilities would permit, I am committed that I will make one more trip over there, for whatever good I may be able to do. I believe that the work deserves confidence and co-operation. It will receive mine. The responsibilities in the school are well delegated there. I know the hearts and the minds of the men that are in it. Brother R. C. Cannon is the executive vice-president of the school and Brother Logan Fox is the executive dean. Their responsibilities are well defined. They are as fine a team of young executives as I have ever seen. They deserve your confidence and your co-operation. They are honest, sincere, and devout. They deserve your confidence and support. The same is true of the others in their responsibilities.

Now, a word about India. Seventeen years ago a man of less than 150 pounds in weight but with a heart as big and heavy as the world stood up in a Presbyterian assembly and dared to challenge one point of Presbyterian practice. It was in the city of Shillong. Shillong is the capital of the most eastern province, Assam, reaching up through the K & J Hills toward Tibet. This, of course, caused the man to be cast out of Presbyterian fellowship. Fourteen walked out with him and they began studying the Bible independently. Those men and women from 1932 to this day have had no commentaries, no books of sermons, no religious journals, no quarterlies and no anything except honest hearts and minds opened before the pages of God's word. They had no idea that anybody else in the world believed what they came to believe, but this is what they have learned. (1) Sectarian denominationalism is entirely unauthorized in the Scriptures, so they cast it all aside and they call themselves churches of Christ. (2) Rules of faith and practice written by men are wrong, therefore,

they have discarded them and they take the Bible as their only rule of faith and practice. (3) Ecclesiasticism is wrong, therefore, they use congregational independence and faith. (4) Instrumental music is unauthorized in the New Testament, and therefore it will have to go out, and so out goes the instrument. (5) They have discarded all forms of baptism except immersion for the remission of sins. In some respects they are behind us; they have never caught the idea of the Lord's Supper every Lord's day, but Brother Glenn Wallace well and easily showed them the truth on that, and they gladly accepted it. But they are ahead of us in some respects. One of them is this: the leaders in the eight congregations, with a total membership of about 800 meet for Bible study at stated intervals two or three days at a time. They walk barefooted ten to twenty miles to those meetings, as well as to preaching services on the Lord's day. They study a given subject that was assigned beforehand. They exchange their views about it. They still have no book to help them but the Bible. They can come to an agreement about what this book teaches, they go out and preach it; but if they cannot, they break up and go home to study it more. No man preaches his individual opinion on that subject until they can all come to an agreement that "this is what the Bible teaches," without doubt. So they have no issues, no parties. They have no great church leaders; they have no followers. They have no hobbies; they have no hobbiests. They are all one in Christ Jesus. As brethren over here have been told this story, they rise up and ask, "What can we do to help them?" My first answer is, "Leave them alone." To me, they are the finest example I have ever known in action that the gospel is the power of God and an all-insufficient guide in faith. Yet, there is help that can be given. They need some books; but books can be dangerous, as well as helpful. We also can take their four preachers off their secular jobs and let them give full time to preaching. Money is available to support them, and that is going to be done. The college church here paid my expenses from

Japan over there and back to Japan in order to make the investigation. It is perfectly logical and right that they should take the lead in receiving and sending the money on; that money is waiting, ready to go, and a letter from India says that the men are ready to start. So, in India within a few weeks, we shall have four men giving all their time to preaching the gospel. What will happen later remains to be seen. But that is the story to the present.

Now in closing, allow me to offer some very pointed observations on the work in the Far East concerning its needs, reasons for success, and suggest some things for a better understanding among us in America. First of all, I pay a tribute to the missionaries that have gone to all foreign fields. I was deeply moved last night by what Brother Harper said along that line. I doubt not the sincerity of brethren who have referred to those trips as pleasure trips; but let me suggest kindly that you take some of them. Nobody wants to rob anyone of that pleasure. Those missionaries over there are not on pleasure jaunts, my beloved. They are there under an honorable trust. When a man and his wife go to Japan to stay five or ten years, work there on from two-fifths to a half of what they would be paid in America for less work; and when today, in addition, undergo the many hardships involved, there are not on a pleasure trip. I pay a tribute to the men and women who have gone and have stayed. I do not deserve the title of a missionary. I am not a missionary, have never been a missionary. I have only been a visitor on mission fields, and while there have been given the very best that could be given there. I was given the best of transportation; no limit set on cost for my comfort. But my hat is off, and my heart is fervent in thanksgiving, for the men and the women who have had the love of God in their hearts to leave home and friends and go there to serve as missionaries.

There is another group of noble men that we too often overlook. They live over here. One of the primary differ-

ences in the church today in comparison with twenty to fifty years ago is in the leadership, called elders. There has come a marvelous improvement the last twenty years in the churches of Christ. Fifty years ago they were built around McGarvey, Lipscomb, the Campbells, Stone and other such men. Today, congregational work is built around the Bible, under the decisions of a group of honorable men, called elders. There is no longer a preacher, thank God, who can lead the church off into the wilderness. In each independent congregation, there is a group of godly men who, for the love of service, free of charge, are at the helm of the direction of things. These men, like old man river, go moving along toward a great destiny. They are far-sighted, they are making long-range plans, working day and night for the love of service. These men are planning and directing great services. Thank God for them. There is not a more noble thing in the whole world than a godly man, who is worthy of the title, "elder of the church," or a good Christian woman that lives with him as a wife and shares his life nobly. There is not a more worthy, valuable, or potent factor in the church than a man or a woman like that. Leaders of that kind have developed in the church. They have vision and are bringing these dreams into reality.

Then, throughout the membership of the church, there are godly men and women who have made money. They know they will not be able to take it with them when they die. They cannot preach, but they will have stars in their crowns because they supported those who did preach. They consider their money a matter of trust from God. All the way, from the widow that washes to the people who have struck oil on their land, they are saying, "Here is my money; use it for the salvation of the world." Brother Morris made an announcement last night that he thought was true, but it just wasn't as he put it. He said the only appeal that is going to be made for money during this lectureship is that Thursday night collection. He was wrong; I am asking you for money today. *I want some money.* I do not want any of that special collection. You

just make up your mind to double what you gave last year to it, then you will still have some left. There are some men and women around here with money in the bank who have not decided where to give it. I know a very good place you can give it to. I would like to get some \$100 checks; and everybody else around here that talks about a field of need would like to have some money too. Now, Brother Morris knows me. He knows that is not a veto of what he said, and if he were not quite so modest he would stand up out in the audience and say "amen." I know his heart. But allow me to urge you, friends, it is going to take more money; that is needed very much; and it will be needed for growth in the years to come. Though I am taking myself off the payroll of the Memphis church, I am not taking my heart out of the mission effort. Don't take your money out of it.

Five minutes more. Let me give a word of caution. The most significant factor in the influence that trains church leaders today is what we call Christian Colleges. We have about a half dozen of them throughout these states. I was amazed in the extensive travels of the last three years to meet so many students from my Bible classes in Abilene Christian College years ago. I am tempted to estimate that 90% of the leading influence in the churches of Christ throughout these United States has been thus trained. It is equally true of the missionaries at home and abroad. Does not that say something? To me, it says that the colleges are making large contributions to the spread of truth everywhere; it also says that colleges must continue to watch their teaching and training work. I've never been afraid that the schools would try to dictate to the congregations; I'm not afraid of that now. I think they know better than to try to do that. These elders that I have talked about are men that are not going to take that. Nor, do I believe they want to do that; our colleges have men that are devoutly anxious to make the right contributions there. But a word of caution is still in place, for others will be carrying on when we are dead. We must see local church work and mission work fifty years from now and give our pres-

ent training a direction which will promise security then. With little exception, congregational work goes apace with its local leadership. But those leaders are trained largely in the Bible classes of Christian schools. And the much more serious truth is that those teachers must secure their advanced degrees in schools whose teaching is either sectarian or atheistic, often both. I am not casting stones: I was also trained in such schools. I am not speaking against any person. I am only trying to give a message that will stand in the Judgment. The men and the women who sit before other teachers to be taught for their doctor's degrees—the men and the women who come back to teach Bible classes in schools like this one—they are the custodians of souls in the world to come. There is no greater responsibility than that. We have the sacred responsibility of a trust from God, to see to it that we stand true to that old Book. Brethren, it is a serious trust. I have no words with which to describe the joy that leaps in my heart when I hear men like Brother Thomas, standing here Sunday night, LeMoine Lewis, who stood here yesterday morning, and Frank Pack, going to stand here tonight; Homer Hailey and Paul Southern, who are leading influences in the Bible faculty of this school—not to say anything of these men with grey hairs and more years that are soon to pass on and look back. I have no words with which to describe the joy, after they return from this advanced training when I hear them speak out of an untarnished faith, an unadulterated life—a life that still believes in God, and still believes in the Bible, and still believes in Christ, in the old fashioned way. My brethren, God never wrote but one book. That Book and its message are sacred to me. I do not remember ever to have thrown away a Bible. I dislike the mutilation of a single page. God knew how to write it; He knows how to preserve it. I am acquainted with the arguments about "textual criticisms" and "historical introduction." I do not have the answer to all questions, nor a solution to all problems. I do not have all the arguments that will satisfy the atheist—I may not have one to satisfy him; but, to me,

the Bible is still the book of God. I do not have one single red mark through one single line or one single word in my book. I believe it—I believe it from lid to lid. This I know: every time the spade of an archaeologist has upturned new evidence, it increased the reasons for believing what atheists formerly said was not true. And when God gets ready, he can upturn something that will make living fools out of all the men now who dare to sit in judgment on the inspiration of the word. I intend to die by that faith—I believe every word of it. The importance of these factors becomes more impressive when we face the mission work in foreign lands, not because the truth there is more important there than it is at home, but because circumstances and demands over there so much more frequently remind us of this importance. The heathen are inclined to accept all the Book or none of it. Sectarian teachings and their deletions of the Scriptures are disgusting to their assumptions of what a perfect guide should be. Churches of Christ, with their simple plea of perfect faith and perfect unity have what Japan and others in foreign lands believe the Christian religion should be. Not only that; we must see the church and mission work in all lands in terms of what the church should be fifty years from today. Since most of those missionaries are being trained in schools like Abilene Christian College, too much emphasis cannot be placed upon the importance of a training that will send them from home with an implicit faith in the Bible as the revealed word of God. I have every reason to believe that every Bible teacher in this school believes that way. May it ever so be in every school among us that claims to be Christian.

I do not understand the power that made the world, but I believe that in the beginning God created the heavens and the earth. I do not understand the great power that made a highway through the Red Sea, or through the floods of the Jordan, enabling a million Jews to go home; but I believe the Bible story of their journey. I may never understand the efficacy of a few drops of blood that fell from

the side of Jesus to cleanse the sins of all the world; but, Lord, I believe that in his death, a fountain was opened for sin. I do not understand how or why being submerged in the waters of baptism would wash a man's sins away; but, Lord, I believe "he that believeth and is baptized shall be saved." I do not understand how God can remember where the ashes of all men's bodies lie, or the power that can raise them to life again; but I believe that all in the graves shall rise when the trumpet sounds. Yes, Lord, I believe thy word. Brethren, whatever else we learn, whatever scholarship we may gain, our lives must never waver from a simple, trusting faith. The Bible is God's Book. We need no other; and we must not delete it. The world needs men who believe it and will preach it; men that are too big to be little about it, men that are too large to be envious about it; men who believe it as a message for all the world and will sacrifice to get it to them. And thank God that we see in this respect a dawning light. The church of the Lord is now preaching the world around. I am glad that I live in this age and can be a part, though a very small part, of that great ongoing of God's truth.

"THE CHURCH IN THE NORTHWEST"

Lecture by L. D. Webb, February 21, 1950, at Abilene Christian College (3:15 p. m.)

Thank you, Brother Adams. Friends, it is a sincere pleasure for Mrs. Webb and me to attend the Abilene Christian College Lectureship. It has been some nine years since we have had the pleasure of attending one of these lectureship programs. We have always been thrilled when we have had the opportunity to return and associate with our Christian brethren and to hear the wonderful sermons and lectures that stir our hearts.

It's a joy for me to talk with you on the subject, "*The Work of the Church in the Northwest.*" The Northwest includes a large area: Oregon, Washington, Idaho, Utah, Montana, and Wyoming. Also I should include Canada and Alaska. There is a passage of scripture in the New Testament that somewhat describes and depicts to our minds the condition of the church in the Northwest today. At the opening of this address I would like to quote that passage. Luke says in Acts 9:31, "The church throughout all Judea, and Galilee, and Samaria had peace being edified and walking in the fear of the Lord and in the comfort of the Holy Spirit was multiplied." Of course, I would be too optimistic if I tried to lead you to believe that the church is growing as rapidly there as it was in New Testament times; however, during the last ten years the church has enjoyed a steady growth. I went to the Northwest to preach the gospel eleven years ago. My first work was with the church in Pocatello, Idaho. I was the only full-time supported evangelist in Idaho at that time. Otis Gatewood was the only evangelist supported in Utah. There were a very few "full-time" evangelists throughout the whole Northwest country. The church has made considerable progress during the past eleven years, both in a physical and in a spiritual sense. I am not going to talk with you about the outside problems the church is confronted

with in the Northwest because they are very similar to those the church is confronted with here in the South. I want to confine my remarks this afternoon to three phases of development within the church. First, the unity of the church.

I. Unity Among Churches

Eleven years ago when I went into the Northwest there was a lack of unity among the churches. There were many churches that did not accept a man who had attended a Christian college or who believed in supporting an orphan home. Many of these were influenced by Daniel Sommer and his paper. These divisions have gradually decreased until now the churches throughout the Northwest are working together in unity and in harmony.

The past four years the Central Church of Christ in Portland has been conducting some special fellowship meetings the last part of December. We have seen the interest grow every year in these meetings. This past year 28 congregations and 30 gospel preachers from three states and Canada were present. The cooperation and the fellowship that we are enjoying together in these meetings are certainly evident that the church is becoming more unified.

Another example of this unity is the Puget Sound Encampment sponsored by the Northwest church in Seattle, Washington. They have had some of the Texas brethren who specialize in the organizational work of the church to attend these encampments. Brother Otto Foster and Brother J. P. Sewell have delivered a series of lectures on the work and organization of the church. Congregations from many parts of the Northwest have attended these lectures and have cooperated together to make such meetings possible.

The lectureship that is conducted each year in Caldwell, Idaho, is attended by many leaders, elders, deacons, and gospel preachers from over the Northwest. I remember the first lectureship conducted in Caldwell some eleven years ago; only about six or seven preachers attended. This past year 25 preachers attended that lectureship.

Another evidence of the unity of the church in the Northwest was the great Vanport flood that we had in Portland on May 30, 1948. Many of you read or heard about it. I am sure that you know of the great disaster that occurred there. Eighteen thousand people were left homeless within 40 minutes. A number of people were drowned and possessions were destroyed. We saw evidence of unity, brotherly love, and Christian fellowship in the cooperation given by the churches during the flood. When the elders of the Central church in Portland decided that they would take the oversight of administering aid to the flood-stricken people, the congregations in the Northwest rallied to our support. The response was so great and so prompt that we are still amazed at what was accomplished. Some churches telegraphed money to us, others sent food and clothing. Quantities of food and clothing came in by truck and by train from California, Texas, and other places. We turned the Sunday school rooms into a relief headquarters in order to assist the great number of people who came daily for help. Of course, brethren all over the nation cooperated with us in this work, but had it not been for the splendid unity and cooperation of the congregations in our immediate vicinity, we would have been without food and supplies because of the great immediate demand. The Red Cross, the Salvation Army, and the Army itself could not begin to supply the need, because they were unprepared for such a great disaster. Through the assistance of you good brethren down here in the South and from all over the country, some \$15,000 were distributed to needy families for medical supplies and for other necessities that were demanding and pressing at the time. More than a train load of clothing was given to these people. For the members of the church that lost their homes or lost their possessions in the flood, we were able to make a down payment on a home. A number of people own their homes today as a result of the church helping them get the start during that great flood.

As a result of the church's helping those flood-stricken

people, we have seen a number of souls obey the gospel of Christ. Some of the strongest and most active members of the church in Portland today were contacted during the flood. Many have left Portland and this past holiday season we received cards expressing appreciation for what the churches of Christ had done for them during that disaster.

Recently I received a letter from Brother Boyd Field in Juneau, Alaska. Several congregations in Alaska have asked him to secure the services of a gospel preacher to conduct gospel meetings for them. We have six congregations in the territory. Brother Field wrote and asked if I would be interested in coming since the Central church is sponsoring the work in Fairbanks, Alaska. He states that there is peace and harmony in the church throughout the territory.

I like to mention the good things about the church because I know that it encourages people. Of course, we have our weaknesses, our shortcomings, and we are diligently striving to overcome them; however, we need to rejoice and thank God for the unity of the church in the Northwest, because it is a great blessing to the cause of Christ.

II. The Leadership of the Church

Ah, there is a great need for leadership in the Northwest, because the churches are so small and few in number.

It just thrilled my heart last evening when my wife and I came through El Paso, Texas, and started down Highway 80 toward Abilene, because in every little town we came through we saw a church of Christ. We saw the church signs on the highway and we saw the buildings on the highways; they are no longer on the back streets in small buildings like they were ten years ago. You can travel through the Northwest and you may be surprised because you won't see a church of Christ building in every little town; you will do well if you can find one in the larger cities. Some of our friends from Texas come out to Oregon, and they are disappointed because the churches

out there are so few and so far between. We need to realize that the Northwest is still a great mission field. We have hardly scratched the surface. We only have five small congregations in Portland, and we need fifty-five congregations to have one congregation for every 10,000 people in the city. Had it not been for the relief work of the Vanport flood and the benevolent work that the church did in adopting a number of children which has brought publicity to the congregation, it is doubtful if the church of Christ would be known in the city of Portland. As a result of the active work of the congregation many of the business men, lawyers, judges, and prominent citizens of the city know about the good work and often speak to me of it. The charitable and benevolent work that the congregation has been doing has gained place in the headlines of our papers, and on prominent radio news broadcasts. These things have been accomplished because of the efficient eldership the Central congregation in Portland enjoys. However, leadership is lacking in many churches throughout the Northwest.

Many times congregations here in the South will send an evangelist out into the Northwest to establish a congregation. He preaches a few sermons, baptizes a few people, and maybe the congregation will even go so far as to make a down payment on a building. Then the sponsors withdraw their support and send it elsewhere, thus leaving a little struggling group of Christians without an evangelist, without eldership and deacons. Oh, that makes the situation difficult. These brethren struggle along the best they can. Well, that's the picture as it has been in the past, but I'm happy to report that in many instances now the churches are developing leadership and some of the congregations have a very efficient and working eldership. Also the moving into the Northwest of faithful brethren who love the Lord and lost souls has alleviated the condition of leadership considerably. We have had a number of men who were well qualified elders here in the South to give up their businesses, move into the Northwest, go into

business, and there work as elders of the church. It is a great thing when men and women love God and love the church enough that they are willing to do a thing like that. We have also had some fine evangelists to come into the Northwest recently. Brother C. M. Cuthbertson who left his work in Amarillo, Texas, has moved to Salem, Oregon, and is doing a splendid work. The church building is filled at every service and people are obeying the gospel. Then we have Brother Omer Bixler at Moses Lake, Washington, doing a splendid work there in this growing mission field. Moses Lake is part of the one million acre irrigation project in the Columbia River Basin now being developed. The arid land will be watered from the Grand Coulee Dam and this will result in hundreds of families moving there. His work is progressing and growing and worthy of our prayers and support. Brethren Clinton Storm of Eugene, Oregon, Arlie Moore at Cottage Grove, C. B. Henry at Bend, Oregon, and a number of other evangelists have come recently to the Northwest to assist us in the Lord's work, but we need more faithful evangelists, elders, and deacons. Of course, it is the responsibility of the church to develop this eldership and to train men for the leadership. Sometimes brethren are disappointed when they move into our section of the country, because they were elders down there, and they expect to come right into the congregation and be elders in the Northwest. The preaching that we have had in the Northwest during the last few years by faithful gospel preachers has pointed out the Bible qualifications for elders and deacons. The church has been greatly aided along this line by Otto Foster and others who have come to preach and lecture for us. As a result of this preaching and teaching the churches in the Northwest are no longer accepting just any man or hobbyist for the eldership. Brother Channing mentioned that England had become a dumping ground for all kinds of radicals and hobby riders as far as their literature is concerned. Well, the Northwest in the past has not only been the dumping ground for hobbyists' literature but for the men themselves. We have

had men come and teach that there is no judgment, all kind of hobby riders, and men with other erroneous theories to promote. The churches are now becoming aware of these things, and they are demanding of the leadership a high standard. They also are demanding that they set the right sort of example. Brother Earl Smith, one of the elders at the church in Portland, moved to Oregon a few years ago. He came right in and took an interest in the work. The brethren saw that he seemingly was a well-qualified man for the eldership. They got together and decided that they needed more elders and asked him if he would serve. When it was announced to the congregation, a large per cent of the congregation objected to Brother Smith being an elder, even though he had served as an elder down here, simply because Brother Smith used tobacco. The members of the church in the Northwest demand that the eldership set the right sort of an example for children and for all Christians, so they objected to his appointment. Brother Smith said, "I have used tobacco all of my life. I don't know whether I can quit it or not. Just give me a few weeks and I'll do all I can to quit." He went to the Lord in prayer and through the help of God he was able to put it aside, and today he is one of the most active leaders of the church anywhere in the Northwest serving faithfully as an elder of the church. Yes, in the Northwest Christians demand leaders to be examples. They demand it of preachers, too. We are interested in having more faithful and loyal gospel preachers come into the Northwest, but when you come we want you to live what you preach. We want you to live the Christian life and set the right sort of an example. I think you will find most of the congregations in the Northwest demanding that you do. We also need leadership that has the determination to stick with the work. Stable leadership! Sometimes we get men to come in to the Northwest that do not stay very long. They come there for a year or two and maybe the support falls off a little bit or the work doesn't grow as fast as they had expected, or they do not baptize a great number of people immediately,

so they become discouraged and back to the South they come. What we need is men who will come with a determination to stay! Men who come to work and to build the church regardless of what it takes, even if their support does drop off. We need men who are willing to go to work with their own hands that the church might progress if outside support should fail. Now an example of this is Boyd Field in Juneau, Alaska. He and his wife went there six years ago to help start the congregation. An evangelistic campaign closed with only four souls baptized, but the Fields stayed to work with that very small congregation. They went along just splendidly for a while, but finally the churches back here in the States that were supporting them let their support drop off. Boyd Field didn't pack up his grip and come on back to the States. He just rolled up his sleeves, went out there to a sawmill and got a job and went to work. And as a result of staying with that congregation today they have a beautiful \$15,000 building, about 35 members, and the other day Brother Field wrote that eight or ten outsiders are present at every service. Not only that, their church building is so nice the public schools have been using the basement in which to conduct a kindergarten. It's a fine building, a substantial building, and the work is progressing and growing as a result of Brother and Sister Field's stability. Other examples are Robert Boyd and Raymond Skelton in Fairbanks, Alaska. Their support has dropped off, yet they are staying right there with the church. The cause of Christ in that vicinity is growing also.

III. Columbia Bible School

We know it's the duty of the church to develop and promote its leadership, and we also know that it is the duty of the parents to train up their children in the way that they should go (Eph. 6:1-4). The schools in the Northwest are much more worldly than the schools here in the South, because there are more Christians in this part of the country. Now it is the duty of Christian parents to see that their children have an education, but that education should not

lead them away from the faith nor destroy their love for God and the Bible. Paul to Christian parents in Eph. 6:4, said, "Fathers, provoke not your children to wrath but bring them up in the nurture and admonition of the Lord." Columbia Bible School was started in Portland, Oregon, in 1947 in order to assist the home in its education of young people. We saw much worldliness and infidelity being taught in the public schools and in their textbooks. Young people who attend the public schools, especially high school are required to dance. Dancing is one of the courses in the curriculum, and all young people must take a gym class of dancing. We have lost many of our young people to the world for they have become indifferent as a result of the worldliness and extravagance learned in the Portland schools. A group of Christian parents got together and said, "If we can't have in the city schools the type of school that we believe our children should have, we will establish our own. We are going to give our children the right sort of training regardless of the cost. We don't want to see them lose their faith and drift off into modernism and infidelity."

The other day while I was preaching in a meeting out on the West Coast, a young man who used to be a member of the church of Christ and also had preached some, came into the services and handed me a letter. He had been taking some philosophy and education at one of the colleges. The letter says, "I do not affiliate myself with any known organized group and I stand solely as a child of God through and on the teachings of the only one who taught truth, living truth and of himself was truth because he was God in man, Jesus of Nazareth." He believed that Jesus Christ was the only one that taught truth. It further says, "I charge that some of the teachings of the apostle Paul and that some of his commandments are at variance with the teachings of Jesus as recorded in the New Testament." Much of the education today destroys the faith in some of our young preachers. This young man denies that Paul and Christ taught harmoniously in the great plan of

salvation, but contends that they contradict each other. (See Jno. 16:13; Gal. 1:1-12; 1 Cor. 11:23 for the truth about harmony between Paul and Christ). The purpose and idea in back of our minds in starting Columbia Bible School was to help our children maintain their faith in God, in Jesus Christ, and in the Scriptures as the inspired word of God.

Columbia Bible School offers a high standard of education. All of our teachers are certified. We teach from the state adopted textbooks but we teach those things revealed in the textbook from the light of Christianity and do not teach infidelity and evolution that are sometimes found in such textbooks. We have at the present time the first eight grades. It is our plan to continue this instruction on through high school and into college work. After spending eight years bringing up young people in a Christian school, we do not need to turn them over to infidels after they get into high school and college. We need to continue their instruction that they might be firm, strong, and active workers wherever they go.

Now some have criticized the work of Christian education by saying that young people need to be exposed to temptation and sin and that teaching children the Bible from the first grade up has a tendency to prejudice their minds and hearts. My friends, such arguments are foolish, and they are just a fallacy. If we wanted our children to be exposed to sin and temptation, we could take them down to some cocktail lounge or beer joint and by just leaving them in there they would get plenty of temptation and exposure to sin. The Bible teaches that Christian parents are to nurture their children. They are to guide, shield, and protect their children until they can grow up and become strong enough to develop muscles where they can resist Satan, sin, temptation, and the extravagance of the world.

Columbia Bible School, some have said, is just a parochial school. Columbia Bible School is not a parochial school. Columbia Bible School is under the direction of a Board of Trustees made up of Christian business men

in the Portland area. Columbia Bible School compared to a parochial school teaches true historical facts and not a blind history; it does not teach tradition, it does not teach loyalty to some religious power in some other country. It does teach our children good citizenship, it builds strong character, and it teaches a separation between church and state.

Columbia Bible School is supported by tuition paid by the children and by individual contributions of Christian people who believe in and are interested in Christian education. Yes, we hope through the work of Columbia Bible School to do a similar work to what Abilene Christian College has done in Texas. We hope to do what some of our religious colleges have done in Tennessee. These schools have been a great aid to the home in developing and preserving the faith of our children and that's exactly what we propose to do in the Northwest.

IV. *Church Buildings*

I want to say just a few words about buildings. It was mentioned a moment ago that the churches are building many new buildings. The lack of adequate facilities has been one of the great handicaps of the church throughout the Northwest. The cause of Christ is greatly hindered when there is the lack of facilities to teach the word of God. We see throughout the country many new buildings going up. There have been new buildings recently built in Fairbanks and Juneau, Alaska; in Salem, Oregon City, and Newberg, Oregon; as well as many other cities. We rejoice and thank God for the growth of the church throughout the Northwest.

Columbia Bible School plans a new building, in which we hope to add our high school and college work. Recently Columbia Bible School came into possession of a large tract of land in the city of Portland. It seemed like it was just a gift of God. We realize that under our present set-up we did not have adequate ground nor room to develop. We began to look around for a place to have a campus and to build some buildings. We found a beautiful tract of

land four blocks in length and one block wide out on Northeast 90th and Glison Streets in Portland. When we began to look into the ownership of the land we found that the Portland General Electric Company back some 40 years ago had fallen heir to the property, but they didn't know they owned it. The county had been using it some and because of this use no taxes were paid on it whatsoever. We contacted the Portland General Electric Company and Multnomah County and told them that we wanted to use this ground for educational purposes. They said, "If you can use it we'll be glad to cooperate with you." Because of the influence of the church in the city through flood relief, through the adoption of children and other things whereby the church was known in a favorable light, the county and the Portland General Electric Company gave us a deed. A clear title to this tract of land that would cost us approximately \$20,000 has been received by the school. We hope soon to build on this land a fine fire-proof modern school building. Friends, we request your prayers in the work of Columbia Bible School and in the great work of the Lord's church throughout the Northwest. I am just thankful to God that I'm living in this age. I thank God for the stir the gospel is making throughout the world, not only in the Northwest, but in Italy, in Germany, in Japan, in the Philippine Islands, in Africa, and elsewhere. My plea is that we all consecrate ourselves unto God; let us live and serve God and his Christ; let us dedicate our souls to the cause of New Testament Christianity, because the world is open and ready to receive the gospel of Christ if we'll go with the teachings of the Lord. Thank you.

"THE CHURCH AND THE TIMES"

Lecture by Frank Pack, February 21, 1950, at Abilene Christian College (7:30 p. m.)

I would like to open my remarks tonight by reading a passage from the word of God. Our reading is found in Matthew 16:1-4.

"The Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven. He answered and said unto them, When it is evening, ye say, It will be fair weather: for the sky is red. And in the morning, It will be foul weather today: for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times? A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed." May God bless the reading of this portion of his holy word.

It comes to us on authority which cannot be said to be too reliable that when Adam and Eve were cast out of the Garden of Eden, Adam turned to Eve as they were leaving and said, "Dear, we are living in an age of transition." There have always been changes, and every age can properly be said to be an age of transition, and yet I believe that there are certain periods in human history that are decisive periods—periods that are crucial, periods that are of such a character that decisions are made which affect human history for ages to come. And I believe that the age in which we are living happens to be one of those periods.

We are face to face in our time with twin instruments of self-destruction: atomic power and germ warfare which can wipe out what we know as civilization. Dr. Robert M. Hutchins, who is Chancellor of the University of Chicago, recently declared that the United States has stockpiled enough atomic bombs to blot out every major city in the world, and that we have enough bacterial missiles to de-

stroy all of the citizens of those cities who would not be killed by the atomic explosion. In a recent book Elton Trueblood wrote, "Millions are fatalistic. They feel utterly powerless in the presence of forces which they can neither understand nor control. In spite of our proud achievement there is a widespread sense that we are waiting for a catastrophe."* When men that are in high places talk to us in terms of this sort, we are made to feel that these are decisive times. They are times in which you and I are confronted as citizens of the world with some of the greatest problems and issues that have ever confronted man.

We sit in the security and peace of this land tonight. We enjoy the blessings and the freedoms which are ours as American citizens. And yet in the midst of our world there is feverish preparation for war. There is increasing talk of destruction, of warfare, of material power, until it is alarming to any person that is interested in the cause of our Lord Jesus Christ.

Someone might say to me tonight, "Well, what has the church to do in thinking about the times? Why should it be bothered with thinking about these worldly things?" Dear friends, the church is a divine institution and it has a divinely given message to be sure. But at the same time it is composed of men and women who are living in the midst of time, immersed in the problems of time, and confronted by the issues of the human predicament in which all find themselves. With the message of the Lord that is designed to meet human needs, it will be able all the better to advance to meet the problems of our age if it understands in some way those times in which we are living. Therefore, in standing before you tonight for a little while, I'd like to have you see with me some conditions which I'm sure you may have recognized already. May we classify them in the way a physician might give you the symptoms of a disease, for we are living in a diseased world.

* Quoted in Samuel M. Shoemaker, *Revive Thy Church, O Lord, Beginning With Me*. Harper & Bros. 1948, N. Y., page 1.

We have just come through a period of warfare and slaughter that is unprecedented in the history of the world. We have engaged in two global conflicts that have shed so much blood that it is impossible for me to make any comparison that is adequate. Human suffering, sorrow, disappointment, and disease, and all that go stalking along in the train of war have been visited upon the human family in a way that is unprecedented. We have seen not only soldiers slaughtered by every device which the modern ingenuity of men can invent, but also we have beheld civilian populations rooted out from their homes and dwelling in concentration camps. We look upon cities that resemble graveyards more than they do places where human beings have lived. We look upon blackened earth and war orphans. Oh, can we ever forget, dear friends, those gas chambers and those piles of human ashes where men by the millions were murdered with planned intent? Can we ever erase from our minds those stacks of starved human bodies that were piled up like so many pieces of stove wood, looking more like demons from hell than like anything that resembles man made in the image of God? Slowly, carefully, and with evil plan and satanic intent, they were starved to death because they happened to be in the way of the designs of those who were ruling and ruining the nations of the world. Can we ever forget those pictures of burned Japanese in the atomic explosions of Hiroshima and Nagasaki? How can any one stand up and talk about the inherent goodness of man? Not only has the war brought with it all of those things; in addition, it has brought hatred spewed out upon this world like a terrible vomit until men have been set at one another's throats. Humanity has lived and breathed the atmosphere of hatred until in our modern times there is confusion, there is mistrust, there is doubt, and men are set against men and nations are set against nations, and we talk about "blocks" now-- blocks of nations blocking each other and not exactly knowing why we are blocking!

Not only, dear friends, have we come through a period

of warfare, but also the church is faced with a general indifference in the world, with an indifference that can be best described as a belligerent indifference. When you talk to somebody about the church, quite often you are met with this attitude: "I'm not interested in the church. I don't care anything about the church. I'm not concerned about the church. I don't want any of this 'pie in the sky' stuff that you're talking about. I'm living for this life—I'm taking care of Number One. I'm following along the way that I think will bring *me* the most good." It is that belligerent don't care spirit that meets you as you go out to try to pierce the armor that is put up by men and women and get behind it to reach them with the gospel of our Lord and Saviour Jesus Christ. Our world is a world in which the major interests are secular. Ours is a money economy and a money world probably more than ever before in the whole history of human civilization. Oh, men have always been materialistic, to be sure, but the interesting thing of it is that today it is on such a tremendous scale. It is boomed at us from so many different angles. It encroaches upon us as Christians on every hand. We are confronted with this secularizing, pleasure-mad, self-gratifying spirit all about us. Men are willing to sell the moral life of nations because of money. Men are willing for the sake of dollars to tear down the principles of truth and right-living in the lives of individuals. I walked into a drug store at Ballinger where I have been going and helping the church this winter. In meeting the druggist who wasn't a member of the church, we talked a bit about just the general things that you would upon meeting a man before giving him an invitation to come to church. In the meantime there was a grown man who came in and bought some comic books. The druggist had them laid out over on one side of the store. I said to the druggist, "You sell quite a number of those?" "Oh," he said, "Oh yes, and you ought to see some of the stuff we are selling. Why you fellows don't know what is going on." Of course, he was selling them—he was still getting money out of it—but he wanted

me to see some of the stuff he had for sale over there! So I took a look. I found such comic books as "My Secret Love," "My True Confession," "Modern Romances," and others. These things are no longer confined to the magazines written for adult consumption but are now placed in comic book form to influence and mold young and impressionable minds. Do you know what kind of comic books your children are reading? Do you know what kind of influences are shaping their minds and hearts? This kind of literature goes into homes and is read by the young with its damaging effect upon the fundamental principles of morality, and then we wonder why it is that juvenile delinquency is mounting at an alarming rate. This is just one illustration of what I mean in mentioning the secularism of our times. Men are willing for the sake of making their dirty dollars to stoop to any depths and to practice any kind of loathsome thing. It makes no difference how the money is made, just so it is made!

This is an age which has refused to face sin. The idea of sin, it says, is an old-fashioned idea, a hangover from man's prehistoric past. Our times desire to call it by some other name. We moderns speak of inhibitions, complexes, repressions, phobias, guilt feelings, but don't ever use that terrible word "sin" because that will make some people feel that they are in a bad shape. And, interestingly enough, while we have driven sin out the front door by our new psychiatry and psycho-analysis and other forms of what is called the "newer psychology," our age has been an age that has sinned on a more stupendous scale, I believe, than any other age in human history. I don't see how a man, any man, can have the courage to stand up in the face of the brute facts of our times and talk about the essential goodness of humanity.

Our times are times, too, in which intellectual sins are widespread. Atheism is no longer popularized in academic circles alone; it is fostered and featured by any number of different agencies and, instead of it being merely confined

to a group of college professors or a group of college radicals who like to feel that they are somehow rebelling against the old order of things, it has become the evangelistic faith of millions of people in the modern world. Recently in the columns of the *Atlantic Monthly*, a magazine that claims to have a very high-grade clientele, appeared an article written by W. T. Stace, who is Professor of Philosophy at Princeton University, in which he talked about our present situation. He said in that article that we are face to face with a tremendous problem—we are face to face with our destruction. But, he says, the interesting thing is that we cannot any longer as modern men believe in God and we cannot hold to the principles that God has put within this world. To believe in a personal God who has revealed himself in the Scriptures is outmoded. There isn't any such thing as any right or wrong as such. So here we are face to face with a godless world, with God taken out of it. What are we going to do face to face with our own self-destruction in such a godless world? Here is all that he could give as an answer. We must all suddenly grow up so that we can more or less try to handle ourselves in the situation and make our way through because we don't have any God upon whom to depend and to follow. These ideas are popularized through wide circles. Communism has taken up godlessness as one of its main articles of faith to present with a militant fervor. Don't let anybody fool you that even Tito isn't working with all the power that is at his disposal to wreck every vestige of any kind of religious faith regardless of however perverted it may be in the country over which he rules. We sometimes have tried to fool ourselves that he isn't of the same stripe and color as the rest of them, but he walks down the same path and he presents the same evangelistic message. As this has been spread abroad atheism has gotten down into the working classes. You'll run into it among day laborers. You'll run into atheism now out in the rural sections. You'll meet it on every hand—this militant, this evangelistic preaching of a godlessness

that is the very destruction of all righteousness, truth, and morality in the midst of men.

Not only has atheism been widespread, but in the various churches, particularly of the Protestant tradition, there have come the teachings of what we call "modernism," or modern liberalism, under various forms. You hear a lot about this word "modernism"—what is it? What is a modernist? What does a modernist believe? A modernist can't accept a miracle as such. He must explain everything in terms of the natural categories of what he knows about science. He is a man that cannot believe in any supernatural power that has had any influence upon the course of man's development religiously, or in the giving of the Bible to him. He must account for the origin of the church of our Lord and Saviour Jesus Christ upon the basis of processes—social processes—that can account for it without any supernatural power, without any revelation from God as such. When he talks about "revelation" he does not mean what you and I mean. He means that this prophet or writer has gotten hold of some great idea. He has seen it just as you can see mentally some great idea, and so he is "inspired" to write this book just as you might be "inspired" to write a letter home. The book has faults, it has limitations, and it has lots of things in it that one cannot accept. Thus the Bible becomes almost nothing in the world but a scrapbook, or, as one of them said, it is more like a museum of antique relics than anything else. Modernism takes a certain view toward Jesus; that he was only a man—a man who lived in a backwoods part of a country in the corner of the Roman Empire, a man that was so limited in his world-view, a man that was so limited in his understanding that you can't follow him as any model. And consequently, what must be done with Jesus is just to take out from his teachings certain things that are great principles and then leave the rest of it. He's no standard or no norm. As one of my professors said on one occasion, "We should junk Jesus if necessary in order to establish a modern world-wide religion." In other words,

we will take all the religions of the world—they're all on an equality; God is revealed in all of them, and God is revealed *equally* in all of them—and then we will pick out of all of these what we want for a new world faith. That kind of teaching has cut the heart out of religious faith in our modern times.

I went to school with a young man who was a very bright young fellow. He was the son of a famous Methodist preacher, and this boy had a struggle, a tremendous struggle, as a student because of the fact that his father, high in the circles of the Methodist Church, had aroused so much antagonism against himself due to his stand for the fundamental principles of faith in the Bible and in the divinity of Christ. Recently I came across a paper than the boy and his father are publishing. They are believers in the inspiration of the Bible, in the virgin birth. They are believers in Jesus Christ as revealed in this Bible. They do not agree with you and me on many things, but when it comes to accepting the Bible as authority, and when it comes to the matter of believing in the Lord's divinity, in his virgin birth, in his death for our sins, in his resurrection from the tomb, and in his ascension on high and his glorification, they say "yea and amen" right along with us. But here's their situation. They have to raise money and send it in to boards in their church which are fighting not only what they are doing, but are permeating their church with modernism through every fibre and cord of its being, and tingeing that modernism with a lot of the "pinkishness" that goes along with it. We are living in a time, dear friends, when we see individuals all around us doubting, questioning. Oh, I know there are many things that I have left out. I cannot do more than just sketch this picture for you. Yet, I think as I look out upon the world tonight I detect wistfulness that is there—a longing on the part of men, "Oh, I wish it were so. I wish it could be true." The world is ignorant of the Bible and groping in the midst of all of the "isms," the philosophies and doctrines of men, sometimes hoping against hope that somehow there

might be some truth in this thing that is called Christianity. One of my teachers several years ago said this to me one day, "My mother believed in the Bible and she was a devout woman of prayer. I have never known a life that was so serene and so filled with faith as was hers. I wish that I could believe it but I can't." The training, the atmosphere, the education he had received had so prejudiced his mind until that is where he stood.

What is the task of the church of our Lord Jesus? May I just suggest a few things humbly tonight? I know that many of you could make many and much better suggestions than mine tonight, but may I give these to you for whatever they may be worth for your thinking, and for the searching of your own soul? The members of the church, faced with such a great responsibility, ought to be willing to sit down and look at ourselves in the light of God's word. For every time that you come in contact with the word of God, that word judges you. It shows you where you are wrong. It points out your sins. It shows you where you are in need of God's forgiveness, God's help, God's leadership, and God's grace. And there is not anything that is so humbling to a man as to be confronted by the word of God and searched by the word to the very depth of his being. "For the word of God is quick and powerful, and sharper than any two-edged sword, piercing to the dividing asunder of soul and spirit and of the joints and marrow and is a discerner of the thoughts and the intents of the heart" (Heb. 4:12). When I read my Bible, I read about a man by the name of Simon Peter who, after Jesus had been teaching in his boat, was ordered by our Lord to shove out from the land and let out his net for a draught. And when he did so and the net was filled to the breaking, you remember what Simon Peter did. He fell on his knees before Jesus and he said, "Depart from me, Oh Lord, for I am a sinful man." When Isaiah saw and was confronted with a great vision of the great, high, and holy God, lifted up and exalted in the Temple, the very first words that came to his lips were, "Woe is

me, for I am a man of unclean lips and I am dwelling in the midst of a people of unclean lips." Until we are humble enough to be searched by the word of the Lord and when we are confronted by that word to realize that we are in need, we are lost, we are undone, and that many things are wrong with our lives, and that our motives and our intentions need to be brought into conformity to this will, I'll tell you, dear friends, until we are willing to do that, we have not any right to talk to anybody else about what he ought to do.

The church of our Lord must be a consecrated group. There must be utter devotion to God and to his will because Christ is our head, and if he is the head of the body, then the church itself must be like its Lord, and our Lord was devoted to God's will completely. When I read in the Bible about Jesus, I'm so impressed with the fact that here was a man that lived for God, who lived for God's will so completely that there was never a moment nor an hour of his life that he did not do the will of God. And he said. "It is my meat, it is the food of my spirit to do God's will. I do not come down to do mine; I came to do the will of him that sent me." Let me tell you, dear friends, we belong to the Lord. We are not our own. We are bought. We are redeemed and we belong to him. And it is his will that is our meat, it is his will that makes us and guides us, that molds us and shapes us. So it means utter devotion, *utter devotion*, to the will of God. What does God want me *to do*? What does God want me *to be*? What would God have me *to say*? How would God guide and direct my intentions and my thoughts? And to my fellowman there must be utter good will. For after all, I'm living as a Christian, a representative of God, and you as well are the Lord's. As the Lord would have us to love and to live that love, so it is our task as members of the body of Christ to preach it and to live it in the midst of the community. It is the church's responsibility, then, to preach and to teach love as God teaches us that love in the New Testament. Where am I going to start it? In my

home. Where am I going to start it? In my own individual life in my contact with that man with whom I work. Where am I going to start living a life of love? In my local community with that neighbor across the street or next door. Where am I going to start my life of love? In that local congregation. I cannot talk about being a Christian in something out here that is nebulously called *the church* and say now I am loving the church if in the local congregation, which, after all, is the church of our Lord, in that place, I'm not willing to live, to practice, and to preach the love of God and the love of my fellowman in every way possible along the way.

The church of our Lord must stand firmly against the sins and the errors of our times. And that only comes as we are searched by the word of God and we are brought into conformity with that word. We must stand against evils of every kind, and against errors of every sort, that we might exalt the truth of God and the glory of God in the midst of men. Last of all, the church of our Lord in this day and age must reassert its faith in the Bible. We do not have to take any backseat before others that are fighting the faith. We can equip ourselves and train ourselves and get the tools at our disposal to go out and to meet the enemy on his own ground. We do not have to slay him with adjectives; we do not have to call him names in order to try to beat down his arguments. But we can meet him with the evidence in such a way that the man who would destroy the faith is the man that is put on the defensive. We must reassert our faith in a God that can be known, that is not separated from his people, that does understand our problems and is the God that Jesus revealed to us in his own holy word. The church must stand fearlessly and without apology against every "ism" and every idea that will destroy faith in the Bible as God's truth and in its power to enlighten, to lead, and to guide us out of our human predicament, and to exalt the Saviour of the world who is our Lord and Master. Peter Cartwright, it is said, was preaching on one occasion in a

church with the local preacher sitting behind him on the platform. In the midst of the sermon Andrew Jackson came into the audience and sat down. The local minister tugged at Cartwright's coattail and when Cartwright leaned back he whispered, "Mr. Cartwright, Andrew Jackson has just come in." Cartwright spoke out loudly in the same sort of rugged way for which he was noted, Andrew Jackson? Who is he? God Almighty will send his soul to hell if he doesn't repent and obey him just as quickly as he will a Guinea Negro." It is this sort of fearlessness the church must have in reproaching sin.

Oh, dear friends, it is a wonderful thing to be in the church of our Lord. It is a wonderful thing for us to be members of the body of Jesus Christ that he bought with his own blood. It is a wonderful thing to stand and to see the glory of God that is in the face of our Lord Jesus Christ, to be able to have the fellowship and the friendship with a Master that walks with us every step of the way—to be able to have that kind of fellowship that the New Testament talks about. Paul could say, "No longer do I live, but Christ liveth in me, and the life that I now live, I live by faith in the son of God who loved me and gave himself for me." No longer is this old Paul living—it is Christ that is living here. It is no longer this old man that is there—it is Christ that is dwelling there to dominate and control every thought, every word, every deed, all brought into captivity to the will of Jesus Christ. We belong to the church of Christ, the church of our Lord, the church of the Saviour, the church of our blessed Redeemer. We are grateful for that. We ought to form the kind of fellowship with him that means that our hearts and lives will be cemented together with him in such a union that death nor any other power can separate us from our Master and our Lord.

Two men walked along a road one day, so downhearted, so lacking in faith and confidence, so full of doubt. Then you remember that a third figure joined their company and as they walked along together he began to unfold the

Scriptures and show to them that the Christ must needs suffer and rise from the dead the third day. And as they got to the little inn where they were going, these men turned in to the inn and Jesus made as though he would go on. They didn't know who this stranger was, but their hearts had burned within them as he talked to them. And then, you remember that they constrained him, they plead with him to join them. "Abide with us," they said, "For it is toward even and the day is far spent." And so they turned in together and sat down together to eat, and then they saw this stranger take the loaf as they had seen Jesus so often do and bless it and break it. No one had ever broken the bread like Jesus! And their eyes were opened that they knew him. They had been walking with the living Lord and did not know it. Do you know that the Master promises to walk with us every step of the way? Sometimes we are just like those men—we do not recognize him nor see him. Sometimes we leave him behind, yet it is the Lord we need to exalt and the Lord that we need to make the Lord of our lives. You may be here tonight and you are not a Christian. The Lord's invitation is extended to you to come in obedience to the gospel of our Lord and Saviour Jesus Christ.

WORK OF THE CHURCH IN GERMANY

Lecture by Dieter Alten, February 22, 1950, at Abilene
Christian College (2:30 p. m.)

I am very grateful for this opportunity to be here and to talk with you about some things that I have on my heart: to let you know some things that you may not know, in order that you may appreciate more Christ and his gospel. I am especially thankful to the college, to Brother Morris and to all the men who have made it possible for me to be here. I am aware of the great responsibility that is mine seeing that so many abler speakers have occupied this place in the days gone by. I am humbled to stand before you here this afternoon, but nevertheless I shall try to do my best to give you some information that might be helpful to you in the years ahead. Before I begin with a discussion of some of the things that have happened in Germany, I should like to express to you the love and appreciation of more than 800 Christians beyond the great waters that have been made acquainted with the gospel of Jesus Christ through your efforts, through your care, and through your sacrifices. And thus in their behalf I raise my voice today to tell you of them, of how much they love you, and of how much they appreciate you, because you not only have sent to them material things and have given back to them a trust and confidence in humanity, but that you have provided them with something that nothing can outweigh in this world: the gospel of Jesus Christ. And if you want to go to the people in Germany, and if you want to reach more of them with the gospel, it is good for you to know something of their background, in order to understand the situation in which these people live, to understand the lines of their thinking.

Before giving you a report of some of the things that have recently been accomplished, I shall endeavor to briefly sketch for you a religious history of Germany. We shall

go back 3,000 or more years and find there the ancestors of what are now called German people living in heathenism with pagan cults similar to that of the Scandinavians. These old Germanic tribes worshipped in the surroundings of nature, and until the gospel came to them they bowed before a multiplicity of deities. But then we have a record—I do not know exactly where that information comes from—that direct disciples of the apostles of our Lord went into Germany to proclaim Jesus Christ and him crucified to the people there. Some of them rejected their teaching, some of them even with violence, but others accepted it. And as we pass through the centuries and see the development of Christianity, we find that until about 700 A. D., there was a considerable number of people accepting Christianity, at least the form of Christianity which was presented to them at that time. However, the pope of Rome did not like the independency of these Germanic Christians and consequently about 800 A. D., or a little later, he sent Boniface to be the general bishop of Germany: And thus we have the record how the papacy went over to Germany and took hold of those believers in Christ. We find then through the next seven centuries a constant struggle of the German followers of Christ with the pope of Rome, fighting the authority and the supervision of a foreigner whom they did not like. The struggle went on, and you know the story of the Reformation, how Luther raised his voice and carried with him hundreds, thousands, even millions of people in an attempt to go back to the "evangelical" principles of the gospel. We have them hundreds of years passing by with a permanent split between the two groups, on the one side the protestants or the evangelicals as they are called over there, and on the other hand the Roman Catholic groups. We even possess the record of the violent outbreak of a war, the thirty-years-war, when religious convictions brought people to fight each other with the sword. Another enemy besides the enemy of division raised its ugly head over there: the enemy of higher

criticism and rationalism, trying to destroy the fundamentals of the faith, and that is one of the reasons why today many of the people are on the church rolls only nominally. This fact, together with the doctrine of infant baptism and the procedure to support the church by state taxation accounts for the fact that there are many people today who are members of the state churches on the paper only. It would be misleading to believe the statistics as they are set up now, that there are 50% Protestants and 46% Catholics, 1% members of other religions and 3% without religion. Many more people do not believe anything or belong to some religious group only by name. This is the condition which we find over there today and it is well for us to keep it in mind as we approach these people with the everlasting gospel of the cross in its purity and simplicity. And here is something else: Germany is a country about half the size of Texas with ten times its population, which means in other words that where one Texan lives, twenty Germans have to exist. This is something that you have to remember if you want to understand the Germans. They are crowded, they live together, and they are dependent on each other being so close to each other, and thus, beginning now with a report of the work, I should like for you to think of these facts and try to understand some of what I shall now tell you about the work of the church in Germany.

For my report I have chosen a scriptural illustration of Jesus who once likened the kingdom of God unto a vineyard. This picture beautifully illustrates what is going on over there. As we know that in a vineyard there must be workers, too, we know also that in a vineyard there must exist a particular kind of soil, that there also methods have to be employed to produce fruits and then lastly that there ought to be results if this vineyard should be of any value to its owner. Consequently, when we look to the work of the church in Germany with this illustration in mind, we find it easy to understand the importance of the worker problem over there. Twenty-

four of our American brethren and sisters are busily engaged in the attempt of preaching and teaching the gospel of Christ to these people. They are assisted by seven Germans who give full time for the work in the office and for our relief program. There also are twenty-four more German brethren giving part of their time to the teaching program of the church, fourteen of whom are the young men of the Preacher's Training School of which I shall tell you in just a minute. In talking about these workers you need to know that these your brethren, our brethren, are some of the most wonderful men and women in this world, and I still believe that Brother Gatewood is the best preacher I have ever heard—he converted me. But when we look now at the soil, and see what these brethren work at, we shall keep in mind three important facts. Three important factors are working together to make the people ready to receive the seed of the kingdom. First of all there is the educational background which is a very thorough one enabling the brethren to assume a knowledge of a certain intellectual standard on the part of the Germans who will be able to comprehend the teachings that are presented to them. Also the religious background that we have just referred to is a great aid in the preaching of the gospel in Germany since these people are in some ways acquainted with the Scriptures, at least they have some copies at home and some of the fundamental principles are well known to many of them. Furthermore, there is something else that needs to be mentioned and that is the immediate preparation of the soil. If you have a field, you will plough it up and turn it all over in order to preserve its fertility so that you may be able to sow again to produce more fruit. Likewise the last war, like a big machine has ploughed the field over there and has turned upside down much of the people's thinking. They have been waked up, they have been shaken together and have been brought to the realization that they were following the wrong ways, and that they needed to do something to change their condition. Some-

thing else which also will aid us in the preaching of the gospel over there is the fact that due to the destruction of so many of the people's property, due to the bad experiences that people had when their property was either burned or else blown up in a very short time they are less interested in material things and are more concerned about spiritual matters. And so you look over there at the soil, the people, and you will find them to some degree ready to receive the gospel of Jesus Christ, if we would just give it to them.

Now as I mentioned a while ago, if we want to achieve results we must employ methods to produce fruits. Unless our brethren employ several methods in teaching the Germans the truth, there will not be many responses. First and most frequently the method is chosen of preaching to the assembled people who will come to hear the gospel on the Lord's days. More than nine services are held every first day of the week to bring to the people Christ's message to a world dying in sin. But this is not sufficient, although many of us show by their actions that they think it is enough to come to church services only once a week. Thus the brethren have put up a system of teaching in Bible classes with an average of about four classes every night which are being conducted in Germany to the instruction of the people that they might walk more perfectly in the ways of the Lord. But some of them will never turn out to the services as is true here also. They will never come to hear the gospel preached, and so you have to take the message of the cross to them. This is most effectively done by personal work. Every Wednesday afternoon is now the time when every male missionary in Germany takes one or more of the boys of the school to go out and to do personal work, to visit both those who have obeyed the gospel and who need spiritual nourishment and growth as well as those also who have not yet accepted Jesus, in order to instruct them in the fundamentals of Christianity. Personal work is one of the most important methods to teach people Christianity. But

someone has said, I would rather see a sermon than hear one; and since this is true, some people over there will never be impressed with only the teaching of the gospel unless action will precede it. And thus our brethren began what is called the relief program, to help the great need of the people in a material way. I should like to read to you a letter that has been sent to Brother Gatewood by one of the refugees from the Eastern zone of Germany who had been driven out of her former home; and she, being a widow with three or four children was not able to provide sufficiently for a living. She heard about the gospel by corresponding with some church over here by a Bible correspondence course, and thereby she got a remarkable understanding of some of the principles of New Testament Christianity. Let me read to you this letter that you may get an understanding of her situation.

“When some time ago I talked to my children that after we knew the Bible well enough we should be baptized, they said to me, But mother, we have been baptized before, we are no heathens, we hear the word of God, read and learn it from the Bible. Would we not go to God in case we now died? I told my children that, according to the Bible, we were not baptized, that we had only been sprinkled, but that God’s love and kindness is so great that he would accept us even though we have only been sprinkled so far, however on the understanding that we had tried every day to do our best. My children were glad when I told them this for they do not want to be heathens but want to be Christians. I do not know however, whether I did right to give them that comfort. The evangelical minister would have been terrified if he had heard me saying, We people, sprinkled according to the Evangelical Creed are no true Christians. There are so many deficiencies in the Evangelical State Church. You cannot imagine how happy I became by reading the following lines in one of your tracts: The work of the congregation is the preaching of the gospel, the visitation of the sick

and those in prison, and the providing for widows and orphans.”

. . . And now something about her own condition . . .

“When in 1946 we arrived here, completely robbed, undernourished and brokenhearted, no one had a good word for us, no one helped us. A two year old dear, blonde boy of mine died in Stettin, perished of starvation. My girl Barbara was so underfed that she hardly could walk. The undernourishment was so considerable that she was in danger to get blind. My two big boys were very miserable too. Since 1939 I am having a closed tuberculosis of the lungs in spite of plain bread—Barbara ate all the fats and drank all the milk which we received—I kept up. I am most of the time feeling very poorly and am often sick, but I am still able to be with my children.”

. . . And now this remarkable sentence:

“Is this not a token of kindness of our Father in heaven? My three children have developed all well now, and Barbara is still having her eyesight. I am much better off now, thanks to the love and the great help and the kindness of my friends in the States. My life has become much lighter. The same love that I experienced from the States also the relief work of the Evangelical Church here could have shown. A kind word only or the visit of that preacher might have worked wonders. Two years ago I was very sick, I thought I was going to die. My children had to prepare their food and had to clean the room as well, and they would also attend to me. No relief work was concerned about me. I suffered from the cold and suffered hunger in bed, and yet I kept alive. This was another wonder and God gave me a cheerful heart.”

And then she goes on to describe more of her condition, but we do not have time enough to read this all. This example is typical for many of the families in Germany that are now without the necessities of life, still living under conditions that you cannot even imagine, and whom our brethren decided to help to remedy the situation. They

have aided thousands of these people with food and clothing through your kindness and through your interest because these packages came from you; and many times I have helped in the distribution of these things that people might know that Christianity is not a set-up of theories but a very practical way of living, of how to get along with other people, and especially of how to be pleasing in the sight of God.

Another way of preaching the gospel and a very important one which I shall briefly mention is seen from the fact that our brethren have started training leaders for the church for the future. It is very necessary that we supply these newly established congregations with a trained leadership that they may carry on the work in the years to come. More and more responsibility has been given to the German brethren and they have taken it gladly. Some of them have started to build their own meeting house, a church building for themselves, on their own initiative. And thus we see, that this is done, not only to bring people to Christ, but also to keep them with Jesus unto the saving of their souls. Moreover, the brethren have started training native boys and young men in the fundamentals of Christianity. Our Frankfurt Bible School has about fourteen young men who attend daily and on the faculty we have the Brethren Palmer, Bunn, Bennett, and Brother Artist who is to arrive shortly from Switzerland. These brethren are busily engaged with teaching these boys the practical aspects of the ministry. Most of them have received already a very good general education so that they now need only the necessities for the ministry. Bible, and again Bible, Greek and church history, English and song leading, and others of the principal fields of learning which are useful for the preparation to preach the gospel. These young men are not only useful now in the school and promise to be very capable workers in the future, but they are useful right now in helping to conduct services all over the country, in helping to teach their fellow men and also in doing the

personal work which I have just mentioned. And thus we see some of these methods that are employed. We do not have time to look over all of them, but we should be assured that our brethren employ every possible effort to preach to the people in Germany the gospel which is so urgently needed.

Now let us look at some of the results and to introduce this part of the report let me make this statement. According to our Scripture example I should like to say that Brother Palmer and Brother Gatewood planted, the other workers now are watering, but God gave the increase. It is by the grace of God Almighty that this work has progressed, and it is only through him that the door of faith has been opened to the people in Germany. Therefore we cannot boast of ourselves but should give the glory to the Lord who is for ever and ever. When we see that there have been about 825 persons baptized into Christ, that there have been established nine congregations where people meet on every Lord's day to worship according to the New Testament pattern, we are glad to hear this report and our hearts are made to rejoice. We also rejoice when we hear that 33,000 people have been helped through our relief program with food and clothing, thus giving the glory to Christ and glorifying the church in the eyes of the world. Not only this, but we have rendered service to Christ himself since he said, according to Matt. 25:40, "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me." And thus, several things have been accomplished with this work but we need to keep it up, because still there is need, because still there is suffering from lack of the daily necessities.

When we look over to the invisible results we find that the gospel has been proclaimed to the people, and even though many have not accepted it, there are hundreds, even thousands of them that have heard the restoration plea. How interested they are in it can be seen from this little incident: One of our German brethren over there, Brother Pamin, a very old man, made over 500 personal

calls for one of the meetings of the church that was going on at that time. He appreciated the gospel of Christ so much that he could not keep from telling other people the story and invited them to share this great knowledge with him that they also might rejoice in their souls' salvation and come to the obedience of the truth.

Many things have been accomplished that we cannot see today; probably some day we shall see the results. But it is not as important to look at the results as it is to go on with our work and plans for the future. It is planned to erect a church building in Frankfurt, combining several purposes with this undertaking. This building shall be constructed close to the University there where we have the opportunity to reach many of the thousands of students who will pass by this building every day. It will also serve as location for our training school of the native preachers-to-be thus giving them an opportunity to conveniently get some of their secular education at the University while studying the Bible at the school. It would also be advantageous for some of you who would want to go to Frankfurt to complete your education. You could attend the University and, at the same time, take some courses by the brethren in the Bible School. From this you may see that so many things can be accomplished by this building but above everything else I want to mention the moral support that it will give to the cause of Christ in Germany since people will then be able to realize that we are permanently interested to preach the gospel according to the New Testament, that we want to be there and stay there and that our brethren do not just want to preach for a few years and then go home. Therefore the moral support will be very great and will be helpful to encourage others who have not yet taken the decisive step to obey their Lord in baptism.

Another of the proposed future plans is to spread out the same work that has been done in Frankfurt and Munich and in three other localities to other communities using the experiences of the Frankfurt work to establish the

cause in other places. Many more places need the gospel and calls are being made daily for the brethren to come over to Macedonia and help. A group of people have sent a message to Brother Gatewood to come over and preach to them the everlasting story of the cross in its simplicity. He had to turn it down because there are not enough workers yet in Germany. Is this not a pitiful thing that whereas in America you almost have to drag people into the church buildings over there they will ask for the gospel and we cannot give it to them? We need more workers for this field, since it is truly white unto the harvest. Remarkable also is the fact that one of the congregations of the Lutheran church has broken away from the state church desiring to go back to the New Testament pattern. Thus we are not alone in our plea; other people feel this great need of going and restoring the word of God to its original and proper place.

Lastly, another aspect of the work is that we want to spread the gospel to other European places through the work of the church in Germany. There is quite an international membership now in Frankfurt. People of some of the European countries are being led to the truth, and some day if God permits them to return home, they can take with them the plea for New Testament Christianity. Recently, two of the boys of the Preacher Training School of which I have told you, went home into the Russian zone and there they taught some people the truth; one of the boys baptized his mother under the most difficult circumstances, since the Russians are opposed to any "unusual" religious ceremony. But now we have made the first convert in the Russian zone already. Others are taught and gathered to learn more of the truth, and more instructing will be done as time passes by. We just do not know how great the opportunity is now to spread the gospel, not only in Germany, but also throughout the European continent, that other people may be taking hold of this great plea for Christian unity according to the word of God.

The work has come to a period now where we do not

have as many visible results every month, but it has reached the stage of a leveling off where more substantial work is done as these young Christians are educated in the ways of the Lord more perfectly, that they may stick to what they have once recognized as the truth. Probably you will not read of so many baptisms now, but you may read in the papers of a great teaching program that is carried on in order that these people—constituting the nucleus of a greater work in the future—may be prepared to carry the gospel to their fellow countrymen. And thus we look over to the work in Germany, we see them struggling along, and to some of us would come this question: Do these brethren teach the truth? Is it worthwhile that we are pouring our efforts into that undertaking and upholding their hands? Do they not teach a different gospel which is not according to the truth? Do they not proclaim a different gospel than that which Paul preached because they have a different Bible? . . . I want to say most emphatically. No, we preach the same gospel, having the same Bible, and the word of God means the same thing although put into a different language. I should like to quote to you the 23rd Psalm as it sounds to the ears of the German Christians, as they appreciate its great thought that God is our shepherd, the shepherd of all who have called on his name and have obeyed his holy will. I want you to take this as evidence that we are preaching the same gospel of Christ which you are proclaiming over here. You may follow it line by line and recognize that it is the same teaching, and that we are not digressing from the words of the living god. And now here it is, the 23rd Psalm in German:

Der Herr ist mein Hirte; mir wird nichts mangeln.
Er weidet mich auf einer grünen Aue und führet mich
zum frischen Wasser.
Er erquicket meine Seele; er führet mich auf rechter
Strasse um seines Namens willen.
Uud ob ich schon wanderte in finstern Tal, fürchte

ich kein Unglück; denn du bist bei mir, dein Stecken und Stab trosten mich.

Du bereitest vor mir einen Tisch in Angesicht meiner Feinde. Du salbest mein Haupt mit Öl und schenkest mir voll ein.

Gutes und Barmherzigkeit werden mir folgen mein Leben lang, und ich werde bleiben im Hause des Herrn immerdar.

... And I shall live in the house of the Lord for ever. The same gospel is bringing forth the same results, thus establishing the same church over yonder in Germany. These brethren are your brethren, members of the same spiritual family of which we all are members. And thus we see the development of Christianity in Germany, in a mixed and altered form in the beginning, but now being established and replaced in its former purity and simplicity. And as we see these people struggling along their way, taking hold of this great goal of eternal life which is through the name of Christ, we must give to them the necessary means of carrying on this work, we must preach to them the gospel by the various methods that are necessary in order to make them understand the principles of our Master that they in turn may be able to go forward with boldness and with courage to preach to their fellow men also. Many things have swept the German nation, many ideas have taken hold of the minds of the German people, why should we not let Christ take a hold of them! Why should we not give Germany for Christ and let them become a nation according to God's holy will?

Arise! the Master calls for thee,
 The harvest days are here,
 No longer sit with folded hands
 But gather far and near.
 The noble ranks of volunteers
 Are daily growing everywhere,
 But still there's work for millions more!
 Then, for the fields prepare!

The message bear to distant lands
Beyond the rolling sea:
Go, tell them of a Saviour's love:
The Lamb of Calvary.
Arise! the Master calls for thee!
Salvation full and free proclaim,
Till every kindred, tribe, and tongue
Exalts the Saviour's name!

"THE CHURCH IN ITALY"

Lecture by J. R. Chisholm, February 23, 1950, at Abilene Christian College (9:30 a. m.)

It is indeed a happy privilege to be here this morning and to tell you about a little of the work that we have done in Italy. As I have listened during these past three days, I have been made to feel humble because of the many things that have been said, the need as it has been shown for the gospel in so many places, even in our own homeland. This, of course, does not keep us from recognizing the fact that the gospel is needed in many other places also. I also am aware of the fact that congregations of the church of Christ are fully capable to meet all of the challenges that have been issued here during these past few days. It is simply a matter of awakening Christians to the responsibility that Almighty God has placed upon them and I trust that we shall awake to that responsibility. We, of course, are concerned with the preaching of the gospel in Italy. It is not that we are unconcerned about the preaching of the gospel in other places, but since we are acquainted with the conditions as they are in Italy, naturally our first concern is there, insofar as the Crescent Hill Church of Christ is concerned. So we present the case of Italy to you this morning as one of the places where the gospel of the Lord is desperately needed. I shall try to tell you of some of the things that I saw, while I was in Italy and let Brother Wood tell you of the things that we have done in the United States during these past few months, and also about the needs of the work now. I realize also as I try to speak this morning concerning Italy that I cannot put the depth of feeling into my speech that was displayed by those who spoke yesterday; those that are native to particular fields, and have presented the cases of their people and their need of the gospel. I can't do that. But we do want you to get a little insight

of Italy, the people of Italy, and the need of the gospel in that country. Sometimes we become concerned over the question of whose soul is the most precious. Sometimes people, when trying to emphasize the need of their field, see fit to say that first of all we need to save our own people. I do not think that the gospel should be preached from that standpoint. I think that the soul of every man everywhere, the soul of any man anywhere is just as precious in the sight of Almighty God as the soul of an American. I think that God feels that way about it. We have endeavored in the work that we are doing; we have tried to realize that Jesus wants us to carry the gospel into all the world, and as I said in the beginning, I feel the congregations of the church of Christ are fully capable of carrying out all of the work that has been set before them during these past few days. It is simply a matter of awakening them to the fact that they must do those things.

As we think of the work that we have done, the question immediately arises as to the mistakes that have been made in the planning and in the carrying out of this work. As I stand here this morning, I am not trying to tell you that we haven't made mistakes. We will be the first to admit that we have made mistakes. We know that we have made them; but we made them because we did not know the things that we knew at this particular time. I am constrained to believe that perhaps most everyone would have made some mistakes as they began such a work as this. And so we do not try to say that we haven't made mistakes, rather we admit that we have. How many mistakes (have we made? I don't know how many mistakes we have made! but I expect that we are going to make still more as we go about trying to preach the gospel of the Lord Jesus Christ. They will not be intentional, we want to assure you of that; but we will make mistakes insofar as judgment is concerned, and we ask you to bear with us and advise us when you see that we are making mistakes in the work that we are carrying on in Italy.

It has been thirteen months now since we carried the work of the Lord into Italy; the group that is in Italy at this present time. Before we went into Italy in January of last year, almost two years of preparation had been put into getting ready for the work over there. I think that most of you are acquainted with the things that were done during those two years. How this work came about, of course, was because of the interest that was manifested by those that had been in Italy during the war. They came back and made their reports to the brethren in this country; they told them of the conditions as they viewed them in Italy from the standpoint of religion. It was amazing to these men to go into a nation of forty-six million people and to find there not one Christian with whom they could worship. It was amazing to them as they watched these people in their religious activities, as they bowed themselves down before the images that are provided for them by the Roman Catholic church. And when they returned, being as they were zealous Christians, they at once began to tell of those things, and asked for help to go into Italy and to proclaim the gospel of the Lord Jesus Christ to the people. Be it known now that we were aware of the fact that when we went into Italy, we were going into a difficult field. We knew that we would be confronted with persecutions; we have never said that we didn't know it. And we have not asked for sympathy from the standpoint that we are being persecuted in Italy. In fact, the persecutions were not mentioned for quite some time after they happened, because our brethren realized that they would be persecuted and they said that they were willing to bear these persecutions. In some of their letters to us they said, "We have not told you of many things that happened because we have found from reading our religious papers, that many Christians do not believe the things that we have to say; therefore it is useless for us to tell you all that has happened." So we are not pleading for your consideration on the matter of persecution alone. Our plea is just the right to remain in

Italy and to preach the gospel of the Lord Jesus Christ. When we went into Italy, we went with the idea in mind that we were going to help people in every way that we could help them. In other words, when we entered Italy we entered as Christians, we were going to relieve suffering if we were able to do that. We were going to feed and care for orphans if we could do that. We wanted to do all that we could because Brother Paden and Brother Hatcher, as you remember, had been in Italy in November and December of 1947; and when they returned to us they made the report that there were a hundred thousand orphan children walking the streets of Italy. There were multiplied thousands, yea there were millions, that were without food and clothing in Italy. The condition of the people was desperate. And so when we made our plans to go, we decided that here was an opportunity of living Christianity before these people. We wanted to do what we could; we were determined to do all that we could. We did not think that there would be any criticism offered to a work of relieving the suffering of humanity; and we did know that our Lord had so commanded us that "you shall feed those that are hungry, you shall clothe those that are naked, you shall visit those that are ill and are in prison." This was the teaching of the Lord; and so we went with that idea in mind. Our primary purpose, of course, was the proclaiming of the word of God. Some said that it wasn't; we say that it was, and it is now. We are there to preach the gospel of the Lord Jesus Christ, but we also want to preach it to just as many people as we possibly can. We are not trying to buy the religion of anyone; we don't want you to misunderstand that. That was not our purpose: to try to buy them into the church of our Lord, but we wanted if possible to attract their attention, to relieve their suffering, to cause them to recognize just what there is in Christianity. Then in proclaiming the gospel of the Lord Jesus Christ to those people, we would be able to show by the living that we had done before them that: There is the way that God would have

you to go. He wants you to obey the gospel that he has give us through his Son, and he wants you to live just such lives, recognizing the suffering of all people and helping as you can.

We began such a work as this on the fourteenth of January of last year. In these thirteen months that have gone by, we have seen the results that have come from such a work. We have taken a few orphans off of the streets of Italy. Our purpose was to get fifty orphans into Frascati Orphans' Home by the first of the year, if at all possible. We were not allowed to do that; and we don't want you to believe that which you read in *Time* magazine, to the effect that the people in Frascati were unenthusiastic. That is not true. But we were told by the commissioner of police of Frascati in October of last year that we could not take any more boys into Frascati Orphans' Home. We pleaded with him through Brother Paden, asking him to relent and let us take these boys because we have empty beds. We have tables and food for these boys; let us take some, and he said, no. We have the signed order to that effect that you can see in our files in Brownfield. Yes, we were refused the right to do this, and as we read from the Vatican newspaper and the quotations that are given from the different officials of the Italian government, they say that there is no need of an orphanage in Frascati. And yet we find the pope as he makes his plea within the last few days, sending it all over the world saying, send us help for the orphans of Europe. There are a hundred thousand of them in Italy, but he said through the Italian government that they didn't have any need for the help of the church of Christ. So we want you to understand that the response of the people of Frascati was not unenthusiastic. In fact, it was very enthusiastic. Brother Paden has in his desk in the office at Frascati, more than a hundred, in fact several hundred, applications for entrance into Frascati Orphans' Home. They want that which we are offering to them and they are denied it.

But what have we done from other standpoints? Of course you have read in our religious papers that we have relieved much suffering. We have not at any time made it a necessary thing that they attend the classes that we are teaching in Frascati or in any other place, for them to obtain the help that we are offering, the clothing that we give them. In fact, we told them from the very beginning, "You owe us nothing. We are glad to help you. This is that which is sent by Christians in America, and they want us to give it to you, and we are giving it to you, and you don't have to come to these classes to get it, but we will be happy if you will come. We would be glad to teach you the gospel of Christ." We have always operated in that way. We go into their homes, we examine those homes, and the ones that have the greater need are given that which we have. Many times we have had to turn away from some because they had more than their neighbor, and so we could not help them at that time. We want to help those that have the greatest need. And we work from that standpoint. We have had them tell us as we went into their homes and questioned them concerning their religion, and as we asked, "Will you come to our classes?" They say, "No, I am a Catholic;" and we have helped them anyway because they had a need for it. That has been the way that we've carried on that part of the program. Some ten to fifteen thousand people have been aided through that work during the first eleven months of 1949. But our primary purpose, as we said, was the preaching of the gospel.

When you go into Italy, and walk up and down the roads of that country, and as you go into the cathedrals of the Catholic church, you can see the need of the gospel. You see the people as they offer their worship; hardly ever is that worship offered to Almighty God. In most instances it is offered to the madonna—to Mary. And in many instances it is offered to the patron saints of a certain town. In a letter recently received, and after this news of Italy broke in the United States, the point was

made that Antonio was the saint of Monte Compatri. Someone wrote us from these United States and said, "I have never heard of Saint Antonio; I don't believe there is such a person as that." And in answering him I said that he needed to go to Italy and find out something about the saints. Every city has its saint and they look toward the blessing that the priest promises through the saint of that town and they will do anything within their power to obtain the blessing from the priest who supposedly has the power to give it in the name of that saint. Yes, you need to go to Italy in order to realize just what Catholicism is. As we walk up and down the roads, and as we go every half mile, perhaps, we find an altar built over here and an image of Mary. We find the people as they pass, pausing to kneel before the altar and before this image, as they offer their adoration to her. As we look at the houses, you will see in the corner of every house an image of Mary, built as a part of the house. As you go into their public places of rest, over every bed you find an image of Mary hanging. That is the religion of Mary. It is a religion of Mary, and I say that you need to be there in order to know just what they are from the religious standpoint.

As I went into a cathedral at Pompeii I was amazed as I look up into the gable of the temple to find that it was solidly covered with gold, gold nuggets that had been given to that church by grateful people who thought that some miracle had been performed—some help given them in the name of the church. With gold hanging there in the end of the gable of that cathedral, you could turn from it and look toward the street where you could see the children and the poor people by the hundreds, as they walked by the cathedral in their rags; many of them without enough food to eat. And then looking into the temple again, you see the richness of the thing. I was also in a cathedral in Naples and saw a woman as she stood before a life-like image of Mary and watched her as she stayed there for many minutes with the tears streaming down her face as

she made her petition through this image of Mary. Yes, it is an amazing thing. I went into Saint Peter's in Rome, also, and watched women and men as they walked before the statue of Peter. I saw one woman in particular, as she stroked the foot of Peter and as the tears flowed from her face as she was there making her petition through Peter. I say it's a terrible thing, this religion that they have. They have lost sight of the Christ entirely. They think of him as best I could tell, as a babe. He is nearly always pictured as the babe in arms, and that's the idea many have insofar as the Christ is concerned. I would not say that in all cases this is so; but in and among the people where we are working, this seemed to be the prevalent idea. The Christ is pictured as a babe in nearly all of their imagery; but the mother is the one to be adored. So then is it not surprising to us as we pick up our newspapers of the last few days and find that the Catholic church has just this year passed another doctrine on to the people of the Catholic church and it is that Mary has now been taken into heaven, her body is there joined with her spirit; she is on equality with Christ in the respect of resurrection. And, as you well know, the teaching of the Catholic church is that Mary is above the Saviour. They say that if you fail to make your plea to get your wish through Jesus, you should take it to Mary; she has more influence with God than does Jesus. And that is what they believe in Italy. It's a terrible thing, I repeat, to have such a religion as that; to be in a country that is supposed to be a Christian country, a Christian nation. I was amazed some time ago in picking up a magazine and reading that in the United Nations, the United Nations assembly, the United States is recognized as a heathen nation less than 50% religious and Italy as a Christian nation more than 90% religious. As we travel the streets of Italy, as we see the condition of their people, it causes us to marvel that such a country, one that is supposed to be Christian, one that has been under the influence of the Catholic church for these hundreds of years—you would expect this people to

have standards in regard to religion that are above everything that is called religion. Their living standards surely ought to be much higher than they are elsewhere. Why? They have been known as a civilized nation for these many years. Such a conclusion is not true, however. Italy, in my estimation, is one of the most backward nations, not only from the living standard, but also on up through the spiritual, the religious standard.

I am casting no reflection upon anyone from Italy. Anyone that can come from Italy and can make the progress that some make, is to be commended. I think that many other Italians would do the same thing if they had the opportunity. They don't have it. As we sat in our room in Frascati one night, we were discussing with a group that had met with us for Bible classes, the prospects for those that remain in Italy. These were young men from 24 to 30 years of age, and they began to talk to us of the things that they had to buy in Italy, and the cost of living. They asked us, "Now how much would I make in America?" Their ideal is America, if we can only go to America. How much would I get, one photographer helper who spoke to me asked, how much would I get if I were in America. I told him about what I thought he would get. He shook his head and he said, I get 2,000 lira a week, that is, above his living expenses. He was living with his brother, and he gave him 2,000 lira a week—or about \$3.00 a week. They told us of the many things that they had to buy, and it was very much higher than that which we were buying. I couldn't tell him then that he oughtn't to lift his eyes toward America, but toward some other place. The conclusion that they gave us that night was: There is no future in Italy. There is no future for us in Italy; that's the way they felt about it. But do you know that very same young man that said there was no future in Italy, later obeyed the gospel of the Lord Jesus Christ. And because of the interest that he has in the gospel of the Lord Jesus Christ he is remaining in Italy. He received permission to go into Argentina; he had his passport to go shortly after he

obeyed the gospel, but he said, "I must stay in Italy, I must help my people by the proclamation of this gospel. I want to help others with the gospel of Christ." And though he knows that there is no future as far as he is concerned, from the material side of life, he is willing to spend and be spent there in that country. I think it is a commendable spirit on his part.

We have used a lot of time in trying to tell you of their religion. We have heard that Italy is ninety-eight per cent Catholic, and some said that it is ninety-nine and one-half per cent Catholic. But in a letter recently received from Doctor Fama and from Doctor Gigliotto of Washington, this observation was made. They said that in Italy today there are more than twenty million people that do not have any active religious life; but the Catholic church tells you that they are all Catholic. They are Catholics because the Catholics baptized them when they were babies, and they can't get off the rolls of the Catholic church. That's the only reason they are Catholics. These men said over twenty million of thees people are not active at all, from the religious standpoint. So as we went among them and began to preach the gospel, we had a ripe field. When you ask them what they are, they will tell you they are Catholic. But when you question them further, you will find that they have not been active in the Catholic church for many, many years.

We began to teach the gospel within ten days after we landed in Italy. Though we at that time could not speak the language, we had Sister McPherson with us, who as you know is a native Italian. We had Brother Linscott who is good in the Italian language. He is an American who went over in August of 1948. It was through these that we worked, teaching the people. We began at that time wondering, now what will be the reaction of the people toward the teaching that we have to offer them. Do they want the gospel? Will they be willing to hear this gospel that we have? It was slow at first; very few came as we first began to preach, but from time to time we added

a class. A class in Italy may be two, it may be three, it may be sixty or seventy and up to three hundred persons. It just depends. But we add a class as we have opportunity.

If someone said that we could come to their house and preach the gospel, we went into that house and preached the gospel there. These brethren, during the summer and fall of last year and through the winter, were conducting about sixty to seventy classes per week in the homes and in whatever public place they might find; and those places are hard to find because the Catholic church will not allow us to rent halls in Italy if they possibly can keep us from it. So we have carried out the greater part of our teaching in the private homes, and as we have said, we have taught from sixty to seventy classes each week. This is in addition to the other work which has been done. We have not let the benevolent work interfere in any way with our teaching. When the time comes for classes, we have those classes. When the Lord's day comes, we have teaching and that is all that we have. We impressed it upon the people shortly after we arrived, that we are not here to give away clothing on this day. This is the Lord's day and we are here simply to teach. We would like for you to come and study with us. From the beginning of the work until October of last year we have seen a steady increase in the teaching program. The number of hearers had in these classes from week to week, is from 2,000 to 2,500, and there could be many, many more if we had the teachers to put over more classes. We are extremely fortunate that among those who were converted in the preaching of the gospel there have been some seven or eight that have had a desire to preach the gospel to their own people. Today, these seven or eight are assisting in this work, preaching the gospel to their own people. Because of this we have been able to carry on such an extensive teaching program.

I might tell you a little of the results of the work, in just a moment or two. We wondered, when we went into Italy, as I said, of the reaction of the people toward the gospel. Insofar as wanting to hear it, we have the answer.

We have only been working in a few towns around Rome; we haven't gone out over any large part of Italy at all. As you go perhaps twenty miles to the southeast of Frascati, you would reach the limits of the places where we are preaching. As you come back toward Rome some twelve miles you would reach the limit on that side. Yet in that very restricted area we are teaching, as I have said, some 2,000 to 2,500 people each week, and we are doing but a small part of the teaching that we could do in that restricted area. But it's all that we can do, so we have tried to carry on there. As a result of the teaching we find that over three hundred, up until January 15 of this year, had obeyed the gospel. When we went into Italy a year ago we did not know if we could baptize a person the first year or not. We had heard so many say that you can't convert a Catholic. And do you know, we believed it; we have been believing it all these years. The Catholics have caused us to believe that if they get one of the children and teach him for a few years, he will never depart from it. But these people have been anxious to know the truth, and we were impressed when we taught them, for as we began to show them the truth from the word of God, they would give up their Catholic doctrine, saying, "Yes, that is the word of God, since the word of God taught it, it must be so." We were amazed at such a reaction from the people. It was encouraging, too.

Since this trouble has arisen in Italy the Catholic press has, of course, fought us from one end of Italy to the other, with the aid of the Communist press. I think that therein they have made a mistake, because if they had restricted their fighting to the part of the country where we were working, the towns where we were working, perhaps they would have been successful in hindering to some extent the work that we are doing. But now the church of Christ is known from one end of Italy to the other. We have inquiries from doctors, from priests, from men in the schools, from men in every walk of life. We have inquiries from over all of Italy saying, Come over and tell us some-

thing about this church of Christ." They have helped us from that standpoint; if we just had someone to send, we could really make the church of Christ known in Italy today. One of those converted, as you know, in the past three months, has been an arch priest of the Catholic church. This came about because of the debates that were held with the Catholics in the summer of last year. The monks of the Capucin Order came to us and challenged us on the teaching we were doing. When we first went into Italy and shortly after we began to teach the gospel, we found that upon some occasions three and four of these monks would come into the class and argue with the teacher, trying to disrupt the class; that was their way of hindering. Finally they challenged us to discuss some points of doctrine with them in these classes. As a result of that, a debate was held. Brother Paden debated with them for several nights at Villa Speranza and also at Villa Ruffinella, which is just a few miles outside of Frascati. Because of the teaching that was done, the arguments advanced by Brother Paden, the bishop of Frascati saw fit to issue a bulletin that went into the higher levels of the priesthood warning them against the doctrine that we were teaching. He made known the arguments that we used in this debate and this priest who was some 150 miles away from Frascati got one of these papers and began to read it. He said that it sounded reasonable to him. He sent to the brethren and said, "I'd like for you to come and talk with me." We find him trying to learn a little more; coming to the brethren in Frascati and studying with them for a period of some weeks on these questions, and finally along the first of December last year he was baptized.

We could tell you incidents of many conversions in Italy, but we don't have the time, in fact, we'll have to close our part of this lesson. In Italy, Communism has been the issue, so the Catholic church tells us. The Italian Government has made the plea that our brethren, these people that have come to Italy, have lent themselves to the aims of Communism, perhaps they are not Communists, they

said, but they have played into the hands of the Communists. That is not true! We have not at any time had anything to do with Communism. We told the police that we didn't want anything to do with the Communists. We have told the commissioner of police in Frascati that we are not Communist and we are not Catholic; we don't want anything to do with your politics. We are just here to preach the gospel of the Lord Jesus Christ. But that did not deter the Catholic church from making the charge that we are Communists. As you read in the *Chronicle* some two or three weeks ago, the Communists finally turned upon us because we refused to accept their aid in this crisis. So today, we stand alone in Italy. The Communists don't want us. The Catholics don't want us. And we are glad that this is so. We can imagine, however, the consternation of the Catholic church when they found out that the Communists didn't want us.

It's impossible to tell you much of what is in Italy at this time. It would take hours and hours. But we do want to assure you that the Catholic church is not as well thought of in Italy as you are led to suppose. We are told that only half of the people are really good Catholics; and we are told that only about half of those go to mass regularly. So we see the conditions as they are, concerning religion. The people want the gospel. Six or eight months ago they wrote us from Italy, saying send us more teachers. We need a hundred teachers right now. We have enough calls to use everyone of them. As I said in the beginning, we realize the need of the gospel in every part of the globe. We know that in Italy they are anxious for it; they want it! As we view them as they go about in their bigotry, in their heathenism, in their idolatry, it makes our hearts bleed to think that we can't carry the gospel to them; they are willing, anxious, ready to receive it. Over 300 of them were baptized this first year. I know not how many would obey the gospel if we could carry it into all corners of Italy.

I have appreciated this opportunity of speaking along this line. We wish that we could answer all of your questions, but we don't know what they are. So we will let this suffice for this time. Thank you.

"THE CHURCH IN ITALY"

Lecture by Jimmy Wood, February 23 1950, at Abilene Christian College (9:30 a. m.)

We appreciate, too, this opportunity of being privileged to speak to you this morning and to tell you some of those things that are near and dear to us because they are the work of the Lord, and because of our association with them. Remember about a month and a half ago it was our privilege to be in this same auditorium, and to talk to the students for a few minutes concerning the crisis of our brethren in Italy. At that time we requested the prayers of the students, and faculty members for our work in Italy. We have had reports from many congregations where you as students went during the Christmas holidays. All of them told of the fact that you requested your home congregations to have special prayers for the Italian work. We are truly grateful for this, and believe that your prayers have availed a great deal. We would like to take this opportunity of thanking each and every one of you for your co-operation and prayers for the work, and to solicit your continued help. We want to express our appreciation too, to all of the editors of our gospel papers for the space that they have given the work in Italy. We feel that this has helped a great deal in getting the brotherhood to see the need of carrying the gospel, not only into Italy, but into all of the world.

Too, we appreciate the efforts of Abilene Christian College in seeing that the gospel is carried into all of the world. Most of our workers in Italy have attended Abilene Christian College, and a great deal of their missionary zeal was begun here at this college in their Bible courses, and in the Mission Study class. Among the many things that this school has done to interest others in Foreign Mission work are these Annual Lecture Programs. Literally hundreds of appeals are made each year in behalf of

Mission Work through these Lecture Programs. So, for all of these things we are truly grateful, and our hearts overflow this morning with gratitude for the co-operation and help that brethren everywhere have given to the work that is being done in Italy.

The picture of our work in Italy would not be complete without a regime of the work that has been done in our own country. The policy of the Crescent Hill Church of Christ in Brownfield has been from the very beginning that this is not our work, nor the work of any one congregation, but that it is the work of the Lord, and of Christians everywhere. We have been interested in the work, and have put our hearts and our money into it. However, we do not claim to be the overlords of the Italian work, nor to control any of the work save Frascati Orphans' Home, and Brother Cline Paden whom we are supporting in Italy. This is the extent of our participation in the Italian work, except that we have sought to give it all the publicity that we possibly could. Because of our interest in the work the brethren in Italy have looked to us for the publicity that is to be given it in this country, and we have done the best that we could. We believe that you are truly appreciative of this.

The work in Italy was begun about two and one-half years ago. Since that time enough interest has been shown in the work in Italy to raise enough money to begin the operation of Frascati Orphans' Home, and to begin the work of the Lord's church there. Our property in Frascati may be valued at about \$60,000, this money was contributed by brethren everywhere. This property is used to house the fifty orphan boys that we hope to take into the home, and to provide a meeting place for the church of Christ in Frascati. Without the support of the church everywhere this work would not have been possible.

In addition to this brethren have responded most generously in the support of the seven American Christians that we have in Italy. These men are under the over-

sight of the elders of the churches of Christ who have assumed the responsibility of their support in Italy. The churches sponsoring these men in Italy are as follows: The Church of Christ in Nocona, Texas, is responsible for the support of the Jack McPhersons in Italy. They are being helped by several of the churches in that area. The Sears and Summitt Church of Christ in Dallas is supporting fully the Gordon Linscotts in Italy. The Hayes Avenue Church of Detroit, Michigan, is sponsoring the Wm. C. Hatchers in Italy. They are assisted by several of the congregations in the Detroit area. The East Side Church of Christ in Lubbock, Texas, has the oversight of the Harold Padens, and they are being assisted in their work by several of the churches on the South Plains. Brother Wyndal Hudson is responsible to the elders of the Seagraves Church of Christ, and is being supported by a number of the churches in that part of the state. The Crescent Hill Church of Christ is supporting Brother and Sister Cline Paden, and they are responsible to the elders there. Brother and Sister K. D. Pittman are being kept in Italy by the North Beach Church of Christ, and other churches in the Corpus area. These are the American workers in Italy, and we wish to make it clear that none of them except the Cline Padens are responsible to the Crescent Hill Church of Christ.

In addition to these workers we have several native workers in Italy that are being supported by American churches. Like the American workers they are responsible to the churches who have assumed the responsibility of their support. The church in Burnet is supporting Brother Lorry Colassanti in Italy. Brother Henry Luccheti is able to do the work of an evangelist in Italy because of the support of the Pioneer Park Church of Christ in Lubbock, Texas. Brother Sam Corrazza is supported by the Grand Avenue Church of Christ in Sherman, Texas. Brother Guiseppi Torrerri, the converted Arch-Priest, is being supported by the Crane, Texas church of Christ. Brother Salvatore Puliga is under the oversight of the

Central Church of Christ in Jackson, Miss. All of these workers make bi-weekly reports to their supporting congregations, and are under the oversight of these churches. All of these native workers are working full time in the work of the church, and would make us ashamed of ourselves so far as their progress in the Lord's kingdom is concerned. Other native workers are being supported by Brother James Mulkey of Wewoka, Oklahoma, who is sending \$230 per month to the Frascati Church of Christ to be used in their support. Again we repeat that the church in Brownfield has nothing whatsoever to do with their supervision, for they are responsible to their supporting congregations, just like I am responsible to the elders of the Crescent Hill Church of Christ. We believe that this is right, and that it is the way that the Lord wishes it to be.

As a result of the great physical needs of the Italian people the appeal for food and clothing was made to the brotherhood in the very beginning. As a result of this appeal over 7,000 boxes of food and clothing were sent into Italy in 1949. At present there are over 1,000 boxes of food and clothing being held in the Dogona in Rome, because of a technicality that the Italian government has found. We believe that this shows the genuine interest of the brotherhood here in the Italian people. We wish to express our appreciation, and the appreciation of the brethren in Italy for your co-operation in this. Many doors have been opened in Italy as a result of this benevolent work, that would not have been open to us without it. The church of Christ in Italy has a unique reputation because of the benevolent work that has been done.

The support of Frascati Orphans' Home is another one of the many things that brethren here in America have been most generous in. In the beginning we asked that \$2,500 per month be contributed to this work. With this money we have been able to buy and repair the property that we have in Italy, and we now have facilities to take care of fifty orphan boys there. Though we have the room

to take care of these boys in Italy the Commissario of Frascati issued an order on October 13th, 1949 that we were to take no more boys into the home. At this time we have 22 orphaned boys in the home. The *Life* magazine article of February 20th showed the empty beds, and the empty seats at our tables there that could not be filled because of this order. Thus far this order has not been repealed.

Now let us notice the many things that have been done in the United States in recent weeks in regard to the obtaining of permanent visas for our workers in Italy. There has been a great deal of publicity about the work in Italy and about the work of the church of Christ in our own country. This publicity has been spontaneous, and hasn't been encouraged or urged by our brethren in Italy, by us in Brownfield, or by any member of the church of Christ so far as I know. I am sure that no member of the church of Christ has wanted any more to appear in the papers and magazines about the church in Italy than was justly deserved. This news has come as a result of our work in Italy, and as a result of the interest that the church of Christ has had in carrying the gospel into all the world. You will be interested to know that every major newspaper in the United States has carried the story of the work of the church of Christ in Italy, not one time, but many times during the past few weeks. Beginning on the sixth of January, and continuing until now, the complete story has been carried by AP, UP and INS wires.

We have received a great deal of publicity good and bad, and regardless of what some have said, we believe that this has done good because many have heard of the church that would have never heard of it had it not been for these things. A sister writes from Chicago that the story has appeared on the front pages of the *Chicago Herald Tribune* for two consecutive Sundays. The *Chicago Herald Tribune* has one of the largest circulations of any newspaper in the United States, one million and six hundred thousand. This means that one million and six hundred thousand people

heard of the church of Christ that had never heard of it before. So we believe that a great deal of good has been done by the publicity that we have received. It has not only appeared in the Chicago papers, but in the Washington, the New York, and the Los Angeles papers. In fact it has appeared in papers all across this great land of ours, and there is not a person in the United States today that does not know that the church of Christ exists.

News has come from Germany, Japan, Africa, and Italy that the story has been carried in various foreign papers. Brother Lemmons tells us that the brethren in Africa have written that it will do them a great deal of good in approaching those who had never heard of the church of Christ before. Our brethren in Italy tell us that as a result of the publicity that has been given them in Italy they have received letters from every major city in that country begging them to come and preach the gospel to them. Even the slanted stories that the Catholic papers have carried in that country have done a great deal of good.

Many of our leading magazines have carried excellent stories concerning the work in Italy. The story in *Time* was of course unfortunate, but it was more than offset by the unbiased story that appeared in *Life*. Such publicity as this could not be bought with money, and has been worth million of dollars to the church of Christ. The church will reap the results of this publicity for many years to come. It is up to us to take advantage of all of it, and to tell as many as possible the story of Christ in the next few years.

Dr. Gigliotti, an official in the Presbyterian church who has done much to promote religious freedom in the country of Italy, writes us that the Frascati incident has had more to do with the resignation of Myron C. Taylor than any single thing that has happened in Italy. (As the Lectures go into print it seems that President Truman due to Catholic pressure is going to appoint another envoy. We are hoping that this is not so, but at present there seems to be no doubt but what he will. J. W.) Dr. Gigliotti was one

of the protestant ministers sent from the United States to Italy in 1945 and 1946 to help write the Italian Peace Treaty and the Constitution. He was largely responsible for the "Religious Freedom" clauses that appeared in both documents. Clauses that were supposed to guarantee us the right to do the sort of work that we are doing in Italy. In permitting our workers to be persecuted the Italian government has violated these Religious Freedom clauses. It might be well that all of you, if you have not already done so, write a letter to President Truman, protesting that another envoy not be sent to Italy. All of these things show us that a great deal of good has been done by our brethren in Italy.

Many have asked why the Catholics have persecuted us so much in Italy. One of our representatives asked us while we were in Washington last month, Why the church of Christ missionaries are being persecuted so much more in Italy than many Protestant missionaries. Of course it would be impossible to explain to a man who is not a member of the church why the Catholics are persecuting us more than other missionaries, but you and I know the reason. The gospel of our Lord is the only thing in the world today that can offer any real threat to Catholicism today. The only formidable threat that Catholicism ever has had, or ever will have is undenominational Christianity. Our brethren have preached and taught the gospel of Christ in Italy, and this is the reason that they have been persecuted.

Instead of our challenging the Catholics for debate, they have challenged us. The Franciscan Monks came to our services and challenged our brethren for debates. When we met them in debate for three nights they wanted to quit, when they had made the statements that they would follow us all over Italy until they had run us out of the country. The discussions were continued for three nights, and the Catholics were the ones that were made to suffer. Since the time of the Campbell-Purcell debate Catholics have known that the Catholic church could not stand an

investigation of the truth. One of the Catholic bishops in Italy made the statement after they had challenged us for debate that they had one debate with us, undoubtedly referring to the Campbell-Purcell debate, and that it hadn't turned out so well. These are the reasons that we have been persecuted in Italy, and the reasons that the Catholic church will oppose us wherever we go. We have not sought your sympathy, nor the sympathy of our Government because of these persecutions, but we have asked for the right to continue to work in the country of Italy.

Some have wondered how the Catholic church will be affected by the things that have been done in Italy. It seems that everything that they have done in opposing our work has blown up in their faces. They first said that we were Communists, and then were made to look foolish when the Communist press in Italy attacked us. They tried to save their face by saying through the Vatican newspaper, *L'Osservatore*, that the Communists had at last seen the true light and were opposing us. Not only have they lost face in these things, but in everything that they have done in Italy. They have lost ground in our own country, they have lost ground in Italy. We naturally didn't know how to cope with their trickery, and would not have tried to meet them on their own grounds, but we believe that the Lord has had a hand in all that has been done. The Lord has prevailed, and the power of prayer has helped us to see that we do not have to resort to their underhanded tricks in order to grow in Italy or the United States. None of us should doubt for a moment, but what the Catholic church will lose ground as a result of these things.

Let us say these things in conclusion now. We need your continued support financially and otherwise, and will continue to solicit your prayers for the work in Italy. Our brethren in Italy need your prayers. They are continuously faced with problems that they have never had to meet before. Their decisions are all-important to the work there, and they will need the help of brethren everywhere in making them. Few of the brethren here realize the

importance of making the proper decisions there, or the responsibility that they have in making them. We have made many mistakes here and in Italy since this work was begun, but we feel that we have profited from these mistakes. Nobody could foresee the many problems that would arise as a result of the work that we were beginning in Italy, and the only way some of these problems could be worked out was to actually begin this work. We have appreciated the criticisms of brethren everywhere, and have striven to profit by them. Our brethren need your prayers, and we need your prayers that we might do the right things in the country of Italy.

One of the greatest needs in Italy at present is a need that is felt in every mission field in the world. The need of more workers in the field. We need more gospel preachers to go into the field, young and old. Some have criticized the workers in Italy because of their youth, but we think that they are to be commended for their willingness to go. Hardly a letter comes from Italy without the appeal for some older men to come. They feel the need of experience there, and we wish that some of our older preachers would go. However, since none of the older ones are willing to go, we are happy that these our brethren are in Italy, and doing the job that they are doing. We have others who are ready to go. Brother Howard Bybee, a graduate of George Pepperdine College is ready and anxious to go. Brother Carl Mitchell, another graduate of George Pepperdine, and at present the evangelist of the Sichel Street Church of Christ in Los Angeles, is ready to go. Brother James Davis, who holds a degree from David Lipscomb College is ready to go. Brother Lowell Paden, a graduate of Abilene Christian College, is ready to go. Each of these men have made their applications for Long Term Visas, and are soliciting the necessary support for them to go into Italy. If you know of a congregation willing to assume the responsibility of their support we would appreciate your getting in contact with them, or with us in Brownfield, and we will be more than

glad to give you their addresses. Two of these men are single, and will need approximately \$250 per month. The other two are married, and will need about \$300 per month. Surely there are some congregations who are willing to support these men in Italy.

Many have asked about the possibility of our workers being allowed to stay in Italy. The Italian Government has not as yet given them the permission to stay in Italy, but we have been assured by our own government, and by the Italian Embassy in Washington that they will be allowed to stay. One of the officials of our own State Department told Brother Reuel Lemmons while in Washington a couple of weeks ago that the Italian Government could not afford to force us out of Italy. He went ahead to say that they could give us Frascati easier than they could force us out of Italy just now. He went ahead to say that the publicity that they have received in recent weeks after just threatening their expulsion would be nothing like the publicity that they would receive if our brethren were to have to leave. He also said that the Pope could do more damage to the Holy Year by making us leave than by any other thing that he could do. We believe with all of our heart that these things will be worked out satisfactorily.

We appreciate what you have done in regard to writing to our representatives in Washington, D. C. The church of Christ is respected in Washington, and we believe that the majority of our congressmen are on our side. Over 300 of our congressmen have registered protests with our State Department concerning the treatment of our missionaries in Italy. All of the representatives that Brother Chisholm and I saw while we were in Washington told us that they had received more mail on this thing than on anything that had happened in recent years. One of Senator Johnson's secretaries told us that the Senator had received more mail on the "Frascati Incident" than on anything else since he had been in Washington.

One of the officials in the State Department suggested

to Brother Morris while he was in Washington recently that it would be best for our brethren not to write any more to Washington for awhile. He said that further letters just now might serve to antagonize the Italian Government. The State of Texas is well represented in Washington, and we appreciate all that our congressmen have done for our work in Italy. If our workers are not granted visas we believe that we should again voice our protests to our government.

Some have asked what would happen to the work in Italy if our workers were forced to leave. Of course the work would be hindered if our American brethren were forced out of Italy, but it would not be stopped. The gospel has been firmly planted in Italy, and there is no reason to assume that the church would not continue to grow under the leadership of our Italian brethren. Brother Gordon Linscott, and Brother Jimmy Cantilli will be allowed to remain in Italy if our other workers are forced to leave. The property that we have there cannot be taken away from us. Recently Brother Paden wrote that we need not fear losing the property if they were forced to leave.

Let us remind you again that this is not the work of the Crescent Hill Church of Christ, nor the work of any other individual congregation, but that it is the Lord's work, and that we are anxious that it redound to his glory and his honor. Let us all continue to co-operate in carrying the gospel to the lost of the world, and let us do it in a scriptural way.

Thank you again, Brother Morris, for this privilege of speaking on the 1950 Abilene Christian College Lectures, we hope that we have been able to give the information that all of you were looking for in regard to our work in Italy.

“THE SOUTHERN BIBLE INSTITUTE”

Lecture by Dr. John G. Young, February 23, 1950, at
Abilene Christian College (2:30 p. m.)

Brother Adams, brothers and sisters. As time goes on we have certain interests that manifest themselves, and I think as we get older, those interests become more unselfish. Someone has said up until a certain time our ideas are, that no one shall do us any harm, that we shall look after our own interest. Then when a certain milestone is passed in our growth and development it changes and we are desirous then to make sure and doubly sure that we do no one else any harm, that we do no one any injury. I think most of us have reached that second stage. You manifest by your attendance at these Lectureships, you manifest by your attendance here, your interests in your fellow man, your desire to do other people good. I firmly believe that this type of thing, sponsored by this type of institution, does as much good, as almost anything we can imagine in stimulating good to other people. I felt honored when Brother Morris asked me to come. You have heard many appeals, you have heard many very laudible and commendatory statements of what has been done and of plans for the future.

I am going to present you one that's a little bit different this afternoon, and I hope it will appeal to every one of you, every individual here, young and old, man and woman, boy and girl. I think it should weigh on our hearts. In Acts 8:30 are these words, "Understandest thou what thou readeest? And he"—who was he? He was an Ethiopian, a man of the black race. "And he," the man from Ethiopia, said, "How can I, except some man should guide me? And he besought Philip to come up and sit with him, and Philip opened his mouth, and beginning from that scripture preached unto him Jesus." God through the Holy Spirit saw that Ethiopian of that time and by miraculous means

guided Philip down there that that man might know the gospel. Several years ago as Brother Adams told you, the colored brethren came to the white brethren and said, in something like these words, "Brethren we need more education, we need more preparation for our brethren, that they might go out and preach the gospel in a more presentable manner. The colored race is becoming better and better educated, and we need help. Will you please, we entreat you, we beseech you, give us help?"

The first meeting I went to down at Cleburne, Brother Otto Foster was there and many people here were there. I went down more or less lukewarm to the idea of establishing or attempting to establish a school for colored Christians. I thought that our hands were filled up. I thought that the white schools took up all the energy we had, all the stored up energy in the form of money, all of our work and it wasn't being done too well even then. But when these colored brethren standing before us said, "Brethren, we beseech you, we entreat you, aid us that we might preach the gospel more effectively." Since then, many of us have been giving our time and our thought to this thing.

Why a school for colored brethren? They need it, they want it and they sincerely desire it. They told us at this meeting that the average education of colored preachers was about the fourth grade and in order to properly compete before an audience to present the gospel in a good manner, in an acceptable manner, in a way that would attract people to the gospel, they must have better preparation. They have been doing a tremendous amount of work before. All of you are familiar with the work of the Nashville Christian Institute. Brother Keeble is to follow me, in the good works they are doing, but in this great southwest there is no place where colored people, boys and girls, could go to school under Christian influence, where they might learn to spread the gospel, where they might learn, if they did not become preachers, to become good leaders, deacons and elders, good mothers, deacons' wives, elders' wives, good

members of the church that they might further the cause of the gospel among the colored brethren. How many colored people are there? There are various estimates. I think the recent one is about 20,000,000 in the United States. Twenty million colored people, many of them who have not had the opportunity nor the privilege to know the gospel in its truth, who have not had the opportunity of listening to the word of God preached in its sincerity and in its simplicity. Now do not misunderstand me at all, I am highly in favor of missionary work in every zone of the world, at home and abroad. We at Sears and Summit, as you at your congregation, are doing that kind of work, I hope. We are supporting missionaries in Africa, in Germany, in Italy and in Japan, in the north east and in the middle east.

There is a story about a ship that ran out of water off the coast of South America, and this ship was destitute and people were famished for water, they could get no water, they had exhausted their fresh water supply, and on the horizon there appeared another ship, and by signal they signaled to that ship, "Hurry to us, we are famishing, we are parching of thirst, we have people about to die." And that ship on the horizon signaled back, "Let down your pails," and they thought they misunderstood. And they signaled again, "We are famishing, if you don't get fresh water we shall die," and the ship on the horizon said, "Let down your pails, let down your buckets where you are," and they let them down, and they drew up fresh water. They were at that wide, wide mouth of the Amazon where the water was entirely drinkable and free of salt. We in the south can let down our buckets and do good. It is not necessary that we go afar to do good. It is admirable that we go afar to do good, it is not necessary. We can do in our communities, in our own cities, in our counties, in our own state, in our section a tremendous amount of good by educating and helping the colored brother that he might preach the gospel and be a better Christian. Then there is a need, how to fill that need was next.

We have considered for these many months and years, about three years, methods of trying to do this. We had at first grandiose ideas that we thought to be possible, we became disappointed. We had the idea of building from the ground up an institution for Christian colored education and appealing to the brotherhood for support to the extent of perhaps half a million or a million dollars. We got discouraged about that of course, when we did not move along very fast. Last year we decided to start, and in 1948, the fall of 1948, we began in Fort Worth, Texas, on the grounds of the Lake Como Colored Church of Christ, a small education institution for colored brethren. We bought, through aid and through help, some army barracks and cut them down and changed them until we had an institution of Negro education last year in Fort Worth, and we had about 45 students to register. That ran through last year. Then this summer, we had the proposition presented to us that we might start this work on a better scale.

Those of you who are familiar with Terrell, Texas, know that in that city for many years has been a boys' private school, the Texas Military College, a school with a campus of about 25 acres with 14 buildings upon it, an Administration Building, mess hall, dormitories, houses for faculty, gymnasium, swimming pool, tennis courts, play grounds, and other buildings that could be used for hospital or infirmary, altogether 14. This institution functioned as a going junior college until last June, when it closed down and this property was for sale. After due inquiry and due inspection, the Board of Trustees of the colored school, the Southern Bible Institute, decided after much consultation that we should purchase that campus with all the buildings. It has been estimated that to duplicate this set up in Terrell would cost approximately six hundred thousand dollars. That entire campus with 14 buildings furnished has been purchased by the Southern Bible Institute, for sixty thousand dollars. The dormitories are equipped, the classrooms are equipped, the library is equipped with books, with tables, with chairs, with visual education

material; there is a laboratory of chemistry, of physics and of biology, equipped; there is a mess hall that can seat about 120 at one time and that is equipped with tables, with dishes, with silverware, with cooking utensils. There are the other buildings for other uses, a home for the president, so we have purchased this for about ten cents on the dollar. Now in this institution we propose, beginning this next September, the start of a junior college for the education of colored brethren who desire further education along Christian lines. It is our plan that every boy and girl, man and woman, that attends this institution shall study the Bible, that we will make it possible for those who desire to become ministers to receive adequate training that they may become better ministers than they would be otherwise. Our curriculum will of course be somewhat restricted, we cannot give everything that Abilene Christian College or other Christian colleges for white boys and girls have been able to give, but eventually our plan is that this shall be a well equipped, well functioning completely running junior college for the colored race. It is our plan that first we shall begin only the first year of college with either two or three years of high school. Now you ask why. This is done at the judgment of the colored brethren. They say we do not have enough colored students who have graduated from high school to limit it to a junior college with two years. The second year we hope to add a second year of college and complete the junior college curriculum, and if as time goes on there are enough high school graduates, we will eventually perhaps eliminate that final high school year and have only a junior college, but our plan now is to do the greatest good to the greatest number of people that we can.

We are not going before any congregation asking for congregational support but we hope to interest every loyal Christian in this large community in this work. The colored brethren are interested. We have been told for instance that our largest enrollment will come perhaps from California. Brother Hogan has the group out there say that

they have many students prepared to come to such an institution when that institution gets ready to function. The colored brethren in Detroit and Chicago say that students will come from these environments, also, to that school. It should appeal to the brotherhood throughout the nation. There are still those who do not believe that the colored brethren should be supported. I am sorry to say that there are some who believe still that the colored brother should not be aided in his advancement. But speaking for myself and I think the Board of Trustees, we feel it as a burden upon our hearts, as a weight on our conscience that our colored brethren be aided.

You have had repeated to you, I guess, a dozen times this week a portion of the great commission, or maybe all of it, "Go ye into all the world and preach the gospel unto every creature." That is a command. That is not a suggestion. We are to go and preach and if we can educate the colored brethren that they can better preach, if we can make more or less a factory where producers are produced, and then those producers can go out and make more and (more disciples, can spread the word of the kingdom throughout the land among their brethren. If we can do this one thing we will further the cause of Christ in this great southland a tremendous amount.

I believe as has also been said to you that any worthwhile challenge placed before the sons of God will be accepted if it is for God's work. I think that Christians accept challenges. I don't think we can make anything too large if it is God's work. Those other disciples didn't get discouraged and yet it has been mentioned to you also during the lifetime of one person the gospel during the apostolic days was preached to the then known world. It wasn't too big then, it isn't too big now. We should have this on our conscience. Frankly and very directly I have no qualms of conscience, I have no embarrassment, I have no hesitancy in asking for support of such an institution. If it were for myself, for our congregation where I worship, if it were for something of a selfish nature, then of course

I would be hesitant, and I should be hesitant. But I have absolutely no hesitancy, no embarrassment, in asking you to support such an institution because it's entirely unselfish, it's done for the glory of God, for the spreading of the gospel, for the enlargement of the borders of the kingdom of the Lord. Brethren, we must do it, we can't do otherwise. If we fail to accept such a responsibility, if we fail to accept such an opportunity, I would hate to approach my God in the day of judgment and admit that I turned it down. I think it obligatory, I think also it is an opportunity. Now we do not have published prayers, we do not have prayers that we read from books, but I am going to repeat to you one little prayer that I think will be answered every time it is prayed. Ask God "to help you to do his will more perfectly." That is why God sent Christ to earth, that his will might be done. If this is God's will, let the gospel be preached to the colored brethren, then we should ask God to help us to do it more perfectly.

If you will allow me I am going to place on your conscience this among many other things that have been placed upon your conscience this week, that you help us to provide for the education, the religious education, the advancement in religious knowledge of the colored brethren.

This is something that cannot wait, if we are going to open a school in September time is of the essence, we must pay off this indebtedness. Many of us have given of our time and our means in these past years steadily and unselfishly and I am going to give you an idea of the men who are helping in this work. Many of you know them. I am going to read to you the members of the Board of Trustees of the Southern Bible Institute: Brother Cawthorn of Paris; Brother Otto Foster of Cleburne; Brother H. H. Grey, colored preacher of Dallas; Brother J. B. McGinty of Terrell; Brother D. H. Moyers of Ennis; Brother Gayle Oler of Quinlan; Brother J. H. Richards of Fort Worth; Brother J. S. Winston of Fort Worth, a colored preacher; Brother Walter Adams of Abilene; Brother R.

N. Allen of Sanderson; Mike Balagia of Austin; R. B. Bond of Brownsville, Tennessee, a colored brother; Berry Brown of Wichita Falls; O. B. Butler of Oklahoma City, a colored brother; Thomas J. Carter of Dallas; A. C. Chadwick of Baytown; N. E. Davidson of Conroe; J. R. Fleming of Weatherford; R. N. Hogan of Los Angeles, a colored preacher; Ben Holland of Austin; G. P. Holt of Oklahoma City; Levi Kennedy of Chicago, a colored preacher; R. G. Meggs of Dallas; Vance Mitchell of Midland; W. I. Morris of Kaufman; W. D. Morrison of Detroit, Michigan, a colored brother; R. L. Nunley of Martin, Tennessee, a colored preacher; George Purcell of Brady; E. A. Sanders of Childress; Paul Settles of Houston, a colored brother; B. Sherrod of Lubbock; H. E. Speck of San Marcos; G. E. Steward of Detroit, Michigan, a colored brother; J. L. Watson of Thorp Springs; Walter Weathers of Houston, a colored brother. Now this group is ready to go. Again let me say we need your support. If you are contacted in your city, if you have opportunity to give, if you desire to contribute to the support of this institution, we hope you will. Now I have one more announcement. All of you know Brother E. W. McMillan. It is our good fortune that Brother McMillan has agreed to be President of this school for the colored, the Southern Bible Institute, and will take office, take over the work on September 1, 1950. It is my pleasure to present to you at this time for a few words, Brother McMillan.

REMARKS BY BROTHER McMILLAN

I count it one of the very high privileges in my life to be a small portion of the great work that is going on among the disciples of Christ today. I pay my tribute to Abilene Christian College for the large contribution it has made, and continues to make, to Christian education, including mission work. In my extensive travels the last three years, as was stated in the lecture two days ago, I have seen the far reaching influence of Christian education, in the local congregations, and on the mission fields, at home and

abroad. It does not hurt the financial drive of Abilene Christian College for it to make a large place in its own program for the voices that call from other parts of the world. It but sufficiently identifies the spirit of the school for God to open larger doors to the school itself.

It is an honor to be given the privilege of service in behalf of our negro brethren, though I lack confidence in myself for these responsibilities. Having never trained to be an executive and never wanted to be one, I feel myself incapable; but I have a large, compensating, confidence that leads me to undertake the responsibilities Dr. Young mentioned. I know personally most of the Board of Directors. They are men of high honor, intelligence and sincerity. I trust them. I also have great confidence in my brethren throughout the country. I have learned that when you give them something that is honest and honorable, the most of them are willing to hear and help. It is comforting, also, to know that such men as President Morris and Dean Adams are willing consellers. But most of all, place confidence and security in God.

Allow me at this point to identify Mrs. McMillan with me in this work. She is not able to be in the audience this afternoon, but we are one in this service. We prayed together, counselled together, and our lives are dedicated together in this work, which we consider one of the most honorable services we have ever undertaken.

Brother Foster will remain the president of this school until the first of September. I jovially told him the other day that this is not the first worthy job he ever started then handed over to me, and it is not. I worked with him more than four years in Cleburne some years ago. I know the man.

In these responsibilities there will be mistakes made; be prepared for them. You are not promised anything close to perfection; you are promised the best that I know how to give. And I promise you that, when I make a mistake, you will be welcome to come and talk with me about it. Not only that, you are requested to come and talk with me.

I read something about Abraham Lincoln sometime ago which helped me a great deal. One of President Lincoln's chief advisors told him, with indignation, that Colonel John Doe said the President was a certain kind of a fool. The story said the President, in effect, replied: "The Colonel usually is right in his judgments; I shall go over and see why he thinks so." I'll try to be that kind of an honest man with you. If anyone just has to attach descriptive adjectives, go ahead; but better still, let's talk it out and pray it out. I promise you the best that we can give; by your help and co-operation, and by the help of God, we shall write a chapter in the history of our negro brethren that will be blessed in memory, we hope.

"THE CHURCH AMONG THE COLORED"

Lecture by Marshall Keeble, February 23, 1950, at
Abilene Christian College (3:30 p. m.)

This is one occasion that I am at a loss to find words to express my gratitude and appreciation to Brother Morris for inviting me to have a part in this great program. I feel my unworthiness and unfitness for such a great occasion. I have prayed continuously to God to give me strength and power to guide me in whatever way that he thinks is best, or rather knows best, that I might say just those things that are appreciated and that are essential and necessary, on an occasion of this kind. I feel that in the common expression, I feel that right at this time I am "on the spot." That's the way I feel. Nevertheless, we may have just a little enjoyment, a little laughter, but all of us sincere. I think sometimes the trouble with the church is we carry too long faces in order to appear sincere. That don't count. So I am glad to have the privilege to be here.

When Brother Morris first wrote me, I had an engagement at Los Angeles for about a month or 45 days, but when I got that call I cancelled that meeting and decided I would go to Los Angeles at some future time, that this was more important. Some of you might differ with me—leaving off a religious work, godly work, to come and lecture on an occasion of this kind for a material matter. I don't see it that way. I see that I came that I might help in a great cause that the Negro preacher would be better qualified to go to Los Angeles. They have done a fine job, but there is something needed that all of them do not have and this meeting is for the purpose of giving to us just what we need to meet these intellectual giants that strut up and down the country and challenge the church of Christ. You are responsible for it. You can either prepare us or you can let them slaughter us. Take your

choice. It's up to you. Or you can turn around by silence and indifference help them to slaughter us. You can—you know how to do that.

Now then, Dr. Young not only is a doctor, he is a great doctor; has a great record and has made a great record in Dallas—not only in Dallas—throughout the United States of America Dr. Young is known. But he has time to be an elder, church of Christ. He has time to take off from his work that he is needed to do and help to foster a cause or to lead us in a cause that will develop a race that is badly in need of civilization. I expect if we had any way of checking on Dr. Young on his stay up here, materially speaking, thousands of dollars have been lost. That's the way you look at a man to find out whether he means it or not. Thank God for him. He has been an inspiration to me. The church where he is an elder has helped our school for six or seven years, and six hundred dollars a year. The Board of Trustees of the Southern Bible Institute has established the policy of soliciting funds from individuals only—not from church treasuries. Gentlemen, let's not get excited, brethren and sister, about helping the school. All these missionaries you heard talked about that's over yonder doing a great work, we are all praying for them. You hear Brother Morris and you hear Brother Pullias and you hear Brother Tiner and you'll hear Brother Hardeman tell you they are students of ours. Aren't we proud of them? I know you are. These presidents have a right to say they are their students. They have sat at the feet of the faculties where they are presidents. They have a right to claim them. And the church has a right to claim the whole thing. You know, I would like to have a few amens. Little as you think of it we are retarding the progress of the church trying to be quiet, trying to be up-to-date and modern, and the preacher don't know when he has said anything that suits anybody. We are afraid we will go sectarian that it's just as bad to pull off a bridge as to back off. After you get through, you're off. It's a great pleasure to see these great men

like Brother Morris, Brother Young and the whole faculty of this school behind this movement. David Lipscomb College's being behind the Nashville Christian Institute is the reason we have made the progress we have. When we run out of a teacher or need one we know where to borrow one. He will be there in a about half an hour and take the class in charge, and competent and prepared to do it. Abilene Christian College is right behind this movement, a greater thing they have never undertaken in their life. And it is a great thing, and one thing I am proud of that the president and the college, all the members of the faculty I don't believe are ashamed of it. I really believe the whole thing is a hundred per cent behind Brother Morris. I do, I do. And God is leading us.

I tell you what happened to me. I was holding a meeting once at a place and there was a colored man that happened to have finished college, had some advantage of me intellectually, and he knew that he had it because you could tell from our discussion in the language that I was using that I was short, and the verbs that I was splitting and the adjectives that I was bursting. He could tell that I was unprepared intellectually to stand before him and he attempted to take advantage of me. And here's what he said. When I quoted Acts 2:38, he got up right in the audience and asked me, "What is the Greek on that?" He knew that I knew nothing about Greek. What's the Greek on that? I stood there puzzled, didn't know what to say about it, and didn't want the cause of Christ to suffer, but he had me. This thought came to me, and I was proud of it. I said everybody in this audience that knows Greek lift their hands. I looked around and I saw nobody's hand up. I turned around to this great preacher and I said, "What's the need of discussing Greek? Nobody out there knows it," and I got away with him and felt sorry for him. But this institution that Brother Young is the chairman of the Board of Directors, are trying to prepare young men that can meet that problem. After a while you'll ask for that in your audience and about half your audience raises their

hand and you're in it. But I got by with that. I am a little afraid that the young men coming on behind me will not be able to make it that way, so it is up to you and it's up to our colored brethren that are doing everything they can; it will be very feeble, but they will do the best they can. The colored man can pay for anything if you put it on a small enough basis. Make the installment payment small enough and we'll buy this whole city of Abilene.

I don't want to forget one young man who deserves a lot of praise and a lot of credit in this institution goes up or down. Brother Kirkpatrick deserves a lot of praise. He was chosen by the Board to travel around and inform the churches and the brethren and I know he has a hard job. I know he met some that didn't want his message and he met some that accepted him warmly. I meet them, but I never get offended. I go back again; if you don't mind on a second trip, I am accepted. Don't ever be disheartened. Just continue to trust God in a problem of this kind. Brother Young said that at first he was opposed, he was opposed to this. Why, that's natural. He had his privilege to be so. And many of you may be opposed to it now. That's the reason this meeting is here—to knock the opposition out of you! If we can introduce enough facts or enough things for you to think on, by this time next year you may be with Dr. Young, our opponent no longer. There was a time that the white brethren over this country opposed holding meetings for the colored people because they feared they were too spasmodic. I have had white brethren to tell me that we ought to have done this 20 years ago, Keeble, but we thought your people were excitable and spasmodic and this would not appeal to them. Thus, we didn't offer it to them. But when they called me, or called for another colored preacher and the colored man responded they forgot—they forgot if they ever did know—that the gospel can take the dance out of the man, stop him from dancing, pull him out from under a mourner's bench and set him up on a seat. That's all they need. But look

how long the colored man suffered with a misunderstanding and a misconception of the white man.

The same is true today. Somebody said the southern problem and the northern problem. When you meet my brethren in Christ in the north, in the south, in the east, in the west, there is no problem. My brethren in Christ today, white, are looking out every way possible to bring the negro to Christ, north, south, west and east. I see no problem. Only thing I see is this: let's carry the gospel to the lost souls of the world. And if the young man needs preparing to carry it, let's establish an institution where he can get the preparation, where he can be prepared, where he can be able to meet these intellectual giants that come out of these sectarian colleges. I don't have nothing to boast about, but I'm just bragging a little. Now then, somebody is worried about whether a mixed faculty will work. That has come up and naturally it would come up; some white people on the faculty and some colored—will that work? Gentlemen, if it'll work in a sectarian school, it ought to work better in a school where everybody is a Christian. It works in sectarian schools. Fisk University, a congregational school, had a white president and white people on the faculty for the last 75 years and we have more of the spirit of Christ than they had, I think. Don't get excited—it's God working trying to lift the people that have been possibly misled. And now your hearts are running out for them. The very spirit of Christ is in your heart or you wouldn't be interested in us. It's the interest of the church of Christ that has missionaries in Africa, it's the interest of the church of Christ in America that sent Brother McMillan and all the missionaries to Japan after they had stabbed us in the back. That's fine. That's the spirit of Christ. I believe these missionaries have forgot that attack at Pearl Harbor. The gospel of Christ will knock out of us all the prejudice and malice we have against any man. It will knock it out. And when it hasn't done so, we haven't absorbed enough of the spirit of Christ. Gentlemen, I must appeal to you. This has been my ex-

perience for the last 50 years, working with both races, and the colored people are anxious to be led.

I was holding a meeting at Hopkinsville, Kentucky, and the white preacher met me when I came down on the Pan-American—a lot of colored people standing on the platform. When this white man grabbed both of my grips and put them in the car and me following along behind him, it excited the Negro in Hopkinsville and he couldn't understand that. He never will till he obeys Christ, then he will understand it. This white brother was trying to make me welcome and show me that they were behind me a hundred percent—that was all—get me ready for the messages I had planned to deliver; letting me know that I had friends in Hopkinsville. That was what he was trying to do. Made a good job of it. Carried me on to where they had selected for me to stay, told the lady here's the man. He tried to tell her what kind of a character I was and not to be any ways uneasy; he'll act right. So many of us don't. I ate at that home and then I said to this preacher, "I would like to go over there where you are putting up the tent at." He said, "Well, come on." I got over there and about 20 white brethren were putting up the tent, driving stobs, wet with perspiration in August; not a colored man on the ground. Well the colored people were interested. They walked over there and they said, "What is this?" They said, "It is going to be a meeting." "Well, who's gonna do the preaching?" He said a colored man. "Well, how come you all are putting it up?" He didn't understand it; the white brethren understood it. And then a white man walked up to me and he said this to me. I thought he was a brother of the church of Christ when I first met him, but he asked me this question: "You gonna do this preaching here?" I said, "Yes, sir." He said, "Well, there's no need of you preaching to your people. Why you're not a nation. The gospel is not for you all—it's the nations—you're not a nation." He said something there. I don't really how now what I am. There you are—I don't know. Really to tell you the truth I know I'm not

an African. I know that. But what are you, Keeble? I'm a natural born American. I was born in America and I am proud of the fact because it is the greatest country in the world. It's the richest country in the world. We are lending money now to everybody. We are feeding the world, ain't that right? Sure! Amen. America—who wouldn't be proud of the fact that he's an American? Who wouldn't? A man that isn't proud that he's an American he needs to get off somewhere and be examined. Something is wrong with him, mentally, my friends. He said the gospel is to all nations and you all are not a nation. "Well," I said, "what are you gonna do about Mark? Mark said go preach the gospel to every creature. So if I happen not to be a nation, I'm creeping around here." And that man couldn't answer that question. He walked right on off and never said another word to me and left the ground. The white brethren said, "Keeble, we're glad you handled that that way. He has been here after us all day"—after the white brethren all day trying to discourage them.

I want to tell the colored people that are present here today if you are saved in heaven and you happen to recognize Mark, when you get there, shake hands with him. Ain't that right? Why? He's the only one that included all. Thank God for Mark. If I ever meet him, I'll say, "Mark, you took care of all me." Thank God. Matthew said "nations," Luke said "nations," Mark said "creatures." And we wouldn't know today that baptism saves us if Mark hadn't told us. Matthew didn't say that it saves, just told us what to baptize in—what name; Luke just tells us it starts at Jerusalem and he quits, but Mark says it's for "every creature." That includes the whole world—anybody that is eligible to believe the gospel has got sense enough to understand it according to Mark; he's eligible. Gentlemen, I'm proud of Mark.

And we're going over now to the tenth chapter of the book of Acts and show you what misunderstanding does—misunderstanding. Peter was down at Joppa. He had

the keys of the kingdom, but he misunderstood how to use them. He had let about 3,000 in on the day of Pentecost, he walked and talked with Jesus, he was on the mountain of transfiguration with him, he heard him say "go teach all nations," but yet Peter misunderstood that commission. He misunderstood it and when he gets down to Joppa he refuses to go preach to the Gentiles whom the Jews looked upon as dogs. He said I'm not going. God carried him up on a housetop and performed a vision there, a miracle you might call it, or whatever you want to call it. A net was let down knit at the four corners containing all kind of fowls and four-footed beasts of the earth and creeping things, rather, of the earth. And there was in that net, no doubt, a hog 'cause he is four-footed. The Adventists ought to read that and see that they can eat him now. God told Peter to slay and eat, and Peter stood up there on the housetop and told God he wasn't gonna eat it. When he got through with him, he was willing to eat everything in the net. Why did he eat it? He said, what I've cleansed, I've cleansed, don't you even call it common or unclean. That settled that. Peter didn't argue any more, came down off of the housetop and he finds six Jewish brethren that he brought there with him, they were down there waiting for him to come down. There were some other men there waiting for him to tell him they want him at Caesarea Philippi, at Cornelius' house, and they went up there.

Now I'm fixing to tell you something that ain't written now. Just what I'm fixing to say isn't written, but it is inferred. I'm reading now between the lines—I'm fixing to. Those six Jewish brethren went along with Peter, they didn't see the transaction on the housetop; they were not up there. Consequently, they don't know what happened. When Peter came down, no doubt they objected to going along with Peter. But Peter might have prevailed with them and got them to go on down there. It appears to me that there was a little discussion between them as they went on up there by the way the language reads. They

trodded along, it is possible, that some of them said, Now Peter, I'll go along with you but I'm not going to have a thing to do with them—they're not in it nohow. Now Peter said, come on, something might happen to change your mind.

That ain't written, now don't you all go home and look for that. That ain't in there nowhere. That's what the Baptists ought to do when they're calling for mourners. They ought to say come on to the mourner's bench, but it ain't in the Bible nowhere—come on. Then the man would know whether to go or not. The same way with the Methodist when he's fixing to sprinkle. Tell the man to let you sprinkle some water on his head but it ain't in the Bible, then he would know whether to be silly enough to sit there. Now somebody says, Brother Keeble, that's the only objection we have had of you for years—you call names. But Jesus calls them, he calls them, and I don't think a better preacher lived. I don't think so. He called them, he called them. And when you find preachers dodging these names, it's a little dangerous—it's a little dangerous to dodge these names. Now the only way I would suggest that you call a name or you fight another man's doctrine, always wrap your message up so he can receive it. If you were to go to a store tomorrow, say for instance to buy meat, or steak or something, and the man just handed it to you without wrapping it up—without wrapping it up—would you carry it dangling on out of the door? Wrap your messages up with love. Let the individual see that you're telling him because you love him and your messages will be well taken. I've never run a man off yet. If I did, he came back. You can tell them, you can tell them, but you must show to him that you are interested in his soul and you're not doing it with malice neither with prejudice, nor hatred in your heart, and he will take anything you tell him. Why you can call a man a liar, just straight out liar, if you know how to call him it! And if you don't know how to call him that, I would advise you not to call him that. So, therefore, names don't hurt

nothing; names help the gospel because the man knows you're not hinting at him.

You know, we have a lot of brethren today said now, when they stand in the pulpit and I have been sitting in the audience many times—I know what the preacher wanted to say—you could almost see him wanting to say it—almost. He said, you sectarians—there you are, there you are, and the denominational world—well that do sound good. But, brother, you don't get far. The man you're talking about doesn't consider himself what you called him. So you missed him completely. If you had said, Brother Baptist, and you could call him that without any violence to the Scripture, Ananias called Saul brother before he baptized him, so you don't hurt nothing—don't get excited, it won't hurt—that's the way you do it, and you call him that. Jesus walked up to the grave of Lazarus and he called him by his name. But why did he call him by his name? If he hadn't called him by his name everybody in the cemetery would have got up. He called him by his name and Lazarus came out of the grave and Jesus told those that were standing by to just loose him; he didn't have the power to get up. You didn't have power to raise him, but you can loose him. Whatever you can do, God wants you to do it. And that you can't do, impossible, He'll do it for you. That's the reason I believe in telling a man who you are talking about.

I was preaching in Los Angeles, California, about 20 years ago. There was a young white man in the audience—I talked about every church I could think of. I called every name imaginable that entered my mind, but I had missed this young man's church. Did you know he wouldn't sit down when I said be seated? He remained standing. He was about six feet, weighing over 200 pounds, in the middle of the tent—he said, "What about my church?" There's a man mad because I missed his church. There you are. It doesn't hurt, brethren, to call names. I looked at him, I said, I didn't know a thing about the Latter Day Saints—he says "I'm a Latter Day Saint." I said, "What

are you? Latter Day Saint?" I hadn't said nothing about them because I didn't know nothing about them. I didn't know enough about their doctrine for me to discuss that, so I was puzzled as to how to answer that and I asked him again, "What did you say?" I understood him at first. I'm thinking now while he is giving me his next answer—I had the answer for him—or rather his next question—I had my answer ready. I said, "You say Latter Day Saint?" He said, "Yes, Sir." I said, "You're too late." You're too late—too late! And when I told him that he sat right down. Did you know that that answer satisfied him? And the next night when the invitation was extended he came walking down the aisle and was baptized at the Central Church of Christ in Los Angeles. He was baptized that night; I went right on over—I wanted to see him baptized. And when he came out of the water and got dressed, I met him and shook his hand and congratulated him for not being ashamed of the gospel, and he said, "Bother Keeble, I don't stay in nothing too late"—nothing too late—nothing too late! Gentlemen, it's wise to give these people an answer—if you got it—of some nature. I'll help a man—help him to see the light of the gospel of Christ if you call his name. That young man never would have obeyed the gospel had he not stood up and told me what he was. It doesn't hurt—it doesn't hurt—it doesn't hurt.

Now, I know this; Dr. Young is about all I know here that'll bear me witness on this. Somebody else might do it, but Dr. Young knows that many cases that he had had needed to be operated on, but he doesn't advise an operation right suddenly. He advised first precaution—see if we can scatter that—see if we move it through some other process. I hate to cut. No preacher here likes to stand up and cut on people; if he can preach the gospel and scatter it, why he'd like to do it, and if not take the Sword of the Spirit and cut it out—perform the operation. And that's what men and women ought to be willing to be cut on—with the word of God—until they are stripped of

everything that might prevent them from entering the eternal city. And then again, Cornelius' case. When Peter preached to Cornelius and the Holy Spirit came down upon these Gentiles for the first time, Peter turned around and says this: "Who can forbid water? Don't that sound like they had had an argument? Don't that sound like an argument happened there? Can you all forbid water? You fussed about coming up here to preach to these Gentiles. You argued with me all the way up here. Now can you forbid water? Don't you see the Holy Ghost coming on them like it did us Jews down at Jerusalem? Can you kick on it now? It looks like, brethren, that's between the lines. Is that right? Something must have come up or he wouldn't have used that language. And then Peter said, now, now we know that God is no respecter of persons, but in every nation he that feareth God and worketh righteousness is acceptable with him.

I'm closing with this. A few days ago in our chapel one of our students sent up there by the Rossville church of Christ—paid his tuition—might be some members of that church here—but they'll be glad for me to tell this—a fine example for other churches that want to help the unfortunate boy. This boy was sent up there and they paid his tuition for four or five years—\$270 a year—furnished him clothes, that white church done that. I've never been there, but, this boy stood in chapel the other day and preached the gospel and 22 students came stepping down the aisle and they were baptized for the remission of their sins. That's a nice point there for Christian education. That's a nice place to tell you that you needn't to get scared of helping the school. I got something, ain't I, brethren? Now then, if that ain't missionary work, if that wasn't missionary work, after dismissal some of you all tell me what that was. And that isn't the first time. I've preached there one time at the school when I was in, and 22 came forward and five of them were teachers. Now, somebody said, "Oh, oh, had teachers not members of the church!" Brother McMillan is going to experience this. He is going

to find that the colored man that's qualified won't want to teach for the salary that the Board authorized pay. You'll run into that, Brother McMillan. We ran into it. Our colored brethren and sisters said no. I can get so-and-so; I'm not going to teach for that small amount, and that forced us out there to get a Baptist, and to get a Methodist and finally got a Catholic as principal of the school. Now there all of you look at me excitable. I told this at Dallas. Brother J. W. Dunn was sitting in the audience, and when I said these teachers were not members of the church of Christ he turned right red, right red—he didn't like it, he didn't like it, he didn't like it. But when I said I baptized all of them—Catholic and all, the whole thing have been baptized—Brother Dunn said, "Hire some more of them!" Don't get excited. You preach the gospel—you can handle that fellow—hear the gospel every day. Ain't nobody can stand it every day, every day, every day, every day! There ain't nobody. He'll either have to quit or obey it. Now then, they were baptized. The principal was a Catholic at that time. And I wish to say to you, my friends, that the gospel has power.

Brother J. W. Brents, one of the best Bible teachers we have in the brotherhood, has been on our faculty now for about six or seven years, on our faculty. He says it is the greatest work he ever done in his life—and there isn't a greater missionary in our brotherhood than J. W. Brents. He hasn't done anything but missionary work since he has been in the ministry. But he says, this is his greatest work. That man ought to know what he is talking about with the experience he has had. And you brethren ought to take his word for it and not question him. That's the trouble with the church of Christ now—we try to question one another. You know, my friends, and not only that, a lot of these students that obeyed the gospel were girls that sit at the feet of Sister A. R. Holton every day. When these girls heard this boy preach why they were ready for the gospel because of the godly woman that teaches them in the classroom every day. So that

little boy didn't have much to go to get them to come out. They were already softened. My friends, you have to learn. And I don't think there's a greater Bible teacher—now I don't mean no harm, Brother Morris, I don't mean a bit of harm—but I don't think you've got a better teacher than Sister Holton. You've got good teachers all right. Now I don't mean a bit of harm by that. Ain't nobody a better friend to me than Brother Morris, but I've got to let him know what we have in our school on our faculty is equal to anybody in the brotherhood. Now you all don't know this. Sister Holton and Brother Holton and Brother S. H. Hall and Brother Goodpasture who teaches quite often in our school and comes out—and I'll tell you another thing about Brother Goodpasture—he preaches better for us than he does at his own church. Yes, sir. I'll tell you what Brother Goodpasture said one day. He preached for us one day and the students looked like they were taking his messages so good and taking it down, and when he did stop, he said, "This is closer to heaven than I've been in my life." Brother, he wasn't joking—the tears were in his eyes—it was the way we received his message. Not a greater man among us that B. C. Goodpasture, but he hadn't had nobody to stimulate him that way. You know Babe Ruth. Babe Ruth used to knock home runs. Why he had a right to knock them. He wasn't that much better than any of the rest, but the rest of them were not able to get their fans to back them up like Babe Ruth. When he started after the bat they commenced yelling. Who couldn't knock a home run? If you all were to yell right now I could knock one. Just ain't got nobody to do it.

I am in sympathy for the gospel preacher in the church of Christ. Why? He stands up to preach in a frigidaire. The congregation sits out there and try to free him. Some good pious brother just looks like a cake of ice looking at him. When I find one trying to freeze me I don't look at him no more. I want to say a word to the young gospel preacher. Don't get discouraged when they try to freeze you, 'cause they know a little more than you do and you're

just making your first effort of all and they'll try to freeze you. But don't get excited—you'll make it. I want to tell you what to do. When you see one trying to freeze you, you do like you do with your modern frigidaire—turn on your defroster. That's right. That's right. I've got a defroster on you all this evening; that's the reason you're smiling and encouraging me. You started in here freezing, but I have you defrosted.

I hope and pray that the day will come when we all can see this school headed by Brother McMillan and also endorsed by Dr. Young as the chairman of the Board of Directors, one of the greatest colleges in the world, educating boys and girls of the Negro race and preparing them to get out and meet anybody that rises up against the church of Christ. And these men will rejoice and when they are in their graves, beneath the sod, they will live in the hearts of these young men that go out and preach the gospel to a lost and dying world. Brother Morris and the faculty of this school will live on into the hearts of these boys and girls when they go out into the fields in foreign lands, they will live on and on in the hearts of these boys long after they have deceased.

I now conclude with this thought. May the grace of God dwell in your heart and may the grace of God cause you to look upon no race as being inferior, but let's make him what he ought to be and lift him on a higher plane that Jesus can bless you and give you a crown that fadeth not away.

THE INSPIRATION OF THE BIBLE

B. C. Goodpasture

Is the Bible a product of human reason? Is it merely a book of literature, or is it an inspired volume? If inspired, in what sense? Is it inspired only in the sense that it bears the marks of literary genius as do the writings of Shakespeare, Milton, and Browning? Or is it inspired in the sense that it was written by men under the influence of the Holy Spirit?

The question of inspiration is vital. If the Bible is not of divine origin, we cannot rely upon its statement of fact; we need not bow to its claims of authority; and we cannot derive hope and comfort from its promises. If it represents only the efforts of uninspired men, we may view its contents with little or no concern. On the other hand, if the Bible came from God, its authority is unquestionable and its statements are infallible.

The Bible Claims Inspiration

The nature and content of the Bible are such that the rank and file of its readers in all generations have recognized God as its author. Man would not have written such a book, if he could; and could not, if he would. It moves on a superhuman plane in design, in nature, and in teaching. It caters not to worldly desire and ambition. It condemns much which men in the flesh highly prize, and commends much which they despise. Its thoughts are not the thoughts of men.

Moreover, the Bible claims to be inspired. Even the casual reader has been impressed with the frequent use of such expressions as: "Thus saith the Lord," "God spake," "The Lord testified, saying," and "The Lord hath spoken it." It is said that in the prophets alone these expressions occur 1,300 times; and in the Old Testament, 2,500 such phrases, attributing the authorship to God, are found.

The writers of the Bible never pretended that they wrote with no illumination other than the dimly-burning light of human reason. They claimed to speak as they were moved—borne along—by the Holy spirit. They spoke of the Bible and its various parts as having been given through the guidance of the Almighty. Paul said: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect thoroughly furnished unto all good works" (2 Tim. 3:16, 17). Paul said "all Scripture." It is evident that he did not have in mind any "theory of partial inspiration." What he said is quite different from the modernistic statement: "The Bible contains the word of God." According to Paul, the Bible IS the word of God; it is all given by inspiration. Peter declared "that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (2 Pet. 1:20, 21). When Moses was about to begin his work as deliverer and lawgiver, God said to him: "Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say" (Ex. 4:12). At the end of his life, David bore this testimony: "The Spirit of the Lord spake by me, and his word was in my tongue" (2 Sam. 23:2). And the Lord said to Jeremiah: "I have put my words in thy mouth" (Jer. 1:9). Jesus endorsed the Old Testament in its entirety. He said that "all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me" (Luke 24:44). These three divisions—"Law of Moses," "Prophets," and "Psalms"—according to Jewish usage, included all the Old Testament. Further, Jesus specifically endorsed those portions of the Old Testament which have most often been under attack by the enemies of the Bible. He put the stamp of his approval upon the story of creation (Matt. 19:8), the account of the flood (Matt. 24:37), and the story of Jonah and the whale (Matt. 12:40). He put Satan to flight during

the temptation in the wilderness by using quotations from Deuteronomy, a book which has been often under the fire of modernists. It is not surprising, therefore, that the devil does not think well of Deuteronomy. Almost from the time of his defeat in the wilderness he has been denying the canonicity of this book. In modern times he has moved his most trusted henchmen, the modernists, to wage a relentless war on the fifth book of the Pentateuch. Jesus also endorsed the New Testament before it was written. He promised the apostles that the Holy Spirit would enable them to know "how" and "what" to say (Matt. 10:19), and that he would guide them into all truth (John 16:13). On Pentecost the Spirit came on the apostles, and they began to speak as he gave them utterance (Acts 2:4). Paul commended the Thessalonians for having received his word—not as the word of men, but, as indeed it is, the word of God (1 Thess. 2:13). He spoke not in "words which man's wisdom teacheth, but which the Holy Ghost teacheth" (1 Cor. 2:13). And John, speaking of his writings, frequently urged his readers to "hear what the Spirit saith unto the churches" (Rev. 2:11). The Apostles claimed the very guidance of the Spirit which Jesus promises. Other Scriptures could be cited in support of the claim of inspiration for all parts of the Bible, but these are sufficient.

The Nature of Inspiration

In view of the various modern uses of the word, it is hardly enough to say that the Bible is inspired. Almost any modernist will admit that it is inspired, if you will let him define what he means. In like manner he will grant that Christ is divine, but he means only in the sense that we all are divine. He will not admit the deity of Jesus. As a rule, in granting that the Bible is inspired, he means it only in the same sense that Shakespeare, Milton, and Browning were inspired. He strips the Bible of its inspiration just as he strips Christ of his deity. All modernistic views of inspiration are wholly inadequate.

What is meant by inspiration as applied to the Bible?

Paul said: "All Scripture is given by inspiration of God (2 Tim. 3:16). What does he claim for the Scriptures in this statement? One word "inspiration" literally means a breathing in. It is derived from two Latin words, *in* and *spiro*, which mean to blow or breathe into. In the original the Greek word *theopneustos* is employed. It is composed of two words—*Theos*, God; and *pneustos*, breathed, from *pneo*, to blow or breathe. *Pneuma*, meaning spirit, comes from the verb *pneo*. "*Pneustos*, then, might mean spirited, and then *theopneustos* would mean *God-spirited*, or God-breathed, or 'filled with the breath of God,' or the product of the divine breath (or Spirit), or given by God through the Spirit. The word implies an influence from without, producing effects which are beyond natural powers." (Miller.) "The book that is in this sense inspired is one into which something of another spirit or mind has been breathed; in other words, its author has been overshadowed by a power outside himself." Inspiration means that influence which God exercises through the Holy Spirit over the minds of Biblical writers to make them infallible in the receiving and recording of his will. There is a difference, however, between revelation and inspiration.

Revelation has reference to the imparting of knowledge. It renders its recipient wiser. It is the means through which God imparts facts and truths not previously known. Persons uninspired sometimes received revelations in Bible times. The children of Israel, assembled under the burning crags of Sinai, heard God speak in awful majesty (Ex. 20:18-21; Heb. 12:19); but no one would claim that they were all inspired. When the martyr, Stephen, was being stoned, he said, "Behold, I see the heavens opened, and the Son of man standing on the right hand of God." (Acts 7:56.) This was a revelation, but who would claim that the unbelieving Jews who heard it and stoned Stephen were inspired? On the other hand, inspiration has reference primarily to the accurate recording and communicating of knowledge. It preserves its recipient from error in teaching. It is possible that some of the writers of the

Bible received no revelations. This is possibly true of some of the writers of the historical books of the Old Testament. The writers were certainly inspired in the selection and recording of facts within the realm of human experience, but this would not require revelation. The account of the wilderness wanderings was not a matter of revelation, but rather of fact known by personal observation. He says he derived his material from those "which from the beginning were eye-witnesses, and ministers of the word." He "traced the course of all things accurately from the first." (Luke 1:2, 3.) He did this by inspiration, but in doing so he was not primarily the recipient of any revelation. Thus it is possible for one to receive revelation without inspiration, and to receive inspiration without revelation. Not all the Bible is revelation, but it is all inspired. It contains revelation; it is wholly inspired.

The words, as well as the thoughts, of the sacred penmen are inspired. Jesus promised this very type of inspiration. He said that the Holy Spirit would teach the apostles "how" and "what" to speak. The "what" means the thought; the "how" means the verbiage, the manner of expression. This is verbal inspiration. It would be interesting for a modernist to tell us how God could inspire the thoughts without at the same time inspiring the words. How can we carry on a conversation without words? How can we express thoughts without words or their equivalent? Jesus said: "Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished." (Matt. 5:18.) Thus he asserts the verbal inspiration and guarantees the verbal indestructibility of the text. Not even a "jot," small letter, or "tittle," part of a letter, shall pass until the law shall have been fulfilled. Paul said that he spoke "not in words which man's wisdom teacheth," but in words "which the Spirit teacheth." (1 Cor. 2:13.) This is a positive claim of verbal inspiration. To deny it is to impeach Paul. Again, Paul makes an argument to turn on the number of a noun in Gal. 3:16 "Now to Abraham and his seed

were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." If the very words in this case are not inspired, Paul's argument is weak and untenable.

While the Holy Spirit moved the penmen of the Bible to write, yet they were free to speak through their own individual background, personality, vocabulary, and style. "Inspiration did not involve the suspension or suppression of the human faculties, so neither did it interfere with the free exercise of the distinctive mental characteristics of the individual. If a Hebrew was inspired, he spoke as a Hebrew; if a Greek, he spoke as a Greek; if an educated man, he spoke as a man of culture; if uneducated, he spoke as such a man is wont to speak. If his mind was logical, he reasoned, as did Paul; if emotional and contemplative, he wrote as John wrote." Their inspiration was not purely mechanical. There may be a few cases of mechanical, or near mechanical, inspiration in the Bible; but it is the exception, not the rule. When Balaam's ass spoke, that was mechanical; and when men spoke in unknown tongues, as on Pentecost, that was mechanical, or seemingly so. If the writers had been mere pens, instead of penmen, in the hands of God the style and vocabulary of the Bible would be uniform. But such is not the case. Take, for example, the writings of Matthew, Mark, Luke, and John. Their plan, style, and peculiar expressions are strikingly different. Matthew was a Jew. He writes with a Jewish background. He gives detailed reports of what Jesus said, quotes often from the Old Testament, and speaks of the "kingdom of heaven," whereas the other writers say "kingdom of God." Mark features the mighty works of Jesus. He uses the word "straightway," or immediately, many times. Luke was a Gentile and a physician. He uses the expression "a certain" frequently. His medical background is evident in his writing. When Jesus said that it was easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God, Matthew and Mark use the

Greek word *raphis*, which means an ordinary needle; but Luke uses the word *belone*, which means a surgeon's needle. (Matt. 19:24; Mark 10:25; Luke 18:25.) In describing a man who had dropsy (Luke 14:2), Luke said he was a "dropsical man," *hudropikos*. This is a medical term common in the writings of the Greek physicians. It is not found elsewhere in the New Testament. John records much that is not mentioned by the other writers. He uses the solemn "verily verily" twenty-five times. He is the only writer who uses this expression. Many other examples could be cited which show the differences of style and expression found among inspired writers. Dr. William Evans well says: "We must conclude, therefore, that while from the divine side the Holy Spirit gave through men clearly and faithfully that which he wished to communicate, from the human side that communication came forth in language such as men themselves would naturally have chosen. We may, therefore, safely say that we believe in plenary and verbal inspiration—that is to say, the words as well as the thought have been given, whether mediately or immediately under the influence of the divine spirit." It should be remembered that there are certain limitations on inspiration as related to the writers of the Bible. In the first place, it did not impart omniscience. Paul was inspired, but he did not know how many persons he baptized in Corinth. (1 Cor. 1:16.) He spoke as he was moved by the Holy Spirit, but he had to send to Thessalonica to learn the faith of the brethren there. (1 Thess. 3:5.) Inspiration was limited to the purpose for which it was given, viz., "the communication of divine truth on certain topics by divine authority." Inspiration did not render Paul immune to bodily affliction or make him a better tentmaker. Inspired men were infallible only as teachers and writers and when acting as the spokesmen of God. Their inspiration made them neither astronomers nor farmers. It was limited to the immediate purpose for which it was given. It did not make them incapable of sinning in their manner of living. The Man of God from

Judah made a startling prediction concerning Josiah and his work, yet he died for his sin before he returned home. (1 Kings 13.) David sinned grievously. (2 Sam. 12.) Peter denied his Lord, and Paul gave diligence lest after he had preached to others he might be a castaway. (1 Cor. 9:17). Inspiration does not vouch for the truthfulness of all statements which it quotes. Certain statements made by Satan are quoted by the inspired writers—for example, "Ye shall not surely die." (Gen. 3:4.) It is true that the devil said this, but what he said is not true. Inspiration never lies, but it sometimes records the statements of those who did lie. In 1 Sam. 31: 3, 4 the Bible states that Saul killed himself. In 2 Sam. 1:1-10 the Bible states that a young man, claiming to be an Amalekite, reported to David, probably with a hope of reward, that he had slain Saul. This was false. The Bible does not state that the Amalekite slew Saul, but it does record the fact that he told David that he slew Saul. His statement was, according to 1 Sam. 31: 3, 4, false, but the record of the statement is inspired and true." (Miller.)

The Evidences of Inspiration

The evidences of the inspiration of the Bible fall into two classes—namely, external and internal. Josephus and Philo, learned Jewish authors, testify that the Jews always regarded the Old Testament as a product of holy men writing under the supervision of the Holy Spirit. From the very nature of the case however, the chief arguments in favor of the divine origin of the Bible are largely internal. This fact does not militate against the arguments in favor of inspiration. If the contents of a given bottle were in question, the best way to find out the truth would be to make a careful analysis of what was in the bottle. The internal evidence would be more conclusive than any kind of external evidence that could be produced. If the nature of a nugget of metal, which many thought to be gold, was in question, the best way to arrive at the fact would be to examine the nugget itself. In like man-

ner we have a book, the Bible, which we claim is inspired. Does it bear the marks of inspiration? Will it stand the acid test of internal investigation? We have a right to examine this book to see whether or not it bears the marks of divine origin. It has nothing to fear from the most rigid investigation.

1. As an evidence of its divine origin, we mention the fact that the Bible has anticipated and answered every major departure from the faith which has been made during the past nineteen hundred years. Only an example or two can be cited. The Roman Catholic Church has denied the cup to the "laity," the rank and file of its members. Jesus, as if in specific anticipation of this error, said at the institution of the Lord's Supper: "Drink ye all of it." (Matt. 26:27.) He did not mean, as some modern cranks have foolishly contended, that they must drink the entire contents of the cup, the fruit of the vine; but that each one must drink of it. The disciples so understood him. It is said that "They all drank of it." (Mark 14:23.) Again, Paul said: "The Spirit saith expressly, that in later times some shall fall away from the faith, giving heed to seducing spirits and doctrines of demons, . . . forbidding to marry, and commanding to abstain from meats, which God created to be received." (1 Tim. 4:1-3.) It is a matter of common knowledge that the Romish Church has forbidden marriage to its leaders and commanded its members to abstain from meats at certain seasons. In doing this it has followed the "doctrines of demons." Some so-called "Protestant" churches ape the "Mother of Harlots" in abstaining from meats. All such practices have been anticipated and condemned. By no human wisdom or ingenuity could these errors have been foreseen and answered. The only adequate explanation is inspiration.

2. The Bible is abreast with the most up-to-date scientific knowledge. Yet the Bible was not written as a treatise on science. It was written in the language of the people addressed at the time it was produced, yet it contains no statement of fact which is at war with scientific

truth. The order of events in creation as enumerated by Moses, is in agreement with the latest scientific pronouncements. Jeremiah said that "the host of heaven cannot be numbered." (Jer. 33:22.) The ancients thought, however, that the stars could be numbered. They thought that they had counted them. Now no astronomer ever hopes to know the number of the host of heaven. How did Jeremiah know this? Job said many centuries ago: "He stretcheth out the north over the empty space and hangeth the earth upon nothing." (Job 26:7.) How did the Uzzean sage know that there is a vast stretch in the northern heavens which is without stars? How did he know about the law of gravitation and the forces by which the earth is held in its proper place? He spoke far in advance of scientific discovery. He had no modern telescopic equipment, and he was not a world traveler. Whence came this accurate knowledge concerning the heavens and the earth? Isaiah used language which contemplated the rotundity of the earth. He said: "It is he that sitteth above the circle of the earth, and the inhabitants thereof are as grasshoppers." (Isa. 40:22.) Isaiah had never, like Magellan, sailed around the earth. He had access to no modern maps or geographies. How did he come into possession of such knowledge? Jesus used language which took into consideration the fact that people live on a round earth, a sphere. He said that when he comes the second time two men would be in the field; one would be taken and one left. Two women would be grinding at the mill; one would be taken and one left. (Matt. 24:40). And in that night two men would be in one bed; one would be taken and one would be left. (Luke 17:34). Normally, at the time Jesus spoke, persons were in the field by day, in bed by night, and ground at the mill by twilight. Jesus meant, then, that when he comes it would be daylight at some places, twilight at others, and at still other places it would be night. This could happen only on a round earth. How did Jesus know this? He lived and died in Palestine—he was seldom outside that country. He lived in sight of the Mediterranean

Sea, yet never mentioned it. There is no evidence that he was ever on its waters, yet he speaks of conditions which will prevail when he comes again in such manner as to show that he knew that the world is round. How did he know it? How did he and the others quoted in this connection know about matters of science so far in advance of their times? The only answer is that they knew by inspiration of the Almighty.

3. Another evidence of the divine authorship of the Bible is its utter impartiality in the delineation of human character. When uninspired men are writing about those whom they eulogize and adore, they are prone to leave unmentioned things which are uncomplimentary and sinful. But not so with the writers of the Bible. Moses, the great lawgiver, deliverer, and prophet, is one of the most colossal figures in all history. He is the most highly honored character of the Old Testament. His name alone of the Old Testament worthies is associated with that of the Lamb in the song of the blest. (Rev. 15:3.) Yet the Bible relates the sad story of Moses' sin at the rock and his consequent inability to enter the land of promise. David sinned, and the Bible records his sins. Peter sinned, and the tragic story of his thrice-repeated denial of his Lord is faithfully given. If men, apart from the moving of the Holy Spirit, had been writing about these men, they would either have left their sins unmentioned or would have "written them down." We cannot account for such fairness and frankness in the portrayal of heroic characters except upon the ground of divine authorship.

4. As an additional proof of its inspiration, we suggest the fact that the Bible does not cater to human curiosity. It never stoops to satisfy the curious meddlesomeness of man. This is not true of books written by uninspired men. The Bible often leaves unrecorded that which men would like to know. It is said that upon one occasion Jesus wrote twice upon the ground. (John 8:1-8.) This is the only instance of his writing. What he wrote would be news of the first quality, yet we do not know what he

inscribed on the sacred soil of Palestine. It is significant that the Bible does not contain one book—not even one sentence—from the pen of Jesus. His childhood and youth are passed in almost complete silence. From the age of twelve to his baptism at the age of thirty we have no word from his lips. How different if men had been writing about him apart from the influence of the Holy Spirit. The Bible mentions several persons who were raised from the dead. Yet none of these brought back any word concerning what they saw and experienced beyond the veil. Their tongues were tied and their lips were locked concerning the great beyond. How different it would have been had men been writing according to the dictates of their own nature and learning. They could not, or would not, have foregone the pleasure of speaking some word to gratify the longing and anxious curiosity of men. Impostors have ever sought to solve the mysterious and tell of the world to come. Even the silence of the Bible is instructive. It, as well as its speech, is an argument in favor of its divine origin.

5: Again, the unity of the Bible is a mark of its super-human origin. It is composed of sixty-six books, written by about forty different persons, under a variety of conditions and in widely separated countries, during a period of sixteen centuries. Yet it is one book not only in form, but also in purpose, subject matter, and development. "The testimony of Jesus is the spirit of prophecy." It was written to make men wise unto salvation. Each writer has made a distinct and fitting contribution to the whole. This can be accounted for only on the ground that a superior Intelligence directed these men to write what they did. "If," as Everest remarks, "forty sculptors, living in different countries, scattered through sixteen centuries, and belonging to several schools of art, should fashion, without knowledge of each other or concert of action, as many different parts of a marble statue, and if at the end of these centuries it should be found that these portions exactly fitted one another and resulted in a work of art

the most perfect and the most sublime, then all would recognize the miracle, and that there was a presiding Intelligence more enduring and more exalted than man. Such are the circumstances under which wrought the forty sacred writers, and such was the result of their Labors"—the Bible. Its inspiration alone accounts for its unity.

6. Finally, we cite its prophecies as a conclusive evidence of the divine authorship of the Bible. Impostors have generally steered clear of prophecy. They have been afraid to jeopardize their reputations by making predictions. When they have yielded to the temptation to prophesy, they have invariably been embarrassed by what followed. On the other hand, the writers of the Bible have made frequent predictions, not one of which has failed of fulfillment, in due season. There are three kinds of prophecies in the Bible—namely, those which have been fulfilled, those which are in the process of being fulfilled, and those yet to be fulfilled. Obviously the first two classes are all that can now be used as evidence of inspiration. From these two classes we select a few examples.

In Josh. 6:26 we read that after Jericho had been destroyed, it was predicted that the man who rebuilt the city would lay the foundation with the death of his first-born son and set up the gates with the death of his youngest son. Time moved on. Five hundred fifty years passed. This was too long a time for the man who did the predicting to have anything to do with the fulfilling. Hiel presumed to rebuild Jericho. When he laid the foundation, his first-born son, Abiram, died; and when he set up the gates, his youngest son, Segub, died—exactly as it had been predicted centuries before. (1 Kings 16:34.) The length of time and the number of details involved render it impossible to explain this prophecy apart from inspiration. Again, we read that a man of God came from Judah to Jeroboam as he stood by the altar to burn incense, and predicted that a descendant of David, Josiah by name, would burn on that altar priests and the bones of men in

his efforts to destroy idolatry and restore the worship of the true God. (Kings 13.) This was a highly detailed and circumstantial prophecy, yet three hundred fifty years later it was fulfilled to the letter. (2 Kings 23:15-20.) The author of this prediction could have had nothing to do with its fulfillment. He died soon after the prediction was made. Besides, the fulfillment came centuries later. How did the man of God know so far in advance that a certain man, Josiah by name, of the royal family, would do these specific things on Jeroboam's altar? Again, we answer, inspiration is the only adequate explanation.

When Frederick the Great, of Prussia, asked his court chaplain to give him in one word the evidence for the inspiration of the Bible, he answered: "The Jews." This was not a bad answer. The Jews do furnish strong evidence of the supernatural origin of the Bible. In Deut. 28 Moses gave a very detailed prediction concerning the future of the Jews. He told them that as long as they were faithful to the Lord they would be prosperous in the land, and that no enemy could stand before them. But if they proved to be unfaithful, he warned, they would be removed from the land and severely punished. The punishment and the captivities which they would bring upon themselves were vividly described. Moses even went so far as to describe the siege and destruction of Jerusalem and the subsequent misfortunes of the Jews. He predicted that the Lord would bring against the Jews a nation from afar, as swift as the eagle flieth, whose speech the Jews would not understand; that this nation would besiege Judea and Jerusalem in all their gates until the walls were destroyed; that in the siege the inhabitants would suffer unparalleled misfortune; that the delicate women of Jerusalem would devour their own children by reason of the famine; that great numbers of the Jews would be killed in the siege; that multitudes, till no man would buy them, would be carried to Egypt and sold into slavery; that they would be removed from Palestine and scattered among all the peoples of the earth; that they would be oppressed

and despoiled; that they would find no rest day or night, but be anxious and troubled everywhere; that they would be a byword and proverb among the nations. Josephus' description of the siege and overthrow of Jerusalem is the best commentary on that part of the prediction which has to do with the destruction of the holy city. The later history of the Jews is in exact fulfillment of every feature of the Mosaic prophecy. Jeremiah said: "I will make a full end of all the nations whither I have scattered thee, but I will not make a full end of thee." (Jer. 30:11.) The ancient Assyrians are gone, the Babylonians are gone, the Old Roman Empire has perished; yet the Jews are still here. They are a living monument to the genuineness and inspiration of the Old Testament prophecies. How could Moses have foretold the destruction of Jerusalem fifteen hundred years before it came to pass or related the misfortunes of the Jews down through thirty-five centuries to our day except by divine inspiration? How did Jeremiah know that the Jews would survive, even in the fires of persecution, all their ancient foes? We can account for the Bible only on the grounds that its writers spoke as they were moved by the Holy Spirit.

The Bible has been in the fiery furnace of human investigation for these many centuries, yet it emerges without the smell of fire upon its garments. It has stood the acid test of practical experience. It has never failed when fairly tried. We have seen it in the forum of public discussion, we have seen it at the bedside of the dying, we have seen it at the graves of the dead; yet we have never seen it weighed and found wanting. It is God's Book.

"A glory guilds the sacred page,
Majestic like the sun;
It lends its light to every age;
It lends to all, but borrows none."

"JESUS CALLS US"

Lecture by Le Moine G. Lewis, February 20, 1950,
at Abilene Christian College (9:30 a. m.)

I want to begin by reading a passage from the first chapter of Luke:

"Yea and thou, child, shalt be called the prophet of the Most High:
For thou shalt go before the face of the Lord to make ready his
ways;

To give knowledge of salvation unto his people
In the remission of their sins,
Because of the tender mercy of our God,
Whereby the dayspring from on high shall visit us,
To shine upon them that sit in darkness and the shadow of death;
To guide our feet into the way of peace." Luke 1:76-79.

In my work in Boston before coming to Abilene, one of the most important parts of the whole year's program was an annual Vacation Bible School. Every year at the close of the school the children presented a program for the parents in which each child had a part. Of all the programs the one that stands out the clearest in my mind is one presented three years ago in about two minutes by the little pre-school class. The eight or nine boys and girls lined up across the platform, shied away from the audience, and sang in a very clear tone, "Jesus Loves Me." None of us were prepared for the way the program would end. When they had finished the song, the little boy in the center of the line stepped forward one step and pointed his finger straight at the audience and said in a loud, clear voice, "And Jesus loves you, too." The audience contact was terrific. The little boy's name was Larry Lang. I wish I could say this morning in the same clear convincing way that Larry did—a way that would beget faith in your heart—"and Jesus calls you, too!"

We must not think that we are lost in a great sea of humanity. The Lord has his eyes upon everyone of us, and he has a place for us. He has a work for us, and he calls us to that work. I think it is rather hard to talk to members of the church of Christ about a call, especially

when you make it as earnest and as personal as I want you to take this call this morning. Our minds almost instinctively go back to the old revivalistic calls of the last century, or even the last generation, in which preachers whipped the people up into a mass hysteria, and the people got up and related the story of physical and psychical phenomena which they interpreted as being a call, the Lord's call to them. They thought they were being called like the apostle Paul. When the Lord appeared to Paul on the road to Damascus, Paul did not take it as those people took their call, that that call showed them that they were saved. Paul's call convinced him that he was lost, and he went into the city fasting and praying, till one came and said, "Arise and be baptized and wash away thy sins."

Great numbers of the people, perhaps most of them now, have gotten away from the idea of a call such as that for the mass of the people, but I suppose that in at least three-fourths of the churches they still count very important some kind of a call to the ministry. And in their ordination services one of the most important parts is the asking of the candidate to relate the story of his call. But it is not just preachers that the Lord is calling. He is calling every man.

Professor Henry Cadbury of Harvard offers a course on problems in the Apostolic Age in which he assigns a paper entitled, "The Emergence of the Laity." Here is a man, a New Testament scholar of world renown, who is saying that in the New Testament times there was no such thing as a laity.

The laity only emerged later, out of a holy priesthood, in which every man was a preacher. It was only later that the people lost that great spirit, lost the sense of that call.

If you asked most of the people around us they would not feel that members of the church of Christ even believe in a call. The word has fallen into somewhat bad repute among us. Very few of us are very acutely aware that God has called us for anything personal. A few days ago I was reading a recent book entitled "Small Sects in America." I came to the section on the church of Christ

and there I found us classified as a small legalistic sect. When I read that it stung me, just as I am sure it stings you. But that is the way that people think of us. There is no use in our quarreling with them. We should rather look down at ourselves and ask why it is that they classify us that way. And I am sure that one of the reasons would be that the people around us who know us have never become aware that we in our hearts feel a deep call to the work of the Lord. They have observed something in us of a lack of personal consecration. Perhaps some of them know where a lot of the members of the church of Christ are on Sunday night. If a stranger who had been at our services on Sunday morning should come back on Sunday night, earnestly looking for the Lord's church, he would say, "This must not be it because these people do not count it very important themselves."

Out among the people that we call Fundamentalists when something good happens to them, they begin to talk about what the Lord has done for them. But when something comes to most of us, we talk about our "good luck." And there is a lack of a sense of a close personal relationship between us and God. People feel that when they are around us. They know that we have not sent out missionaries as other people have sent them out. We have not built hospitals to care for the sick and suffering; we have not distinguished ourselves in the work of caring for the needy. And as they listen to our preaching so often they go away thinking of law rather than thinking of Grace.

But as distasteful as the word "call" may have become to us in the past, you cannot get away from the idea that the Lord does call you. There is a lot in the New Testament about the call. In Hebrews the third chapter and the first verse we read about "A heavenly calling." Turn to II Tim. 1:9 and you find that God called us with "a holy calling, according to his purpose." I Cor. 1:26 tells us that not many mighty, not many wise, not many noble are called. In II Peter 1:10 we are urged to make our calling and election sure. In Philippians 3:14 we are exhorted to press on unto the mark unto the prize of the high calling of God in

Christ Jesus, and in Ephesians 4:1 to "walk worthy of the calling wherewith you have been called." And in II Thessalonians 1:12 we have the humble prayer that God may count us worthy of our calling.

Did you ever stop to think how God calls? Let us look at some of the great men in church history and find out how it was that they were called into their task. One of the most influential men and one who is sometimes called the father of theology, the great Augustine, had been a rather profligate young man. How was he called out of that profligate life into the great life that he lived? Well, he had had before him the example of the godly Monica, he sat under the preaching of the great Ambrose, but the crisis and the turning point came when he turned to his New Testament and read Romans 13:12-14: "The night is far spent, and the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk becomingly, as in the day; not in revelling and drunkenness, not in chambering and wantonness, not in strife and jealousy. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof." As Augustine read that he said, "That is God speaking to Augustine. That is God saying to me, Augustine, 'Put on the Lord Jesus and make no provision for the flesh'."

One of the greatest men since the time of the apostles, and the man who influenced this world more than any other since Paul, was Martin Luther. What was it that called Martin Luther out of his monk's cell, to rock and to shake the power of the papacy, and to free the world from the yoke of popery? It was the New Testament that he had read there in the monk's cell. As Luther read there of the sinfulness of man, the righteousness of God, and how faith in Christ could bridge the gap, he said, "That is God talking to Martin Luther, a poor miserable bag of rags," and he answered that call.

Then let us take Francis of Assisi, a rich young man, who read, "Get you no gold nor silver in your purses" and he said, "That is talking to me, Francis," and he gave

away what he had and went out into the service of others—such service that many have declared him to be the most Christ-like man since the apostles.

But to come down to times closer to us, to a man to whom we all owe a great deal for starting the world back on the road to New Testament Christianity, back beyond denominationalism to the church of our Lord Jesus Christ. What was it that guided Alexander Campbell out of the maze of sectarian darkness and denominational confusion? It was his Greek New Testament that guided his feet through the dark wilderness, and as he read he kept saying to himself, "This is talking to me, Alexander Campbell." When he read about baptism he concluded, "I have not been baptized," and he went out looking for someone to baptize him.

The call of God will come to you and it will come to me when we sit down with our New Testament not as dead letters written two thousand years ago, but as God talking to you individually, and talking to me individually. "For the word of God is living and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart." As you read it, it will lay bare to you your own heart, your own selfishness, your own failings, your own shortcomings.

There is a great passage over in the six chapter of John where Jesus says that no man can come unto his Father except the Father draw him. He goes on to say that he who hears and learns comes unto him. In his book on prayer, S. D. Gordon has a chapter entitled, "The Listening Side of Prayer." Everyone of us should sit down with our New Testaments and we ought to read them prayerfully, listening for our names—listening for God to call us.

But there are many people who will never read. God can call them through your life and through mine. They see us. It is trite, but it is still true, that we are "the only gospel a careless world will read." And the Lord expects us to let our lives be echoes—echoes of his call.

He calls us in the cries of the needy all around the world,

and if we do not hear that call, it is because we have not heard the Lord's prior call to self-discipline, to self-consecration unto God. God first calls people to repentance. His call is not to tell them that they are saved as people took it a generation ago, but it is as it was in Paul's case or in the cases of Augustine, Luther, Francis, or Alexander Campbell. God's call convinced them that they were lost. God's call to us today is still a call to repentance, that if we will cleanse ourselves, then we can be vessels of honor, meet for the Master's service. And it was this call to self-discipline that bothered Augustine and he wrestled with it, "What are the things that I, Augustine, am going to give up? What are the things that I am going to have to quit?"

We do not find many people today agonizing over this. A lot of people come into the church without ever going through the agonizing struggle of self-discipline and self-consecration, because the church has become so much like the world that a lot of people do not realize that there is anything for them to give up.

One of the tasks that I inherited from my predecessor in the work in Boston was the task of teaching two ladies with whom Brother Harold Thomas had been working for some time. One of these ladies lived right across the street from Brother Thomas, and she had seen the consecrated lives of those great servants of God, Brother Thomas and his wife, and how they had sacrificed and even robbed their own children and done it with joy and gladness that they might work in a difficult place. The other lady also lived across the street from a very consecrated family. I had the heart-touching experience of being there with those two ladies when they were fighting out that battle of whether or not they would consecrate themselves to God's service. I saw them as the tears rolled down their faces, and I saw one of them as she turned to go away, saying, "I cannot be a Christian; it costs too much. I cannot be and I cannot do what the Thomases are and do." There was her family that would cast her off, and there were the drinks she served in her home, and there were the dancing lessons of

her little girl. Those things bothered her and she felt that strain and that call because of the consecrated lives that had been before her. The other lady with tears rolling down her cheeks was going through the same fight because she had seen the same kind of Christian example. But she had not been coming to the Bible classes very long when she began putting into the work of the Lord the money that her husband allowed her for recreation. Those ladies would not have known that fight and that battle and struggle if they had not seen those consecrated examples before them. So often we make it too easy, and so often people do not feel this great call because they do not see lives that have been consecrated in that way.

Look across the street at the house across from you. Those people have a salary comparable to yours. How much less than those people who are not Christians do you have of the things of this old world? When the time came for you to build your new home, to get your car, did you stop, sit down and think, "Can I afford this? How does this compare with my expenditures in the Kingdom of God?" If you have just as much and just as many of the things of this old world as your neighbor, what difference does Christianity make?

I shall never forget that shortly after we were married, my wife and I were visiting in a godly Christian home. We were talking to this young couple about our silver pattern, and about how proud we were of it. The lady looked across the table at us—we knew her life and we knew what good she had done—and she said, "We did not pick out any silver because Christians cannot afford it." Later that day I walked along the streets of Evanston with her husband, a promising young professor. Along the street were many beautiful homes that I presumed belonged to the professors of the great university, and I said, "Tom, it will not be many years until you will have a place like this." He looked back and said, "No, a Christian cannot afford a home like those. All I want is a place adequate to house our boys."

I am not saying that it is wrong for us to have the new house or to get the new car, but I am saying that we ought

to sit down and make sure that our expenditures on ourselves are in proportion to what we spend for the Kingdom of God. And we must never lose sight of the fact that we are trying to follow one who had no place to lay his head.

Sometimes we miss the whole point of this call to self-sacrifice. God calls us to sacrifice that others may have. We miss the point when we make it an end rather than a means. The man who skimps and saves and puts everything in the bank really is not sacrificing any more than the man who spends all he gets on some pleasure. God wants us to give in order to meet the needs of others. He wants us to help people who will never be able to pay us back. Did you ever stop to compare what you spend entertaining your friends with what you spend feeding the poor? And yet Jesus said that when you make a dinner or supper you should not invite your kindred and your rich friends, but to go out and invite the blind, the maimed, and the lame who will not be able to repay you. And he said that then you shall be blessed, and that you will be recompensed in the resurrection of the just.

All around the world God calls us to service in the cries of the needy. Sometimes this old world is so filled with suffering and trouble we wonder how God can allow it all.

“So many nights they pass beside my bed—
 A weary mother wanting bread
 Forgetting self in children yet unfed.
 ‘O, God,’ I cry, “thy people die.
 Art thou asleep as well as I?
 Wake up! Wake up! How canst thou lie
 Asleep when there’s so much to do?”
 His answer broke the silence through,
 ‘Sleeping? No, but waking you!’” *

The man lying on the road to Jericho was God’s call to the Good Samaritan. Who is your neighbor?

God calls us to give the people more than just bread and clothes. There is the word of life—the bread and water of life—that if we break to them they may have life that

* From the unpublished poems of L. Shirley Lewis.

is life indeed. God calls us to the great task of evangelizing the world.

It seemed very visionary when that young man of Galilee long ago stood and said that the field is the world. The only church that has ever been equal to the task of evangelizing the world of its time was that church of the first century. But very soon the spirit of the world came in and diluted the spirit in that church and never again has the church been equal to the task.

It is only a consecrated church that can evangelize the world. We can with profit go back to that Old Testament story of Gideon's army. There was Gideon with his 33,000 men confronted by a whole valley of Midianites. God told Gideon that he had too many men. When Gideon told the men that all of them that were afraid could go home, 23,000 of them left because they did not think they had a chance. But God said that he still had too many men. With three hundred Gideon won the victory. God always wins with a consecrated loyal few. When the church permits itself to be filled with half-hearted people, then it falters and it stumbles before the great task that God has given it.

The field is still the world and we need that spirit of Madam Curie when they had failed in their 487th experiment and Pierre said, "It can't be done; it may be done in a hundred years, but not in our lifetime," and she said, "If it takes a hundred years it will be a pity; I cannot do less than give it the best I have as long as I live."

That is what God wants when he calls. He wants the kind of people who will say like Samuel, "Speak Lord, thy servant hears; command and I'll obey." And people like Isaiah who said, "Here am I, Lord, send me."

There is always something urgent about God's call. And when Christianity loses that sense of urgency, it becomes cold and legalistic and formal and drifts into high ritual or into sheer hypocrisy. When Jesus stood and surveyed the world he saw a field white unto harvest and I think all of us are close enough to the farm to appreciate what that meant. It is very real to me because just before I was ready to come to college my father planted some extra

wheat so that he would have money to send me. There was the beautiful wheat waving in the breeze. As we started in with the binder, the clouds began to gather; my father whipped the team on with the clouds boiling. At last the storm broke and the harvest was swept away.

Jesus saw the world white to harvest. He saw the laborers were few and he said, "Pray the Lord of the harvest to send forth laborers into his harvest."

Jesus walked beside the sea. He saw some fishermen busy with their nets. He said to those fishermen, "Follow me," and they followed him and he made them fishers of men. He did not send them out unprepared. Three years he trained them, and the church today stands as a monument that they were fishers of men. And God calls you, and if you will answer that call, he will make you a fisher of men, too.

As the late William Temple in his little book, *Basic Convictions*, if we accept the gospel as the truth,

"We have no longer any real option in the matter of being or failing to be missionaries. If it is the truth, it lays upon us missionary obligations by the very consideration that it is true. . . . If you have received the fullest of what God offers, then you cannot keep it to yourself because of what it is. The fact that you are not passing it on proves that you haven't got it; and if you have got it, it will make you pass it on, because of what it is . . . To be a Christian is to be a missionary." †

There is a constraining power about the Truth. There is something about it that we must make it known when we know it ourselves. If the world is going on to judgment, going on to destruction, then to be quiet we would be like the sleeping watchman, and God will require the souls of the people that are lost at our hands.

This gives us a new rule by which to measure ourselves as Christians. We are not going to fulfill this task or these calls that the Lord gives us by just five dollars here

† William Temple: *Basic Convictions*, Harper and Brothers, New York, 1936, pp. 67, 77, 78, 79. Quoted by permission from the publishers.

and ten dollars there for Italy or Japan. God calls us to let the neighbor right next door know, and all the people around us, till the whole world knows the Lord. And we can measure ourselves as Christians by asking ourselves, "How many people have I called into his service?"

A part of the rule that I think we have never used as much as we should is the part, "How many people have I called to go spread the word?"

You fathers and mothers—you have two, three, four children. How many of these children are going out to preach God's word?

You say, "None."

Why? Did you ever pray for it? Did you consecrate your children to the Lord as Hannah did Samuel?

You Sunday School teachers: You have been teaching for five, ten, fifteen or twenty years. Out of your classes how many men have gone forth to preach the word, and how many girls to labor at their side?

You elders of the church: You have been watching over the flock for fifteen, twenty, or twenty-five years. Out of your flock how many workers have gone out into God's kingdom? How does the number of men who have gone out to preach the word compare with the number who have drifted away? Drifted away under your teaching. These are men for whom some day you will have to give an account.

And those of you who are preaching: You have been preaching for ten, twenty, thirty years. How many young men look to you as Timothy and Titus looked up to Paul? How many young men as they sat under your preaching looked up and said, "I want to preach, too?"

Here is the real test of good preaching. If those boys and girls who heard you speak the word have not longed to have a part in that work, then something is wrong with your life and something is wrong with your preaching.

The Lord calls us to be fishers of men. But even when he was here all the people did not hear that call. There were some in whose ears the siren voice of pleasure was ringing so loudly they did not hear what Jesus said. The

Sadducees and the Pharisees could hear only the call of tradition and the call of position. And there were some—I am sure there were people right there in Jerusalem, who when the news of the crucifixion reached them, they said, "You know, I intended to go hear that man sometime, but I just never did find time." And there was the young man who came running to Jesus because he thought he was the Messiah. But when the Lord told him to sell all he had and give it to the poor and to come follow him, he went away sad. The Lord put to that young man almost the same call that came to the fishermen. Did you ever think how different the story would have been if that young man had put himself and all that he had into God's service? His name would be told wherever the gospel goes. But we do not even know his name.

How different it was with those fishermen. They could not know that day all that it meant when Jesus called them. He was just a stranger there on Galilee's shore. But there was a strange power in his words and a strange winsomeness in his face. They answered. It meant toil and suffering. It meant death for almost everyone of them—a martyr's death. But as we come to the close of the New Testament we read of the great city four-square with the twelve foundations and on those foundations the names of the twelve apostles of the Lamb. They answered God's call.

God is calling everyone of us. He created us for a purpose. We came into this world for a work. And no one else can do that work for us. Every man has his own task. If we do not seize our task, God's work will be weakened that much.

You and I will never find perfect happiness except in answering God's call. The happiest man is the man who has the deepest conviction, "This is the job for which I came into the world; it is worth all that I can give to it and more. And I can be confident that all the way the Lord is going to be with me and uphold me and keep me."

I would not have you think that it will always be a glamorous call of world traveling, of some great world adventure. It may be in a very humble place, but in a very

real way giving yourself in service, in consecration, in echoing God's call to men. We need to learn the lesson of that little servant girl in London, who prayed, "God of all pots and pans and things." She had learned there in her work in the kitchen to be a worker together with God.

Our call may be like that of the Philippians, to uphold the hands of those like Paul. But what we want to make sure of is that we are carrying our end of the stick; that our sacrifice is equal to that of any who go, that some day God will count us workers together with them.

We shall never be able to find happiness running away from that call any more than Jonah found it in trying to run away from Nineveh. That call went with him to the very depths of the sea.

The Lord calls us to get the world ready for his coming. Through long ages God was getting the world ready for his first coming, and as a last crowning act of all that preparation, he called John the Baptist, "And thou child shalt go before the face of the Lord, to make ready his ways." As the apostles stood on the hill and watched Jesus going back into the heavens, the angel stood by them and said, "This Jesus who was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven." And he is counting upon you and on me to keep faith alive on the earth, and he calls us to get the world ready for that coming.

Perhaps there is someone here in the audience this morning who has never purified himself for the Lord's work. You feel that call that his word brings you to repent, to arise and be baptized and wash away your sins. That is what God calls people to—not to tell them that they are saved, but to tell them that they are lost and that others are lost and that he wants them to help bring them to salvation. And if there is someone here who has made a mess of his life, who has left the Lord long knocking at his door trying to get back in, there is a great company of good people here. Would you have all these people this morning join in prayer for you that you may rise above

your difficulties and above your troubles to give yourself with all your heart into God's service? Let us stand and sing.

"THE CHURCH IN ENGLAND"

Lecture by Leonard Channing, February 21, 1950,
at Abilene Christian College (2:30 p. m.)

Thank you, Brother Wallace, for that fine introduction which I feel is very undeserved and unmerited. Incidentally, I must correct him on two points. The first is concerning the teabags. I am quite happy to leave those teabags behind because such a monstrosity is unknown in Britain. We don't use them and believe me, therein I have come to this conclusion, that the American people can no more make tea than the British can coffee. Also, as regards my desire to become an American, well that wouldn't worry me in the world. After seeing the abundance here and receiving overwhelming kindness, almost embarrassing to a reserved old Britisher, I really would not worry if Mr. Truman offered me a permanent visa tomorrow. But at the same time I realize that the greatest call for my services, small as they are, lies in Britain, and, therefore, of course there is no reason for the work's sake I should stay over here and once again my eyes are towards Britain and what I can do there. Incidentally, a slight apology asking your indulgence for a cold. I have picked up an American cold which I find just about as helpful to a speaker as a British cold. But the slight naval twange perhaps is not that I am becoming American or anything like that; it is due simply to the cold. In all other respects, I am a typical Englishman, except fortunately some of them are a bit more handsome than I.

I am deeply grateful for this privilege that the brethren have extended to me of being on this lectureship this afternoon. We have heard a great deal about the Christian colleges in America. We have heard a great deal of A. C. C. and for a long time this great college and its work only existed insofar as what I read and in my mind. But now it is wonderful to come and see all those things of which I have read; see them in action and see many in the flesh

of whom I have read. It is indeed inspiring to me and I want to express my sincere and heartfelt gratitude to Brother Glenn Wallace in particular for all the work he has put in in arranging this good will trip, and to Brother Hudson and Brother McGaughey who so ably cooperated with him and to the College Church here and also to the college itself. I am deeply grateful and deeply conscious of the privilege that is extended to me.

I am here, as Brother Wallace said, on a good will tour. There have been many things that have disturbed the smooth and even relationship between the British and American brethren and I am coming here to observe, to learn, and to carry back many of the lessons which I will learn. I am conscious that my greatest work lies in Britain when I get back to endeavor to break down some of the misunderstandings and prejudices that have arisen. My lecture this afternoon, of course, in the time allotted me, can only be a cursory glance and is humbly dedicated to this great task: That we might thereby be able to cement more firmly the ties that exist between us. I am conscious of course, as I set out on this task of a responsibility, a responsibility to my British brethren that I rightly and justly represent them and yet I am going to bring, not a picture that is glossed or glazed not as I hope we should be, but I am going to present to you facts as they are. And I believe that that will help you to understand something more of our difficulties, our problems and our aims in Great Britain.

First of all, I want to look very briefly into the external difficulties that meet the evangelist as he preaches the gospel in Britain today. From a superficial glance at the kingdom of Great Britain we may imagine that it is indeed a Christian nation that is motivated by Christian principles as far as any nation can so be motivated by those principles. We see, for instance, that there is a great deal of religious worship of a kind in Britain. We find that there are religious articles in the various periodicals and magazines. We find that there are talks, religious talks, on the British Broadcasting Corporation, the

state controlled radio, and every way we sense that Britain is a Christian country. It is when we look behind this facade that we see the real Britain and we see the real British attitude toward spiritual things. I am sorry to say that the picture is far more ominous and far darker than that which appears on the surface. In the first place, in recent years partly due and accelerated by the war, there has been a widespread falling away from attendance of any place of worship in Britain. It is estimated that only about ten per cent of the people of Great Britain are permanently affiliated to any religious body and attend a place of worship regularly. It is further estimated that something like ten or twelve per cent go to some kind of service on some special occasion. But over fifty per cent are completely indifferent to spiritual things, and another fifteen per cent are actively hostile. Now it is this large number, this large body in Britain—over fifty per cent, very nearly sixty per cent—over half of the population of Great Britain, who are so indifferent to the call of the gospel that presents the evangelist in Great Britain such a problem today. When a man is even actively hostile against you, you know what to do with him, but when you can, as I do in London over and over again, meet the attitude of a sweet smile, and know very well that the words you are speaking are going in one ear and out of the other, are just not registering, then it is the most difficult barrier to overcome.

Now with this, too, there is a widespread—and it is widening—a widespread materialism in Great Britain. Men are looking to the state instead of Christ for salvation. Undoubtedly Britain in recent years has undergone a social revolution and this may have something to do with it. But unfortunately, among the poorer, we find that they are looking to the government to solve their problems, both material and spiritual (if they ever think of spiritual problems), instead of the church of the Lord Jesus Christ. It's very rarely in Britain (and I know that building problems are certainly difficult), but it's very rarely in Great Britain today that we see a church building erected. Since I landed

in this country on January 10, and have come down through various areas from New York, I have seen many new church buildings of various sorts being erected. Undoubtedly, of course, much of it is in error, but at the same time it does show that at least the American people are to a degree interested in spiritual things. Now that is not seen in Britain.

Again, there is another problem, and that is the widespread religious hypocrisy in Britain. That is represented by the state backed ecclesiastical system known as the Church of England. That system has not only apostacized from the faith, but also in many respects become a political tool. Indeed, it is still bound up with politics. The senior clergy of the Church of England are appointed by the government, by the Prime Minister, and the senior clergy sit in the House of Lords, the Upper House of the Houses of Parliament. Add to this the fact that as far as their services and gatherings are concerned, it presents to the man in the street a cold and hypocritical formality, formalism, and we can see the reason why it has lost touch with the common people. Men look upon this system, they look upon the services, they hear of its hypocrisies, and they turn away from Christianity and from Christ disgusted.

There is another problem, too, and that is the peculiarity of the British character. In the first place, the Britisher is a lover of tradition. Now that is all very well in one sense. Certainly, if you want to get on with a Britisher just tell him something of history a few hundred years back and he will be your friend for life. But in things spiritual that is indeed a detriment to the spread of the gospel, because it means this, that the Britisher will hang on to the traditions that have been taught him even after he rejects the system that has taught him those traditions. And so we find almost superstitiously men and women in Britain are still taking their children to be christened, thinking that by that they have a passport to joy in this life and eternity in the next. And it's a very difficult thing to break down. The argument that is often logically put forward, or seemingly logically, is because my father has

followed in such and his father before him and so generations back; therefore, it's good enough for me.

Then, again, there is another peculiarity of the British character and that is his natural reserve. He will not readily open up to you. He will not readily discuss anything so personal as his soul's salvation, if he thinks of it at all, and therefore one must work with him and talk with him to gain his confidence, and so the teaching of the truth is by a far greater degree a slower process than here with the American public and the man in the street in this country. These are some of the external problems that we face in Britain. There are many of them but these are probably the most difficult.

Now what of the internal problems that are within the church itself? What are the difficulties there? In order to appreciate this it will mean going a little into church history this afternoon. In many ways the cause in Great Britain has had a longer history and goes back farther than the equivalent work here in the United States. We can trace back the beginnings, or at least the link, with the restoration movement right back to the beginning of the eighteenth century. In the year 1727, John Glass, a minister of the Church of Scotland, withdrew from that body protesting against many of the principles for which the Church of Scotland stood, and founded a few years afterwards several churches taking his name and founding a body known as the Glassites after the name of their founder. Now in many ways John Glass was near New Testament truth, but he was not near enough. For instance, he realized the necessity of celebrating the Lord's Supper every Lord's day. He also taught a simpler form of faith than had been taught up to that time, and he protested against the emotionalism which passed for gospel preaching of his day. And he had a clear view of congregational independency. But unfortunately he still hung on to the old system and the erroneous teaching of sprinkling.

However, from that body grew another body. They were known as the Scotch Baptists, and they were found-

ed by Archibald McClean and Robert Carmichael who had been former elders of the Glassites. Now Archibald McClean, by study of New Testament truth together with his colleague, came to understand that sprinkling was not the baptism of the New Testament. And once he understood it, he made a journey all the way to London, no mean journey in those days, in order to obey his Lord, and came back and baptized his colleague. Now they held to many of the tenets of the Glassites, but they went further and they came much nearer to New Testament truth and they are important in this respect: The Scotch Baptists were the soil in which the seeds of the restoration movement were sowed. They indeed represented the beginnings of the restoration movement for the New Testament church. It probably began by withdrawal from the Scotch Baptist, and many of the first leaders of the restoration movement in Great Britain were formerly members of that body. Indeed we can go today into Scotland in Kilcoddry in Fife and we can see there a church which was formerly a church building which formerly belonged to the Scotch Baptists—and incidentally, see the very pulpit in which Alexander Campbell preached on his visit to England.

Another body which ought to be mentioned at this time was that founded by the Howdain brothers. That again strove to get near New Testament truth and when Alexander Campbell visited or was forced to stay in Scotland, he came in contact with the Howdain brothers and their work, and it had a profound effect upon them. But we can go further back at this time and we can see that there were churches founded upon New Testament lines long before Campbell, either Thomas or Alexander, ever began to write or to preach.

For instance, in the year 1804 there was such a church founded in Dungannon, Ireland; also a few years later in Denvershire and two or three in Scotland. But the most remarkable of all is a piece of research that has come to light in recent years, and for this information I owe the president of the Digressive College in England, though unfortunately it is hard to learn the lesson that it teaches.

It has been found that there were churches of Christ founded on New Testament lines as far back in Britain as the year 1669 in the reign of King Charles II in the days that this great nation, this great America, was still being colonized. Now you know, this is a remarkable fact, it has been found that those churches (and we have records in an old minute book that has been discovered)—it has been found that those churches called themselves churches of Christ, that they practiced baptism by immersion, that they celebrated the Lord's Supper each Lord's day and that they had a clear view of congregational independency appointing to each of those churches—and there were eight existing in the Ulverston district of Lancashire in North West England—appointing to each one of those elders and deacons. Now this is a remarkable fact, brethren, many of the denominationalists over here and to a lesser extent in Britain, call us by the name Campbellites, as if the name Campbell, or Stone or Kelly or Scott or anyone else of the pioneers, had anything to do with the founding or the setting of the New Testament church.

These facts prove, as the facts concerning the Christians in India prove, of which Brother McMillan told us this morning—prove historically that which we have heard scripturally, that any man who is unprejudiced, who is unbiased, who is not blinded by the traditions and teachings of men, can come through the word of God alone to a knowledge and understanding of the will of God, not only concerning him as an individual, but concerning the community to which he belongs, that they can see patterned in the New Testament clearly all that is required to set up a New Testament church. And so clear is that pattern that the New Testament church can reproduce at any time, at any place, in any age. Now this is proved by those facts in Britain. In an age when the Bible was indeed rare, in an age when a man had to give his years, his life-savings almost, to possess any part of a copy of the Scriptures, yet there were brethren there worshipping truly and purely on New Testament lines, guided by the word of God alone. However, when we look at the restora-

tion movement proper, we associate it with the influence of Alexander Campbell in Britain.

Alexander Campbell was born in Ireland. His father, Thomas Campbell, was a minister of the church of Ireland. In the year 1801 Thomas Campbell sailed for the United States for health reasons and very shortly afterwards Alexander Campbell was bidden to follow with the family. His ship was wrecked on the west coast of Scotland and so instead, he spent a year in Scotland studying at Glasgow University. It was then that he came in touch with Grevel Ewings who was principal of the college which the Howdain brothers had set up in that city. But Britain heard no more of Alexander Campbell for many years, and perhaps the restoration movement would not have been known so early in Britain if it had not been for one casual contact that was made in the year 1833. An American student was in London at that time, a Mr. Wise, and having walked into a Scotch Baptist church he contacted a Mr. William Jones, who was elder of one of those churches. Now Jones had heard of the writings of Campbell; he had heard of Campbell, too, as a consequence of a debate he had had with Owens a few years previously, but until this young man had told him of Alexander Campbell, he had not realized that the view of Campbell was so near his own. Correspondence ensued and soon Campbell was sending his writings over to Jones, and so impressed was Jones, that he launched a special publication with the express purpose of republishing the writings of Campbell known as *the Millennial Harbinger and Church Advocate*. That went on for about 16 months and it had a profound effect in Scotch Baptist churches because many that were seeking the truth in that body realized that though they were near the truth in many respects, they were not near enough, and there began to be withdrawals from that body.

The first withdrawal of this kind was made by a man named James Wallace in the Midland district of England in Nottingham. He withdrew in the year 1836 with 14 others on December 25 and began a church which was

purely and simply of New Testament lines. And there in Nottingham was the first church immediately connected with the restoration movement which was indeed in every respect a church of Christ. Their numbers grew to 40, 60 and then 200, and all over Britain the same thing was happening. Men and women were coming back to the truth and setting up churches on purely New Testament lines.

However, the work in Britain lagged behind the work in the United States. There were at that time no evangelists, few brethren, very little in the way of churches, and no gospel papers except the paper which James Wallace had launched, the "Christian Messenger," for the express purpose of carrying on the work that Jones had begun of republishing the works of Campbell. The first full time preacher of the gospel in Britain was a man by the name of James Reed, and he began working with the churches in the year 1837. He was a pastor of an independent church in Dundee and he not only discovered and obeyed the truth for himself, but he went further by teaching his congregation. Very shortly afterwards the whole congregation of 110 members obeyed the truth and there was set up a church of the Lord Jesus Christ in the city of Dundee. Would to God that men were so receptive to the gospel today.

Now James Reed went among the churches teaching and preaching, but he did not see how the cause in Great Britain could be promoted without some co-operative effort between the churches. So largely as a result of his effort in the year 1842, a United Meeting was called and a committee was set up, a committee of three, of which James Wallace was one, to promote evangelism, to encourage men to enter the field and also to gather funds for their support. Now from that one committee has come the digression which we in Britain today fight. This committee was set up by sincere men and women with the purest motives in the world, merely of promoting the gospel in Britain, yet unfortunately those who were lovers of God's truth and have been following it, have not followed it to the

degree of realizing that no such central organization in any shape or form was to be found in the New Testament. And unfortunately, as a result of their effort there has grown up a complete ecclesiastical system which has well nigh warped the cause of New Testament truth in the kingdom of Great Britain. That committee functioned for five years. The British brethren were very suspicious of it, and rightly too. The whole time that it functioned only three evangelists entered the field and only £400—\$12,000 was ever subscribed, and it faded out of existence, and would that it would have faded permanently out of existence.

In the year 1847 efforts to bring Alexander Campbell over were successful. James Worlick had invited him to that country ten years back from that date, but until then some were opposed; however, Campbell eventually came to Britain. He did some good in Britain. He toured the churches but unfortunately Campbell met prejudice from the British churches wherever he went. Incidentally, and digressing from the subject, owing to the activities of the Anti-Slavery Society in Edinburgh, Campbell spent a week in prison in Scotland. Now, brethren, don't think that's a typical English or British welcome! Anyone who may be thinking of coming to Britain, I assure you we don't treat you that way. But Campbell presided at the second general meeting of the churches of Christ in Great Britain. But owing to certain views that the British brethren then held and still hold, they were prejudiced against him in many ways and they virtually boycotted that meeting. Instead of the 80 churches that existed in Great Britain at that time and the 2,300 members, there were only something like 26 churches represented, and really Campbell's tour was not the success that it ought to have been.

In the year 1848, the following year, Britain had to fight further digression, this time from without for Doctor Thomas, the founder of Christadelphianism, came to Britain. He had been associated with the churches here in the U. S. A. and actually he had been baptized by Walter Scott, but he had severed his connections and began formu-

lating the views which afterwards became known as Christadelphianism. The British brethren, news traveling slowly at that time, did not know of his severing from the church, and they received him, and by reason of that he was able to get in among the British churches. They were weak, very weak, at that time and this blow almost overwhelmed them. Many were separated from the New Testament church, many churches went out of existence, but thank God, the leaders of the movement in Britain were not swayed. In the year 1854, the Central Evangelistic Committee having faded out, there was again an attempt to set it off, which this time unfortunately was permanent. And from that body has really and directly grown the ecclesiastical system in Britain that we fight today.

That body has supported three evangelists of note that we ought to mention at this time. The first was David King, a man of whom Britain knows much, a man who became the leading writer, the trainer of the brethren, the leading evangelist and the leading debater of Britain. David King was a remarkable man. He was formerly associated with the Camden Town church, which is now the Kentish Town church with which I am connected, and his conversion came about — and this is an interesting point to you brothers and sisters — his conversion came about by reason of a tract written by an American brother sent over to England. For years he looked for someone to baptize him for remission of sins and finally found one there in London.

He was a remarkable creature. Some of his achievements make very interesting reading. For instance, he went down to an Adventist church in the south of England in Sussex, preached for them several Sundays, and as a result of his preaching, the whole church of 150 members came over and obeyed the gospel and became a church of the Lord Jesus Christ. That church is still there today, though unfortunately digressed. In Birmingham he did the same thing, winning over a Baptist church. In debates he was just as remarkable. He debated on one occasion

with a lecturer, a secularist lecturer of Leeds University, a man by the name of F. H. Gordon. A six-nights debate was to take place, but after the fourth night he had the remarkable experience of having his opponent stop the debate and renounce his secularist views and become a Christian. Brother David King was a powerful influence upon the church. He had very strict views with regard to clericalism. He had very strict views as regards the communion and he has left his mark upon the British churches in this region, but unfortunately through some of those views—and whether they are right or wrong, we'll not go into for the moment—through some of their views differences began to creep in between British and American brethren which well nigh, in his day, led to an open breach. Even Benjamin Franklin, so great a man as he, was discouraged from coming over and preaching in Britain because of those views.

Another man that ought to be mentioned is Joseph Bryan Rotheram, who you will remember as the author and compiler of the Rotheram Emphasized Bible. He was a Briton and formerly a Baptist pastor.

One more evangelist who is outstanding in that age is Sidney Black. Now he ought to be mentioned because he was responsible for founding the largest church that Britain has ever had in Fulham, in London—some 678 members, and owned the only orphanage that the British have ever supported. Unfortunately, both orphanage and church have now digressed to the Baptists.

The British churches had other difficulties to face. Towards the end of the last century there was a brother in the northwest district of England, Lancashire, who was impressed by the disciple preachers, by some who visited Britain, and as a result he came over to the United States, met the Foreign Missionary Society of the Christian Church as it was then called, and arranged for disciple preachers to come over. They well nigh wrecked the cause in Britain as they did elsewhere. The British brethren established churches in France, in Paris, and the disciple preachers wrecked them and they are out of

existence today. The British churches established the cause in Australia and New Zealand and in South Africa, and the disciples have done the same thing there — very nearly wrecked that cause. And they have very nearly done the same thing in Great Britain.

They came over to teach the brethren how to evangelize their own country, but they failed miserably. They succeeded in founding, or at least the only churches existing afterwards, were 17 churches and they formed a separate association, the Christian Association of Churches. Consequently, there was friction between the Christian Association and the British Association, namely as it is called, the Co-operation of the Churches of Christ. This went on for 40 years until finally the digressive churches, the American Disciple churches, were received into the Co-operation of the Churches of Christ.

Those preachers were indeed modernists and liberalists. They were passed as one-man pastors. They were open communionists and they were modernists in their teaching, and they have only added to the digression which the cause in Britain has suffered. But thank God, from this growing apostacy there were men who had the cause of New Testament truth at heart and had the courage to protest.

In 1917, one did protest—Brother Walter Crosswaithe, the present veteran editor of the only gospel paper in Britain, *The Scripture Standard*. He withdrew in the year 1917 and worked for the pulling back of the church into the truth. In the year 1924 he called a protest meeting and from that there has arisen not only a protest of individuals, but whole churches protested and gradually the churches began to withdraw from the Co-operation of the Churches of Christ.

In turn, unfortunately, from this protest meeting a committee was set up to fight digression — a committee of loyal brethren. Now you'll say, well surely the loyal brethren are in every way copying the very passage of the brethren before and the very thing that caused digression before. That is true, but remember that these brethren

had been brought up in the committee atmosphere. They knew no other way as isolated brethren of protesting against this digression, and undoubtedly the Old Paths Committee, as it is called, veered from the truth. We certainly owe to them today in Great Britain the fact that those who are loyal and have come back to New Testament truth are there as a direct result of their work and the work of Brother Walter Crosswaithe. Now the churches are gradually, more and more as individuals and as churches, withdrawing from the Co-operation of the Churches of Christ.

But there was a further desire to get back to New Testament truth. It was thought by many British brethren, especially the younger element, that the committee was wrong, and so in the year 1945 as a result of the co-operation and the fellowship that we had with the American brethren, the Kentish Town church in London was the first church to take the step of supporting their own preacher, their own evangelist, that is in regard to myself, and now other churches are following suit. There are four churches supporting four evangelists. There are in all today eight loyal gospel preachers in Britain, and there are something like 44 churches outside of the corporation, but above all in Britain there is a desire not only to get back to New Testament truth but to hold to it and there is a new spirit of evangelism arising among the loyal British churches.

We are not only working with those outside of Christ, but we are working with those inside the digressive movement. We are bringing them promise, and daily there are more and more individuals and churches coming from that digressive group which now indeed from one committee has grown into a monster—a monster of ecclesiasticism with 20 committees, with a central council representing the churches of Christ of the British Council of Churches, and the Federal Free Church Council as a denomination among denominations with district committees and with a theological college that is daily turning out modernistic preachers, teachers, leaders and elders.

Now my time has almost gone, brethren; in fact, it has gone, but just let me speak on two major points of difference which has caused difficulty among the British and American brethren. Upon the question of the communion (at the morning worship) that is, the gathering around the Lord's table is exclusively for believers alone, for immersed believers alone, and as a result they have not only laid stress upon the teaching that it is for immersed believers alone, but they actually discourage visitors from being present at that meeting. Now I believe that there is something that is good in that and I believe that there is something that is in error, and in these things I believe, brethren, we can learn from each other. And that is what I am here for: to tell these things frankly so that we can indeed understand purely and simply the situation as it exists in each country. I believe in the first place there is always the necessity not only generally, but expressively and specifically, to teach at the morning meeting that the emblem is of no avail and can have no meaning for the one who is outside of Christ, who has not taken upon himself the likeness of the Lord's death, burial and resurrection by faith, repentance and baptism. On the other hand, I believe the British churches have made a mistake in that they have failed to realize the significance of Paul's words in I Corinthians, that it shows forth the Lord's death till he comes; that is, to the unbelievers. But I believe co-operation and understanding between us will endeavor to overcome this difficulty which has been a source of prejudice and that was a source of prejudice even in the days of Campbell. That was one of the reasons why Campbell was virtually boycotted in his visit to the British Isles.

The second is the British brethren's emphasis upon mutual ministry; that is, the right of every brother to edify the church as he has ability. Now there is a good point there and there is a point of error. In the first place there is always a need to lay stress upon the necessity for developing the talent within the individual congregations. And I believe we ought to really indeed launch

fully, far more than I have seen here at present, a training program among our young men in both countries for that purpose. Then, too, much misunderstanding in this connection has arisen between British and Americans, by the British rather, through the different use of terms or different use of certain words in our various countries and cities. One is the term "minister." Now British brethren have seen on American correspondence the word "minister" at the head of a page. Now "minister" means in Britain the pastor, and so British brethren are unable to differentiate between the law of digressive churches and in some respects have assumed that the evangelists or the preacher of the individual church over here is a pastor. Now I have seen no evidence of the one-man pastor over here, and thank God I haven't, but on the other hand, brethren, I believe there is a point there. We often use the term "the minister" and that I believe is scripturally incorrect. It is wrong to speak of the minister and the mission. I am a priest, but not *the* priest. I am a minister, a servant of the Lord Jesus Christ but not *the* minister, and therefore there is a difference. I believe that we must guard in both countries against the rise of clericalism, against the rise of a separate and separated class which are preachers alone, and we must get back to God's ordained gospel and hold to it; that is, the government by elders in the leadership in the individual local congregation.

On the other hand, I believe the British brethren are in error in that in their conception of mutual ministry they have formed two assumptions and both of them are false. The first is that each brother is a potential speaker, and secondly, because he is a potential speaker, he has a right to the platform. I believe that that conception is doing harm to the cause of Great Britain today. Another thing, brethren, and I would pray that you would use every influence that you can to check this in Britain, that the British churches and the British faith is rapidly becoming the dumping ground—and I am going to be colloquial in this—rapidly becoming the dumping ground for the

literature of every hobbyist in America. Unfortunately, probably those brethren in America here have been well summed up and their field is limited here and therefore for that reason they will go over and place their perverse doctrines in Britain. Undoubtedly this has led to further misunderstanding. The British brethren turn up some gospel paper, which is indeed extreme, and look at it and say, "Look, the American brethren for you." And that harm is being done by those who are disloyal to the New Testament truth, and I will pray, brethren, that you will use every endeavor as far as lies in your power to stop that happening in Britain today.

Now may I draw the conclusion with just one lesson. The apostle Paul warned the Ephesian elders, he said, "after my departure grievous wolves shall enter in among you." Grievous wolves—and notice wolves, "ravenous wolves shall enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." The greatest danger to the church and its truth, brethren, lies from those false teachers who have arisen from within and not those who have endeavored to get in from without. And I believe that we must always watch that. Paul warned those elders; he said for the space of three years and with tears I warned you, and he left with them this charge. "Therefore watch," for, brethren, I believe the lesson of the British theme for you American brethren and people is this—the same words, "Therefore watch." It isn't sufficient to say we have the truth. It isn't sufficient to say we are a New Testament church. We must be always stepping back to New Testament truth and once we are there, we must watch and continually be on our guard that we stay there, that no influence from within or without may indeed draw us away from the truth as it is revealed in Christ through his word. I pray, brethren, that in our individual lives and as a community, as a church, we may be on our guard and that together in future years misunderstandings, prejudices and all the other things that separate us and have separated us in the

past, might indeed be overcome, and that we might walk together and abound together for the cause of New Testament truth and the establishing of the church of the Lord, that that church may become in both countries all that the Lord desires it should be to be pure in doctrine, to be powerful in wisdom, and to be persevering in its work for the Lord Jesus Christ. Think of us, brethren, pray for us, and work towards that one and glorious end for his cause.

"OPEN THOU MINE EYES"

Lecture by C. E. McGaughey, February 22, 1950,
at Abilene Christian College (7:30 p. m.)

In every age of the world God has wanted his people to have their eyes open. In the Patriarchal Age he took Abraham from his tent out to a lofty place where he would be able to see a great distance and said to him, "Lift up now thine eyes, and look from the place where thou art, northward and southward and eastward and westward: for all the land that thou seest to thee will I give it, and to thy seed forever" (Gen. 13:14-15). After the Patriarchal Age had passed and the Jewish Age had come into existence, we find David praying in Psalms 119-18: "Open thou mine eyes, that I may behold wondrous things out of thy law." Centuries later the Lord came, and during the days of preparation as he saw the golden opportunities present he said to his disciples, "Lift up your eyes, and look on the fields, that they are white already unto harvest" (Jno. 4:35). Finally his church was brought into existence. About thirty years passed by and the apostle Paul, an old man in prison, wrote to the Ephesians, and in the fifth chapter, he said, "Look therefore carefully how ye walk, not as unwise but as wise; redeeming the time," (the margin says: "buying up the opportunities"), "because the days are evil."

In all these passages we have seen that in every age God wants his people to have their eyes wide open. And certainly in 1950 after these many centuries our Lord is still just as concerned about his people having their eyes open. Consequently the text that we have chosen, the words of David, "Open thou mine eyes," is very, very appropriate.

What are some of the things that we should see as a group of people? The specific thing that David asked for is an appropriate prayer for us now. "Open thou mine eyes that I may behold wondrous things out of thy law."

In this poverty stricken age, from the standpoint of Biblical knowledge, all of us and all of God's people everywhere should pray that they will be able to behold wondrous things out of the word of God. God wants us to be capable people; to be able to teach those around about us. The writer of Hebrews says in Hebrews 5:12, "By reason of time ye ought to be teachers," likewise, we read in I Peter 2:2 that we are to "desire the sincere milk of the word." And in II Peter 3:18 we read, "But grow in the grace and knowledge of our Lord and Saviour Jesus Christ." In II Peter the first chapter we read the Christian graces, emphasizing the fact that we must add knowledge if we are going to enter into the eternal kingdom. If any group of people, therefore, in all the world should be thoroughly familiar with God's revelation it should be that group that claims to be Christian and "Christian only." How unfortunate that there are many Bibles today that have no marks within them, no tear-stained pages and so little evidence of use. May God help us to open our eyes and look in his book so that the word of Christ will dwell in us richly as we are told in Col. 3:16.

But not only do we need to know the Bible that we may be able to teach others, and that we might grow unto salvation, but we need to know the deeper things of God; our knowledge must not be a superficial knowledge. I love that prayer prayed by the apostle Paul for the Ephesians (Chap. 1:15-20). He said, "For this cause I also, having heard of your faith in the Lord Jesus Christ, which is among you, and the love which you show toward all the saints, cease not to give thanks for you making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you a spirit of wisdom and revelation in the knowledge of him; having the eyes of your heart enlightened, that you may know what is the hope of his calling, what the riches of the glory of his inheritance in the saints, and what the exceeding greatness of his power to us-ward who believe, according to the working of the strength of his might which he wrought in Christ when he raised him from the dead, and

made him to sit at his right hand in the heavenly places."

In the third chapter of Ephesians, verses fourteen through nineteen, is another remarkable prayer. "For this cause I bow my knees unto the Father, from whom every family in heaven and on earth is named, that he would grant you according to the riches of his glory, that you may be strengthened with power through his Spirit in the inward man; that Christ may dwell in your hearts through faith; to the end that ye, being rooted and grounded in love, may be strong to apprehend with all his saints what is the breadth, and the length, and the height, and the depth, and to know the love of Christ which passeth knowledge, that he may be filled unto the fullness of God." Studying the Bible, therefore, is like mining for gold. The deeper one goes, the greater the nuggets are. Therefore, as a people, let us pray: "Open thou mine eyes that I may behold wondrous things out of thy law."

But we need to open our eyes to the great blessings God has provided for his people, to the lofty position that we have the honor of occupying. I John 3:1, we read, "Behold what manner of love the Father hath bestowed upon us, that we should be called children of God! and such we are." I Peter 2:9 says, "But ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession." No wonder John says, "*Behold* what manner of love the Father hath bestowed upon us." We must remember also that great blessing of having Jesus Christ as our high priest at the right hand of God. In the fourth chapter of the book of Hebrews beginning with verse fifteen, it is written, "For we have not a high priest that cannot be touched with the feeling of our infirmities, but one that hath been in all points tempted like as we are, yet without sin. Let us therefore draw near with boldness unto the throne of grace that we may receive mercy and find grace to help us in the time of need." Also in Romans the eighth chapter, verse twenty-six, Paul says, "The Spirit himself also maketh intercession for us with groanings which cannot be uttered." Thus we see that the Holy Spirit of God and the Lord Jesus Christ him-

self are interested in the welfare of each individual child of God. The providential care of God is about us. For in Romans the eighth chapter and verse twenty-eight, it is recorded, "And we know that to them that love God all things work together for good, even to them that are called according to his purpose." All these blessings are ours; the Fatherhood of God, the high priesthood of Christ, the intercessory prayers of the Holy Spirit in our behalf with groanings that cannot be uttered, God's providential care for us, and a God who hears our prayers; promising that "The supplication of a righteous man availeth much in its working." (Jas. 5:16).

How often we live beneath these privileges. I am reminded of the prodigal son's brother. You remember when the prodigal returned, his brother would not even come in to greet him but said to his father, "Lo, these many years do I serve thee, I never transgressed a command of thine; and yet thou never gavest me a kid that I might make merry with my friends: but when this thy son came who hath devoured thy living with harlots, thou killest for him the fatted calf." The words of the father should sink deeply in our hearts. Listen, "Son, thou art ever with me and all that is mine is thine." Truly the apostle Paul says, "all things are yours" (I Cor. 3:2). Brethren, let us not live beneath our privileges; let us enjoy them to the fullest. Realizing our great blessings, we should go out with a spring in our step, and happiness on our faces, because we are God's people.

We should open our eyes also to the beauties of worship. How often people attend worship and go away empty, without having been helped. It is not God's fault for Jesus said in Matthew 18:20, "For where two or three are gathered together in my name, there I am in the midst of them." When we meet, our Lord comes. If we fail to see him, it's not his fault. We must learn to "walk by faith, and not by sight." We must learn to see the unseen. And when we sing "Beneath the Cross of Jesus" we must by faith see the Lord Jesus Christ himself. I am confident that in our own private devotions in our own

homes at the close of the day or in some closet where we have gone to shut the door or in the meeting house where we may have assembled, that if we worship God in spirit and in truth, a strength will come to us giving us "the people of God that passeth all understanding," and a "joy unspeakable and full of glory," permitting us to go out and face the old world heroically, indicating that truly we have been with Jesus. Let us therefore open our eyes to the beauties of worship, and when we approach the services, let us do so reverently, humbly and with great concern. Let us remember that worship is not something that we can turn on and off like we do our radios, but something we must prepare for. When we come, let us learn to see Jesus, feel the nearness of his presence and go out from the place of worship with renewed strength and enthusiasm to do things for God.

We should open our eyes to our great mission as a people. What is the mission of God's church? Certainly many sermons could be preached on this theme if time permitted. I merely mention a few of the things that compose our great mission. First of all, it is ours to glorify God. Man's chief function upon this earth is to glorify him who made him. I read the rest of that verse we quoted a few minutes ago. "Ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession, that you may show forth the excellencies of him who called you out of darkness into his marvelous light." We are to show forth the excellencies of God. And Jesus said in Matthew 5:16, "Let your light so shine before men; that they may see your good works and glorify your Father who is in heaven." Our lives, therefore, must indicate that we have been redeemed. We must be a people that "walk worthily of the calling" wherewith we have been called. We must, in the words of the apostle Paul, "live soberly and righteously and godly in this present world; looking for the blessed hope and appearing of the great God and our Savior Jesus Christ;" (Titus 2:12 and 13). When every boy and girl and man and woman realizes that it is his to glorify God and to watch every word and every thought and every deed,

that the world may see Christ within us, then God truly will be pleased with us, and not until then.

But our mission in addition to glorifying God by living soberly and righteously and godly, is to live a life of service. It isn't enough to merely be good. We must be good for something, and consequently, we must remember that the church of the living God has for its function to save those round about and those in regions beyond. It is said in Revelation the twenty-second chapter and verse seventeen, "And he that heareth let him say come." And we read in Jude 22 and 23, "And on some have mercy, who are in doubt, and some save, snatching them out of the fire." Each boy and each girl, each man and each woman who is a member of the church of the living God is supposed to be a soul winner for the Lord Jesus Christ. Our hearts must be burdened for those who have not yet found the way. We must be a people that learn to lie awake at night and shed tears about the millions round about us who need the gospel of our Lord. It's our mission then, to be a soul winning people. If we are content merely to worship and forget that the world is waiting for us, we have missed the mark.

But our mission also is to continue to help those whom we have won to Christ, to see that they are trained and educated, and that they are nurtured and cared for. For Jesus in the great commission said, "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and the Son and the Holy Spirit, teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world (Matt. 28:19-20). Jesus wants us to see that the membership of the church is taught all things. We read in Colossians 2:6-7, "As therefore ye have received the Christ Jesus the Lord, so walk in him, rooted and builded up in him, and established in your faith." Likewise it is said in Hebrews 6:1, "Let us press on unto perfection." We must not be content, therefore, merely to become members of the church of our Lord. We must be a people that go on unto perfection, trying to attain heights

that are lofty where God can use us to the very fullest.

But our mission also consists in looking after the members of the church who need special care in a spiritual way. "Admonish the disorderly, encourage the faint hearted, support the weak, be longsuffering toward all," wrote Paul in I Thess. 5:14. We ought to see that those who need encouragement get it, that they are admonished in every way possible.

I am also reminded that our mission also consists in what the brethren told Paul and Barnabas to do when they went out to preach to "remember the poor" (Gal. 2:9). Also the Holy Spirit says, "Pure religion and undefiled before God the Father is this, to visit the fatherless and the widows in their affliction and to keep oneself unspotted from the world" (James 1:27). As our mission, therefore, we are to remember those who are in need. We are to have souls. We are to glorify God by the way that we live. All these things compose the great mission of the church of the living God. We ought to pray, "Open thou mine eyes, oh God, that I may understand what it means to be a Christian, that I may not be satisfied with merely coming into Thy church, but that I will live right and do good, thus serving as the Lord Jesus Christ served."

But we must open our eyes also to our pleas as a group of people. There is no group of people under the sun having such a magnificent plea as we have. It is our aim to restore New Testament Christianity, to point men back to the old Jerusalem church, to Christianity as it was 1900 years ago. We are not trying to reform some old denomination and we are not trying to build a new denomination, but we are urging men to lift up their eyes and look back through the mist and fogs of denominationalism, back to Pentecost day and to the old church we read about in the New Testament. Our plea is for no church save the church of the Lord Jesus Christ. Our plea is for no name but the divine name Christian; no plan of salvation but the plan of salvation preached by Peter upon Pentecost, no plan of worship except the worship we read about in the New Covenant, no organization but that organization

we find in the New Testament, no rule to govern us and to guide us save the word of God and the word of God alone. That is our plea as a group of people. And many, blinded by denominationalism, are yearning for the very things that we cling to as the followers of Christ. May we never forget our plea. History has a way of repeating itself. Nineteen hundred years ago there was only one church, the church of the Lord Jesus Christ, but the apostasy came and Catholicism came into existence. Centuries later the restoration movement began. After the restoration movement when it looked as if denominationalism would completely fall before the mighty march of God's people, there was another apostasy, and the Christian church and Disciples of Christ came into existence, turning away from the plea which had caused the old pioneer preachers to go out and convert men by the thousands. Now as I look out and see this mighty group of people and when I think of the great membership we have throughout the world, nearly a million people, I am reminded of a passage in the book of Judges, the second chapter, where it is said in verses seven through ten, that they remembered all the days of Joshua, all that God had done for them, and they remembered all the days of the elders that outlived Joshua, but finally Joshua died and all their generation died and a new generation came into existence that knew not Jehovah and forgot the mighty things that Jehovah had done for Israel. We must be careful, my brethren, that we do not become a denomination in any sense of the word, that we leave off denominational phraseology, denominational organization, and anything which we cannot find authority for in the New Testament. Let us remember our plea as a group of people. Let us teach our boys and our girls so that in the years to come in the new generation they will remember the battle that has been fought by men like those who have been preaching Christ forty years, and by those who preached even before them. May we always be content to just restore New Testament Christianity and point men back to the Bible church. If we forget our plea, we have no right to exist. We will then

have to close our windows and shut our doors and say we have ceased to be what we ought to be, for we have no right to exist unless we keep before us constantly our plea of returning to the New Testament. So may we have our eyes open to the grandest plea in all the world, the restoration of New Testament Christianity.

But it is altogether appropriate now as we think of this marvelous text to open our eyes to the great opportunities that confront us. As this Lectureship has been attended, I have marvelled at the progress that has been made by God's people in the past few years. I remember that when I used to attend these Lectureships several years ago, there was a mere handful compared to the great multitude that comes now. I recall when we had few workers in various places in the world where we now have many. A few years ago if someone had even dared to suggest that a group of young people would go over into the very shadow of the Vatican and baptize 300 Roman Catholics in one year, many would have thought it fantastic. Not long since if it had been suggested that we would soon have 24 workers in Germany and 800 members of the church, it would have been considered an idle dream. At that time if someone would have prophesied that shortly we would have possibly fifteen thousand members throughout all of southern Africa, many would have said it would never come to pass. But only recently as I listened in Washington to Brother Reuel Lemmons as he gave us an account of the great work that is going on in Africa, as I listened this afternoon to our good brother, Dieter Alten from Germany, as he told us about the great work being done there, and as I have studied about the work being done in Japan, in Italy, in the various other places, my heart has been lifted up and I have been caused to rejoice, for truly there are great opportunities in this old world waiting for us, opportunities we have never seen yet. The words of the Lord Jesus are so appropriate, the words that he spoke to his own disciples when looking up and seeing the host coming out of the city of Samaria, he said, "Lift up your eyes, and look on the fields that they are white already unto har-

vest." And truly they are white even now. When I think of our own great country and the section in which I live, Washington, D. C., and the northeast, where the church is so small, I marvel at the opportunity we have. One-third of the population of this great United States, 40 million people, live in that section and we have about 30 preachers trying to preach to this one-third. I wish that I could take all of you with me on a magic carpet some Sunday morning and drop you gently into various cities in the northeast, cities of over a hundred thousand and tell you to look for a church of the New Testament. I would like to see the look of dismay upon your faces as you sadly realized that you were unable to find a congregation, and as you heard individuals say, "What do you mean by church of Christ?" Then I wish I could come back with you that very night as you tell the congregations where you regularly worship that you looked all morning in a city of a hundred thousand where you found no church. Yes, in our own great United States, in the northwest and many other sections, there are various regions waiting to be evangelized.

I rejoice that the work has been done in Germany, in Italy, in Belgium, the little congregation now being started in France. I rejoice at the work being done in Africa, in the Panama Canal Zone, in Hawaii, in the Philippines, China, Japan, Alaska, in Cuba, in Mexico and any other place where good is being done. I rejoice at the good that is being done, and may God give us courage to continue and do even a greater work at all these places. But we must face the fact that large sections of the world are unevangelized. South America is waiting. Europe and Asia have barely been touched. There are a billion people in the world that haven't even heard of the Lord Jesus Christ. We need to open our eyes to that vast throng of people. If someone should try to even call the names of all the individuals in the world who never heard of Jesus, and if every time the watch ticks its seconds away, one of those names should be called, minute after minute, hour after hour, day after day, week after week, month after

month, year after year, ah, my friends, it would take thirty long years to even call the names of them, mentioning a name every second. That many people have not even heard of the Lord Jesus. If all these were to die and we were to dig a grave for them, allowing 36 inches to each individual, that grave would reach out yonder 600,000 miles long, 24 times the circumference of this earth. That many people haven't heard of the Lord yet. Certainly we must not become satisfied with what we have done. We ought to rejoice that our efforts have been blessed and we ought to thank God from the very depth of our hearts, but we ought to remember that teeming millions are still lost. If there ever was a generation that had an opportunity, it is this one. No greater opportunities have come to the church of the Lord since the days of the apostles and I am glad I live in this age. We ought to pray, "Open thou mine eyes, oh God, that I may see these marvelous opportunities."

But while we are opening our eyes, we also ought to pray the prayer, "Open thou mine eyes, that I may see the resources at my disposal." So often, my brethren, we as a group of people have not been able to see just what God could do with us if we would only give him a chance. We have too many who say the job cannot be done. We have too many who say it is impossible to win the world for the Lord Jesus Christ. But it is not impossible for us to give people of this generation a chance. Every person should be given an opportunity. Surely all need to be told the story at least one time. And so many of us have heard the gospel day after day and week after week since our childhood. We ought to have upon our hearts the benighted millions who are crying, "Come over into Macedonia and help us." Let us not rest until all of them have been given the privilege to learn of Jesus, until all of our neighbors and our friends round about us have been taught and urged to obey. Yes, we ought to see the strength at our disposal. We must not be guilty of misunderstanding our resources. When the Lord told the little band of disciples to go into all the world, they were few in number and had poor trans-

portation facilities. They had little money. They had practically no conveniences, but they went out with a mighty faith in a mighty God. And during one short generation the gospel was preached unto all creation (Col. 1:23). Today we live in an age when we have the printing press, the radio, television, telephone, all sorts of means of communication. We live in an age when we have comfortable automobiles, fast trains, safe ships, airliners that can take us to any part of the world in just a few hours. We live in a small world. The inventions and discoveries of today permit us to be very close to the people who live in the remotest sections of the earth. With all of this God expects much of us. We need to open our eyes to the fact that a million people consecrated to God can go out, if they will only say, "Here am I, Oh God, send me," and conquer this world for Christ. We need to recognize that we are not poverty stricken as a group of people. We have comfortable homes, good clothes, and comforts that millions of people in this old world have never even dreamed about. God has blessed us with an abundance of everything, and we must not forget the source of all that which has come to us in the providence of God. Remembering this therefore, if you can, I can get upon our hearts the great work that needs to be done, if we can visualize the resources at our command, if we can see the fine group of young people in the church of the living God, well educated and trained, many of whom are waiting for someone to send them, we can do things for God that we did not even dream about five or ten years ago.

But someone says, there are some difficulties you have not considered. Yes, I'm sure that there are. There may be difficulties of which I am not aware, but after all, in computing our resources and the strength at our disposal, we must remember that God is an omnipotent God, and if we will remember God is able by the power that he has working through us when we are thoroughly consecrated to him, having given our very life and our silver and gold to him, he is able to work that which seems humanly impossible. Every Christian ought to have this passage of

Scripture burned into his very heart, "Now unto him that is able to do exceedingly abundantly above all that we can ask or think, according to the power that worketh in us, unto him be glory in the church, and in Christ Jesus unto all generations forever and ever. Amen" (Eph. 3:20-21). And at this point I am reminded of a story in the Old Testament, in II Kings, chapter six. Early in the morning the servant of the prophet Elisha arose and went out to look round about the city of Dothan. What met his eyes brought to him consternation. He saw the host of the Midianites surrounding the little city of Dothan. He ran with a cry of dismay to his master, Elisha, the mighty prophet of God, saying, "Alas, my master! how shall we do?" And that mighty prophet of God calmly replied, "Fear not; for they that be with us are more than they that be with them." And then Elisha prayed a prayer, brief but full of meaning, "Lord, open his eyes that he may see, and the Lord opened the eyes of the young man; and he saw, and behold, the mountain was full of horses and chariots of fire round about Elisha." His fear vanished. If you and I could see by faith a mighty God and what he has at our disposal, our fear would vanish and then we would be willing to say, "Here am I, oh God, send me." Let us remember the words of David and let us pray sincerely, "Open thou mine eyes, in Jesus' name. Amen."