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1964: Abilene Christian College Bible Lectures - Full Text

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Mrs. Ruby Busby

"LEADERSHIP IN THE CHURCH"

Being the
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1964

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PREFACE

In its early life, the church went into all the world and preached the gospel everywhere, and so many people became Christians that it actually took over and dominated the Roman empire. We realize, of course, that it became considerably corrupt; and the corruption, instead of enabling it to win people to Christ, actually dulled its cutting edge.

The gospel is fitted to human needs, and people actually do yearn for the wonderful spiritual relationship that is possible only by being a Christian.

In the 20th century, the church has made great gains, but nothing like what it did in the first century, percentage-wise, and probably the great reason that we are not making equivalent gains today is that our leadership is not pointing out the way to us and inspiring us to the challenge as it should. These leaders include preachers, elders, deacons, and teachers. Many are doing a very good job locally, but it is up to God's people to also envision and make plans for the needs of all the unsaved the world over.

The general purpose of the Annual Bible Lectureship at Abilene Christian College is to further the cause of Christ, and this is the real reason why the College itself exists. The Annual Lectureship Program inspires Christians and furn-

ishes them information and accomplishes the exchange of ideas of some of the best leaders in the brotherhood. The Lectureship Committee believes that this is one of the greatest gatherings in the world for achieving these purposes, and we are constantly anxious to improve the program and always welcome constructive criticism and suggestions.

This volume is dedicated to all who are leaders in any way in the work of the Lord.

J. D. Thomas
Director

TABLE OF CONTENTS

THEME SPEECHES

"LEADERSHIP IN THE CHURCH"

VISION AMONG LEADERS — Ira North	9
CHURCH LEADERSHIP AND SPIRITUAL GROWTH — Clifton Rogers	19
PERSONAL QUALITIES OF THE GOOD LEADER — Carl Brecheen	45
THE ROLE OF WOMEN — A. R. Holton	58
MOTIVATING YOUNG MEN TO PREACH — Gus Nichols	67
TRAINING YOUNG MEN TO PREACH — LeMoine G. Lewis	81
THE WORK OF THE PREACHER — Jim Bill McInteer	99
THE WORK OF THE ELDER — Paul C. Witt	115
LEADERSHIP AND CHURCH COOPERATION — H. A. Dixon	130
LEADERSHIP AND THE GOSPEL OUTREACH — Reuel Lemmons	138

SPECIAL SPEECHES

MISSION WORK IN A WORLD OF CONFLICT — Dieter Alten	161
GETTING CHRIST TO THE NATIONS — Andrew Gardiner	191

20-MINUTE SPEECHES

"LEADERSHIP IN ACTION"

WORLD RADIO — Lowell Perry	211
THE POWER OF PRINTED MEDIA — Walter Burch	223
YOUTH CAMPS — C. A. Farley	236
BIBLE CORRESPONDENCE COURSES — Monroe E. Hawley ...	243
OPPORTUNITIES WITH THE MILITARY — A. R. Holton	252
BIBLE CHAIRS — Kenneth Reed	257
CHRISTIAN SCHOOLS — Mack Wayne Craig	266
CHRISTIAN COLLEGES — Hardeman Nichols	277

PANEL DISCUSSIONS

SCRIPTURAL QUALIFICATIONS OF CHURCH LEADERS

The Elder's Family — Gus Nichols	291
Qualifications Involving Judgment — Reuel Lemmons	301

INTER-CONGREGATIONAL RELATIONSHIPS

Scriptural Cooperation — John Banister	310
Practical Cooperation and Its Values — Walter H. Adams ...	319

PREACHER-ELDER RELATIONSHIPS

What Is to Be Expected From the Preacher — Lee Powell ...	327
What Is to Be Expected From the Elders — A. H. Maner	333

AN EFFECTIVE CHURCH PROGRAM

An Effective Program in a Small Congregation — Keith Justice	346
An Effective Program in a Medium-Sized Congregation — Clifton Rogers	352
An Effective Program in a Large Congregation — Jim Bill McInteer	367

THEME SPEECHES

Leadership in the Church

VISION AMONG LEADERS

IRA NORTH

Ira North was born in Lawrenceburg, Tennessee, in 1922. He graduated from David Lipscomb College in 1941, received his B.A. degree from Abilene Christian College in 1943, the M.A. degree from the University of Illinois in 1945, the Ph.D. degree from Louisiana State University in 1953. He served for many years as Professor of Speech and Bible at David Lipscomb College in Nashville. Since 1952 he has served as minister of the Madison Church of Christ in Madison, Tennessee. The Madison Church holds the record for Sunday school attendance among Churches of Christ (record attendance 3,002).

He serves on the staff of the Gospel Advocate, 20th Century Christian, Minister's Monthly. He is the author of the book, "You Can March for The Master" published in 1958.



Ira North married the former Avon Stephens of Lawrenceburg, Tennessee and has three sons; Ira Stephens, 21; Kenneth Timothy, 18; Phillip Lester, 13; and one daughter, Dolly Ruth, 10.

He has served for 10 years as moderator of the award winning "Know Your Bible" program on Sunday afternoons, channel 8, WSIX, T. V. Nashville. He conducts daily T. V. devotional Monday through Friday entitled "Five Golden Minutes." He is the author of a column "What's Happening?" and also "Know Your Bible Family Quiz" in the Gospel Advocate. For several years he has directed the Lake

Geneva Encampment for members of Churches of Christ at Lake Geneva, Williams Bay, Wisconsin; has directed Blue Ridge Encampment, Blue Ridge, North Carolina; and is director of Valley View Bible Camp near Madison, Tennessee. He serves on the Davidson County Welfare Commission and on the Board of Directors, American Cancer Society for Nashville and Davidson County.

The opportunities for leadership in this great country are legion. We have lived to see the amazing accomplishments in almost every field. These achievements could never have been had it not been for vision in leadership.

When a company has a top-notch product the sky is the limit. And we can all agree tonight that beyond a shade of a shadow of an intimation of a doubt, New Testament Christianity is the greatest product the world has ever known. It is wonderful to be just a Christian with Christ as your creed and the Word of God your rule of faith and practice. This greatest of all products, the gospel of Christ, has been committed to earthen vessels and with vision and leadership it staggers the imagination at what it can accomplish for mankind. Like the Apostle Paul of old, I am proud of the gospel of Christ for it is the power of God unto salvation. I want the gospel of Christ, as it was two thousand years ago, to be carried into all the world.

Never before in my lifetime have I seen so much interest in the church in spreading the gospel. We are rearing a generation of young men who have great faith and vision and will never be content until the gospel has gone in its purity and its simplicity around the world. However, we do not have to wait until these young men are elders and leaders in the church before this can be done. No longer are we by

any stretch of the imagination a small struggling group who are weak and poor and few in numbers. We have the strength in number, finances and intellectual prowess and everything else that is needed to take the gospel around the world. Only one ingredient is lacking—and that is dynamic, bold, courageous leadership.

The time calls for leaders—leaders with the imagination that gave this generation jet travel and made the world a neighborhood—leadership with the same dedication and imagination that put John Glenn in orbit around the world—leadership that is bold, courageous—and completely dedicated.

An Example

And now ladies and gentlemen, it is my privilege to announce at this lectureship what I believe to be the greatest news announcement among churches of Christ in this century. I am privileged to tell you of a bold example of the kind of leadership I have been talking about that will take the gospel around the world in a matter of a few months. In Nashville, Tennessee we have thousands of members of churches of Christ, we have the money, and the numerical strength, and the brains, to send the news of this great product, the gospel of Christ to the far corners of the earth. In bygone days we have been cursed with the small, unimaginative philosophy of building a small congregation on every corner. In other words, we have become weak in our strength. We have divided so often that we are a people of one hundred and fifteen churches in this medium sized city and most of us so small that all we can do really is keep house for the Lord.

Realizing that we could never send missionaries to every country in the world, support coast to coast broadcasts and a tremendous benevolent program in this divided state, a decision was reached. The some fifty churches of Christ in East Nashville have consolidated. Wherever you find a First American or Third National Bank for example, you find a church of Christ. It is not a small struggling congregation that can barely pay the preacher a livable salary but is a great force in the community life that has missionaries in many nations across the sea.

There is a congregation in the Main Street area of East Nashville, one in the Lischey Avenue section, another in the Riverwood section, a fourth in the Inglewood section and a fifth in the Madison-Goodlettsville area. My friends, these five churches are having an impact in the community as we have never known before. Let me tell you the program of just one of these churches. The new Inglewood Church of Christ has twenty-three elders. All the elders of the small congregation have been made elders in this one new consolidated congregation. Their mission program stirs the imagination.

The five churches in East Nashville have gotten together and agreed to divide up all the nations of the earth that do not have a full-time missionary and each congregation is taking one-fifth of those nations and sending missionaries this year. Inglewood Church will add this year twenty full-time missionaries across the sea. This stroke of bold and courageous leadership staggers our imagination. Here a group of churches of Christ in one section of one city is doing what seventeen thousand churches of Christ could not do in the last one hundred years. Can you imagine it? God's people in one section, of one city taking the gospel in one year to

places where seventeen thousand congregations couldn't take it in a hundred years!

We will all have to admit that this is the most courageous and the boldest and the greatest and the finest example of leadership we have seen in the church since the first century.

Benevolent Program

However, I must hasten to tell you that this great mission program of taking the gospel to every nation and also their plans to establish churches in many cities of the United States is only a small part of the fruits of this leadership. All of these five congregations have already established their own children's home and home for the aged. In fact, one congregation already owns twenty-five children's homes of the small cottage type. These are small houses with four bedrooms and two baths, a father and mother and six homeless children. They are taking care of a hundred and twenty-five children and they have fifty fathers and mothers. In fact, it can now truly be said that in these communities it is the wonderful church of Christ that takes care of the poor and of the homeless and of the aged. Each congregation has a home for the aged and it is believed that in the near future the other two will also have their children's home. However, this taking care of the homeless and the aged is only a small part of their benevolent program. For example, the Inglewood Church has its own furniture room, food room, and clothing room. And ten retired men give their time to this benevolent project. The result has been electrifying in the community. Praising God they are having favor with all the people. It is almost unbelievable at how this action of pure and undefiled religion has softened the hearts of people and prepared them for the gospel of Christ.

The Teaching Program

This consolidation of congregations has strengthened the teaching program tremendously. For example, the Inglewood Church is now able to carry on a twelve months training series for teachers. They have the means and the money and facilities to carry on this training, including bringing in some of the outstanding people in the brotherhood from all over the United States. The young people are delighted and thrilled with the new congregation. There are one thousand teenagers in this congregation alone. You can see that they have a chance to meet and marry in the congregation. The parents are so thrilled that the young people are being reared in a church so dynamic and offering such tremendous opportunities for service.

Transportation

It is also very heartening to see the vision of the leadership regarding the transportation. Each one of these five congregations charters from two to four city busses every Sunday. And these busses make regular routes in the community. Thus, everybody is afforded free transportation to church. However, with the marvelous system of roads and in the industrialized society anyone in the community who has an automobile can drive to the services in a matter of four to six minutes.

The Budget

The budget of these congregations is most heartening. For example, the Inglewood Church with its five thousand members has a budget of \$15 thousand dollars per Sunday. Ten

thousand dollars a week is put into the spread of the gospel away from home. They have found that it takes no more to support a preacher when he preaches to several thousand than when he preaches to several hundred. And incidentally, this consolidation of these fifty small congregations has freed forty-five preachers to go to the mission field and many of them have been and are being sent. It has helped to solve the preacher shortage.

What Happened?

I know many of you are thinking what happened to cause these people to be willing to give up their prejudices and their small thinking and come together in a great church as these have done. The answer is simple. They knew that the congregations were established on every corner in the horse-and-buggy days when transportation was a problem. Now they have learned that with the improved methods of communication and transportation that they could easily come together to worship. For example, they reasoned this way: if we can buy our groceries down on the Pike, if we can go down on the Pike to bank, if our children can go to school down on the Pike, if we can go to work every day down on the Pike, then why in the name of common sense can't we go to church down on the Pike and be able to have thousands and thousands and thousands of dollars to feed the poor, to help the homeless, to send our missionaries and to spread the gospel around the world?

If it made sense for the Third National Bank to have only one bank in a great community area, they investigated and found that it made sense for the church to stay together in a community and to be able to wield a tremendous impact

for good on the community and in the lives of the people. Also, I think another factor entered in. When these leaders began to analyze why we had so many congregations they found that in most cases the establishment of many of the congregations was not in order to have more to give the poor, more to do for the homeless, more for the aged or more for the spread of the gospel. They learned that in many cases the congregation had been established because of a personality conflict or some petty little reason unbecoming to any man and certainly unbecoming in a Christian. Also, these leaders reasoned if the church in Jerusalem could have five thousand men and have unity, why could it not be done with the help of God today?

Time forbids me to tell more of this great revolution for the cause of Christ. The Church in the Main Street area for example, has contracted with A.B.C. for a nation-wide radio program and fortunately they are able to pay the entire cost themselves. The Church in the Riverwood area is organizing a group from their own congregation to go to one of the great cities in the North. Their goal is to send fifty families from that one congregation into this city and establish the church. The Church in the Lischey Avenue area is making ten thousand visits a week. (This is twice as many visits as the First Baptist Church in Dallas makes each week.) They are averaging so far, two baptisms per day—over 700 per year.

Now my friends, I want to ask you a question. Does not this example that I have told you rank with the leadership in any field? Is the feat of putting a man on the moon any greater than the one I have just told you about? Is the invention of the jet airplane any more wonderful than these dedicated people in East Nashville who are taking the gospel a-

round the world, preaching from coast to coast in this country, taking care of the poor, helping the homeless and a thousand other wonderful things?

We Must Wake Up

And now I come to the sad part of my speech. We have been dreaming. We must wake up. Of course, all of this that I have mentioned is within the realm of possibility. Not only is it in the realm of possibility but beyond a shade of a doubt it is in the realm of practicability. It would be the most practical thing in the world. The advantages would be legion. Already we have seen it work in education, we have seen it work in business and we have seen it work in the church if we would read our New Testament. And yet, nothing like I have described has happened.

Unlimited Opportunities

The church of our Lord today offers us unlimited possibilities. It is a great age in which to live and how we need leadership in the publication of Christian literature, in Christian education, and in every phase of the work. But above all, we need faith and vision and leadership to build great churches.

Of all the needs in this old world today, the greatest is the need for strong churches. Oh, God help us to build great churches—congregations that have the dedication, the numerical strength, the financial strength to take on nations and like the church in Jerusalem to wield a tremendous influence for good. In this audience are some of the outstanding men of the church today. I would like to give you a chal-

lence. I challenge you to find a niche in this old world somewhere and give your heart and give your time and your talent and your all to building a great congregation. God grant that we may see the day when there are many churches of Christ that will be able to support twenty-five missionaries, a benevolent program that will shake the community for Jesus, and a teaching program that will produce Christ-like lives. Brethren, we are on the march. The future is bright. We are going to see great and fine and wonderful things in the next forty years in the church. And may I make this prediction; that within one hundred years from today we will be able somewhere, someplace, to have a congregation of the size and strength and calibre of the church of Christ in Jerusalem.

Regardless of the size of the congregation where you work, if it has two members or twenty or two hundred or two thousand, let us encourage leadership that will say; "We love everybody in this community. We want every soul to go to heaven. We will swim the deepest river and climb the highest mountain and knock on every door and do everything or anything that is right to reach one more precious soul for Christ. Great leadership begins in the heart of man with a burning and passionate love for lost souls.

CHURCH LEADERSHIP AND SPIRITUAL GROWTH

BY CLIFTON ROGERS

Clifton Rogers is minister of the church of Christ in Lake Jackson, Texas, having moved there in July of 1963 after a very productive work with the Southwest congregation in Houston. Prior to that he was minister of the Columbus Avenue church in Waco, Texas, for five years, and immediately before that five years with Procter Street in Port Arthur, Texas. His ministry has also included service with these Texas congregations: Huntsville, Gilmer, Snyder, and North Houston.

Born at Fayetteville, Texas, December 28, 1918, he was greatly influenced during his high school days by H. B. Gresser, a rural mailcarrier and a devoted Christian in whose home the church met. (Brother Gresser, now retired from the U. S. Postal Service, is minister working with the church at Smithville, Texas.)



Brother Rogers is a 1940 graduate of Abilene Christian College (B.A., English Major, summa cum laude). His wife, nee Dorothy Buster of Stamford, Texas, is a former classmate at A.C.C. Their two sons are now students of the college—David, age 21, is a senior, and Ronnie, age 20, a junior—and brother Rogers is a member of the Advisory Board.

Has preached in revival meetings and by appointment for some 170 congregations throughout the nation, conducting about 7 such evangelistic endeavors each year.

Teaches in several Teacher-Training and/or Training for Service schools annually.

Has preached numerous baccalaureate sermons to high school and college graduating classes.

Principal speaker at numerous youth encampments and youth rallies.

For several years was editor of the Senior Bible School Quarterly for the Firm Foundation Publishing House, and presently is a staff writer for the Firm Foundation, Power for Today, and Christian Bible Teacher.

Active member of the Rotary Club.

Has appeared on the A.C.C. Bible Lectureship several times, as well as on those at Oklahoma Christian College and Harding College. His lecture at Harding last November, 1963, was "Stewardship In The Way."

This is a great era in the world's history—the Atomic Age, the Space Age, the Solar Age—a time when man has broken into many secrets of the universe, a time large with promising but yet unborn events. "Where do we go from here?" is fraught with spine-tingling possibilities.

But the very complexities of life, the foreboding aspects of the destructive powers at hand, the racial and economic conflicts, have left large segments of our society dizzy with uncertainty. In fact, many people reared in Christian families have come to view as naive the fundamentals of Bible faith, while yet others are fearfully beginning to wonder if man's technological advancements are not closely parallel to the tower of Babel.

Beyond all this, the comforts of life being what they are in our land, a question that demands answer is, "Have we, too, been mesmerized by materialism?" Confronted as we are

by social standards that so easily become the moral standards even of Christian people, we wonder just how near we have come to being modern day Samsons—slumbering while the enemy blinds and binds us. Involved, as we are, in assemblies of believers several times each week, is it possible that our worship has lapsed into rigid, unfeeling ritualism? As glib as we are in proclaiming Jesus as the Christ, is there a large likelihood that we can explain the Saviourhood of Christ without really experiencing His Lordship? As logical as we are in setting forth the existence and bounds of the kingdom of Christ, is it conceivable that the King is not actually reigning in many of our hearts?

These are compelling and pessimistic considerations—with some degree of reality—presented to demand that we STOP and THINK. At least they serve to illustrate the necessity of more than outward form in Christian worship, more than overt obedience in service, more than great crowds and expanding budgets, and massive programs, and beautiful buildings, and dignified services. They set forth the need for spiritual leadership and for training in spiritual living toward the development of positive Christian character. They even bring into focus the difficulties of providing such leadership.

SPIRITUAL LEADERS AND THEIR AIM

Earned Leadership

Whoever these leaders are, they do not provide these needs as a "Board of Directors." They are not followed because they have officially been designated "elders," "deacons," "evangelists," or "teachers." True, they do plan and arrange, designate and direct, but it is because of their ability to in-

struct, inspire, encourage, challenge, rebuke, and comfort that they are leaders. Their demonstrations of the way and not simply their arguments about the way constitute their great influence. Verily, spiritual leadership is not attained by promotion but is earned through humble service and exemplary living. Such leaders are made by many humblings before God, prayers, tears, heart-searchings; by a bold and deathless and uncompromising embracing of the Cross; by self-surrender and the sacrifice of every idol. Do you pray, "O Dear Father, help me to be a leader the Master's church!"? If so, then know that it will cost—oh, how it will cost—if God answers that prayer!

Aim: Christ-Like Personality

The ultimate goal in Christian living, worship, and service is the attaining in the individual life a likeness to the Christ so God will be glorified—and thereby to influence all humanity in this direction. If there be a single text that summarizes the coming and sacrifice of Christ, if there be one that sets forth the purpose of the New Testament, it surely must be the words of Jesus in John 10:10—"I came that they may have life, and may have it abundantly."

Jesus came to give His life in ransom for mankind (Matthew 20:28) but when you look at man redeemed from the guilt of his sins you then ask the question, "What now? What is redeemed man's purpose of life on earth?" Obviously he has some positive design for being—this one made in the image of God. Most assuredly man was not created simply to live above sin, nor only that he might not apostatize—although these are involved in his relationship to his Creator. Evidently his purpose is to be a glory to the Heavenly Fa-

ther—to “show forth the excellencies of him who called you out of darkness into his marvellous light” (I Peter 2:9). This is possible only when one is truly in Christ, redeemed from the guilt of sins and living after the likeness of his Saviour and Teacher.

How high the standard—an ideal toward which each Christian grows for a lifetime. In purity, “like as he who called you is holy, be ye yourselves also holy in all manner of living” (I Peter 1:15). In knowledge and service, “that ye may be filled with the knowledge of his will in all spiritual wisdom and understanding, to walk worthily of the Lord unto all pleasing, bearing fruit in every good work, and increasing in the knowledge of God; strengthened with all power, according to the might of his glory, unto all patience and longsuffering with joy” (Colossians 1:9-11). In maturity, “till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a fullgrown man, unto the measure of the stature of the fulness of Christ” (Ephesians 4:13). In strength, “that ye 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 the saints what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge, that ye may be filled unto all the fulness of God” (Ephesians 3:16-19).

There is as much room for continuing growth spiritually as there has been growth in the mental grasp which has resulted in the great technological advancements of our time. Surely if our Creator made such growth possible in the material world about us, He has designed spiritual man to have even greater possibilities! How thrilling and challenging the thought! What transformation through spiritual development!

TAKE HEED HOW YE BUILD

Little wonder, then, that the apostle Paul urged, "According to the grace of God which was given unto me, as a wise masterbuilder I laid a foundation; and another buildeth thereon. But let each man take heed how he buildeth thereon. For other foundation can no man lay than that which is laid, which is Jesus Christ. But if any man buildeth on the foundation gold, silver, costly stones, wood, hay, stubble; each man's work shall be made manifest: for the day shall declare it, because it is revealed in fire; and the fire itself shall prove each man's work of what sort it is" (I Corinthians 1:10-13). How very true—as true as "whatsoever a man soweth, that shall he also reap" (Galatians 6:7).

Converted to Christ

The starting point, of course, is each new convert. Involved here is not only what one is taught in order for him to become a Christian, but the entire body of teaching in the background. This determines to such a great extent whether or not one is converted to the Christ or only to the church, whether he knows baptism as a likeness to the death of Christ or only knows baptism as burial in water for entrance into the church, whether he embraces Christianity or only church-anity.

Call to Repentance

The teaching by the church will ring out clearly and distinctly in call to repentance. Men and women, boys and girls must be convicted of their sins, of their lost estate, and of their need for redemption (Romans, Chapter 3). This is not

as easy of accomplishment as might be supposed—not with man's innate desire to avoid the consequences of his own conduct (as is evidenced by such theories as social conscience, and neurotic behaviorism). Will this ever be achieved when the word of the Spirit is dulled by tact and blunted by diplomacy? Was there ever a time in greater need of thundering denunciations against man's sin? Truly, this is a time demanding flaming messages, not harmless little sermons. This is a time for the gospel of repentance to be preached fearlessly by men of God who do not fear the consequences. The sin is there—godly sorrow must be aroused.

And when men are convicted of their sins, they will today, as in the first century, say, "What shall we do?" (Acts 2:37). This is what our brother in Christ, Hugo McCord, had in mind when he wrote these impassioned words, "Unless the cross of Christ has broken a man's spirit, unless Calvary has crushed a man's heart, unless there is a trembling contrition in the realization of one's own barrenness, then that man is not ready for baptism. The kingdom is not his nor ever shall be. He may be wet in baptism, but unless there is an inward burial in Christ's own death, that man is not in Christ, and Christ is not in him. If he is baptized to get in the same church with his wife, or because his mother wants him baptized, he is not in the body of Christ. The elders will put his name on the local church book, but the Writer in the Lamb's book of life fails to write, because he knew something besides Christ and Him crucified when he was baptized. If he is baptized because somebody unwisely said, 'You will be a help to the church. You need the church and the church needs you,' then it was pride in self which motivated his coming. As long as any human pride remains, as long as one thinks he might be doing a

favor to the church, that man does not receive the kingdom, neither does he go into its glorious realm."

May we extend the significance of that sobering thought by insisting that the joining of oneself to a movement or the aligning oneself in personal loyalty to a preacher is not equal to accepting Jesus as Saviour and King. And may we further urge that accepting Him with reservations—apart from full surrender—is futile and meaningless. Hear: "If any man cometh unto me, and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple . . . So therefore whosoever he be of you that renounceth not all that he hath, he cannot be my disciple" (Luke 14:26, 33).

Call by Christ

Oh, please do not see this as a severe, harsh approach. Rather, the loving, forgiving Jesus is held forth as the Saviour and friend. Help men hear Him—"Come unto me, all ye that labor and are heavy laden, and I will give you rest" (Matthew 11:28); help them see His open arms. Lead them to understand that "in Christ" is a warm, personal relationship of companionship. Jesus is a personal Saviour, ever caring, ever present, ever interceding. Have men realize that repentance is meaningful not only in the sense of moral regeneration, but primarily in view of its relationship to Christ. Bring about the complete surrender of will, the embracing of the Lord and His way in which one says with the apostle Paul, "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me: and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave himself up for me" (Galatians 2:20).

This is true sanctification. "Ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession" (I Peter 2:9); "Or know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God? and ye are not your own; for ye were bought with a price: glorify God therefore in your body" (I Corinthians 6:19-20).

This is, of course, to warn ourselves as teachers of the word of the danger of preaching the will of Christ for man without preaching CHRIST to man. What a tragedy when we do not succeed in having men believe in Christ, fall in love with Christ, surrender their lives to Christ, resolve with all their hearts to be like Christ, yearn longingly to go and be with Christ for all eternity. This is to warn, further, that the Hollywood type of advertising in many campaigns does not point the confidence of the workers to the power of Christ. This is, again, to insist that Americanism sermons—threatening the destruction of our beloved nation if men do not walk in the way of righteousness—usually depend for their effectiveness upon impulses other than love and devotion to Christ. Do you understand what I am saying? I am sure you do.

Growing Up In Christ

Exactly this same principle is involved in the continuing development of the Christian into the likeness of the Christ. "But we all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit" (II Corinthians 3:18) has so large a dependence upon proper leadership by those who serve as instructors and examples to new converts. Christ—the real Christ, not a caricature—must be held up before them.

Spiritual growth is not achieved through a constant barrage of criticism—sermons and lessons that prod disciples to reach high and yet higher in shame for their failure to be all true disciples ought to be. Take a good, long look at a brow-beaten congregation. Are there people much more pitiful than those who have been deflated and defeated by a continual reminder of their shortcomings? No wonder so many come to despair; no wonder so many accept the thought that they are worthless. Long have they been under teaching that judged them as good-for-nothing and unconcerned about even that!

Some months ago I picked up a scrap of paper on a classroom floor in a church building, intending to deposit it in a wastebasket. Just before crumpling it into a ball I happened to glance at it. The months have now passed, but it is yet uncrumpled, for since that hour it has been in my billfold. Would you read it with me? Perhaps it will have the same effect upon you that it did upon me—this handwritten note (original or copied, I do not know) on a scrap of paper: “99 per cent of the preaching leaves hearers convinced that they are no-good, low-down, depraved, and missing the mark completely. This is done, I am sure, to challenge the hearers to do better.—How much better? The one per cent of preaching about the Christ and the righteousness which comes by faith in Him will never overcome the 99 per cent of preaching which creates sin consciousness.—It is possible to be saved!!!” Does this need comment or elaboration? I think not.

This is not to say that there is no place for “reprove, rebuke, exhort” (II Timothy 4:2) but it is to urge that this almost exclusive diet is without balance. Often, too, does the church need to be led in rejoicing (Philippians 4:4) and in

the soul-satisfying contemplation of the salvation which is theirs in Christ. Often do they need to feel the security which is theirs in Christ (Romans 8:38-39) and the warmth of genuine appreciation for service unselfishly given (Philippians 4:14-19). Always do they need to sense their fellowship with the Father, the Son, and the Holy Spirit. They need encouragement to feel good and not just to feel guilty.

Nor is this to infer that there is not a large place for lessons of academic truths. People cannot walk in truth if they do not know it. Thus, there must be the balanced diet of comprehensive study of the Bible; but somehow every message can have Christ at its heart, the spirit of Christ as its life, the power of Christ as its strength, the promise of Christ as its hope. Experience has long since taught us that even the strongest proof-texts, academically and coldly stated, will never break a heart. Christians are accustomed to truth. They can stand up against a tremendous barrage of good doctrine and never bat an eye, never shed a tear, never feel a pain. So let us have more Christ preaching. In the final analysis, it is the fervent love of Christ seen in the teacher before whom a congregation bows like a wheat field in the wind.

Balanced Emphasis

Deeply concerned that the whole counsel of God be declared (Acts 20:27), spiritual leaders learn from experience that this involves balanced emphasis of principles found in the word of the Lord. We have no thought here of "the middle of the road" for the sake of moderation, and we are not in a discussion of gradings, such as "conservative," "liberal," "conservative-liberal," or "liberal-conservative." Our concern is that great Bible principles be given such emphasis as results in balanced Christian personality.

Often — very often — these principles constitute pairs which are directly related to each other and which even appear to be in conflict. This is inevitable in Christian experience. Each principle is clear in meaning and rather elementary in application, but situations arise in which the two principles “rub together.” Here is where complications exist; here is where real wisdom is required; here is where the quality of church leadership is distinctly revealed.

Illustrate this from the sermon on the mount. Jesus teaches us, “Judge not, that ye be not judged” (Matthew 7:1, discussed more fully in the following four verses). This can pretty well be summarized by the statement, “Don’t be too HARD.” This is a lesson all of us can learn, need to learn better all the while. But verse 6 carries this message of balance, “Give not that which is holy unto the dogs, neither cast your pearls before swine, lest haply they trample them under their feet, and turn and rend you.” This says, “Don’t be too EASY; don’t be naively foolish.” This, too, is an important principle to be learned and lived. Neither of the two is difficult to understand; both are part of the Christ-like personality. At either extreme there is no problem of application other than the conflict with the carnal nature of man. Yet, as we pull them together, eventually they touch — and there is the difficulty. When does one move from being too hard over into the area of being too easy? Or, when does one cross the line between being too easy and being too hard? And what if there has been much stronger emphasis in teaching on one than the other?

Let us develop this latter consideration further from several other Bible principles. On one hand we learn to “Abhor that which is evil; cleave to that which is good” (Romans

12:9). Steadily we come to cringe from evil, to shrink from all that is base and corrupt. Exclusive emphasis may lead to a withdrawal from every association with sinful man (this in spite of the apostle Paul's "for then must ye needs go out of the world" (I Corinthians 5:10), ignoring even "And on some have mercy, who are in doubt; and some save, snatching them out of the fire; and on some have mercy with fear; hating even the garment spotted by the flesh" (Jude 22, 23) There is the other principle, that of "love covereth a multitude of sins" (I Peter 4:8) and "forbearing one another in love" (Ephesians 4:2). Here is love, understanding, and sympathy toward the sinner. Without proper balance, this very forbearance may result in the loss of the keen sense of the sinfulness of sin. Black may begin to appear gray; wrong may not seem to be so wrong.

Another couple—the freedom of choice in serving the Lord and the exercising of discipline to the persuasion of obedience. Stress the first to the exclusion of the second, and we have "restore such a one in a spirit of gentleness" (Galatians 6:1) but we do not accept "Put away the wicked man from among yourselves" (I Corinthians 5:13). Stress the second to the exclusion of the first, and we will not extend the long-term encouragement often necessary to repentance and character development. Stress both of them as they should be, and human experiences will often bring the two principles together. Only balanced teaching can produce the wisdom for such times.

Yet another couple—the eager disposition to learn the truth of God (to walk in it and to hold it forth to others) and the steady purpose not to be self-righteous. The second ever keeps us alert to the fact that we do not hold all truth,

that we are ever open to teaching, that we must not be prejudiced or dogmatic. Taken to an extreme, this will prohibit our holding strong convictions and from proclaiming the word with certainty. The first (the burning desire to learn the truth, to walk in it, and to teach it) without the balance of the second may result in a self-righteous attitude which is very impatient with the inability or unwillingness of others to learn and do the truth. How necessary that both principles be learned and employed in Christian living!

Now, only one more couple. The happy Christian heart on the one hand and the weeping heart of compassion on the other. Both of these are Bible principles. "Rejoice in the Lord always" (Philippians 4:4) sees happy Christians. But how happy can we really permit ourselves to be without manifesting a lack of concern for the hungry, and diseased, and unredeemed peoples of the world? Or, conversely, does this compassion constitute the base for a deep-seated feeling of guilt over the fruits of our labors in terms of comfortable homes, nourishing meals, and high educational standards—an uneasy feeling of guilt that actually destroys our pure feelings of gratitude and thanksgiving? Verily, without proper balance Christianity becomes a burden rather than a joyful blessing.

So, too, with principle after principle taught in the word of the Lord. How vital that we have guidance from our spiritual leaders toward mature Christian personality.

Serving In His Name

Doers of the Word

True discipleship finds the student following the instruc-

tion and example of his teacher. One who thinks of Jesus walking among men quickly remembers His helping hand, His kind words, His messages to repentance and salvation. Should we fail to develop the same spirit, we would fail in the Master's purpose for us. We'll never be more like Him than in our helpfulness to others. Remember an earlier reading from Colossians 1:10—"To walk worthily of the Lord unto all pleasing, bearing fruit in every good work." Every Christian is to bear fruit for his Lord.

Read more: "Be ye doers of the word, and not hearers only, deluding your own selves But he that looketh into the perfect law, the law of liberty, and so continueth, being not a hearer that forgetteth but a doer that worketh, this man shall be blessed in his doing Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world" (James 1:22, 25, 27); "And we exhort you, brethren, admonish the disorderly, encourage the fainthearted, support the weak, be longsuffering toward all. See that none render unto any one evil for evil; but always follow after that which is good, one toward another, and toward all" (I Thessalonians 5:14, 15); "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a people for his own possession, zealous of good works."

How important, then, that leadership provide instruction and encouragement, counsel and opportunity, planning and supervision in these very matters. These are fundamentally inherent in Christianity. They are not activities just to give Christians something to do, and they are not assignments simply to get certain jobs done, any more than they are good

works which can constitute good influences toward teaching opportunities. Fundamentally, Christian activity, Christian service, Christian helpfulness are BEING Christian.

Danger: Promotionalism

In providing instruction, stimulation, and direction for congregational activity, church leaders must exercise special care. If they are not spiritually minded and discerning, the activity can almost become an end within itself. Some particular project is proposed and planned, and some very aggressive leader (usually young, dynamic) is made chairman (most often this is the preacher). Now come the rolling of the drums and the blaring of the trumpets to arouse the congregation to fever-pitch excitement so that there will be great united effort. The challenge MUST be met; the new record MUST be established; the upward sweep of the graph MUST be extended . . . And a few weeks after the close of this successful drive there will be another—equally important. The congregation actually works in flurries.

Before making some observations about this "GO! GO! GO!" philosophy of the past few years, please understand that I am not in principle opposed to well-planned and strongly-pursued programs of activity. Experience has long since demonstrated that concerted effort produces greatest results. And, obviously, selected programs of activity will of necessity be emphasized during given periods of time. Yet, here are observations—warnings, if you will—I believe to be worthy of prayerful consideration because they relate to the strength and devotion and growth of the Lord's church during the generation immediately before us.

Let us be very sure that the stimulations, the motivations

are fundamentally spiritual in nature. Unless this be true, even though goals are achieved and work is accomplished, members of the congregation will not be blessed and strengthened by their participation. Excitement alone is food without nourishment. A church can grow weak of malnutrition even while working vigorously.

Indeed, the challenges and impulses to concerted effort may actually relate more to personal pride, to social pressures, etc., of the "great program" and "what we are doing" than to devoted service of love. I have personally heard the stated objective "We can be a pattern to all the churches in the area in this particular." For shame! At such times we cringe from that which stands on the very edge of not being Christian at all! Unless an activity is one of faith, and unless it is motivated by love, how barren it is, how unacceptable to God and how spiritually meaningless to the disciple (I Corinthians 13:1-3).

Unless I am misreading what I see and hear, there is reason today for real concern by leaders of the church—preachers, elders, deacons, teachers, and all who wield influence. Is it not true that the preacher in many places is specifically assigned the responsibilities of "office manager"? Is it not also true that "sales manager" might be a good title for him in actual performance as chief stimulator or promoter? Nor is it unusual to find him and/or various other committee chairmen employing attention-getting and sales-closing techniques more nearly suited to the missions of business enterprises or civic clubs than to the spiritual mission of the church. Who was it that said, "Revivals without roots are among the saddest delusions entertained by today's churches"? It is certainly applicable in this particular.

Take a close look at the shallow type of sensationalism so often involved in promotion. The promoter—minister or committee chairman—has only so many ideas peculiar to him, so many strings to pull in arousing the congregation to the high pitch of fever excitement. It is inevitable that his approach—secondary in nature—will attain the peak and then begin to fall off. What now? If the leadership is more interested in quantity than in quality, if the “work of the church” is seen largely as counting heads and writing checks, if an I.B.M. System’s oversight is employed, the leveling off or downward trend won’t be tolerated. So, a new face must be seen, a fresh new approach must be brought into play—a new sales manager.

Eventually, however, the “water off a duck’s back” point is reached. “Take heed how ye build” stands in strong contrast to this shallow type of promotionalism which can be devoid of love and dedication. True, we want to continue to grow—and we are, of necessity, involved with members—but there is so great a difference between spiritual motivations which satisfy the soul and strengthen the faith and the type of mass-manipulation so often witnessed.

Consider another approach to get a congregation of people to “press on” in good works—one that may associate itself with the emergency of the leveling-off or downward-trend time, or which may be the normal “go to work” stimulation—scourging from the pulpit. Members of the body of Christ seldom leave the worship assembly feeling warmed and filled, happy and secure. Theirs is so seldom a sense of glory in their salvation, and even the welling up of gratitude is smothered by the gnawing conscience of responsibilities shirked, time and money wasted. Week by week a dedicated effort is made to convince them that they don’t love the Lord, are unconcerned about the lost and needy, and are resolved

not to become involved in the aggressive work of the church. They are chided and rebuked because they aren't doing more and because they don't care that they aren't. Who was the preacher of the big, working congregation who, when he heard that a member of the fold had observed that he had not said one good thing about them during the several months of his work with them, responded from the pulpit, "This is not true. I will, too, say something good about this church just as soon as I find it." How very unfair, and how unlike the spirit of the apostle Paul who wrote to the brethren in Corinth, "I thank my God always concerning you, for the grace of God which was given you in Christ Jesus; that in everything ye were enriched in him, in all utterance and all knowledge; even as the testimony of Christ was confirmed in you: so that ye come behind in no gift" (I Corinthians 1:4-7a). Today our brethren, in the main, do love the Lord and His cause (not perfectly, of course); they have not warranted such harsh criticism simply to get them to do more and yet more.

Results of this continuing "whipping" are seen in some rather pathetic ways. That crowd of the most devoted members of the congregation crowding into the aisles to come to the front to make confession of their faults are people of loving, broken hearts—they so much want to please their Lord. But, they are also people of yearning souls who are crying out for appreciation and approval—personal, congregational, heavenly Now listen in on a group of elders "in session"—rebuking themselves for their lack of leadership and dedication. Don't misunderstand—self-analysis and rebuke are good, up to a point. But when the confession becomes a sort of conscience-soothing group therapy, it may not at all indicate repentance. With the leaders, in this instance,

as with the weeping members mentioned in the first illustration, the admission of neglect or failure may be a feeling closely related to "making penance." Yet, under the whip of continuing chastisement, what else can be expected? After all, one must live with himself.

Where, in all this—promoting or fussing, stimulating or rebuking—are there deep messages to develop faith, to strengthen love, to empower courage, to enliven confidence? After all, the service, the sacrificing, the giving, the teaching are fruits of the Christian personality. Thus, the church leaders who are so closely related to the growth and progress of the church understand that they are involved in the growth and progress of those who compose the church. This requires food and exercise in study, worship, and service. Only then will the organized efforts of special projects have substance and body.

Equally true is this principle as it relates to the periods of assembly worship—to assure that each such assembly makes possible a great religious experience in heart-stirring, spirit-exciting, will-moving personal participation. Consider: How beautifully and harmoniously one sings is important, but whether or not there is melody in the heart unto the Lord is more important. The wording of a prayer is important, but the thought of the heart is more important. The proper procedure in partaking of the Lord's supper is important, as is the regularity of the observance, but oh, how important, too, are the feelings of the heart in thanksgiving and penitence. How much of his prosperity one shares in the work of the Lord is important, but what motivates his giving is equally important. Indeed, how often one attends church services is important, but why he attends is just as important.

We are understandably alert to the surface matters, for these constitute outward evidences of that which is within. But whether these outwards are the best possible, or the worst ever, let us try to ascertain the cause. If there are failings, what are they in terms of spiritual weaknesses or hungerings? Will the real flaw be corrected by another drive or a special all-out effort? Will a new coat of paint really cover the chips and cracks? Better (as a brother in Christ, Campbell Pullias, suggests) by the grace of God, "take the scalpel of understanding, and the steel brush of true conversion, and scrape the surface clean, and then lay a new coat of real faith and love against the true foundation of the gospel."

Well, we have belabored these observations concerning "promotionalism" far too long—but not really out of proportion to their importance. Let spiritual leaders consider this one more passing thought. One of the dangers confronting the church of every generation is the lack of personal identity with the Lord and His cause on the part of each disciple. Many talk about the work of the church as if it were something "they" (other members) are doing. Wise direction must be provided by the leaders so that congregational activity will help rather than hinder personal participation and personal spiritual growth. Perhaps far more members than we realize see the work of the church as one great cooperative project after another. This is to see the light as a great spotlight. "Think BIG," for them, refers primarily to massive projects, including cooperative efforts by a large number of congregations.

Again I beg not to be misunderstood. I am not opposed to great programs of work by a congregation or by a group of congregations in fellowship with each other. All through the

years I have tried to challenge the vision of my brethren and have bemoaned the low-average level of performance by congregations in most communities. Yet only proper spiritual emphasis in these particulars will assume the "working in due measure of each several part" (Ephesians 4:16). How we must emphasize that Christian stewardship involves the total of the individual life and that the church of Christ is alive and working in all the neighborhoods and on all the streets and farms and ranches where members live, and work, and play. This is no great spotlight; it is rather hundreds and thousands and millions of single candles letting the light shine.

CHURCH LEADERS

Thank God every day for church leaders who provide direction and encouragement to spiritual growth. These men (and women) are quite conscious that Christianity always stands in jeopardy of alteration and compromise (note Acts 20:28-31) but they also sense the great positive possibilities of the kingdom of Christ on earth. In life and teaching theirs is an emphasis consistent with the spiritual nature of that kingdom.

Spiritual Emphasis

Present-day circumstances being what they are, here are some of the weightier matters demanding strong emphasis:

1. Christians, living in this highly materialistic world, need to place greater emphasis upon eternal things, need to understand that we are only sojourners here on earth, and that "a man's life consisteth not in the abundance of the things which he possesseth" (Luke 12:15).

2. The realization of the sanctification in Christ must be vital and living. "Wherefore if any man is in Christ, he is a new creature: the old things are passed away; behold, they are become new" (II Corinthians 5-17).

3. Faith—a personal faith growing out of personal study and conviction—must be developed and strengthened. This is faith that obeys, faith that trusts, faith that hopes, faith that perseveres, faith that waits.

4. Love is the key to joyful and zealous service (I Corinthians 13). Even duty—doing what needs to be done, when it needs to be done, as it needs to be done (whether or not one feels like doing it) has love in the background. The flesh may be weak, but the spirit is willing.

5. Continuing "stedfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers" (Acts 2: 42). Included will be family and home worship, with special emphasis upon Bible reading and prayer.

6. Willing, cheerful service in the name of the Lord. This will involve ministering to the physical and emotional needs of others in compassion of heart; teaching and encouraging those outside of Christ and the faltering among the saints; liberality in giving.

7. All of this is to grow into the likeness of Christ—pictured so beautifully in the beatitudes of Matthew 5, the Christian graces of II Peter 1, the fruit of the Spirit of Galatians 5.

Dedicated Leaders

These are but a few of the many points of emphasis—vary-

ing in accordance with particular needs and circumstances—but all depending upon LEADERS. And well do these leaders realize that their instruction, guidance, and oversight will be effective or ineffective against the background of their own lives.

Make it personal . . . What you, as a leader in the church, say is vitally important, but whether or not your life matches your preaching is doubly important. Indeed, any specific lesson may be forgotten, but your life as a living sermon on the mount won't be forgotten. Knowing this, you are not surprised at all that the apostle Paul should urge a young preacher, "Be thou an ensample to them that believe, in word, in manner of life, in love, in faith, in purity" (I Timothy 4:12) and that the apostle Peter should admonish elders, "Neither as lording it over the charge allotted to you, but making yourselves ensamples to the flock" (I Peter 5:3).

You, Christian leader, further understand that your life's activities and your church-related responsibilities are planned in accord with "It is not fit that we should forsake the word of God, and serve tables" (Acts 6:2). Oh, no, you are not too good or distinguished for any menial task (the washing of feet, John 13:12-17) but you point more and more to the better part of continuing "stedfastly in prayer and in the ministry of the word" (verse 4)—while others are trained through the many details of congregational activities (as per Acts 6).

All of which is to say that deep spirituality cannot be feigned. If you are to depend upon supernatural power rather than upon superficial fads, you must study, and meditate, and pray in depth. This does not remove you from association

with Christians of less maturity—not at all. Brethren will seek the counsel of one who has long truly walked with the Lord. Sensing your inner peace and joy, your conviction and stability, your love and loyalty, your understanding and sympathy, they will easily and naturally turn to you for help and guidance. Feeling that you are pure in heart, humble in spirit, kind in deed, evangelistic in purpose, prayerful by nature, and cheerful in disposition, they will follow you as you follow Christ (I Corinthians 11:1).

To you preachers, fellow evangelists—this mighty influential host—we cry aloud: “Be a good minister of Christ Jesus, nourished in the words of faith, and of the good doctrine which thou hast followed until now” (I Timothy 4:6). Whatever else you do, “Give heed to reading, to exhortation, to teaching” (I Timothy 4:13); “Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth” (II Timothy 2:15).

Hear: “God gave us not a spirit of fearfulness; but of power and love and discipline. Be not ashamed therefore of the testimony of our Lord” (II Timothy 1:7, 8); “Preach the word; be urgent in season, out of season; reprove, rebuke, exhort, with all long-suffering and teaching. For the time will come when they will not endure the sound doctrine; but, having itching ears, will heap to themselves teachers after their own lusts; and will turn away their ears from the truth, and turn aside unto fables” (II Timothy 4:2-4). The Bible doesn’t need re-writing; it needs re-reading and re-preaching. Fear not to hold forth the heaven-high, Bible-revealed standards of the Christ, and to plead for whole-hearted, uncompromising affection and loyalty to Him. Stand

up on your feet and fight; arouse in every disciple the consciousness of the conflict in which we find ourselves. Fight sin. This is no time for weak men. Preach to win souls, not to win compliments. Thunder out denunciations against man's sin; this is no time for harmless little sermons. It is time for flaming messages, not simply polite references to repentance. Ungodly man, self-satisfied men, unconcerned men must be driven to their knees to call upon God. Mighty the call, mighty the response!

Preach to win souls, not to win arguments. Tell of the love of Jesus. Hold Him forth as the living, loving Saviour! Call His disciples to overflowing response in love and compassion. Keep the church from being a modern "love-the-Lord-love-the-world" church. Develop consecrated, crusading Christians, not cold, calloused church members.

Oh, may the Holy Spirit burn this message into our hearts. Perhaps we will even be driven to our knees with a new dedication to the cause of Christ, there to profess anew our determination to give our best to save our souls and to win a lost world for Him.

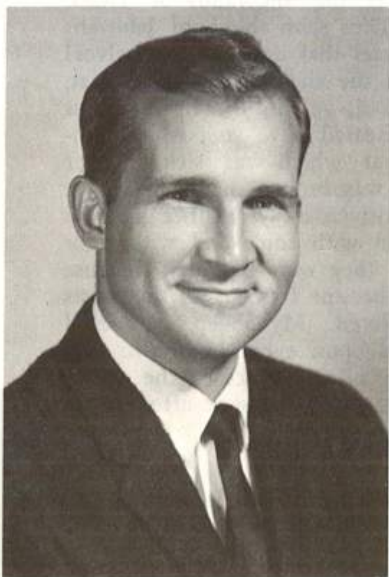
PERSONAL QUALITIES OF THE GOOD LEADER

BY CARL BRECHEEN

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The task of leadership in the church of our Lord is one of the most demanding and challenging tasks to which any man can set his hand. It is not a task to be taken lightly; for immortal souls are at stake. It is not a position to be filled by the

power-hungry; for the eternal destinies of men hang in the balance. It is an opportunity for service for him who belongs completely to the Almighty. It is an opportunity for usefulness to him whose heart is attuned to that which is eternal.

One has but to consider the leaders of past generations to realize that all too many of them have failed to live up to their challenge. When the people of God needed so desperately their leadership, they were nowhere to be found. Impervious to their responsibilities and deaf to the cries of God's people, they idled away their lives as though nothing were amiss. In Ezekiel 34 God indicts such leaders in these strong words:

Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord Jehovah: Woe unto the shepherds of Israel that do feed themselves! Should not the shepherds feed the sheep? Ye eat the fat, and ye clothe you with the wool, ye kill the fatlings, but ye feed not the sheep. The diseased have ye not strengthened, neither have healed that which was sick, neither have ye bound up that which was broken, neither have ye brought back that which was driven away, neither have ye sought that which was lost; but with force and with rigor have ye ruled over them. And they were scattered, because there is no shepherd: and they became food to all the beasts of the field, and were scattered. My sheep wandered through all the mountains, and upon every high hill: yea, my sheep were scattered upon all the face of the earth, and there was none that did search or seek after them. (Ezekiel 34:2-6).

One has but to look about him in almost any congregation in the country to see the exact signs of neglect for which these ancient leaders were indicted: the spiritually diseased are unstrengthened, the spiritually broken remain unbound,

the spiritually sick go untreated, the wandering and the lost are unsought. In almost every community of our country where the church has existed for more than a generation, the unfaithful outnumber the faithful, and only nominal efforts to convert the rest of the community are being made by less than five per cent of the church's membership. Add to this picture the widespread lethargy to be seen on every hand, and one wonders if the situation is much better today than it was in ancient Israel when the prophets were saying, "Peace, peace" and there was no peace.

Is it not time for the people of God to take a long, honest look at themselves and probe their hearts for some rather obvious answers to some very obvious questions? One gets the impression, as he views the contemporary scene, that most of the members of the church today are just playing at their religion. It is like the little jingle that says:

They go to church on Sunday.
They'll be all right on Monday.
It's just a little habit they've acquired.

If our religion seems hollow, who is at fault? Surely at least part of the responsibility must be laid at the feet of those who hold positions of leadership in the churches across the land. How many of the problems which we face in the church today could be solved completely, and how many more could be vastly improved overnight, if present church leadership were effective and dedicated? How many souls could be won, how many spiritual lives could be reclaimed for the Lord, and how many half-dedicated lives could be revitalized if current leadership could be set wholeheartedly to its task?

The problem is not simply defined or easily remedied. There is no magic formula guaranteed to bring overnight results, but there is probably no greater challenge facing the church of our Lord in our generation. Dedicated hearts and hands must be set to the task of improving our leadership, and there is no other place to begin but with ourselves. Paul said to the Ephesian elders: "Take heed unto yourselves . . ." (Acts 20:28a). The beginning place for all improvement is with self. Wherein do *I* fall short? Wherein can *I* improve?

Under consideration in this particular lecture is the matter of the leader's personal qualities. What qualities are most influential in his leadership? What personal qualities does he possess by the improvement of which he can improve his leadership?

Attitude

Perhaps we must begin with the matter of attitude; for the leader's attitude will surely permeate every aspect of his life and will brighten or mar his every relationship with others. It is frequently true that unwholesome motives will prompt a person to accept a position of leadership in the cause of Christ. It may be the lust for power or the desire for acclaim, attention, or approval. It may be only a sense of duty or obligation or one of any number of other unwholesome motives or a combination of motives which determine his course, but the individual who serves from ignoble or impure motives will never live up to his potential and may well do more harm than good for the cause of Christ.

It is also possible for motives which once were good to deteriorate. It is not infrequent that the person who begins to lead is humble and energetic, but a sense of power over oth-

ers goes to his head and permanently damages, and perhaps completely destroys, his leadership.

He who would lead others in the work of the Lord must be sure that his life is pure and that his motives are wholesome. His passion for souls will be the measure of his effectiveness. His longing that every Christian reach his full potential and that every lost soul within the radius of his power be won to Christ will permeate every relationship and every activity of his life. His love for people, especially those whom he would lead, will be obvious in all that he does. His concept of leadership in the church will be oriented in the teaching of the Master that he who is greatest in the kingdom is he who distinguishes himself through his service to others.

Humble

Another essential quality of the individual who would be a dynamic leader for Christ is that he should be humble. It is true of every great leader that he is a servant of those he leads. And unless the leader himself sees this point, his leadership will forever be inadequate. Pride has a way of producing instability. It prevents growth. When a person is sure he knows everything there is to be known, he is not in a frame of mind to learn anything from others. A man who is blind to his own defects has little chance to correct them. The vain man is undeterred by facts, and unhampered by ignorance, since he feels a self-sufficiency in his own opinions. Folly has achieved rigidity in him.

There are dangers in carrying the head too high, both in relation to other men, and in relation to God. He who would lead God's people must keep himself humble, for "God re-

sisteth the proud, but giveth grace to the humble" (James 4:6). No man needs the grace of the Almighty more desperately than one who would serve as a leader for Christ.

Self-Confidence

Another quality or trait, that the leader needs is self-confidence. How tragic that many of today's leaders are as confused as their followers. Such confusion can inspire no confidence, and can ultimately lead only to disaster. Confidence is the opposite of doubt, fear and apprehension. This does not imply conceit, for true self-confidence is built on humility. It does not preclude suggestions from others, or say to others that it cannot make mistakes. The apostle Paul expresses it when he says, "I know whom I have believed, and I am sure that he is able to guard until that day what has been entrusted to me" (II Timothy 1:12 RSV). In the same chapter he said, "God did not give us a spirit of timidity, but a spirit of power and love and self-control" (II Timothy 1:7). Love and self-control go hand in hand with power, which is generated by confidence in God and in His power to use even the poorest human specimen for great things in His cause. Without that self-confidence which is rooted deeply in confidence in God, the leader will not dare to assert the power of his influence at that strategic moment when appropriate action must be taken. It must be hastily added that his motive must be pure, his timing must be correct, and the action taken must be appropriate. But the fact remains that the leader is responsible for the welfare of the group. He must make a decision and carry out that decision in all haste. This is assertiveness, and is the product of self-confidence.

Can one imagine an ancient shepherd who did not have

self-confidence? If a ferocious beast should appear he would flee and wait until the danger passed before coming from his hiding place? Such a shepherd would be dismissed immediately and charged with dereliction of duty. So it is with the shepherd of the Lord's flock. When an enemy appears, he must protect his sheep at all cost. He must be courageous in his task. He must have a God-fearing dedication to his task which completely fills him and releases all his powers in the service of the Almighty. When an emergency arises, he must take charge and make split-second decisions in which followers can have confidence. Self-confidence comes most properly from arduous preparation, experience and commitment, and will issue into that kind of poise which is characteristic of every great leader facing a crisis. The leader who does not believe in himself, and in the Lord's ability to use his life for great things, will fall far short of these points in his leadership for the Master.

Enthusiasm

The next quality needed in the leader of God's people is the quality of enthusiasm. Ira North says that enthusiasm is as powerful as dynamite and as contagious as measles! With this statement we must agree. Enthusiasm has a way of rubbing off on other people. Enthusiasm has a way of stirring people. It is one of the most essential qualities in the leader's personality make-up. If he is going to cause others to be interested and involved in the cause to which he has committed his talents, then he must show enthusiasm.

Enthusiasm is a trait which many people do not appreciate properly in the leadership personality make-up. It is a trait which such individuals think of in terms of circus-like showmanship, the cheap guffaw of the individual who puts on

something that is not true and genuine. This is not an accurate idea of enthusiasm at all. The leader for Christ must be enthusiastic about his work. This enthusiasm does not necessarily mean that he will always be clicking his heels and clapping his hands. It means that he is God-possessed or God-filled, and this is actually the basic meaning of the word. Such enthusiasm must come from a deep commitment to Christ. It must begin with dedication to His cause, and with faith that this is the most important work in all the world. It must continue with deep sincerity if it is to be the kind of enthusiasm which gets things done for the cause of Christ.

Leadership demands salesmanship. Leadership demands that one put his energies to work to accomplish the stated purposes of the cause. Such activities demand that the leader himself be totally committed to the cause, that he be enthusiastic, if you please, about the cause to which he has given his life. The story is told of an individual who was trying to tell an old Indian about electricity. He showed him the light bulb and how the light bulb burned when it was plugged into the socket. He tried to explain to him about the generation of electricity, and how it all worked, and the Indian just didn't understand. Finally, the man in desperation took the Indian by the hand, took one finger and stuck it into an open socket. The Indian immediately withdrew his hand, shook it, and held it in his mouth. As he thought about his experience, the light drawned and he exclaimed, "It's the fire within that makes it burn." And, isn't this what enthusiasm is? Isn't it the fire down deep in the individual's heart that makes him burn? Isn't it the fire that burns in his bones that causes him not to be able to withstand, or to withhold, but causes him to commit his life totally to Him who has called us into His service?

Another story is told about an old preacher whom men came for miles to hear preach. Someone asked him the key to his success. His answer was, "I get on fire with my subject. People come from miles around to see me burn." This is basically what enthusiasm is, and if it is only external, if it is only superficial, if it is only put-on, if it is not genuine, then it will not last at all. And it is unbecoming to the leader for Christ. But, when that enthusiasm in deed and in truth is the fire of God, burning with passion in the hearts and lives of men, it will inevitably show in the life. This is the kind of enthusiasm that is contagious. This is the kind of enthusiasm that inspires, and encourages others to participate in the cause of Christ. And so, the leader for Christ needs to be enthusiastic about his cause.

Patient

Another essential quality is that of patience. The leader of God's people must always be patient with others. This will be one of the most difficult pursuits of his life. He will find it very difficult to work with others when they show themselves without concern; when they show themselves completely indifferent to the most important things on earth. And yet, he who would lead another to higher levels of attainment and higher levels of spirituality and dedication to the cause of Christ must be patient with them.

Perhaps this patience begins in one's own life, for none of us grows as rapidly as he feels he should. None of us makes the progress that he feels down deep in his own heart he should make. And so, each needs to be patient with himself. Each wants to be himself, but he wants to be his best self, and in striving to be better every day, one will find that

there are periods of depression in life, periods in which we are discouraged with our own spiritual growth and development, with the products of our own lives. And so, each one needs to begin to be patient with himself, and to realize that it takes time to grow a giant for Christ. But this patience needs to extend into the lives of other individuals, especially into the lives of young people. Young people make many mistakes, but through all of these mistakes they offer one of the greatest challenges to the cause of Christ that one can see on every hand. They offer potential that is untapped. They offer tremendous potential for the cause of Christ, not only today, but for the future. And one who would work with them and help them to see the vision of what they could be for Christ, and what they can be in the Lord's cause must be patient with them. He must do a great deal of praying about them. He must spend a great deal of time investigating his own heart, and his own approach to their lives in order that he may approach them properly in the way that will achieve the best results in their lives. But then he must give them time to grow. This will be extremely difficult in many instances, and yet it is mandatory to one who would work with others.

Patience will be needed with the older people, too, because each one has his own problems, each one has his own inadequacies, each one has his own concerns. Each one has his own good times, and perhaps bad times. And so he who would work with others must be patient with them, and must work with them, and must give them an opportunity to grow. This does not mean that he should ever compromise his convictions. This does not mean that the time will not come for church discipline, and for severe discipline in the lives of other people, but it must be only after the exercise of great

patience with them in trying to help them to grow up in Christ, that such discipline should take place.

There is another area of the leader's life in which he must exercise patience. This is in the timing of events and ideas, and perhaps of action. Many times the leader will see completely through a problem to its solution at the outset, and yet he must realize that in many instances the people who follow are not ready for such action. And until the appropriate time comes, his action may well fail, not because it is not good action and not because it is not the product of a good idea, but because it is inappropriately timed, and because people are not ready. This is often the case in instances where the leader will want to do something that is vital to the program, and yet he must realize that until the action becomes appropriate because of timing, until the people are ready, that it will not achieve the proper results that he desires in the lives of the people or in the program to which he gives his life.

Good Health

Those who rise in any marked way above the mass of men have conspicuously more drive, more sheer endurance, greater vigor of body and mind than the average person. The leader's energy begets energy in the followers. The feeling of complete fitness, of facing each new day clear-eyed and fresh with a zest to be at the appointed task—an eagerness for action and sense of well-being in action—this is a priceless asset to be conserved at all costs.

The leader should be careful to keep himself healthy in every way. This will mean that he should eat wisely and set

aside adequate time for physical exercise. It will mean that he should take regular vacations and find time regularly for recreation.

Friendliness and Affection

The leader is known by the affection he manifests, and the evidence of this, of course, lies not in what he says but in what he does. It is easy to love some people, and the leader will find himself tempted to love only these. Others are more difficult to love, but Christ loved and died for all, and the leader must find that which is lovable about each one. Such affection cannot be faked for any significant length of time. It will wear thin and his impatience and disdain will show through. It must be genuine—out of the heart. It will not always be easy, but it will always be an absolute essential. Each soul is worth more than all the world. It is precious in the sight of the Lord and will be precious to someone close by who is concerned. It must also be precious to him who would lead. Friendliness and affection predispose people toward being influenced, and he who would lead others in the world's most important quest must feel these things deeply if his life is to be genuinely useful in the Master's cause.

Conclusion

Leadership in the cause of Christ makes great demands upon him who would accept the challenge. The rewards are not always obvious, but God has given us a work to do for Him, and only he who loses his life in service to God ever really finds it. The world waits for someone who is totally committed to come and point the way and lead out in the quest

for that which is abiding. Many have lost their way and are at odds with themselves and with their world. May God speed the day when men of vision and power will accept the challenge and invest their lives totally in this, the world's greatest cause. May we help our young people to see and accept the challenge. May those who are older, who have never accepted the challenge of leadership in the church decide even now that they will exert every effort to develop into able and dedicated leaders for the Lord. And may every leader who serves in the church seek always to be growing and learning better ways of accomplishing things in the Master's cause.

The church of our Lord is going to grow and prosper in the coming years, with God's help. How much it grows and prospers will be measured by the degree to which we give our lives in service to Him who loves us supremely. Positions of leadership are positions of service, and they wait for men of ability, dedication and willingness to fill them to the full as they lead God's people in God's work.

THE ROLE OF WOMEN

Text: Romans 16:1, 2

By A. R. HOLTON

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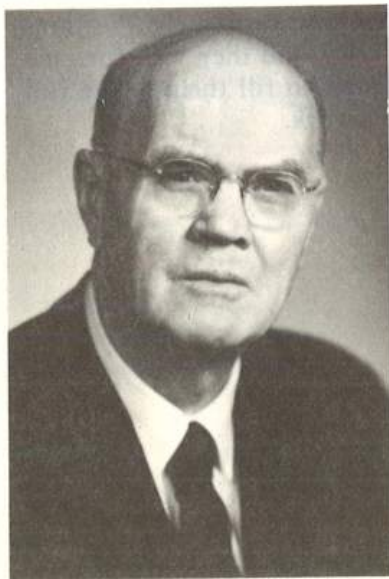
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Missionary endeavor in Seoul, Korea, sponsored by 16th and Decatur Church of Christ, Washington, D. C. Returned from Korea one year ago. During that time has been engaged in work with the Herald of Truth and Fidelity Films. Interested in the work of the church in Korea and utilizes every opportunity to speak in its interest. Has opportunity for meetings and workshops.

Some of the most interesting parts of Paul's wonderful letters are the closing verses of his books. Especially in this Roman letter, the sixteenth chapter has many personal references. We have chosen a text that contains one of these references. These two verses throw some light on the work of women in the church. Paul directs the church in Rome to assist her in whatever business "she hath need."

It is the firm opinion of many that one of the great sources of loss to the church is in this field of women's work in the church. The value of women in any organization is being recognized today as never before. For instance, in national elections politicians have long known the influence of women in getting out the vote. Political organizations have long known the influence of women on executive committees.

The business world has long known the influence of women. It is being recognized by national advertisers that if you would reach the people who are to buy you must reach the women.

It would seem strange, then, that the church has been so backward in discovering this wonderful resource of power.

Somehow we have known exactly what the woman cannot do but we have never been very clear on what she can do. Perhaps we could solve one of our greatest problems if the elders of our church would consider seriously this problem and begin to exert influence in solving it. There is a tendency to let things drift and, in reference to the work of women in the church, this is especially true. We need a positive, constructive program of women's work in the church. These verses in Romans call attention to the fact that Phoebe may have had business to transact and that they were to assist her in this transaction. No doubt the business transaction had to do with many practical and spiritual affairs of the church in which the strength of women could be a great advantage.

Much of our difficulty in facing up to this problem is made greater by a misunderstanding of the nature of the church and a lack of understanding of the work that the church is to do. There are several fields in which the church operates:

1. The first and foremost of these is public worship. We are all agreed that the work of women is not in the field of preaching from the pulpit, but preaching from the pulpit is not the whole concern of public worship. The spirit of reverence can be helped by the women of the church if they are made aware of the need. For instance, the creating of an atmosphere of worship by silence and quietness can be greatly aided by the power of womanhood in this direction. Public worship is one of the great sources of generating strength. Perhaps we are not aware of the fact that a man who leads in prayer and who offers thanks in the public assembly could be greatly aided if his wife would help him in the preparation of prayers and of thanksgiving. Husband and wife working together in preparation of a talk or in preparation of a pray-

er would be a great aid. The influence of an understanding woman in the song service would greatly enhance the dignity and the poise of a song service. There are great opportunities for the leader of songs to be effectively aided by the advice and suggestions of the women of the congregation who understand his problem in developing a spirit of reverence in the worship. The woman's direct contribution to the song service cannot be overestimated. As a part of the congregation, the mighty strength of womanhood is needed now as never before to develop the poise and dignity of our worship services. It would be a great thing if the elders of our churches would take into their confidence the women of the church in planning worship programs and in helping those in charge of worship programs that they may render a greater service.

Of course, the great danger and the great criticism that comes sometimes is that the women are trying "to run" the church. All of this should be avoided, but that does not mean that the power and influence of a cultured woman should be withdrawn from the important thing of public worship. There are things that she can do that none other can do. The elders of our churches should recognize that it is certainly time that the culture and understanding and poise represented by the womanhood of our churches should be felt in the public worship of the church.

2. We come to the teaching program of the church. The elders of our churches are responsible for the task of feeding the church. They should take into consideration the powerful influence of womanhood in teaching. There are congregations today whose mighty influence across the world is due to the insight and devotion of a good woman who had given herself to the task of teaching others. Many have known

instances where visitors have returned to a congregation where they grew up and have found the delightful experience of greeting someone after years of absence who meant so much to them as a teacher, and usually this is some woman who through the years, quietly and under the direction of the elders of the church, taught in the Bible classes. The elders of the church should provide the highest amount of training and development for young women who would teach in the Bible school. We have a clear directive from Paul when he says that the older women are to teach the younger women. Many churches proceed on an unscriptural basis when they ask some Timothy to do the teaching. We need to give prominent place to the ability of a great teacher.

The public schools of our country recognize this great power in the field of teaching. What would our educational system be without the influence of women? It looks strange that there is not some place that can be found in the churches where this same great influence could be felt in strengthening Christianity and the appeal of the church to all mankind.

3. The church is a great missionary institution. The church is the pillar and ground of the truth. Is there anyone so blind who cannot see that in this mission program a dedicated woman is essential in carrying out the objectives of the church to preach the gospel to the whole world? It was our experience in Korea that if we hoped to evangelize Korea we must reach the mothers of the children of Korea. The mother in Korea has tremendous responsibility with her children. The missionary cannot throw enough influence around the children to offset the pagan influences that they meet every day unless the mother is a helper in offsetting that pagan influence. We found it essential, if we were to build the church

in any community, that we lay the groundwork for this progress by reaching the mothers and then they in turn would reach their children.

Mrs. Becky Tilotta is making a trip around the world for the specific purpose of reaching the mothers and of reaching the teachers of children. Her achievement in this trip is most remarkable. She is giving six months of this world trip to the churches in Korea and we believe that the mission program of the churches of Christ in Korea will be greatly aided by this dedicated and talented woman as she reaches the teachers of children and the mothers of children. It would seem then that the elders of our churches should take advantage in every congregation of the wonderful women who go to church Sunday after Sunday but whose talents are largely neglected.

There is a direct place for the woman in mission work. Some of the most effective work has been done in all mission fields by women. The question arises, "Should a single woman go to the mission field?" Our experience in Korea proves that there is a great place for the single woman. This great work of single women can be done by what we ordinarily think of as a missionary. Churches should not hesitate for one moment to send a well-qualified young woman to the mission field. And then, of course, the thing that has developed in our generation is the fact that hundreds of young women are serving in civilian positions in foreign countries with our government and are becoming great teachers and great leaders in developing the churches. It is a delight to visit Germany and see the tremendous influence of young women reaching the military personnel. It is a great delight in Korea to see young women working for the government

and furnishing an atmosphere of decency to the life of hundreds of young men in the military services. It remains for eternity to reveal the contribution made by these young women in the mission fields of the world.

The work of a single woman can be appreciated when you consider her influence with young people in a social way. What we need in the foreign field is the highest type of womanhood leading in the social life. We saw this demonstrated with the influence that a single woman could have in bringing together the young women and men on a mission field. This could not be done by a man. A single woman dedicated to the cause of Christ can have a tremendous influence upon the young men and women in any mission field. In this day when young people in foreign lands are reaching out for understanding and for help, a young woman, dedicated, can certainly be of tremendous influence. Let every congregation realize that there should be every encouragement to young women to enter the mission work.

It has been the conclusion of the leaders in our campaigns for Christ over the country that a young woman of common sense and talent and dedication can be the most influential in any group. This power of womanhood should be used and developed into greater and greater strength.

4. The church is dedicated to the task of serving others and rendering service for the good of humanity. This phase of church work could be greatly developed if the elders of our churches had the wisdom to engage the strength and loyalty and devotion of the women of the church in carrying out many of the tasks which they are called upon to discharge. The churches in foreign lands have found that a dedicated

woman can carry out the wishes of the church better in this respect than anyone else. We found in Korea that a dedicated woman could do more to help in lifting the moral tone of the family than anyone else.

Sometimes the distribution of food and clothing to the poor is involved. What better service can be rendered in this field than by a dedicated woman? Is it not strange that the sales forces of business call upon the talent of womanhood while the church sometimes is hesitant to use the strength that is available in the good women of the church? We have known instance after instance in Korea where good will has been generated by the insight and devotion of a good woman. In no instance have I known where it was thought that a woman in this kind of work was usurping authority, because all the work that I have known has been under the direction of the leaders and the elders of the churches. What we need is this direction from the top. Elders of the churches under the leadership of Jesus Christ need to furnish the leadership to the churches in the various tasks in which the church finds itself rendering service.

The influence of a good classroom teacher cannot be estimated. There is work for all to do, men and women and boys and girls. The young woman who gives herself in this field of classroom teaching has chosen one of the great open doors to influence life. A good teacher will find that in the years to come she will walk down the streets of some city and some man will cordially greet her saying, "You taught me as a child. I remember you from the Bible class."

I venture that there are many people in the audiences of this lectureship who look back over the years and thank God

for a good woman who helped them in some time of trouble and who was instrumental in bringing practical Christianity to a community.

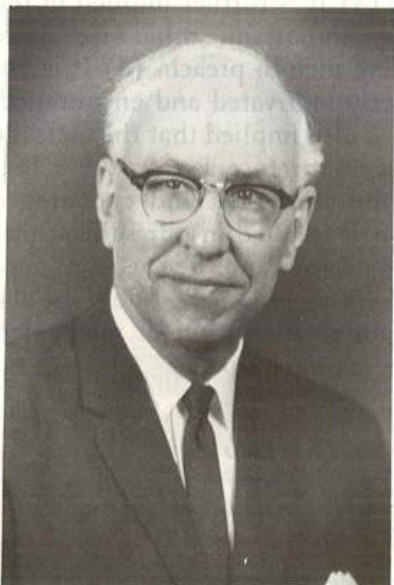
5. The church is evangelistic. Again, this is a field where the talents of women should be used. The elders of our churches should marshal the talent of womanhood to bear upon this great field of evangelization. Re-read these letters of Paul, these final verses in his books, and see mention of the women who have been of great influence in the church. Mankind through the centuries has had several dreams. We have dreamed, for instance, of a peaceful world. This dream of peace can never come until the dedicated talents of the womanhood of the world are channeled toward this great achievement of peace on earth and good will toward men. This peace on earth will come through bringing Christ to the minds of people. The power of womanhood is a power that should be dedicated to this great task of bringing Christ to the world. It is then and only then that we can hope for a peaceful world. You may think that this is too simple, but it is the truth that the greatest dream of mankind for a peaceful earth depends upon whether or not we can bring Christ to the world. And one of the greatest factors in bringing Christ to the world is the loyalty and devotion of the womanhood of the church. We have neglected it too long. The elders of our churches have withdrawn their encouragement too many times. With our growing and developing brotherhood there is time and there is opportunity right now for the increasing development of womanhood in this great task of evangelizing the world.

MOTIVATING YOUNG MEN TO PREACH

GUS NICHOLS

Gus Nichols was born January 12, 1892, in Walker County, Alabama. In 1909 he was baptized and began preaching in 1917 in the county of his birth. He is presently minister for the church in Jasper, Alabama, and has been working with this congregation since 1932. Prior to that time, he served the congregations in Cordova and Millport, Alabama.

Brother Nichols attended Alabama Christian College and presently serves as a member of the board of trustees of that college. In addition, he is a member of the board of trustees of Childhaven Orphan Home.



Nichols has been a staff writer for the *Gospel Advocate* for over fifteen years and also is Query Editor for that periodical. Also, he serves as Associate Editor of *Truth in Love*. Brother Nichols has several books, including debates and sermons, which have been published.

He was a regular lecturer at Freed-Hardeman College for seventeen years and has conducted a Friday-night training class for preachers and leaders for nearly thirty years.

Brother Nichols was married to Matilda Frances Brown in 1913. They have eight children, and three of their sons are full-time preachers.

The invitation to return unto the campus of this great school and to speak on the subject of "MOTIVATING MEN TO PREACH" is deeply appreciated. Also feel very keenly the responsibility that is resting upon me at this time. If I do justice to my subject I may by this address and through means of the printed book motivate thousands of men to preach the gospel who otherwise would not do so.

Implications of Subject

It is implied in my subject that (1) men, and not angels, are to preach the gospel. (2) That men are creatures of reason and choice, and that they can be motivated to do what they otherwise would not do. (3) It is further implied in the subject that preaching is very important, otherwise there would be no need of motivating men to preach. (4) It is implied that men must be properly motivated and encouraged, or they will not preach. (5) It is also implied that the message to be preached is of sufficient importance as to make it necessary and urgent that men be persuaded and encouraged to preach it. (6) Last of all, it is implied in our subject that there are not enough men preaching, and, hence, the need for motivating others to also become preachers. I do hope and pray that a simple and scriptural discussion of my subject may motivate more men to preach the gospel.

Angels are not to Preach

The great commission was not given to angels, but unto the disciples of our Lord. (Matt. 28:18-20.) Paul tells us that we have the gospel treasure in earthen vessels, not in the

hands of the angels, or of heavenly vessels or beings. (2 Cor. 4:7.) The Lord Jesus Christ since his ascension is no longer an earthen vessel. Therefore, He is not to preach the gospel unto a lost world. Christ appeared unto Saul of Tarsus to qualify him to become an apostle, and to send him to preach the gospel. The Lord did not even tell Saul what to do to be saved, but sent an earthen vessel to tell him, sent Ananias. (Acts 9:5-6; 22:16.) An angel appeared unto Cornelius who needed to know how to be saved, but the angel did not tell him what to do to be saved, but had him send for Peter, an earthen vessel who was to tell him words whereby he and all his house should be saved. (Acts 11:13-14.) An angel appeared unto Philip the Evangelist and sent him to tell the Ethiopian Eunuch about Christ and salvation. (Acts 8:26-39.) In this case the Holy Spirit also did not preach to the man to be converted, but ordered the preacher to join the man and preach to him. While the gospel was revealed from heaven, it is now in the hands of men, and if we do not preach it, it will not be preached. Jesus said unto men, not angels, "Go ye into all the world and preach the gospel to every creature." (Mk. 16:15.)

Men Can be Motivated

Man is indeed a creature of reason and choice, and not a mere machine. God endowed man with reasoning faculties and says "Come, now, and let us reason together." (Isa. 1:18.) Joshua called upon the people of his day to choose whom they would serve. (Josh. 24:13-15.) Satan tries to motivate man to serve him. He offers his appeals to the flesh, while God seeks to motivate men in view of the soul and of all eternity. (Matt. 16:26.) Satan offers his rewards here and now and pays off with eternal death. (Rom. 6:23.) While God offers

some of his rewards here and now, but especially offers eternal life in the land fairer than day. Man is prone to accept what is worldly and nigh, rather than what is best for the soul and for all eternity. Satan seeks to ruin all of us, and our world, while God seeks our best interest for time and eternity. God's motives are as deep as human needs and as vast as heaven and immortal glory. Satan appeals to that which is mean and low in man, while God appeals unto our better interests, to that which is noblest in man.

Preaching is Important

There is nothing more clearly taught in the Bible than the fact that preaching is necessary to the salvation of the world. Paul says, "The preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." (I Cor. 1:18.) Preaching is "foolishness" only in the eyes of those who in their worldly wisdom reject it and call it foolishness. They are those who "perish." But unto those who obey the gospel and are saved preaching is judged to be very important, for it is the "power of God."

"After that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." (I Cor. 1:21.) Paul reasons that men cannot call upon God so as to be saved unless they have heard and believed, and that they can not hear and believe without a preacher. (Rom. 10:13-17.) Men cannot believe in God and in Christ without preaching. (I Cor. 3:5; Jn. 17-20-21.)

The Message is Important

The word of God is the seed of the kingdom of God. (Lk. 8:11; Mt. 13:19.) The seed must be planted or there will not be any harvest. Hence, the "Sower soweth the word." (Mk. 4:14.) It is the nature of the word of God, or the gospel of Christ, which makes preaching important. "The law of the Lord is perfect, converting the soul." (Psa. 19:7.) The word is able to save the soul. (Jas. 1:21.) But one must be taught the words by which he is to be saved. (Acts 11:13-14.) Just as the seed cannot produce a harvest if left in the barn, the word of God left in a closed Bible cannot save a soul. Hence, we have the great commission to teach all nations, or preach the gospel to every creature. (Matt. 28:18-20; Mk. 16:15.) The message is important. Paul says, "If our gospel be hid, it is hid to them that are lost." (2 Cor. 4:3-4.)

God Has Always Used Preachers

God has always used preachers in his plan for influencing men to love and serve him. God has always used human agency and instrumentality in reaching men. God knows that man would not be happy and holy if left idle. He has therefore, given us our work so that we would not live in sin. "An idle brain is the devil's workshop." God used Noah and made him a "Preacher of righteousness." (2 Pet. 2:5.) The prophets were all preachers through whom God spoke to the people. (Heb. 1:1-2.) In no age has the Holy Spirit chosen to speak unto and teach the people directly. He rather, spoke through holy men. (2 Pet. 1:20-21.) David said the Spirit spoke unto the people by him. (2 Sam. 23:2.) The Spirit spoke and testified against wicked people through the prophets. (Neh. 9:20, 30.)

God sent Jonah to Nineveh to preach against the wicked city. (Jonah 1:2, 3-2.) Jonah did not want to preach to these wicked people and so ran away from his call to preach. But God punished him for his lack of interest in an ignorant and benighted people who needed him so much. He finally went and preached unto them, and they "Repented at the preaching of Jonah." Matt. 12:41.) Jonah did not realize how powerful the preaching of the truth can be, how that it can turn whole cities from their sins. Millions today under-estimate power of the gospel of Christ. (Rom. 1:16.)

John the Baptist was also a preacher. (Matt. 3:1-3.) By his preaching he turned the children of Israel unto the Lord their God, and turned the hearts of the fathers unto the children, and the disobedient unto the wisdom of God. (Lk. 1:16-17.) His preaching in the wilderness was so great that multitudes of people came from the cities round about and were baptized of him. (Mk. 1:4-5; Jn. 3:23.)

God, who spoke unto the fathers in Old Testament times by the prophets, hath in these last days spoken unto us by his Son, who was the greatest of all preachers. (Heb. 1:1-2; Matt. 4:17.) By his life, his works and teaching, Jesus Christ changed the history of the world so that time is reckoned from his birth. The Sermon On the Mount revolutionized the world. "The common people heard him gladly." (Mk. 12:37.) The officers sent to arrest him returned saying, "Never man spake like this man." (Jn. 7:46.)

Before his crucifixion the Lord gathered around him twelve men whom he named apostles, and sent out to preach under the limited commission. (Matt. 10:1-7.) He later gath-

ered seventy others and sent them out to likewise preach that the kingdom had come nigh. (Lk. 10:1-11). When he ascended on high, he also appointed others as apostles, prophets, pastors, evangelists and teachers. (Eph. 4:8, 11-16.) By the power of their teaching they turned the world upside down. This was under the great commission to "Teach all nations" and "Preach the gospel to every creature." (Matt. 28:19; Mk. 16:15-20.)

Before their death those inspired teachers, commanded that their doctrine must be committed unto other "Faithful men who shall be able to teach others also." (2 Tim. 2:2.) This was to continue to the end of the world. (Matt. 28:18-20.) Uninspired teachers were commanded to give time to reading and teaching, and preach the word. (Tim. 4:12-16; 2 Tim. 4:1-3.) They were to give themselves wholly or completely to this work, if possible. (1 Tim. 4:12-14; Acts 6:1-4.)

The church with which the apostles were contemporary for more than a half century was declared to be the "Pillar and ground of the truth." (1 Tim. 3:15; Eph. 3:9-11.) This means that the church was given the responsibility of preaching and supporting the truth. Hence, the church must be a great motivating and training institution in which men are properly motivated to preach and teach the word of God in its purity.

Much of the early training of prospective teachers and preachers is done in the home, at mother's knee and around the fireside of a godly, and devout family of praying people, trying above all things to be Christians and finally go to heaven. (Prov. 22:6; Eph. 6:4.) Preachers are either made or

unmade in the home. Early impressions are the most lasting ones, and the most powerful.

Then the church should add to this good influence and through godly men and women as teachers in Bible classes, and dedicated preachers from the pulpit, with the elders and a great church backing up the work in unity and spiritual worship, ever keep before the mind of the matter of training young people for leadership. Many will grow and be promoted from teachers of classes, to being deacons, and up to the eldership, and up, or down, to being preachers of the gospel as a life and death proposition. However, many are marked from the beginning for preaching of the gospel. Godly parents talk about preaching as the greatest work in the world. They must motivate their children for preaching and teaching of the word. Before our four sons who are preachers could talk plainly their mother would ask them to tell strangers what they were going to be when they should grow up to be big like daddy, and they would try to say they were going to preach the gospel. The four girls were taught to say they were going to marry preachers, which three of them did. Yes, start the motivating process early in childhood. For thirty one years now I have preached regularly for the church in Jasper, Alabama, and I have always shook hands with the little boys at the door and called them my little preachers. Thirty five of them have developed into gospel preachers, counting those who were somewhat older also. Thirty five preachers in thirty one years—by properly motivating them, or trying to do so.

After prospective preachers are out of High School, and go away from homes and the home congregation to college

the training and motivating process should be intensified, rather than forgotten. The ideology of the state schools and colleges often tends toward Atheism, modernism and infidelity, rather than toward a more mature Christian life. Therefore, we should send all our children to such schools as Abilene Christian College, Alabama Christian College, etc. In such schools the study of the Bible daily under the influence of devoted Christian teachers will make it easy for Christian young men to carry out their former purpose to preach the gospel. Many will even be motivated to preach after entering a good Bible school. Paul was brought up in the Bible school of Doctor Gamaliel in Jerusalem. (Acts 22:3.) Paul also taught the word in the school of one Tyrannus at Ephesus. This continued for two years and "All Asia" heard the word. There is nothing wrong with teaching the Bible in a school.

To Serve our Generation

In the home and home church, in the school and the church at the school town, young people should be motivated to "Serve their own generation" by the will of God, as David did his generation. (Acts 13:22, 36.) They must get the feeling of belonging to our generation, of being indebted to all men, as Paul said he was. (Rom. 1:14-16.) We owe much because we have received so much. God hath done great things for us. Freely we have received and freely we must give. The Dead Sea has no life in or around it because it is the lowest spot on the face of the earth, and therefore, has no outlet. The Jordan flows into it, but it gives out nothing and is DEAD. The Lake of Galilee is fed by the Jordan, and the Jordan flows out of it toward the Dead Sea leaving its waters

fresh and full of fish and life to bless mankind. So will our lives be, if we learn to live to give.

How God calls Preachers

God directly called Jonah and others in Bible times to preach and to perform some special service. But God now calls by the gospel. (2 Thess. 2:13-14.) God does not now directly and miraculously call and qualify men to preach as he did the apostles. However, God does providentially work for those who turn their faces toward him and come with open hands, rather than with clenched fists. Every worker in the vineyard of the Lord already has a call from God to do all in His vineyard that he has the ability to do. Some have said, "Don't preach if you can help it." But James says, "To him that knoweth to do good, and doeth it not, to him it is sin." (Jas. 4:17.) We may be lost through negligence as well as by sins of immorality. In the days of Deborah some of God's people failed to "Come to the help of the Lord, to the help of the Lord against the mighty" and were cursed of God. (Judges 5:23.) They may have thought they would not be helping the Lord if they helped his people in battle. Christ says we do our good works unto him when we do them unto his people. (Matt. 25:31-46.) The man who buried his talent was cast out and lost. (Matt. 25:14-30.) God is calling us through the gospel, and by his providence, to do all we can for him, and we cannot be innocent and rebel against the call of God as did Jonah. It is as much a sin to reject the calls of God through the gospel as it is to reject a direct call of God. "He called you by our gospel." (2 Thess. 2:13-14.) We are saved to serve and to save others. Paul became all things to men that he might by all means save some. (1 Cor. 9:20-

23.) Love for men and God is a strong motive for serving God and man. (2 Cor. 4:3-5.) Then the keen sense of duty, just the feeling that "I ought to do it," the urge of our conscience, is almost an irresistible incentive to do a thing of duty. Especially is this true of those of strong faith and those well informed as to duty and right.

All of this causes men of tender and sensitive conscience who are completely resigned to the will of God, to say, like Paul, "Woe is unto me, if I preach not the gospel." (I Cor. 9-16.) Of course, such devout souls feel called of God to preach—are called by the gospel and all the workings of God in the soul through his word and his providence at work in our lives and around us. While the call is not direct and miraculous it is a divine call nonetheless. It may be largely in answer to prayer—of the individual and others for him.

Kind of Men Called

God never calls men to do anything that they are wholly incapable of doing, or of qualifying themselves to do. God calls "Faithful men, who shall be able to teach others also." (2 Tim. 2:2.) However, a young man does not have to wait till he is trained and qualified as a great Physician, or surgeon, or engineer, etc. before deciding to be such. He first decides what he is going to be and then works diligently for years to prepare for the work which he had early in life decided to do. So it is of preaching the gospel. One may decide to give his heart and life unto God as a preacher when he knows very little about preaching the gospel, but he can learn and prepare. Jesus called his disciples to follow him first, and then said he would "Make" them fishers of men. (Matt. 4:

19.) They first followed him and preached later. There is no substitute for faith and works. Faith is the magic word in the Bible. It can overcome the world. (LJn. 5:3-5.) Success never comes before work, except in the dictionary. God can take a young man of faith and a pure heart, who will give himself to God, inside and out, and work wonders through that young man later. But it takes time. Great doors of opportunity are open only for those who knock. (Matt. 7:6-8.) There are four great keys of success: **ASPIRATION**, **DETERMINATION**, **CONCENTRATION**, and **PERSERVERANCE**. One must first of all be a man of **ASPIRATION**, he must hunger and thirst after righteousness, and to preach the gospel, or he will never succeed. Then he must have **DETERMINATION**, that is, he must decide upon preaching as his life's work and purpose with all his being that he will do it, by the help of God. He must make up his mind. A double minded man is unstable in all his ways. Then he must **CONCENTRATE** all his energies and powers of body, mind and soul, upon preparation and preaching. He must stick to this one thing in order to succeed. He must not change his mind every few months. He must not be a creature of circumstances, but rise up and create circumstances. He must nurture this one idea both day and night in prayer and diligent Bible study. He should start now to win souls, and to preach and teach what he already knows.

His Reward for Service

Many of the rewards for preaching the gospel come here in this life. According to statistics of insurance companies, preachers outlive those of other professions. Their children have a greater chance of success in life. They and their wives and children have a greater chance of being more like Jesus

in life. They are more often in prayer, in worship, in service to God and man.

Churches of Christ are increasing rapidly wherever the gospel is being consistently preached. New congregations are springing up to need preachers. Weak congregations are also getting stronger and want preachers. Mission fields are also calling for qualified men for foreign work, and mission work in the homeland. Then there is a great shortage of preachers now in training to preach than in the past. In ten years there will be a great shortage of preachers. Churches are now learning to abide by the golden rule in paying preachers. (Matt. 7:12.) They are catching on and paying a good living wage for preaching. (2 Cor. 11:8.) Of course, no loyal preacher would want to preach merely for money, regardless of the amount. But then he must live of the gospel. (I Cor. 9:14.) The preacher who cannot succeed as a preacher would likely be a failure at anything else. Some preachers may, like Paul at times, have to make tents, or follow some sideline trade, while preaching. This is one good way for us to do mission work in new fields. In the final analysis, all Christians should be teachers. (Heb. 5:12-14.)

But the rewards are not all in this life. It will be wonderful to bring in the sheaves in the great harvest day and see many souls that we have led to Christ. (Ps. 126:5-6.) The field is now white unto harvest, and the laborers are few! (Jn. 4:35-38.) We should all earnestly pray for more laborers to go in to his harvest. (Lk. 10:2.)

A Plea for the Lost

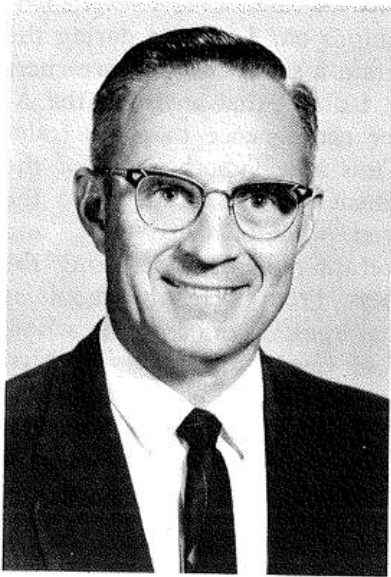
In conclusion I want to earnestly plead for those millions

of souls who have never heard the gospel, and for you who are capable to consider preaching the gospel unto them. For many of them it will soon be forever too late! Every 21 seconds one is dying without having ever heard the gospel! Would we want to be treated as we are treating these precious souls? (Mat. 7:12.) It is a sad fact, but our world is lost! Juvenile delinquency is alarming! Sin and crime are raging! Hate and strife are everywhere. The church is lukewarm and has lost its first love, in many places. In many places the elders are no more than a finance committee. The cold war is likely to consume us. Communism could take us over in ten more years. Freedom is in the balances! The sanctity of the home is gone. Our generation has left God. We need preachers—we need the gospel thundered forth in every community! Instead of trusting in political conventions which cry out "We need Roosevelt," etc. We need to unite in a mighty cry unto God saying "We need Christians! We need preachers! We need leaders! We need Jesus!"

TRAINING YOUNG MEN TO PREACH

Le MOINE G. LEWIS

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When the preaching decayed, ancient Israel fell. The sentence of doom was that the priests taught for hire and the prophets divined for money. These preachers did not expose the iniquity of the people. Therefore Zion was plowed as a field and Jerusalem became a heap of ruins. These things happened for our example (Micah 3:11, 12; Lamentations 2:14).

If we will stop to consider the place of preaching in God's plan, then we will know that the training of young men to preach is one of the most serious tasks the church has in every age. The gospel which is God's power to save is a message to be preached (Romans 1:14-17). The Great Commission from our Lord is "to preach the gospel" (Mark 16:15-16). The Apostle Paul declared that the most important thing Christ sent him to do was "to preach the gospel." He goes on to say "For the word of the cross is folly to those who are perishing, but to us who are being saved it is the power of God . . . For since, in the wisdom of God, the world did not know God through wisdom, it pleased God through the folly of what we preach to save those who believe" (I Corinthians 1:17-21).

One of the most important things our Lord did during the brief stay on the earth was to train a small band of preachers—the Twelve and the Seventy. I doubt that anything the Apostle Paul did was of greater consequence than his training of the young preachers, Titus and Timothy. Out of the school of Pantaenus and Clement at Alexandria came the first preacher of his age, Origen, who preached daily, and who traveled far and wide, refuting heresy, declaring the faith to pagans, healing sickness. From Origen's school at Caesarea came Gregory Thaumaturgos. Trained in the school at Athens were men like Basil of Caesarea, Gregory of Nyssa, and Gregory of Nazianzus — men whose powerful preaching saved the church from Arianism. Out of Antioch came preachers like John Chrysostom who fought worldliness in the church till his dying breath. From Alexander Campbell's school came J. W. McGarvey and a host of other faithful preachers. From Tolbert Fanning's school came T. B. Laramore whose eloquent but simple gospel message won thou-

sands. From the schools of Harding, Lipscomb, Freed, Harde-
man, Sewell, and Roberson have come great preachers who
have in a large measure brought the church to where it is to-
day. One of the greatest, if not the greatest contribution of
our Christian colleges in modern times, has been the training
of young men to preach the Word.

But we have reason to stop and consider today. We have
a problem that we share with our religious neighbors. All a-
cross this land churches and schools are alarmed. In recent
years there is an apparent decline in the prestige of preach-
ing. There has been a drop both in the number and the qual-
ity of men going into the sciences and the money-making pro-
fessions, or callings. We need to stop and renew our confi-
dence in the importance of preaching.

The most important work in all the world is the work of
preaching the gospel of our Lord. The most important hour
in the whole week for Christians is that Sunday morning hour
when the preacher proclaims the Word. What happens dur-
ing that hour will determine the quality, the life, the vital-
ity of the church throughout the whole week. If that hour is
thrilling, filled with power and spiritual uplift and chal-
lenge, the church will march triumphantly forward from
glory to glory. But if that hour is dull and boring, insipid
and dry, the church will languish, grow lukewarm and world-
ly, feeble and weak and ineffective. How is it where you go
to church? If you were a homiletics professor, what kind of
a grade would you give the preacher you listen to every Sun-
day? Would you give him A's or would it be more often B's
or C's or even D's with some F's? Do you ever wish that you
had the privilege of listening to a man with better training?

As one looks across the pages of church history one of the glories of the church has been its great preachers. There is an image that we need to restore. When I was a boy we still had some old pioneer preachers who were real men of God. They were men with a message. We looked forward to their coming. People would drive for many miles to hear them preach. It was an honor and a great inspiration and blessing to have them in our home. These men left an indelible impression. They were dedicated men. They had something to say. They were on fire to say it. They worked at the job. They spoke with great conviction and earnestness. They made you feel that the greatest work in all the world was the work of preaching the gospel. As young men listened to them they longed to be preachers too.

In a measure this has changed. For years we have picked the preacher to pieces. We have run preachers down and even run them out of town. We have browbeaten them. Far too often churches have been dishonorable in dealing with them. Sometimes the preachers have been dishonorable. The image has been ruined. Parents do not want their sons to be preachers. They do not want their daughters to marry preachers. Young people hear enough of the bad until they have no desire to preach.

In some ways I think our times are like those pictured by the prophet Malachi. The mouth of the priest no longer kept knowledge. They no longer believed anything to preach. They were bored with the services. Their worship was an insult to God. The people were no longer certain that there was any profit in serving God.

I once had an old professor who was a Scotch Presbyte-

rian. He would tell us of the high position of the preacher in the Scotch village when he was a boy. The preacher was the most honored, the most respected, and even feared citizen of the town. He spoke with "all authority" on Sunday morning and the whole congregation gave heed. Then the modernist movement came. The preacher's message lost the ring of conviction and authority. After several years in America, my professor returned to his native land. He reported that very few went to church and that the preacher was the butt of the jokes in the pubs. His lips no longer kept knowledge.

All too often today the preacher is a hireling — we hire and fire with little feeling. It is just a job. One suspects that often elders hire young men that they can manage — men who will discreetly keep off their pet peeves and who will mouth pleasant platitudes. And the people in the pew often have very little respect for the man in the pulpit. It is not uncommon to hear someone remark, "I know more about it than he does."

We need to train men to change all this. We must begin with the conviction that this is the most important work in the world. And if it is the most important work in the world it is worth training for. A preacher must make his work and his position an honor and an inspiration; first of all, because of what he knows — he is a highly trained man who commands respect. Second, he commands respect and is an inspiration because of what he is. Actually this is most important of all and must come first. In the third place he is honored and respected and is an inspiration because of what he does — he works hard and is effective in the great work.

It is shocking when one takes a second, sober thought, but

we still have a lot of people who really do not believe that a preacher needs training. We have many elders and congregations who show little or no interest in a preacher's training. Some even take pride in lack of training, and a smooth politician with little or no training will be chosen in preference to a man with solid preparation for his work. It makes me think of the church in Boston that advertised its visiting evangelist, "Brother So and So has never been to school a day in his life. You are bound to hear the pure, uncorrupted Gospel." One of my professors remarked, "You will hear pure, unadulterated ignorance."

When one goes back to the early years of the Restoration Movement, he finds our people building schools and appealing to the scholarship of the world as furnishing support for primitive New Testament Christianity. In recent years a mood has swept across a large part of the church that holds that education is dangerous. It is not uncommon to hear preachers with little training cry that the greatest danger before the church is too much education. I want to say to you today that a man can never have too much education or training for the work of preaching the gospel. What we have to fear is ignorance and incompetence — not education and training. But someone always brings up the problem of some educated fool he has known. Let me say that it was not his education that ruined him but still his ignorance. A really educated man can speak to be understood. He brings truth to bear on problems in an effective manner. When you get a man who has been to school but cannot communicate and bungles all he tries to do the trouble is not his education — he is not educated. He is half-baked. Some seem to think that if a man is going to work in a small place with uneducated people he does not need training. Let me tell you that his education will help

him understand the people in their problems and enable him to bring them the richness of the word into their humble circumstances. You cannot get too much education and training even to preach in Podunk.

Now all know some great preachers who did not have the advantage of formal training. They were and are men of genius and I would not detract from them. They have worked hard to overcome their lack of education. They know they could have done a far better job with better training. It was easier to get by without training in frontier days. In our complex world we will have to work hard even with the best training.

The best argument for a trained ministry is a good look at the work to be done. The most important part of any preacher's work is the personal example he sets before the congregation. What he is will speak far more eloquently than anything he says. His position is one of leadership. He leads most effectively by his personal example in the Christian life that he lives before the people. The Apostle Paul could say, "Follow me as I follow Christ" (I Corinthians 11:1; 4:16). At the heart of his instructions to the young preacher Titus are the words, "Show yourself in all respects a model of good deeds, and in your teaching show integrity, gravity, and sound speech that cannot be censured, so that an opponent may be put to shame, have nothing evil to say of us." To Timothy he wrote, "Let no one despise your youth, but set the believers an example in speech and conduct, in love, in faith, in purity (I Timothy 4:12). Again, "So shun youthful passions and aim at righteousness, faith, love, and peace, along with those who call upon the Lord from a pure heart (II Timothy 2:22). We treasure youth for ambition, aspirations, and

boundless energy. But the example we want in the pulpit is that of temptations overcome, trials met, problems solved, sorrows and reverses born in patient faith — one mellowing into a Christian personality, in which the good is winning over the evil. A man must earn his right to stand in the pulpit by the training in Christian living. The single most important thing about a preacher is a flawless Christian character. Many a church has been embarrassed and seriously damaged by choosing a man for a glib tongue, a Hollywood profile, and his monumental brass and gall, but who had deep character flaws that soon showed in everyday living. Sooner or later it came out that he was a "rat" at heart. Then all his eloquence became hollow.

The example of the preacher should be that of hard work. I once held a meeting for a church where the first thing the people told me about their preacher was that he sent them out on a July afternoon to take a religious census to find prospects for the meeting, while he sat in an airconditioned office with his feet on the desk. I knew another man who gave the people heavy visiting assignments and then went fishing. On his return he harangued the members for not working. He laid on them heavy burdens which he would not lift with a finger. Our Lord spoke of such men (Matthew 23:4). One of the finest compliments I ever heard paid to a preacher was "He is one of the hardest working men in town."

The two things that stand next in importance to his personal example is "the words of God and prayer"—his work of proclaiming the word and offering leadership in worship.

The function that distinguishes the calling of the preacher

from all other callings is the public proclamation of the Word. A man must earn the right to stand in the pulpit to expound the Word. He has no business in the pulpit unless his scholarship in the Word surpasses that of those who sit in the pew. The preacher's scholarship should command respect and inspire confidence. The Old Testament was written in Hebrew and Aramaic and the New Testament in Greek. Every week the preacher needs to wrestle with the originals to make sure that it is the Word of God that he proclaims. His is a double task: first, the scholarly search of the word to learn God's message; second, a deep understanding of the needs of the people, so that he may bring God's word to bear on their problems. We have a rich heritage in church history. Each generation has wrestled with the Word and with human problems. The preacher needs to bring the wisdom of church history to his task. Philosophy is the honest struggle of the human mind to understand the nature of God, of the world, and of man and his problems. The preacher should be intimately and thoroughly acquainted with all the light philosophy can shed on his task. Then there is psychology with its probing of the human spirit and the heart of man that can be exceedingly deceitful and wicked. He must be thoroughly grounded in the sciences for many who sit in the pew will be troubled with questions scientists have raised and some will look to science as a god. If he betrays ignorance of their favorite field or carelessly misrepresents it, he will have lost their respect and can do little for them. Literature can furnish many insights into human character and its possibilities for good and evil and will shed light on its manifold problems. In the social revolutions and economic struggles of the modern world, the preacher must not be unaware of the religious implications of sociology and economics. In other words he must bring to his work a broad scholar-

ship that will command respect and confidence as he opens the Word and applies it to modern problems. It should go without saying that he must be a master of the English language. A few errors in grammar brand him as an ignoramus who should not be trusted for guidance in anything. A man who cannot handle his native language is a disgrace in the pulpit. Almost every year I get letters from embarrassed and brokenhearted church members who are ashamed for their friends to hear the poor English of their preacher. An outsider would dismiss him with scorn on a single hearing.

The preacher should be a man at home in the world of ideas. He must have a faith and a message worthy of the respect of scientists, inventors, successful business men, busy doctors, competent public school teachers, university professors, and sharp lawyers. He must earn his right to stand before them by what he knows. He must have their respect as a scholar in the Word of God and in the problems of men.

Then they will look to him for leadership in prayer and worship. Each sermon should be a masterpiece forged in study and prayer. It should have the fire and incense of a man in touch with the throne in heaven.

The preacher will often be called on to represent the church in the community life. He should be able to command respect by his wisdom and leadership. He will have to take the lead in crusades against sin, injustice, and public evils. There will be times when he must speak out and defend the truth against error, and he must be equal to the occasion. He may be challenged to debate and the church will lose face if he is not able to uphold the truth.

The preacher will be called into homes filled with sorrow, sickness, sin, failure, disappointment and bitterness. He should go as a man skilled in handling hours of trouble. Today personal counseling takes more and more of the preacher's time. People come with marital problems and a multitude of other personal problems. If he is trained he can be a great blessing. Untrained he may do untold harm and lose valuable opportunities.

In short, the preacher should know what his week's work is and should fill it with skilled labor for the Master.

Now what kind of training will fit a man for this great work? Where can he get it? How much does he need?

The education of a good preacher is never completed. He will go on studying, learning, training, improving, growing all his days. But he needs a beginning in formal training that will give the tools of his trade.

When we remember that a maturing Christian character is the first requirement, then we know that there is a training that begins in the home. The teaching and work program of the local congregation plays an important part in his maturing. A Christian college campus affords a wonderful opportunity for a Christian character to be put in sharp focus and to set. A few years in an environment where it is popular to do right and where the wrong is frowned on and where one mingles with the best boys and girls from the best Christian homes from many states is one of the finest environments for molding a Christian character. I urge the boys to go out for the teams and to take part in extra-curricular activities. The young preacher needs to play on the team, he

needs to learn fair play and good sportsmanship. The preacher needs to be a well-rounded individual. I tell the boys to sign up for one athletic activity, one literary activity and one fine arts activity, for the preacher should be at home with the true, the beautiful and the good and these should become a part of his very being. There needs to be that balanced development that marked our Lord as described in Luke 2:52: "And Jesus increased in wisdom and in stature, and in favor with God and man."

The preacher needs a good liberal arts education. It is a mistake for a boy to come to a Christian College and say, "I am not interested in anything but Bible." The preacher for greatest effectiveness must be as well educated as the people in the pews. An increasing number of them are college graduates. They will have little respect for a man of narrow learning who has little understanding of the world about him. An increasing number of people in the churches with M.A.'s and Ph.D.'s and professional degrees demands preachers with broad liberal educations who can command respect. His general education should at least equal that of the people before him. This means that the man's college course should be rich in literature, history, philosophy, the sciences, the arts. He should not overlook economics, sociology, and psychology. The broader his education the more effective he can be in contacting and communicating with the people.

But this broad liberal arts education is only a beginning. The distinctive thing about his education must be his professional training. I use this term advisedly. A profession is a calling that calls for a high degree of training and that is characterized by a spirit of self-sacrificing service. On the one hand the opposite of the professional is the amateur who

may be only a dabbler; on the other hand the opposite of the professional is a man whose end is wholly on selfish gain. At the beginning of the modern period there were three true professions, sometimes called the learned professions. They were law, medicine, and theology. These were the callings that called for the highest degree of training and were marked by the loftiest ideals of service. If law and medicine have been tainted by love of money, theology or the ministry has suffered from a lowering of standards of competence.

What the law school is to the lawyer, and what the medical school is to the doctor, the seminary course is to the preacher. Sometimes ignorant men will lightly call the seminary a theological cemetery. I have never known a man who had been through a respectable seminary course who would in any way make light of it. A seminary course is where the preacher gets down to the training that will prepare him for a distinctive work. And three years is a minimum. Where men have to do outside work the better schools are requiring an extra or a fourth year.

What goes to make up the professional training of a preacher in a seminary course? The curriculum centers around the Bible. In courses called "Introduction to the Old Testament" and "Introduction to the New Testament" a man studies every book of the Bible and its history and interpretation. A man should be able to outline every book. He should be able to tell what is in every chapter of the Bible. He should know both the Bible itself and all the theories about it. He should know the history of the interpretation of the Bible. Usually this is supplemented by "Theology of the Old Testament" and "Theology of the New Testament." These courses are systematic studies of the religious teach-

ings of the Testaments, covering such topics as what the Old Testament teaches about God, man, salvation, righteousness, sin, and the world to come. "Theology of the New Testament" is a systematic study of the main doctrines in the New Testament. The thorough study of Old and New Testament demands proficiency in the Hebrew and the Greek. The more exacting seminaries call for Aramaic, Syrian, Coptic, Arabic, Assyrian, and the languages of the Biblical world. Once a man has the language preparation then he takes one or more intensive exegetical courses where a whole day may be spent on one or two verses and where an entire semester will be devoted to a single book or often to a few chapters of a single book. The purpose is to learn the scholarly method of studying a passage from the Bible.

One of the important fields of seminary study is Church History. This includes the ancient church, the medieval church, the reformation, the modern church. Usually a semester or two is devoted to American Church History. Our men need to spend a semester or two on the Restoration Movement. A good seminary will require from two to three years of church history.

Another very important part of the course is philosophy of religion and theology. Theology deals with revelation. It is a systematizing of the teaching of revelation. Philosophy is a study of the ultimate problems such as God, sin, the nature of the world, the nature of man, the problem of knowledge. Here the reason of man is brought to bear on the great problems. Closely related is a study of ethics — the science of right and wrong behavior. Then there is psychology of religion.

Usually a seminary course will involve a study of the re-

ligions of the world other than Christianity and Judaism. It may include a course or so on missions.

Side by side with these heavy studies is the practical work. This includes courses in public speaking, homiletics or sermon preparation and delivery, church problems, counseling, conduct of worship, and Christian education. Here a man studies how to effectively do the things he will be doing the rest of his life. In a good preaching course a man gets up before professor and students and preaches a sermon. Then the professor turns the students loose on him as critics. The professor finishes the treatment. It is a humbling experience, but a man gets a lot of corners knocked off. It will get rid of a lot of preacher mannerisms.

In the better schools the counseling courses are of inestimable value. A man goes into a hospital and works as an orderly for a couple of weeks to get rid of a preachery air, and to learn humility and service. Then he has classes and works as an assistant chaplain, sitting at the feet of doctors and psychiatrists. After training in the general hospital he works in the psychopathic hospital for training in dealing with the mentally and emotionally disturbed and ill.

A valuable part of a man's training is those early years when he preaches his first sermons and does his first local work. One of the greatest services we can do for our young men is to patiently listen to them and wisely encourage them. It is sad that some of our churches are so sophisticated that they think they require only the best and are too good to listen to the beginners. No wonder they never turn out any preachers. Those who listen to the beginning preachers are rendering the kingdom a great service.

But there is also a financial load. Four years for a liberal arts education in college and then three or four more years to learn to preach is a long time. Those who want to be scholars and go on to the Ph.D. will require three or four more years. Just to be a preacher we must think in terms of a minimum of seven years beyond high school. For scholars the minimum is ten years beyond high school.

If you have doubts about our needing men with this training you need to consider that this is the amount of training our religious neighbors are giving their preachers and priests. Surely we should love the work of the kingdom enough to want our men as well trained as these! Our men ought to love their work as much as a denominational preacher or a Catholic priest loves his work.

Many of our young men will not be able to get training like this unless we give our schools more backing than we have been giving them. Such programs will cost money. There must be enlarged faculties for this better training. There must be scholarships to make this training available to the men.

You may smile but I tell the boys that a part of the training is door-to-door selling of books. I hate it, but I know of no other way that a man can get rid of timidity and learn to talk with all kinds of people in all kinds of circumstances and learn to put his ideas over. A man can make enough money to stay in school and he learns to go from door to door. He learns hard work. This is a part of the training. Dean Sperry of the Harvard Divinity School used to say to us: "Boys, the ministry is no place for a lazy man. In addition to your studying, you must find time to visit every member of the church

twice a year, all the shut-ins once a month, and every prospect every two weeks. This man who cannot visit all his members twice a year is either lazy or is not big enough for his job."

I heard a successful denominational preacher tell how he built his church up from 250 members to a church of 4,000. He gave as his secret 30 new doors knocked on every week. This was in addition to visiting the members. He set himself the task of contacting 30 new people each week. Soon the congregation was imitating his example.

Dean Sperry used to say to us, "I am doubtful that religion can be taught. It is something you catch from one who has it." He would illustrate his point by comparing one who knew all the facts of love and sex from a book with someone who was really in love. The teachers in our schools must be men with something for young preachers to catch. We cannot produce the kind of preachers we want by placing in the schoolroom men who could not quite make the grade preaching or untried men fresh from the schoolroom. We need teachers who were outstanding in the pulpit and in the work of the local church. When we value this work as we should we will call these men to the greater work of training young preachers. We will call them into the schoolroom to train others.

One of the most important parts of a man's training will be the spirit and attitude he imbibes. There is a passage from Paul's relations with young Timothy that we should come back to again and again. Paul wrote the church at Philippi: "I hope in the Lord Jesus to send Timothy to you soon, so that I may be cheered by news of you. I have no one like him, who will be genuinely anxious for your welfare. They all

look after their own interests, not those of Jesus Christ. But Timothy's worth you know, how as a son with a father he has served with me in the gospel" (Philippians 2:19-22). Origen's school was known as "the school of martyrs." And may the men who come from our schools be marked by the love of the truth, by the self-sacrificing spirit, by the great courage, and by the hard work that marked the men who sat at the feet of Alexander Campbell, J. W. McGarvey, David Lipscomb, James A. Harding, Tolbert Fanning, Battell Baxter, and Charles H. Roberson. May our preachers be men who love the truth and who love the church for which our Lord gave His life.

"THE WORK OF THE PREACHER"

BY JIM BILL McINTEER

Jim Bill McInteer was born in Franklin, Kentucky, June 16, 1921. In 1940 he graduated from David Lipscomb College, Nashville, Tennessee, then a junior college, and in 1942 was graduated from Harding College, Searcy, Arkansas.

Brother McInteer has done local work with congregations in Arkansas, Kansas, Kentucky, and Tennessee, and has been preaching for the West End congregation in Nashville for the past eight years.

He serves on the editorial counsel of *20th Century Christian* and is business manager for both *20th Century Christian* and *Power For Today*. In addition, he serves as one of the editors for The Christian Family Book Club. He is the author of *Tiny Tot's Bible Reader* (which has sold over 10,000 copies) and has written several tracts.



Brother McInteer is a member of the Board of Directors of Harding College, of Potter Orphans Home, of Fanning Foundation, of Eastern Foundation, of Foundation for Christian Education, and of Gospel Press. He also is a member of the Advisory Board of Pepperdine College.

Presently, he is serving as a member of the Governor's Committee for Employment of the Physically Handicapped and as

President of the West End Civitan Club in Nashville.

Brother McInteer is married to the former Betty Bergner of Isabella, Kansas, and they have two children.

In Northern Italy, October 1963, there was a tremendous landslide. Fifty million cubic feet of dirt piled into a lake. A whole village was threatened by toppling into this watery grave. When that avalanche of dirt struck that lake a gigantic wave was generated that overflowed a dam and inundated an entire valley. One described it as the enlargement of this scene. It was like a rock that had been cast into a teacup full of water. The presence of the rock immediately supplanted the water causing the cup to overflow in the saucer beneath. Thousands upon thousands of people died and the tragedy received worldwide publicity.

How good it is that we are interested in the welfare of our fellowman and are grieved by the disaster that swallows him.

But today there is a wave of ignorance not located in Northern Italy, but worldwide, and as death rides the crest of this wave it sweeps o'er entire humanity. In America alone every eight seconds a child is born, every twenty-one seconds someone dies. A whole city comes into existence daily—a city that has to be taught. There are today 190,000,000 Americans and the prospect of the birth increase alone is tremendous. May I quote you the words of Ralph McGill in his column as he in turn quoted a Professor Davis?

“... The rate growth of the world population remained low right up to the 16th and 17th centuries. Then came quickening. The world's human increase was spectacular. Professor Davis notes that between 1650 and 1850 the an-

nual rate of increase doubled. By the 1920's it (the rate) had doubled again. After World War II, in the 10 years from 1950 to 1960, it took another great leap forward. Indeed, says Professor Davis, the human population is now growing at a rate 'that is impossible to sustain for more than a moment of geologic time.' Since 1940 the world population has grown from about 2.5 billion to 3.2 billion. This increase, with a mere 23 years, is 'MORE THAN THE TOTAL ESTIMATED OF ALL THE EARTH IN 1800.' If the present rate growth continues at that of the past decade, the population 100 years from now will be six times what it now is. Professor Davis thinks man will, in time, cut the rate in order to survive."

Now I have a question to ask you. If hearts were touched by the death of thousands that were inundated by a watery wave, why are not more hearts touched today by a wave of ignorance that is engulfing and ensnaring millions upon millions of the peoples of this earth? I also ask the question, who can meet this wave? I ask you: Is it humanly possible to turn the tide? I believe it is—I believe I know by the grace of God the force that can turn darkness to light, ignorance to knowledge, and unholiness to righteousness. I believe that force is the gospel of our Lord Jesus Christ as it is declared by the faithful men who cross hill and vale, stand in pulpit, tent and brush arbor telling the blessed story of righteousness. Then it is imperative today that the question "What is the work of a preacher?" be answered.

In searching for an answer to this question there are many sources that could be quoted. This audience today might be polled with the very simple statement "List the ten most important things in the order of their appearance that you think the preacher should do." I dare say no list would be identical—and whenever any preacher gets the false impression

that he is going to please an audience he will close his ministry in the ensnarement of frustration. In the first place the audience doesn't know what it wants—and in the second place it isn't the audience that a man ought to seek to please. Men who cannot agree on the size of the church, the color of a church building, the traditions of a community, or the concept of human thought, naturally could never agree on what is the work of a preacher. There must be a source that is true, valid, and authoritarian to which we may turn to find our answer "What is the work of a preacher?" I believe this source, this force, this entity, this truth is God—and to Him in the revelation of Himself in His Scriptures we turn.

Perhaps no where has it more dramatically been told than in the exhilarating words that the Holy Spirit guided the apostle Paul to use as we have divided it in II Corinthians 2: 14-17. Read this paragraph with me:

"Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place. For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: To the one we are the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things? For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ."

It shall be the burden of this address to see what is meant in these words. Now we seek to unfold it.

Paul presents the picture of the Roman triumph. Only here and in Colossians 2:14 is this expression used so I am told.

Those of you familiar with ancient history know that it was a very solemn occasion, as a city publicly conferred upon a victorious general their appreciation for the achievements in battle he won. A great victory had occurred, it was a thing of great moment, and the people saw fit to acclaim the victor.

The triumph was organized somewhat on this manner. A great procession came through the city heralded by a magnificent entrance. One of the finest descriptions I could find of it is this compilation that came from Adam Clark and Albert Barns. Listen to their description:

"On such occasions the general was usually clad in a rich purple robe, interwoven with figures of gold, setting forth the grandeur of his achievements; his buskins were beset with pearls, and he wore a crown, which at first was of laurel, but was afterwards of pure gold. In one hand he had a branch of laurel, the emblem of victory; and in the other, his truncheon. He was carried in a magnificent chariot, adorned with ivory and plates of gold, and usually drawn by two white horses. (Other animals were also used: when Pompey triumphed over Africa, his chariot was drawn by elephants; that of Mark Antony, by lions; that of Heliogabalus, by tigers; and that of Aurelius, by deer.) His children either sat at his feet in the chariot, or rode on the chariot horses. To keep him humble amidst these great honours a slave stood at his back, casting out incessant railings, and reproaches; and carefully enumerating all his vices. Musicians led up the procession, and played triumphal pieces in praise of the general; and these were followed by young men, who led the victims which were to be sacrificed on the occasion, with their horns gilded, and their heads and necks adorned with ribbons and garlands. Next followed carts loaded with the spoils taken from the enemy, with their horses, and chariots. These were followed by the kings, princes, or generals

taken in the war, loaded with chains. (Thus showed most glorious treasures and famous prisoners.) Immediately after these came the triumphal chariot, before which as it passed, the people strewed flowers, and shouted Io, triumphe! The triumphal chariot was followed by the senate; and the procession was closed by the priests and their attendants, with the different sacrificial utensils, and a white ox, which was to be the chief victim. They then passed through the triumphant arch, along the via sacra to the capitol, where the victims were slain. During this time all the temples were opened, and every altar smoked with offerings and incense."

I believe this tells us the work of the preacher. I believe here five points are made. I believe this passage says these five facts: (1) Preaching is the work of God. (2) God selected Christ to be the fullness of all things and expects preaching to exalt Him. (3) By man the good savour of the knowledge of God is to be spread in every place. (4) The role of the preacher is to be the censer bearer in the triumphant march of Christ. (5) As surely as you attempt to please men you will merchandise the gospel of our Lord.

These five things about the work of the preacher we now seek to discuss.

First we notice that this is the work of God. It is God who gives the victory and so complete and glorious is the victory He grants that the complete ruin of the enemy is the final occurrence. God has sovereign but still gracious control of a life—He alone is supreme, and to Him we bow in subservience. The beginning of all force of good must be eventually traced to Him. I recently read a statement from a book "Preaching to the Contemporary Mind" in which the story is told of a law firm tracing the title of property in Louisiana back to 1803. A New Orleans lawyer said they needed to

trace the title of the property farther back than that. The New York law firm wrote this letter:

"Gentlemen, please be advised that in the year 1803 the United States of America acquired the territory of Louisiana from the Republic of France by purchase. The Republic of France in turn acquired title from the Spanish crown by conquest; the Spanish crown obtained it by virtue of the discoveries of one Christopher Columbus, a Genoese sailor who had been authorized to embark by Isabella, Queen of Spain, who obtained sanction from the Pope, the Vicar of Christ, who is the son and heir of Almighty God, who made Louisiana."

As was rightly observed that is about as far as you can go.

It is a glorious thing for a preacher to know that he is engaged in the work of God. That means his is not an ordinary effort—but like the apostles of old he believes he is one sent of God. Peter in identifying himself called himself an apostle. There seems to be great significance in this—for the word "apostle" simply means "one who was sent—one who had a message." May I digress long enough to ask my preaching brethren who are in this audience how many of us truly feel we have a message each time we walk into the pulpit? Do we preach just because it is Sunday morning, or do we burn with the zeal to say something that needs to be said to a starving people who must be enlightened by the will of God? If we preach just because it is Sunday, and if we preach thirty minutes just because it is expected and if we teach on Wednesday night just because the church has been regularly meeting on Wednesday night—what complusion of a message is found in this?

Also knowing that this is the work of God, man can keep

himself humble. Do you not recall the story of the town that bestowed a medal on its humblest citizen, yet had to take it away from him because the fellow started wearing it?

The first and primary cause must be seen—preachers work *for* the Lord and work *with* the people. Please notice the order of those prepositions! Brethren many times hand preachers enough little cards and while slips of paper after a service is over of calls that he should make that he could literally participate in a confetti parade. Some of the calls to the preacher seem so *petty*, but since he works for God it may be that they are *providential!* Preacher, keep your perspective and your prepositions in place and life is not only bearable, it is exhilarating!

The second thing that is said in this passage about the work of the preacher is that God selected Christ to be the ideal, and it is the job of the preacher to uphold that ideal. He is the fullness of everything. Glory is described to the Lord—and rightly so. The exaltation of Jesus, the delight in being His servant, the voluntary assumption of bondage to the Savior that true freedom might come—this is one of the works of the preacher both in his own life and those whom he teaches.

Thirdly—and this is the statement that most clearly outlines the work of the preacher—he is to be a “sweet savour of Christ . . . making manifest the savour of his knowledge in every place.” There is honor and distinction in preaching the gospel—how sad it is that sometime even among brethren the true appreciation for the valiant servant of the Lord is not shown. In industry men who have served twenty-five years with their companies are oftentimes rewarded with a

diamond pin. In the church of our Lord men who have preached four or five years with a local congregation oftentimes move to another for the sole crime that "you have been here five years." But in spite of opposition, the preacher still knows his responsibility—he must carry the knowledge of the Lord to all. His work as a preacher is preaching!

The fourth statement made is one closely related to the point just made, and perhaps could be thought of as being a part of the same—yet for the sake of the enumeration we will count it as the fourth. The role of a preacher is that of a censer bearer. He carries the sweet incense of the gospel. Will you please notice that he does not make it, nor does he change it, and woe unto him if he withhold it—his sole responsibility is to carry it. Like Jonah of old he is bidden to "preach the preaching that I bid thee preach." When that man of God proclaims the gospel and fights sin in its appearance he is the bearer of that sweet incense that praises the Almighty God. He is truly a carrier of the incense, he is not a manufacturer of it—for truth does not rest on human resources. Gratefully do we recall the words of Martin Luther. He was contending against the impurity of the Roman Catholic church and pleading for the purity of the life as the Lord would have it. His position brought him much opposition, and he was offered an opportunity to repudiate his stand. This was his answer, "Unless I can be convinced by the testimonies of the scriptures or by clear reason, I neither can nor will make any retraction, since it is neither safe nor honorable to act against conscience. Here I stand. I can nought else. God help me. Amen." It was within a few days after this statement he was excommunicated by the Roman Catholic church, and made an outlaw by the state. In no age has man had the right of changing or altering the gospel of Christ to

make it fit the moods of many or the pleasures of the powerful.

I bid you notice the gospel is to go to everyone. This is not a time for thinking small—but worldwide must be the vision of the ministers of the Master. Twenty-five percent of all people who have ever lived are reported to now be alive—and the terrible responsibility of carrying the gospel increases its proportion of responsibility with each day's passing. Seven out of ten babies now born come to families who never heard of Jesus. Fulton J. Sheen told the story in the Catholic church of the priest who rocked back and forth in his sacristy and said "Lord give me souls." This day is passed—it is no longer a rocking chair—but it is a film strip and a cottage meeting as assaults upon the homes themselves are made with the gospel of Jesus. Somewhat like the farmer of old who was asked when he went to work in the morning replied, "I don't go to work in the morning. I am surrounded with it when I get up." Diffuse the gospel as though it were on the air—send it forth to all men—everywhere Paul went men knew more of Jesus. The gospel preacher dare not dispense a poisoned perfume but rather the sweetness and the pleasant fragrance of God's truth. But may I speak this word for the preacher! Spiritual compulsion will drive him to do many things. The forces at home will fuss at him because he is "gone so much." All he is doing is trying to save the lost—help him rather than criticize him. And then when he needs that moment of rest—give it to him. Even a parade has to start and stop! In Mark's gospel he tells about the kingdom of heaven being like unto a man who goes forth to sow grain. Mark said the man goes home, sows the grain, goes to bed, and gets up the next day. How wonderful it would be if the brethren knew this as it relates to the life of

the preacher—to some he is never supposed to go to bed! Some call him late at night, to avoid pestering him in the morning like those who call so early; and there are other thoughtful brethren who call him early in the morning so they will not pester him like those who call so late at night.

This effort to balance time is one of the preacher's hardest tasks. How much time does he spend in the office—how much in making calls? If the pulpit proclamation suffers the preacher may find himself unwanted. If he is a "go-go guy" and sees everyone in the community but has nothing to deliver when they come to hear him, again he is hurt. Help him, as each local situation varies, keep the proper proportion. But let me say this to the preachers—when the Emmaus hikers were summarizing the life of Jesus they spoke of Him as "mighty in *deed* and *word*" (Luke 24:19). Please note what the average man listed first!

But as he bears this sweet incense of the saving gospel it will have a diverse effect. To some the bee means a sting, to others he means honey. To some light heals, to others it gives blindness. Medicine skillfully applied will heal, but without skill it can only aggravate a sore. Thus the gospel of Christ has different effects on hearts that hear it. As in the triumph which we saw in Rome, some of the captives were killed and some of them were freed. So today some who hear the gospel believe it with the enactment of the submission that faith demands, and are saved, while others disbelieve not being obedient and are damned. It is an awesome responsibility that the preacher carries—knowing that some will hear and be saved and others will hear and be damned. There is no middle ground—it is either salvation or damnation. The reaction of the hearer to the gospel determines his eventual outcome. Each man who hears is responsible for his

deeds and how frustrating and disappointing it is to the preacher to see that man who has salvation within his grasp depart without receiving that which the Lord so graciously offers. Let it ever be remembered that the preacher labors to save not to destroy men. But in spite of all that both preacher and gospel can do some will still be lost. Who can point to any part of the gospel though and say it was intended to make the hearer miserable. It is all for salvation, all for a better life, all that he may have the full life, the abundant one. In every audience there are those who are destined to the heavier destruction because they have heard repeatedly the gospel and refuse to accept it. They have closed their minds to the only medium of salvation that the Lord would employ.

Truly every preacher feels his own insufficiency and with Paul asks "Who is sufficient for these things?" He trembles at his own inabilities and he asks God to help him do well his work. Don't rush the preacher so much he doesn't have time to pray for his work, and don't you forget that you can be a tremendous complement to what he is doing if you will only pray for him. Paul does not answer the question "Who is sufficient?" But he does pinpoint that there is but one place to go and he taught in II Corinthians 3:5-6 "Our sufficiency is of God; who also hath made us able ministers of the New Testament." Pray for that preacher—he carries many responsibilities. He doesn't know the subject to choose many times for a gospel meeting. There are some things that develop that he feels are best to watch rather than assault, but finally like Jeremiah he states "I am weary holding in." That gospel is like a "fire in his bones" (Jeremiah 5:14) and he feels a divine compulsion to shout its truth from the housetops. It may be a good thing—although it is terribly

hard on the preacher—that now and then he is dismissed from various pulpits—for at that time the church is going to hear a sermon it might ought to have heard many months ago! But the preacher can say over and over “God, forbid that it is my personality or my ignorance that drives a man from the truth—help me in fairness and honesty to present Thy word.”

Now we come to our fifth and last point. There is always the ambition to please—but if the source of that ambition is man rather than God you can rest assured the preacher will make merchandise of the gospel. Sadly the gospel identifies this group who would corrupt the word of God as “many.” What an epitaph for a tombstone—“Brother John Doe, corrupter of the word of God.” The word used to “corrupt” is to intermingle with one’s own interventions, to explain away until nothing is left. It seeks to please every carnal mind and rob the gospel of all of its force. This word “corrupt” means “to deal deceitfully.” It is like a tavern keeper who was notorious for adulterating his wines with water. He mixed good wine with cheap liquor or water, increasing the quantity but lowering the quality yet selling at the same price. He was truly a huckster. Tindal translated these words as one who “choppe and change with the word of God.” Prostitution can never be right whether it’s the sale of a body or the sale of a mind—and the preacher who prostitutes his intellect and his convictions to please those whom he seeks to serve can be thought of as nothing but a corrupter of the word. There are many who leave no trick unturned—they labor diligently to pervert. GOD FORBID THAT IN OUR DAY THERE BE ANY, MUCH LESS MANY, WHO WOULD CORRUPT THE WORD OF GOD! Let the man know he is in business for the Lord and not for

himself! Truly you have received a pure doctrine, preach it, preserve it, deliver it to mankind as you received it, and God can bless you. Paul says to the preacher that his work must be marked by three things and let's each lay our lives beside these things and see if we qualify. Do we preach first with sincerity? Better than anyone else you know whether you can stand this test. Is unmixed honesty yours? Does the church want a preacher who is perfectly honest? Reuel Lemmons in the April 30, 1963 issue of the *Firm Foundation* had this closing paragraph in a wonderful editorial:

"We seriously doubt that the complete freedom to preach the truth enjoined by the Bible is recognized by any gospel preacher doing local work in the church today. Some preachers are in larger enclosures than others, but all feel the stifling effects of curtains."

Ross Dye wrote these ringing words in the August 8, 1963 issue of the *Gospel Advocate*:

"I would much rather make people think than to please them. I prefer to do people some good rather than accommodate their prejudices. I would rather have self-respect than mass-respect. I would rather be honest than popular. I am committed to preaching the truth in love without any regard to consequences. I would rather preach as in the presence of Christ and find all of 'our' pulpits closed to me than to sell my soul to anybody. The elders where I preach understand this, but it would make no difference if they did not. My attitude is simply this: There are better ways and honorable ways to make a living, and I feel no need to sell my soul to anybody. However, as long as there is a pulpit where I can preach with intellectual honesty as I do at Sunset Ridge, I mean to continue. I am profoundly thankful for this and the many other faithful congregations where truth is sought after."

Preacher are you sincere—church do you want him so?

Secondly, he must remember he preaches as of God. Like a plant that is rooted in the soil so must he be rooted in God. God judges not a man's success but rather his fidelity, his zeal, and his purity. Is the Lord the dominant force in your life, are you truly under His control and acting by His command?

The third thing, he is to preach in the sight of God speaking in Christ. The Lord gives him his message, the Lord tells the truth that He wants, the Lord outlines even the spirit of his declaration. Being ever in the sight of the Lord there is an arresting force that comes upon the preacher—some-what like the highway patrol in its restraint on every driver.

The preacher is happiest when he sees the kingdom advancing. Working *with* the brethren *for* God, he thrills to the fact that work that God appointed is done. His commission comes from the highest source. There is no joy out of Jesus—but all accomplishments are traceable to Him. The preacher delights in telling that story knowing the gospel is sufficient to meet every need. Victory will eventually come, because the gospel is powerful. You cannot obliterate a sermon! Victory over devils' idle superstitions, ignorance, vice, and every weapon in Satan's arsenal will eventually be achieved. The gospel preacher in telling the story of Jesus dispenses life—bringing salvation, recovery, sight, life to those who were dead.

This is the work of the preacher—it is all bound up in the verb that describes what he does—that is to preach.

In closing may we work out an acrostic on the word preach. Let each letter of the word for that which the preacher is to do, and I would say let him *preach*, let him *reach*, *each*, *accountable*, *creature*, *honestly!* This is his work, God bless him in doing it.

THE WORK OF THE ELDER

I Tim. 3:1
PAUL WITT

Paul Witt was born December 26, 1898, in Gainesville, Texas. He was baptized in 1914 and began preaching in Gainesville in 1918, and has since served congregations in Cisco, Paducah, Stephenville, and Corsicana, Texas. In addition to these, he has preached for a period with the congregations at Boulder, Colorado, Midland and Odessa, Texas. He presently serves as an elder in the 16th and Vine Streets congregation in Abilene.

Brother Witt is the author of numerous booklets and serves as editor of *Glad Tidings of Good Things*, a magazine in Braille for the blind.



Witt received his A.B. degree from Abilene Christian College, his M.A. degree from the University of Texas, and his Ph.D. degree from the University of Colorado. Presently he is Head of the Department of Chemistry at Abilene Christian College.

In May of 1923, Paul Witt was married to the former Willie Lee Pritchett, and they have three daughters: Paulene, Dorothy and Nancy.

It is important in the study of our subject to remember that the church is a part of God's eternal purposing in Christ Jesus, and that elders are God's appointed servants in the church.

Near the close of His life on the earth, Jesus heard His disciples confess, "Thou art the Christ, the Son of the living God," and declared unto them: "...and upon this rock I will build my church; and the gates of Hell shall not prevail against it." (Matt. 16:13-18). This striking announcement revealed the forthcoming called out body in which saints in Christ could grow and serve and hope, and in which God could be served and glorified.

On the first Pentecost following the resurrection, as Peter stood up with the eleven and declared: "This Jesus hath God raised up, whereof we are witnesses," and "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ," the listeners were pricked in their hearts and cried out: "Men and brethren, what shall we do?" They were immediately told: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words did he testify and exhort, saying, Save yourselves from this unward generation. Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls." The record closes with the significant words: "And the Lord added to the church daily such as should be saved." (Acts 2:32, 36-41, 47). We thus learn of the beginning of the church, and the method by which it has grown and still grows.

The importance and the function of the church is pointed up in the inspired words of Paul as he explains God's purpose and power which he wrought in Christ when He raised Him from the dead and set Him above principality, power, might, and dominion, and above every name that is named, and "... put all things under his feet, and gave him to be head over all things to the church, which is his body, the fulness of him that filleth all in all." (Eph. 1:20-23).

The fulness and completeness of the church is made plain by the fact that all in Christ Jesus are fellow-heirs, fellow-members of the body, and fellow-partakers of the promise in Christ through the gospel; (Eph. 3:6) that Jews and Gentiles were reconciled unto God in one body by the cross, and builded together for, "... an habitation of God through the Spirit," "To the intent that now unto the principalities and powers in heavenly places might be made known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord: in whom we have boldness and access with confidence by the faith of him." (Eph. 3:10-12).

The mission and beauty of the church are revealed through the declaration of the inspired apostle: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: ..." (Eph. 4:11-13); and by the avowed purpose of the Lord to present the church to himself without spot or wrinkle; holy and unblemished; with himself as its head and savior. (Eph. 5:23-27).

As we consider the work of the elder, therefore, we must ever be conscious of the fact that the church is a part of God's eternal purpose in Christ Jesus, and that elders are God's appointed servants to feed, and tend, and direct the saints constituting it; that pastors and teachers were set in the church to make possible the perfecting of saints, the work of ministry, and the building up of the body of Christ.

In the early days of the church we find Paul and Barnabas ordaining elders in every congregation established through them and commending them to the Lord, on whom they had believed. (Acts 14:23). We find Paul leaving Titus in Crete, that things lacking might be set in order and that elders might be appointed in every city. (Tit. 1:5). We find Paul and Barnabas going with others from the church at Antioch to the church at Jerusalem to consult with the apostles and elders concerning the question of circumcision. (Acts 15:1-31). We find Paul bidding the elders of the church at Ephesus to meet him at Miletus, where he gave them assurance, exhortation, and charge concerning the words and work of the Lord. (Acts 20:17-32). Furthermore, we find Paul writing a marvelous letter to the brethren at Philippi, and addressing it, "... to all the saints in Christ Jesus which are at Philippi, with the bishops (elders) and deacons:..." (Phil. 1:1).

As we come to a full realization of the importance and function; the fulness and completeness; the beauty and mission of the church purposed in Christ Jesus, and the necessity for elders as God's servants in it, we better understand and appreciate the sublime statement: "This is a true saying, If a man desire the office of a bishop, he desireth a good work."

(I Tim. 3:1). It is God's work in behalf of God's people, and elders guide God's people in glorifying God in it.

There are several ways by which we may discover, trace out, and evaluate the work of the elder. One of the most fundamental and inclusive of these is the noting of the demand for full preparation for and dedication to the "good work." Another is the understanding of the exacting specified qualifications for the work. A third is the consideration of stated duties of God's servants in the work. A fourth is meditation on significant charges in connection with the work, and a fifth is the realization of the grandeur and fulness of the reward promised faithful service in the work.

Certainly the desire includes understanding of the scope and importance of the work and the necessity for complete and neverfailing consecration to it. Such requirements as aptness to teach, ability to exhort in sound doctrine, and ability to convict the gainsayer are heart-searching; and the charges: "feed the church of God;" "tend the flock of God;" speak the word of God; and "labor in the word and doctrine," can leave no doubt as to the magnitude and eternal value of the work. (Acts 20:28; I Tim. 5:17; Heb. 13:7)

The fact that some were set in the church as pastors and teachers points out one great aspect of the work of the elder. In one of His great periods of revealing God to men, Jesus said: "No man can come unto me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall all be taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me." (John 6:44-45). In

the great commission Jesus charged: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: 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). In the early days of the church Peter and the other apostles, "... ceased not to teach and preach Jesus Christ." (Acts 5:42). Paul confidently affirmed to the elders of the church at Ephesus: "... I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God." (Acts 20:26-27).

Wise, efficient elders will plan, prepare, and oversee a full, continuous teaching program. No congregation can attain acceptable growth without such, and no congregation can be kept short of full growth and rich achievement in Christ Jesus that has such. May God use the bishops of His flock unto fulness, richness, and acceptability in His sight in this important part of His work, because it is, "For the perfecting of the saints; ... for the edifying of the body of Christ." (Eph. 4:12).

Another important aspect of the work of the elder is that of encouraging; supporting; tending. To the elders of the church at Ephesus Paul said: "I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." (Acts 20:35). To the brethren at Thessalonica he wrote: "Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men." (I Thes. 5:14). To the widely scattered elect of God, Peter wrote: "The eld-

ers among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock." (I Pet. 5:1-3).

Now the charge to feed, in this connecting, carries the idea of tending; the concept of complete oversight, sustenance, and guidance with consciousness of and attention to every need of every member of the flock of God.

It is well to note the understanding concern and immediate action of the twelve in the early church in Jerusalem in connection with the daily ministrations and the neglect of the Grecian widows in the congregation. Their charge: "Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business . . ." gives us an idea of the pattern for elders in the congregation of the church of the Lord; gives us the concept and meaning of oversight in behalf of the flock of God. (Acts 6:1-6).

It is well, too, to note that when Paul and Barnabas came from the church at Antioch to consult with the apostles and elders concerning circumcision and other matters, these leaders greatly impressed Paul with the thought: "Only they would that we should remember the poor; the same which I also was forward to do." (Gal. 2:10). This may have been one of the most important factors in the action of Christians at Antioch, who, when they were told of the distress of their brethren in Judaea, were moved to send relief, "Which also

they did, and sent it to the elders by the hands of Barnabas and Saul." (Acts 11:28-30).

Elders, even more than others, must ever be aware of the inspired words of James: "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?" (Jas. 2:15-16). Elders, even more than others, should remember the words spoken through John: "But who-so hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (I John 3:17). Elders, therefore, must be able to exercise full understanding and good judgment as they minister in all physical and spiritual needs of all of the flock of God. No congregation is completely meeting its obligations if it fails in its efforts in behalf of the weak, the needy, and the poor; and no elders are exercising complete oversight and giving all necessary attention to the needs of the congregation unless they are wise, sympathetic, and constantly active in this aspect of the Lord's work.

A third important aspect of the work of the elder is that of directing or ruling. Paul appealed to the saints at Thessalonica: "And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake." (I Thes. 5:12). Through Timothy he gave the charge: "Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine." (I Tim. 5:17).

Two statements in the letter to the Hebrews emphasize the necessity for and importance of direction and rule. In Hebrews 13:7, we find the admonition: "Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation." Likewise, in Hebrews 13-17: "Obey them that have the rule over you, and submit yourselves: for they watch in behalf of your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you."

Paul warned the elders at Ephesus: "... after my departing shall grievous wolves 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. Therefore watch, and remember, that by the space of three years I ceased not to warn every one day and night with tears." (Acts 20:29-31). In this same context Titus was told that it is the work of the elder, "... by sound doctrine both to exhort and to convict the gainsayers," explaining "... there are many unruly and vain talkers and deceivers, specially they of the circumcision: whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake." (Tit. 1:9-11). There are times when elders must correct from within and protect from without. Direction and overruling are most needful, and are best accomplished through understanding love and patient forbearance. Saints in Christ Jesus are responsive to direction and rule when they consider the issue of a faithful elder's life and remember that elders are watching in behalf of souls.

A fourth great aspect of the work of the elder is that of the furtherance of the gospel. We must note here again the Lord's

commission: "Go . . . teach all nations," "Go ye into all the world, and preach the gospel to every creature." "Ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." (Matt. 28:19-20; Mark 16:15-16; Acts 1:8).

When the early church suffered intense persecution, and servants of the Lord were scattered throughout the regions of Judaea and Samaria, ". . . they that were scattered abroad went everywhere preaching the word." "And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus." (Acts 8:1-4; 11:20).

After the establishment and firm spiritual growth of the church at Antioch this congregation became the center from which the gospel was taken to all the then-known world. We are told: "Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away." (Acts 13:1-3). The need for the preaching of the gospel in all the world so moved these early Christians that they had fellowship in it by going, sending, and supporting it fully and continuously.

Paul wrote to the saints at Philippi, and said, "I thank my God upon every remembrance of you, always in every prayer

of mine for you all making request with joy, for your fellowship in the gospel from the first day until now; being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ: . . .” (Phil. 1:3-6). He praised their fellowship in the words: “Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church had fellowship with me as concerning giving and receiving, but ye only. For even in Thessalonica, ye sent once and again to my need.” (Phil. 4:15-16).

Teaching concerning the importance and necessity for preaching the gospel is vividly pointed out in the tenth chapter of Paul’s inspired letter to the saints at Rome. Early in the letter he had explained to them: “So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.” (Rom. 1:15-17). Farther along in the letter he had rejoiced: “But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness.” (Rom. 6:17-18). Then, in this tenth chapter, he reminds: “For whosoever shall call upon the name of the Lord shall be saved.” But he asks: “How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach except they be sent? as it is written, How beautiful are the feet

of them that preach the gospel of peace, and bring glad tidings of good things." (Rom. 10:13-15). This multiple-part question is then followed by the significant conclusion: "So then faith cometh by hearing, and hearing by the word of God." (Rom. 10:17).

Peter is inspired to ask: "...what shall be the end of them that obey not the gospel of God?" (I Pet. 4:17). Paul is inspired to answer that, "...the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed; in that day." (II Thes. 1:7-10).

The preaching of the gospel is as important and essential today as it has ever been, and it is the work of the elder to guide in the sending of the gospel into all the world; unto every creature. In no other way can the people of the world be led to Christ; by no other way can they escape destruction from the presence of the Lord in that day. Understanding and compassionate elders are praying God and persuading His children in taking and sending the gospel into all the world. Congregations that are failing to have a great fellowship in furtherance of the gospel are falling far short of their opportunities and responsibilities in Christ Jesus, and elders who are not alert and responsive to their great duty in this aspect of the Lord's work are not properly watching in behalf of souls.

The last great aspect of the work of the elder that will be considered in this study is that of encouraging, supporting, and upholding the sheep of God's flock. We must refer again to Paul's inspired words to the elders at Ephesus concerning the support of the weak, and the understanding of the great principle: "It is more blessed to give than to receive." (Acts 20:35). We may also recall the charge in I Thessalonians 5:14: "...encourage the fainthearted, support the weak, be longsuffering toward all." We may well remember the desire of the elders at Jerusalem that, "...we should remember the poor..." (Gal. 2:10), and we should not forget the example of the saints at Antioch, who, when they learned of the great dearth throughout the world, "...determined to send relief unto the brethren which dwelt in Judaea: which also they did, and sent it to the elders by the hands of Barnabas and Saul." (Acts 11:28-30).

To these we may add the great statement in Galatians 6:10: "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." We may consider the full import of the words of James 1:27: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." We may well heed the admonition: "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens and so fulfil the law of Christ." (Gal. 6:1-2). We may prayerfully consider the charge of James 5:16: "Confess your faults one to another, and pray one for another, that ye may be healed." We must remember the sobering words of James 5:19-20:

“Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.”

There is nothing unimportant, or easy, or subject to neglect in the work of the elder. Every aspect of his work is important, urgent, unto God, and unto the final glorious salvation of men's souls. Teaching, overseeing, feeding, tending, guarding, supporting, forbearing, and restoring, are all words which are fraught with meaning and which describe work that is important almost beyond comprehension. For this work there must be continuous desire and consecration; there must be preparation, growth, and steadfastness; there must be compassion, conviction, and constant effort; there must be sympathy, forbearance, and abiding love, on the part of the elder in his work.

Elders are so to serve as to beget the esteem of the flock, and so live as to cause members of the Lord's body to imitate their faith. They should learn so to rule as to cause willing submission and obedience. On the other hand, the flock is to “. . . esteem them very highly in love for their work's sake;” must understand and appreciate the fact that they, “. . . watch for your souls, as they that must give account, that they may do it with joy, and not with grief: . . .” (Heb. 13:17; I Thes. 5:12)

Elders who have been faithful in this “good work” of teaching and admonishing; tending and supporting; overseeing and ruling; sending and taking the gospel throughout the world; and encouraging and restoring are worthy of honor

from men and God. Elders who have pursued this "good work" with prayers and toils and even tears; who with compassion, and complusion, and conviction have unselfishly and unwaveringly served the Lord and His sheep in all aspects of their God-given task, may with full assurance and unfailing trust await the fulfilment of the promise: "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." (I Pet. 5:4).

LEADERSHIP AND CHURCH COOPERATION

BY H. A. DIXON

H. A. Dixon was born October 3, 1904, in Delrose, Tennessee. He became a Christian in 1918 and began preaching in Memphis, Tennessee, in 1935. Since that time he has served congregations in Martin, Tennessee; Springfield, Missouri; Jackson, Tennessee; Tuscaloosa, Alabama; Florence, Alabama; and Union Avenue in Memphis, Tennessee.

He serves as a board member of *Voice of Freedom*, as a staff writer for *Minister's Monthly*, and on the Editorial Council of *Power For Today*.

Brother Dixon attended Murfreesboro (Tenn.) State, Freed-Hardeman College, and the University of Alabama. He is President of Freed-Hardeman College, serving in this capacity since 1950.



Brother Dixon is married to the former Mary Louise Cowan, and they have two children—a son, Allen, and a daughter, Mrs. Glenn Sargent.

The subject assigned for this lecture involves the work and guiding inspiration afforded by men who are entrusted with directing the work of the local congregation. It has to do with the leadership which they must manifest as "examples to the flock." The subject also involves the working together

(cooperation) of these leaders with others who are similarly engaged in the Lord's work. It is our purpose to set forth areas in which leaders with understanding and foresight can work together to promote the boundaries of the Lord's kingdom.

God has appointed that elders direct the congregational affairs of His people. Elders were set apart in the churches of the New Testament (cf. Acts 14:23). These men were to shepherd the flock entrusted to them. This responsibility involved directing and guiding the people in the work of the Lord. Since a discussion of the eldership has been assigned to another speaker on this program, we will not discuss it at great length. We want to emphasize, however, that the *organization* of the local church is of divine arrangement. Elders have ruling responsibilities (cf I Tim. 5:17) which they are charged to exercise by example, and not as lords (cf I Pet. 5:3). It is their work also to lead in planning and promoting the work in which the whole congregation should engage.

A good elder or overseer must give attention to the whole work of the church. He must "exercise the oversight" (I Peter 5:2) and must attend the flock as one "that shall give account" (Heb. 13:17). Such an overseer is alert to the edification of the local church, and to the spreading of the gospel in the community and throughout the world.

Elders who are alert give study and attention toward promoting harmony within their own ranks. They also seek peace and harmony between themselves and all sister congregations. The principle of "Each counting other better than himself" may well apply to a congregation as to an individual. Each church should be interested in the successful progress of all other churches of the Lord.

The elders of each congregation should see that the members do not proselyte the members of sister congregations. One church should not be built up at the expense of another. While members have the right to worship wherever the Lord's people may assemble none should seek to promote the work of one congregation by tearing down others. A spirit of cooperation on this point can do much to promote unity and good will. It will promote the growth of all of the Lord's church.

Elders should strive to keep the congregation from being clannish, or from trying to carry on its affairs without concern for others. Local autonomy should not be interpreted to mean that we cannot work with sister congregations. Even Satan does not cast out Satan (cf. Matt. 12:27). How much more should the Lord's people strive to uphold one another in the Lord's work wherever it is being done. We can cooperate with other congregations in planning our meetings to suit the convenience of the greatest number possible. We can cooperate by attending the meetings of other congregations. We may help in the financial support of such meetings if such is needed. We can advertise these meetings, and work toward their success, for the success of one in saving souls brings credit to all of the Lord's people. There is no place for clannishness.

The elders of each congregation should stand against false teachers. There should be a solid front by all Christians toward such. There is a great need for cooperation among the churches in this stand against error and for the truth. Any teacher or member who is rejected by one congregation should be so regarded by all until correction is made. When that is done all alike should forgive and restore.

Churches of Christ have a common love, a common influence and a common mission. No ecclesiasticism, pope, board or conclave directs them, but each church should pursue its work with concern for all others. This cooperation should be an everpresent reality.

As the work of the local congregation grows, alert leaders discover that there are greater works than can be done by only a few members or perhaps by one congregation. They see that a cooperation of sister congregations can do many things which one local church may be incapable of doing, and they seek a scriptural plan by which the Lord's people may work together toward endeavors which may reach beyond the abilities of one congregation. Such working together characterized New Testament Christians individually and as congregations.

Cooperation in Benevolence

Word came to Antioch in Syria that a famine would come upon the world. They knew that such a famine would affect Palestine, and, in particular, the saints in Judea. The disciples of Antioch, therefore, determined to cooperate with their brethren of Judea in that time of need. Each Christian at Antioch, as he was able, gave into a fund which Barnabas and Saul delivered to the elders in Judea. The apostle Paul took collections, too, from churches of Galatia, Macedonia and Achaia for the needy saints in Palestine on the occasion of another famine there. This is set forth in I Cor. 16:1-2 and in the 8th and 9th chapters of II. Corinthians. By such cooperation Paul demonstrates how Christians who have should respond to the needs of those who have not. (see II Cor. 8: 13-14) It is clear, therefore, that early Christians did coop-

erate in taking care of the needs of other Christians. They went even beyond. They gave, as opportunity was afforded and ability extended, to all who were in need. (see Gal. 6: 10) They cooperated in pure and undefiled religion. (see James 1:27)

Cooperation in Building

Through the years congregations have sent out evangelists to establish new churches. As the gospel was preached and response gained, new meeting houses were needed. Sometimes the new converts could supply their own. Sometimes the sending church could do so, but in some instances other help was needed. Upon appeals a number of churches have cooperated in erecting such meeting places.

After the same manner oftentimes it has been necessary to secure the joint participation (cooperation) of a number of congregations to send a preacher into new fields. Such was the practice of God's people in the support of Paul in New Testament times. Though Paul was sent out by the church in Antioch many churches supported him. Such has been done by many congregations since the beginning of the Restoration. Such is the plan by which most of our missionaries are today preaching the gospel in foreign lands. In most instances one congregation has assumed the responsibility of receiving and sending all funds so that system and understanding prevail.

Such cooperation is functional. Such plans seem to be the best within our reach to expedite evangelization in our generation. In the opinion of the speaker, we ought to stir up the churches to seek out the fields and the preachers

to send, rather than have the preachers exhaust all of their financial and physical resources in getting churches to support them in a field which they themselves have selected. Nevertheless, these matters have to do with expedients. They have to be worked out in the best way within our reach. They do not involve decisions regarding specific laws, but they are rather decisions of judgment as to effective ways of carrying out the great commission of our Lord.

Cooperation in Radio Preaching

Just as various congregations have joined forces to conduct meetings or build meeting houses in new areas, so various radio programs have been promoted. Elders in one local congregation have sometimes decided that with financial assistance they could help spread the gospel over areas yet untouched. In some instances the church conceiving this plan has been unable to bear the financial load, and appeals have been made to others. Each church in position to cooperate and interested in the project decides to assist. This has often been done in local areas, and occasionally on a wider scale. The principle involved is the same whatever the size of the territory covered. It is functional, and the churches cooperate as each may see fit to do to help in a work which none could achieve alone. No church should be regarded sound or unsound merely because of its relation to this work. It is purely an optional arrangement, and each local group must decide whether it can assist, or desires to do so. It is free to spend its funds in the way that seems best according to its own judgment.

On the other hand no church that refuses its cooperation in such plans to spread the gospel should make its position the law for all other congregations. If the work being done

is scripturally authorized the participation in it must be determined according to the best judgment of each congregation. It is for the elders to determine whether they will employ this plan as a means by which they will help to spread the gospel, or whether they prefer some other plan. They should be entirely free to make this decision.

Cooperation in Campaigns for the Lord

In recent years a number of brethren have concluded that by well laid plans the Lord's work can be spread into areas where thus far it has not gone. They believe that a number of people can work as teams and by so doing they can achieve far greater results than by sending one or two missionaries to each vicinity. The force of numbers, it is thought, will bring impact upon the minds of the unbelievers. Such campaigns have been conducted and in several instances have proved very successful. Many congregations have participated in these campaigns in Scotland, England, in Bayshore, and in many other communities. Some go to preach publicly; others to assist in making contacts, teaching privately, and helping to get people to hear the gospel. They go "everywhere preaching the word." Many of these efforts are made under the sponsorship of a local church which conceived the plan, and oversees it, while other congregations aid by providing some of the personnel or the funds necessary.

Shall we remind our listeners that the campaign concept is a functional arrangement just as gospel meetings, radio programs, or other endeavors toward carrying out the Lord's will. They are not the only way or ways of spreading the gospel. Some individuals and churches will not see fit to cooperate in them. For this they should not be condemned or

ostracized provided they do strive to the greatest degree of ability to do what they should to carry on the Lord's work.

It is sometimes suggested by brethren that we are starting too many "brotherhood" projects. Some congregations feel strongly that they should be allowed to do their work alone, without so many appeals for these "big" programs. While they do not condemn these projects as unscriptural, they do sometimes question the wisdom of trying to put so many things into the "big" categories. While we may not agree with such reactions we should allow brethren the privilege of holding these views. These are "functional" matters, and the leaders of each congregation have to decide what they think is best for them.

Cooperation between congregations was practiced in the first century. Cooperation has been practiced since the beginning of the Restoration. By cooperation much more can be done for the Lord's cause today but in all cases the leadership of each church will determine what it will do or not do to work with other individuals or congregations. When leaders are made alert to the whole business of saving souls, we believe that cooperation will be readily gained. We have so little time to preach the gospel to more than two billion people who have no knowledge of the gospel and who will face us at the great judgment bar of God. Millions will likely be condemned because we refused to open our eyes and look upon the fields that stood white unto harvest. May the Lord enable us to do all we can with what we have so that we may come to Him in peace, and may receive His welcome—"Well done, thou good and faithful servant."

LEADERSHIP AND THE GOSPEL OUTREACH

REUEL LEMMONS

Reuel Lemmons was born July 8, 1912, in Pocahontas, Arkansas. He moved to Oklahoma as a boy and was graduated from high school at Tipton. It was in Tipton that he preached his first sermon in 1930.

Lemmons was graduated, cum laude, from Abilene Christian College in 1935 and returned to Tipton where he preached for eight years. While at Abilene Christian College he was president of the Press Club; business manager of the student newspaper, *The Optimist*; was a member of the Pickwicker staff, the college literary magazine; and was a member of the college debate team.

In 1934 Lemmons became minister at the Central Church of



Christ in Cleburne, Texas, where he served for 12 years. During that time he spearheaded a drive to plant congregations of the church among the people of the Union of South Africa, and helped raise support for several missionaries to that area. In addition, he was heard for years over a powerful radio station in Mozambique, Portuguese East Africa, which carried his sermons to the English-speaking people of Africa. It was out of this radio contact that our present work in Nigeria has grown.

He has continued his interest in mission work, and in recent years has encouraged the ex-

panding work in Central and South America through visits to several of these countries and by helping missionaries to raise funds for the work in the Latin-American nations.

In 1955, Lemmons became editor of the *Firm Foundation*, one of the leading journals published for members of the Church of Christ, and continues in that capacity today. He has served on the staff of *20th Century Christian* for 10 years, and is the author of one book, *Abundant Living*. He edited the *Majestic Hymnal*, a hymn book widely used by Churches of Christ.

He continues his extensive schedule of gospel meetings, conducting more than 20 each year. In addition, he has appeared on a number of college Bible lectureship programs and at teacher training programs. His preaching and travels on behalf of the church have taken him from coast to coast and into foreign lands, and he has played important roles in establishing several new congregations. He has preached on every inhabited continent on earth, and has done extensive work at the invitation of the United States Air Force around the world.

Lemmons has been a member of the Board of Trustees of Abilene Christian College since 1950 and currently heads up several committees of the college's 10-year Design for Development program. He also serves on the Advisory Board of three other colleges.

His wife is the former Imogene Mayes. They were married in Abilene, Texas, in 1933, and have two sons, Norvel, born in 1935, and Leon, born in 1942. The family home is at 5801 Wynona, Austin, Texas.

At no other period in the world's history have men had so much to be thankful for, nor so much to be apprehensive of. Significant breakthroughs in the fields of science, medicine, engineering, and others have provided us with realities far beyond our forefathers' dreams. At the same time, tensions around the world were never greater. East is set against West. Color is set against color. Nation is set against nation.

Our own nation faces the most fateful years since its beginning. Man's inhumanity to man, the world around, is sufficient to establish the conviction that the song the angels sang when Jesus came must have been authored in heaven. One of the greatest phenomena of all time is the fact that the most gentle and non-explosive of all forces—the love and forgiving philosophy of Jesus—has not entirely perished from the earth.

Rather, it has grown, even in such an atmosphere. The last fifty years have been a half century of sheer violence. Such convulsions as humanity has experienced accompany either birth-pains or death-throes. Out of the chaotic violence of the past half century will come either the birth of a new world order, founded upon the Fatherhood of God and the brotherhood of man, or else the suicide of society in the heat of atomic fission.

I am not a pessimist. I believe the outlook is good. Through industrial revolution we have attained great material advantages. Civilized society in possession of a vast number of secrets by which man rules the universe has emerged. Our ethical and spiritual progress has not kept pace. Too many feel that in getting gain they have a right to sacrifice all these virtues that money cannot buy.

The practice of Christianity could turn this old world into a virtual paradise. Men could be taught to beat their swords into plowshares and their spears into pruning hooks, and could be induced to spend themselves and their money on other things than blood and blasting powder. If there ever was an opportunity for God-fearing men of zeal and vision it is now.

There is a grave need for a greater awareness among us of the judgment of God upon His own people. If there ever was an age that called for strong and fearless preaching of the gospel of Christ it is now. The great challenge before the people of God is, and has always been, the evangelization of the world. Let leadership and vision take a firm grip upon the hand of the bride of Christ and lead her forward into pleasant fields.

Out of struggle the great advances of civilization have come. Men whose names are emblazoned upon the pages of history for leading humanity forward have been, without exception, men acquainted with grief and familiar with struggle. And so it will be with the church. We must have strong men who are no longer satisfied with the status quo.

Most of us could do many times more than we are now doing and we know it. Many are beginning to stir themselves and look about. They are astonished at what they see— horizons unlimited!

In the past few years a few dozen "advanced scouts" have made missionary journeys into remote corners of the world. That is perhaps more than in all the world's history. They tell tales of opportunity that sound almost like ancient stories of fountains of youth.

We have some of our own working now in several nations, and several natives of other lands are studying with us. We stir each other up. We know so much more about the world now. In fact, the world has shrunk until carrying the gospel to the whole world is now simply a community proposition.

We have at our command today powers undreamed of. We have gone from pony express to satellites in a little more than fifty years. We are now reaching for the stars, and may be hitching our wagons to them before we know it.

Opportunities for the church of our Lord were never greater. We have all the gospel the saints ever had. We have messengers of God with the power of God unto salvation committed unto our trust. Most of us are waking to the foolishness of making small unimportant things tests of a mighty fellowship. There has been a reawakening, generally, to the broad, undenominational, unrestrictive, nature of real Christianity.

One reason for optimism is the immediate history through which we have passed, and the period of controversy from which we are emerging. Out of struggle comes strength. Periods of austerity have always been followed by periods of great expansion. From the moment it began the church has thrived on controversy. A constant re-examination of faith and practice is essential to the purity of New Testament church growth.

Along with the breath-taking pace we are setting some opportunities of staggering proportions. A hundred million people will attend a single event in New York City this summer. A single network program may preach the gospel to a hundred million souls at one time. Such opportunities must be grasped at high speed. Whereas in the past we might have had years in which to take advantage of an opportunity, now we have a matter of days or even moments. Decisions of great magnitude must be made quickly. And the decisions must be the right ones, for we will not have time to correct our mistakes.

The people of the world are in an unusual state of mind. Never before has there been such a feeling of unrest and insecurity. No man knows what to expect next. The world has suddenly come to the realization that the old foundations upon which men built their trust have been swept forever away.

We have in a single lifetime endured two world wars. We have bared the breasts of multiplied millions to shot and shell within a single life span. We have drenched whole continents with blood, filled the air with poisonous planes, and rained bombs like hailstones upon cities. We have wrecked buildings, destroyed crops, and left in our wake a generation of orphans and an army of widows almost as numerous as the sands of the sea. And even now we are poised upon the brink of a third war so terrible that we dare not contemplate what might be the outcome of it.

Even our scientists are beginning to talk with grim reality about the world melting with fervent heat, and even the sun, moon, and the stars from their orbits being hurled. They not only say it is a possibility; they are beginning to say it is a probability.

As sober warnings begin to sink into the hearts and minds of multiplied millions inevitable results follow. Men are beginning to open their Bibles again. One time they scoffed at them, but the events of our day are making men of the world turn again to their Bibles. As never before are they reading them. People are suddenly wanting to know about churches. The fields were never whiter unto the harvest.

Brethren, we have had to fight for every inch of ground we occupy. We have grown through struggle—struggle

with error, struggle with ignorance. For the first time in many centuries the wind is in our favor. We must take advantage of it.

I do not mean to imply that I believe that denominationalism will capitulate, or that the world will be scared silly enough to be baptized en masse; but, brethren, we have been pleading with the world to get back to the Bible all these years, and suddenly they are doing it. We have been pleading with them to throw down denominational names, barriers, and prejudices, and, suddenly, they are doing it.

People are more willing to listen than ever before. Some of us say they will not listen; that people are becoming hard and prejudiced. But they are not. Part of our trouble is that we have the Great Commission turned around. We have decided that the Lord has said, "Build you a house and invite the neighbors in to hear the gospel preached." That is not the Commission at all. Jesus did say, "Go preach the gospel to every creature." I do not believe it was an accident that the first two letters of the world gospel are g-o. The Bible nowhere says "invite the neighbors in"; but it does say, "preach the gospel" out. If we ever convert the world it will be by taking the gospel out, rather than by inviting the neighbors in.

When Jesus gave the Great Commission He gave it to you. Some of us have the idea that He gave it to the church, which is an organism, but He did not. He gave the Commission to you, and it is your personal responsibility to carry it out, and to see that it is carried out. It is your Commission as if you were the only human being on the face of the earth to whom it could be given. Jonah did not have a more direct call to

preach than you have. Samuel did not have the hand of the Lord any more directly laid upon him than you have. When Jesus said, "Go preach the gospel to every creature," He could very well have instituted a comma and followed that with your name. I would not, for anything under heaven, stand in the Judgment in the shoes of the man who has failed to preach the gospel to the full extent of his ability to every creature.

There is the danger that after we have developed the local congregation to a certain state in the community, to where it is complete with elders, and with deacons, and with a local preacher, and a staff of Bible class teachers, with its printed materials, that we may subconsciously lay off on this organization obligations that God intended to remain on us alone. It makes no difference how perfect and how efficient our machinery may become, that does not relieve any individual among us from the responsibility laid by the Lord upon the shoulders of every man and every woman when He gave the Great Commission.

These unprecedented conditions, providing us with this unparalleled opportunity, make it incumbent upon us to put forth the very best that is in us to work, while it is yet day for the night cometh when no man can work. Opportunities are not of perpetual duration. They blaze like the sun and are gone. They blossom like the flower and fade.

Such conditions as we have demand the very best leadership we can produce. Leadership is a rare quality. The entire course of human history provides us with very few real leaders. There have been a few world conquerors, and a few good kings and presidents, but when we realize that these have

come from the billions who have lived, we must know that there have been only a very few real chiefs amongst billions of Indians.

Much of the misdirection to which the world is accustomed results from ill-informed and misdirected leadership. Jesus described the condition well when He said, "If the blind lead the blind they shall both fall into the ditch." We find ourselves in blind alleys because we have followed blind leaders. A leader, of all men, should be able to see where he is going. It was the Wise One who said, "Without vision the people perish." Vision is the first quality of good leadership; others are faith, courage, optimism, wisdom and zeal.

There is a difference in a man of vision and an idle dreamer. Keen foresight is the advance scout that goes on ahead of the group. It discovers danger before it becomes a threat, and it discovers water and campsites before they are actually needed. Not only is vision concerned with the goal to be reached; it is concerned with the best route by which that goal may be attained.

Only one of the lamps by which our feet are guided is the lamp of experience. As the trajectory of a missile is determined by its preliminary thrust, perhaps our future will be shaped by our past. If men who are accustomed to a low and level course become our leaders then the entire plane of our accomplishments will not rise above their leadership. The church needs men of vision who do not doubt that they can accomplish the impossible. Too many of us have already "fallen short" of the glory of God.

Past experience is not the only guide to leadership. A bold

and daring spirit is necessary. Exploration has been done by adventurers and conquest has been accomplished by knights. We must not allow even the plea for a return to the patterns and the platform of New Testament Christianity to deter us from daring to tackle the unknown and the unaccomplished. When God made man He gave him power over the earth and the command to subdue it. All true science is but the exploration of possibilities long in existence. Science makes a mistake when it presumes to dethrone God and enthrone the human mind. Humanity can only function within the framework set by Divinity. Men will never be able to measure the Bible by science. How much better it would be if men would be content to measure science by the Bible. On the other hand, there is nothing in God's word that would limit or discourage the courageous explorations of man into fields yet untouched. No man knows how many thousands of God's laws, as yet undiscovered, science may in the future learn to the benefit of the human race.

If this be true of the natural realm it is also true of the spiritual realm. For this reason I could never be a legalist. Legalism presumes to limit both God and man to what we have already understood. It proposes that we have explored every divine law and learned its application to the limit. Just as the natural world is illimitable, so is the spiritual world. I had as soon believe that science has exhausted the exploration of the created world as to believe that extreme legalism has exhausted the spiritual world. The future leadership of the church must believe that there are vast, and as yet almost untouched realms of the spirit to be explored. The future of the church has no place for the fainthearted.

Leadership of its very nature must be optimistic. A pessi-

mist never led anyone anywhere. While we must be constantly alert to dangers ahead, and ever careful not to go beyond that which is written, we must not be afraid to go to the limit of that which is written. God intended His word to be the framework within which all our actions must be circumscribed. However, He planned that we should have the entire freedom of that realm.

Jehovah also purposed from the foundation of the world that we should have meat to eat that others know not of. Our God fights with us, not against us. He is a tower of strength. Over us are the sheltering wings and underneath are the everlasting arms. If God be for us, who can be against us. We can do all things through Him who strengtheneth us. Why not be an optimist? Why not know that those who are for us are more than they who are against us.

The church has suffered long enough from the leadership of its fainthearted, and from the leadership of those whose watchword was "we can't." We can do anything we want to do. We have the help of God; we have the help of moral society; we have the capacities within our ranks to accomplish anything we are optimistic enough to attempt.

Wisdom in leadership is a must. Thousands have lost their lives by following men who had all the qualities of a leader except wisdom. I suppose just tribute to wisdom has never been paid—even by Soloman. Wisdom is the faculty of forming sound judgment in a matter. It is knowledge digested by thought. The components of wisdom are care, prudence, forethought, frugality, providence and discretion.

Leadership must care as we care for a child's education, or

take care of the needs of old age. It must show the prudence that provides for the future in a sane, moderate management of practical affairs. Prudence enjoys life as it passes, but is not caught without money for an unexpected illness or an umbrella when it rains. Church leadership needs this quality badly. Providence also considers the future, but does it with an eye to supplying in that future the things needful for the continued ongoing of things. Any march into the wilderness should not be endangered by over-extended supply lines or lost contact with reality. Leadership must spend now for big returns in the future; it must develop new resources without neglecting daily needs. It must send out missionaries and at the same time keep the home fires burning brightly.

Frugality may be forced upon one by insufficient means, or it may be the fruit of a natural disposition to conserve resources. It implies sufficiency but not abundance. It denotes a grudging expenditure for necessities. Leadership must manifest this quality. We must not waste the Lord's money. We dare not pour missionary money in the sand. We must not be extravagant in a building, nor in the preacher's pay. Wise leadership has a great obligation when it comes to the right use of money.

The church has suffered much in recent years because of individual and collective instances of wild and indiscriminate expenditures of money. We have suffered more moral and financial scandals than any other group I know for our size. If the guidance of the Lord's work and the Lord's people be turned over to leadership that has demonstrated its lack of wisdom in these matters we may well expect disaster somewhere along the way.

Zeal is the spark plug of leadership. It takes tremendous energy to get a great payload off the launching pad. Neither money, nor wisdom, nor optimism, nor courage will ever do it. Zeal must strike the match. Zeal must spark the effort. Ardor, earnestness, and intensity must characterize action. Whatsoever thy hand findeth to do, do it with all thy might, must be the admonition. The will to do it is the A-frame that makes the task bearable.

Half-hearted action is discouraging. Leadership must be able to instill in those who follow an inspiration. Present Nehemiahs must infuse in those who surround them a mind to work. Zeal, like the measles, is catching. It is the fuel in the gas tank. When it runs out the motor stops.

It has been our sad experience in the past that the zeal of youth in the church has been cooled by older leaderlessness with the oft repeated expression "you will calm down," and "you'll soon learn that things are not done that way." Leadership must not submit to discouragement. It must have the happy knack of taking the millstones from about its neck. Like Houdini the magician, leadership must be able to emerge after it has been shackled, knocked in the head, and buried alive.

All these qualities in leadership would be useless and sterile if they are not built upon, and girded about by an indomitable faith. Abraham endured as seeing Him who is invisible. Leadership must do the same. It often must leave kith and kin and go out not knowing whither it is going. It is a continual sojourner in a strange land, looking for a city that hath foundations. Faith is the line that, tied to God, and held by man, pulls us up the sometimes perpendicular

cliffs of despair and impossibility.

The only limit to the things we may be able to do is the limit of our faith. If we had as much of it as a grain of mustard seed we could move many a mountain into the sea. It is the substance of things hoped for; it is the evidence of things not seen—as yet. By it our elders received a good report and by it the future leadership of the church will receive one too.

If the future of the church, and the extent of the things we accomplish is limited to the measure of our own puny power we will fail—and we ought to. But with God as a partner and an ever ready help in time of need we need not doubt that we can and will accomplish great things. The wildest fanatic among us does not dare dream of the things we may do with the means at our disposal now, and those that may be placed at our disposal in the future by science and learning. Let faith strike fire to zeal, and let determination and courage push, and we will put the work of the Lord into orbit. That's the kind of leadership we need.

The church must be able to trust its leadership. The moral integrity, the financial reliability and the good judgment of leadership must be so demonstrated that it will inspire trust. This is not to say that leadership will be without mistakes. It will not. But it does imply that trustworthy characteristics of leadership must raise it above the attacks of gain-saying critics. There is no substitute for trustworthiness in leadership. The church has a right to expect it. And leadership has the responsibility of demonstrating it. Much of our floundering comes from a willingness to follow an untrustworthy leadership.

When the leadership we are capable of producing is geared to the gospel outreach of the church we can take the world for Christ. It happened in the first century and it can happen today. When the qualities of leadership possessed by Moses and Joshua in the Old Testament and Paul and Peter in the New Testament abide in us too, there is no limit to the things we may do. The church could do well to study carefully the common-denominator qualities of leadership exhibited by the giants of both Testaments. Out of this study could come an undergirding of our own leadership.

The marching orders of the church have always been contained in the Great Commission. The evangelistic thrust of that Commission is comparable to the rays cast off by an atom. It is incessant. It is powerful. It is always outgoing. It is a restless thing, pushing its way into every nook and cranny of a sin-darkened world. It provides the impetus by which the light shineth in a dark place and the darkness comprehendeth it not. Without this thrust the church may well become the anemic plaything of indulgent women and the political tool of conniving men.

One of the great dangers we face is that of the church losing the evangelistic nature with which it was endowed by heaven. The history of every religious group on earth follows a single pattern. As they have become established, and as they have ceased to have to fight for the ground they occupy, each has settled into the rut of complacency and has become content with its present borders. Like Israel of old they have lost the urge for conquest.

The church of our Lord can do that too. We have, in the last generation, reached the point where we can boast some

of the finer church buildings, and a membership of near two million souls. We have been noticed by the governments of the earth, and have been written up by the leading religious orders of our day. In many respects, as the world counts status symbols, we have arrived. Our congregations, for the most part, are well ordered and well organized. Each has its program and its budget. Each has its local preacher and his assistants. Elders' meetings are taken up with keeping the local plant in order and the local congregation at work. The modern trend is to center everything around home base. In the quest for comfort we may forget the uncomfortable. In the satisfaction of self we may lose entirely the soul of selflessness. In our zeal to provide interesting preaching for the brethren we may forget the gospel outreach.

We have almost destroyed the office of an evangelist in the church. The Lord set in the church (1) apostles and prophets (2) evangelists and (3) pastors and teachers. He set them there for (1) the perfecting of the faith, (2) the work of the ministry, and (3) the edification of the body of Christ. It is not difficult to see that the apostles and prophets were set in the church for the express purpose of perfecting the faith. The evangelists were set in the church for the work of the ministry. The pastors and teachers were set in the church for the edification of the body of Christ. We seem to be content to allow to the apostles and prophets the work assigned them by the God of heaven, but we seem bent upon denying evangelists the work assigned them. We have given to our evangelists the work of edifying the body of Christ until it seems odd and out of place to call them evangelists; we call them "located-preachers." Elders' meetings are taken up mostly with such questions as fixing the baptistry and hiring a janitor

simply because they must do something and the job the God of heaven gave them has been given by them to another. One of our great needs is to restore the office of an Evangelist along with our other efforts to restore the New Testament church.

We cannot overemphasize the need for letting the preacher preach. It is the task of the church, not the school, to make preachers. We are growing a generation of school-made preachers. They are taught by professors, they are trained by professors and they preach like professors. There is no more noble calling among men than that of a professor, or teacher. But the work and the nature of a professor and an evangelist differ. Few professors make good evangelists and few evangelists make good professors. We are suffering today from a professor-type ministry. Our preachers know how to make an outline and how to deliver a speech. These things they have been taught in our schools. But many of them do not know how to preach. It is the church's job to train preachers to preach. Congregations will continue to listen to dull, dry, boring lectures instead of sermons until the church begins training its evangelists. When professors train preachers the preachers will preach like the professors. When the church trains evangelists the crucible through which they are put will transform soul and character into a warm, vibrant pulpit man who preaches for the love of souls and because he cannot keep from it.

We have lost the quality that comes from church and not from school in our evangelists. In some respects the evangelists who have never been to college have an advantage over those who have. Of course, in many respects those who have been to college have the advantage. If I must make a choice

between the man with a doctorate and the man who cries when he preaches, I'll take the evangelist with tears in his eyes every time.

We badly need to rescue the ministry. Evangelism has one textbook—the Bible. It has one degree—a thorough knowledge of the Bible—a Th.B. degree! Let us put our preachers back in the field of evangelism. Let us give them time to study and require that they do it. Let them be filled with a love of God and for lost souls. Then let them pour out their hearts in their message and their lives in their work until the whole world hears the gospel.

Four hundred thousand million souls live in darkness. Like a mighty tide they sweep the shores of eternity. Like an endless flood they pour over the precipice to their eternal doom. If we are content to sit comfortably as a worshiping society while they go, we, too, will be lost,—and we ought to be.

After all, we are engaged in the greatest business on earth—that of saving souls. Every one of them is more precious than the combined riches of the world. And there are millions of them. God must have trusted us when He made us partners with Him in this soul-saving business. We are laborers together with God. God furnishes in this partnership what we cannot furnish and He expects us to furnish what we can. We do not work by ourselves; we have help. God doesn't require the impossible of us, but, brother, He does require the possible. This is no plaything we are engaged in. We are in God's world whether we like it or not. And we are in His kingdom for some more noble purpose than simply to occupy ground. You are in the vineyard to labor, to work, and to further the Lord's cause. You are His ambassador, His

co-worker, His servant. He has sent you on a mission; He has given you a job, and let us never forget—He is constantly watching how we do that job.

It is God's will that His law be written in the hearts of men, and upon their minds, until from the least to the greatest they know God. Let the glorious message of His redeeming love and boundless grace be shouted from the housetops the world around. Preach it! Preach it! Preach it! Let it cover the earth like the waters cover the sea. It is the task of the church to tell the world that God will remember their sins no more forever. Though they be as scarlet they shall be as white as wool; though they be red like crimson they shall be as snow. Thanks be to God for His unspeakable gift. There is a fountain filled with blood, drawn from Emmanuel's veins, and sinners plunged beneath that flood—lose all their guilty stains. When we read this glorious message let us shout it with joy. If we believe it—if there is an ounce of faith in our hearts—let us shout it with joy. The gospel is the power of God unto salvation to every one that believes it. Let the church go forth like an army with banners. Let the silver trumpet sound and the glad tidings be wafted over hill and dale, until the throats of men the world around are filled with praise, and their hearts beat high with hope.

Let us snatch the lost as from the burning, and the soul from the snare. No greater proof of our own devotion could possibly exist than our willingness to spend and be spent for the gospel's sake. No greater proof of our love for man can there be than our dedicated devotion to the task of saving his soul. The first commandment is that we love the Lord our God with all our heart, soul, strength and mind, and the second is like unto it: that we love our neighbor as ourselves.

Let the bride of Christ, redeemed by His precious blood, throw out the lifeline with hand quick and strong. Let us tell to the nations that Jesus, the blessed Son of God, left heaven for earth; that He emptied Himself; being conformable unto death, yea the death of the cross, that we through His death and suffering may have a right to the tree of life and may enter in through the gate into the City. Let the message ring while time lingers, so that when the echoes have finally died away we may gather with the redeemed of the ages in a numberless throng around the throne of God and cast our crowns upon the sea of glass and shout with the elders and the angels: "Lord, God, The Almighty—he reigneth! And the elders and angels shall say, Amen!"

SPECIAL SPEECHES

MISSION WORK IN A WORLD OF CONFLICT

By
DIETER ALTEN

Dieter Alten was born February 11, 1928, in Frankfurt, Germany. He attended school in Frankfurt until 1944, when the air-raids brought to an end all regular instruction. He belonged to the "Hitler Youth," and voluntarily entered the military service in 1944 at the age of 16. At the end of World War II, he spent some disillusioning months in a prisoner-of-war camp.

After the war, Alten finished "high school" (equivalent to about American high school plus two years of college) and then entered the practical training for the profession of an engineer. During that time he met the missionaries of the Lord's church and, after a number of months, became obedient to the gospel in February, 1948. He quit his secular job and, after some 5 months of

practical church work in Frankfurt, he came to the States for further education. While attending David Lipscomb College at Nashville, Tennessee, from 1948 through 1950, he had the privilege of visiting with and speaking to some 200 different congregations, mostly in Tennessee and Texas.



Under the oversight of the Charlotte Avenue church in Nashville, he returned to Germany in 1950 and worked for almost 7 years in Mannheim. In 1957 he moved north to Hamburg in order to take the place of Brother Weldon Bennett, now in California. Besides the regular local activities,

Brother Alten usually conducts about 7 gospel meetings a year. He has spent some time preaching on Radio Luxembourg and has worked up a Bible Correspondence Course consisting of 26 lessons. He is the editor of the German *20th Century Christian*, which comes out every three months, along similar lines as the English original, although now containing material which is produced by brethren in Europe.

Brother Alten's family consists of his wife Eva, a son, Frederic, 8, and a daughter, Barbara, 6.

At the present, he is on his third visit to the United States (February 20-April 15, 1964).

We are acquainted with over 100 churches after the Biblical pattern which have been established on the European continent since World War II. Even though most of them are still small, they are raising their voices in behalf of the truth in spite of enormous difficulties and pressures from all sides. Several periodicals carry the restoration plea into ten-thousands of homes. Several training programs are carried on at the present time to prepare young men for preaching. All this has been accomplished in less than two decades. Truly, we have solid reasons to be encouraged in Europe.

All of the congregations and evangelists engaged in this missionary program of Christ's churches are mighty happy to see that much progress. But they will also be the ones who are pushing on with burning desire to do even greater things in the future. They in particular are conscious of the need for constant improvements, that the name of our Saviour be honored in a more perfect way.

Accordingly, I am to speak of the ways and means neces-

sary in order to improve our mission effort. In doing so, I want to limit myself to practical suggestions which to my mind will make for a more successful work of saving souls abroad. These suggestions will be divided with regard to the sending church, the evangelist and the newly established congregation.

I do not pose as an expert on mission work. My experience in this type of service has been limited to only 14 years, and these mostly to Germany. Being conscious of this handicap in preparing a lecture of such broad scope, I have sought and gained the advice of some 25 evangelists working in Europe. These men represent a combined experience in mission work of more than 250 years. This will provide the necessary background for what I am going to say, although I will speak from my personal point of view, for which due allowance should be made. Purposely, I am avoiding to restate the findings of Brother R. S. Bell in his excellent treatment of "The Elders and Mission Work" given here in 1960, or of material published in the *Christian Chronicle*. I am merely going to summarize the experiences of those 25 workers. For that reason, though, this lecture will discuss mission work with special reference to the European scene (adjustments will have to be made as far as other countries are concerned).

You will realize, I am sure, the peculiar difficulty for me as a foreigner to make suggestions to you in America. I can sympathize with you, however, in this respect. A good number of us had to accept New Testament Christianity from those, whom our national resentment and cultural tradition taught us not to regard too highly. Of course, I am referring to the acceptance of the gospel from our American brethren after the last war. But what we needed then and what we

are needing now is to concentrate on what is being said rather than on who is doing the talking.

I count it a great honour to be invited for this lecture. Most of the credit goes to those missionaries and native preachers in Europe who have advised me, to the faithful churches in the States who have sent us the gospel and who have so patiently supported our work — and to Brother Thomas who has risked his reputation in putting me on the program.

Suggestions for the Sending Church

We often hear of the problems besetting the missionary. But what about the church which is sending him on his way? Let's sympathize with the problems of the congregation "back home": These people have to get excited about something they have never seen, they have to stay excited about it for long, hard years with few tangible results, they have to remain faithful to their slowly developing mission program while bigger and more glamorous projects are constantly played up before them. They have to keep their enthusiasm in face of continuous scoldings by continental circuit-riders. They are forced to do their part of mission work with limited or no previous experience. They have to stay behind it in spite of discouraging rumours from the field, all the while receiving bitter criticism from unsympathetic brethren next door. They are to foot the expensive mission bill while having to meet expenses at home. Brethren, let's take off our hats to all those wonderfully faithful churches who have been behind mission work for more than just a couple of years!

Now what suggestions can we make to those sending churches for doing an even better job?

Taking the Initiative

Not having a missionary society puts all responsibility on the local church. We all realize that it is not enough to protest against such human organizations. We must also do what the Lord intended for His congregations to accomplish. This means that all obligations are placed on the local church. Consequently, *it* is the one to take the initiative in mission work. The congregation, not the evangelist, is to decide on when and how to begin the mission effort. The local church is to look for a suitable field and "search out" for a qualified preacher. Through the elders, it must provide support and other expenses, or take the initiative in raising such. The missionary's time in preparing for his future work or in resting at home for a few months is too valuable for his efficiency on the field to be spent in money-raising tours across the country. We cannot afford to send worn-out missionaries overseas!

Taking the initiative includes a most careful preparation in the choice of the field. We dare not leave that up to chance, merely deciding on the basis of whoever happens to come by and give the most exciting speech. On the contrary, the responsible church will do all within its power to study the prospective field. It will try to thoroughly get acquainted with the religious, social, political, economical and cultural background, so as to be able to size up the situation adequately. Negligence right here has caused many bitter disappointments. Also, there is nothing so helpful as a personal visit to the prospective place of work, i. e., of one of the elders

together with the future missionary if possible. They should stay on the spot for a sufficient period to really look into the situation. (By all means they should consult other workers in the territory. Also, experience points in the direction of going to the big cities first.) Such an inspection trip will cost money, but it is an investment which will pay big dividends.

Selecting the Right Man

Just as much — or even more — care as in the choice of the right field will have to be shown in selecting the evangelist, for the success or failure of the whole project, humanly speaking, depends largely on the kind of man sent out. Enthusiasm is necessary and desirable, but it certainly is not enough. You would not choose a car merely because of its pick-up. There are other uses for an automobile than just taking off in a hurry. If it is not dependable in many other ways, excessive pick-up can be fatal to the driver.

Mission work demands at least as qualified a man as is needed "back home." *Pulpit ability?* — by all means! You cannot win a generally indifferent or even prejudiced audience but by the very best of preaching. *Personal work?* — whoever heard of a real missionary without this ability? A poor mixer may just as well stay at home. On the field he will need a lot of energy and wisdom to open new doors. *Common sense?* — no successful work without that! How could a man be lacking in that good horse sense and manage to be (at least in the beginning) business manager, corresponding secretary, meeting-place designer and supervisor, interpreter, diplomat, publisher, explorer, advertising expert all in one? (As a general rule: A man who is not suited for solid work in the States won't do any better 5000 miles away

from home. A person who cannot express himself acceptably in English, won't be any more effective in a foreign language.)

The qualification of an evangelist most certainly includes that of his family. His wife and children can be a tremendous asset to his usefulness, but they can surely undo much of what he is accomplishing for the Lord.

If I were an elder, I would look for fitness in these realms:

Intellectual: Is the prospective missionary capable of understanding the basic nature of the gospel including its evidences, so that he could explain it to people totally ignorant of the Scriptures? Is he willing to constantly widen his mental horizon by conscientious study? Can he fairly objectively understand and size up thoughts which are completely new to him? Another vital question is: Does he have the gift of learning a foreign language well? This is a decisive criterion of missionary ability. (And in order to find out whether the proposed man possesses this talent, let him make a real effort at it as long as he still is in the States, then see!)

Psychological: Is he mentally balanced, not over-confident nor full of inferiority complexes? Does he tend to be easily discouraged if things don't turn out as expected? Can he manifest sincere enthusiasm in the face of just a handful of people? What about his ability to bear other people's problems in addition to his own without complaint?

Moral: What about his integrity, honesty in business or dealing with his brethren? Can you depend on his word? Would you entrust him with all of your property without

fear? Is he unwaveringly faithful to his wife when the going gets rough? Does he have the respect of his wife, his children, his associates and brethren in the Lord? Can he keep secrets and his hands out of other people's affairs?

Spiritual: Does he know his Bible well, i. e., not only by memory but by true insight? Does he lead a devotional, spiritual life? Can he take just or even unjust criticism without being offended? Can he afford to be neglected, misunderstood, abused without retaliating in like kind? Is he balanced in his teaching, not too negative and dogmatic, yet neither tending toward dangerous compromising? Does he appreciate being a Christian? Does he love lost souls? Is he in true sympathy with the restoration ideal? Has he proved his ability to do church work in the States? (Novices in church work should not be sent abroad!)

The Testing Period

No one gets to fly an airplane without first being tested. Will we feel satisfied in letting our missionary "fly into all the world" without taking a test? Just think that most of the future mission work will have to be done in complete trust in the person sent. The congregation at home will have to depend on his reports, his suggestions, his way of doing things. And most of the time there is little chance to check up. Thus you'll have to trust the man and grant him the necessary room for developing the work as best he understands. Why, then, would any church send out a man on a mission so thoroughly founded on personal trust without making sure that he is trustworthy? As an elder I would insist on a testing period of at least three months before sending out the man. Let him stay with the congregation which is to sup-

port him. Let him preach and teach there, let him sit in the business meetings, let him visit in the homes, let him participate in the personal work program of the congregation. There let him prove his progress in learning the new language, his thorough acquaintance with the prospective field. And if he is not what a missionary should be, if he has serious deficiencies or if he is just unable or too indifferent to learn a foreign language — then, by all means, alter your plans!

Future co-workers should prove their compatibility at home before setting out to be more closely associated than ever before. Personality clashes have to be found out before buying the ticket together. If two proposed co-workers don't harmonize with each other, then let them wait until a better match can be made. Although I would generally advocate that missionaries go into a new location by twos, it is better to work alone than to be "unequally yoked together."

Long-range Planning

All mission work requires long-range planning. Solid work just takes time. Only mushrooms grow overnight, oaks never do. There is no short-cut to planting real New Testament churches, no promise of quick mass-conversions that will last, at least not in Europe as statistics show. (The great number of baptisms achieved in campaigns on the British Isles were the results of much concentrated teaching by a great number of dedicated Christians and are, therefore, not the fruit of easy, superficial work.) Neither are there any short-cuts to true spiritual growth. This fact will stand out more conspicuously if we take into consideration the background of our converts. Their lives before conversion have not prepared

them at all to be independent, mature church members; just consider their religious, educational and political training. And after we have pulled these people from their original soil of traditionalism and Biblical illiteracy, it just takes years and years to develop them for real church membership, let alone leadership, in the local congregation.

Any mission work done in Europe in dead earnest will have to be reckoned by decades rather than years. I just wish this were not the case. I am just as impatient to be able to report having set in order all things in Hamburg. But we have to face the hard facts, whether we like them or not.

Again, consider the element of time from another angle: Even where an American missionary has had some previous language training, it will take him at least one year before becoming partly useful in the work. (He better prepare for the shock of seemingly being "good for nothing" in the meantime!) Real usefulness will generally be developed only after two or three years. This is enough reason to try to avoid short-term missionary effort. Many are returning home at the time of their greatest effectiveness. But even where no language problem exists it will take plenty of time for the evangelist to adjust to the different customs and surroundings, while trying to win the confidence of the people.

A long-range plan and an initial capital of reasonable patience with the new work will enable the missionary to work with that peace of mind which is necessary to accomplish lasting good. Nothing so seriously curtails the quality of work done (and quality is what counts in the final analysis!) as the possible threat of a supporting congregation dropping the work if it has not reached a certain stage within a fixed number of years.

Concentration

The almost universal consent among workers in Europe seems to be that all churches would do much better in concentrating their efforts in a limited number of places instead of scattering numerous small contributions here and there. The recipients of the small sums, consequently, have to look for many donors with an attendant tremendous waste of time and efficiency. I know of a preacher who is supported by five different congregations, having to keep up a time-consuming bulk of extra correspondence. Many churches which are sending a number of smaller amounts to various places could, by concentrating their efforts, support one or two full-time missionaries in a particular locality. The Lord's money would be spent more wisely that way. It would be easier for the bishops to check on its use. And finally, the local church would receive a greater benefit from their mission effort because of a more personal involvement. You just feel much more satisfaction by providing the full support for one individual orphan whom you know and care for than in mailing a dozen smaller checks to benevolent institutions every month.

Personal Supervision

I now come to a matter which has been mentioned by many of my advisors. Let me impress it deeply on your minds. It concerns the supervision of work going on under your oversight and with your support. Of course, you will request and receive regular reports from the mission field. As good and realistic as these may be, even when they are well illustrated and truly informative, they will never give you the complete picture. There is no substitute for a personal, first-hand information. I don't think it's extravagant if the supporting

church will arrange for regular visits of one or more of the elders to the mission field. And if I may say this in all kindness: Let the elders come instead of the local preacher, because the latter will very likely move within a few years and take with him the valuable experience gained by such on-the-spot observation. It would be tragic, as one of the preachers in Northern Europe suggested, if "there arose a new king . . . who did not know Joseph," i.e., if the congregation lost interest in foreign work just because its only eye-witness (besides the missionary himself) had left town.

If you expect that missionaries and native preachers might resent such inspections, you are certainly misjudging the case. Those of us on the field are the most eager supporters of visits by the Lord's pastors. From only the few cases of such inspection we know, how helpful such a visit can be: It will strengthen the worker, it will encourage the native converts, it will open the eyes of the visiting bishop to the real problems and accomplishments of the work. The elder who has taken such a tour will return home an altogether different judge of what is going on. He may certainly be disillusioned in some respects, but he will surely be encouraged in many more ways and be better qualified, in cooperation with his fellow-elders, to oversee the mission-program of the congregation. Only let me urge this one point: One could not expect to really get to know a missionary effort by stopping at a place for a couple of days on a tour around the world. It will take weeks of living with the missionary or the native preacher, attending many services, sitting in on business meetings, making a good number of visits, listening to the problems, etc. Of course, the time of our brethren is limited. But surely a way could be found for one or more of the elders to spend from two to four weeks with the newly estab-

lished congregation. Even if this visit will have to be financed by the local church, it will be worthwhile in every respect.

Suggestions for the Evangelist

You cannot appreciate the accomplishments of the evangelist on the mission field without viewing them against the background of his peculiar difficulties. The missionary as well as the native preacher lives in a world of conflict. Here are some of them:

The Missionary: He (with his family, of course) is separated from his loved ones at home. He invariably, at some time or other, suffers from loneliness and homesickness (this is more often true of the missionary's wife who is confined to the home the greater part of the day and not continuously diverted by church activities). He lives in strange surroundings, is forced to observe odd customs, has to eat unfamiliar food and to make adjustments to different living conditions. He speaks to small audiences, is handicapped with the language. He is looked at as a stranger. His children have school problems. He is reproached for preaching "strange" doctrine. And how terribly European haughtiness can sting him, when he is branded as "that American sectarian"!

The Native Preacher: He, too, has his problems. With a small minority he is taking his stand against the whole traditional religious scene. He is part of a movement of which he generally has been but a tiny, immature segment. Many a time his relatives think (and tell him) that he is crazy, wasting his life in a lost cause. He lives in financial insecurity, his support can be cut off within a few months and, in many cases, he has not enough personal connections in the States

to find another supporting church. He depends wholly on American brethren in Europe, who themselves have their financial difficulties. The native evangelist has to work with fellow-countrymen in the congregation, who by their limited horizon cannot appreciate the value of intellectual work (this is particularly true because in many places, as least at first, people of little education have been reached). Then, at times he faces suspicion and criticism from non-European visitors, who look at him as a perpetual apprentice in gospel work.

The missionary and the native preacher together face other serious conflicts. There is traditionalism (far different from anything you have in the States; and the usual denominationism. There is unbelievable religious indifference (only 1 percent of the Lutherans in Hamburg attends church—and most "Hamburgers" are Lutherans at that!). Then they together are up against political prejudice and ideological propaganda, building problems and all the tensions arising through human weakness. This has created a wonderful partnership between the American and the European workers. Friendships have grown up which will last a lifetime. In fact, on the European field the question of nationality among the workers matters very little any longer. A man is accepted by the work he performs for Christ, not by the kind of passport he carries in his pocket.

Now what advice for the evangelist could be deducted from a combined 250 years of experience in European mission effort?

Dedication, Not Interlude

In view of the fact that real mission work takes a long time,

it is absolutely necessary for the missionary to draw up long-range plans. He must be willing to stay longer than just two or three years, since his real usefulness will be reached only then. A servant of Christ overseas ought to devote sufficient time to see a work through. He must remember that he is responsible for those whom he has led out of their traditional religious and cultural backgrounds. Like Christ he should take good care of them, "lest they faint on their way" (Mark. 8:3). Never should he leave a place just because his time is up or he is ready to go home, unless he can turn over the work into trustworthy hands. Souls are too precious to be treated in any haphazard fashion!

Mission work is no glorified opportunity to go sight-seeing at the Lord's expense. Christ's messengers have more important things to do than to look at old buildings or to tour interesting countries. Would we want the native preachers to imitate those poor examples of using time and money provided for the saving of souls? Now, please don't get me wrong. I am not opposed to traveling at all. But the traveling of the missionary supported by other Christians ought to be devoted to spiritual ends, such as visiting with brethren at other places to help in the work or to gain valuable experience and advice from those who have been on the field for a long time.

Willingness to Change

Listen to this frank statement by one of the preachers who certainly isn't an "anti":

"The missionary himself must understand that, during the first year or two in a foreign field he must exercise

great self-control and restraint. The country to which he has come may be strange to him, as may also be its culture and way of life. BUT HE IS THE FOREIGNER. Culture shock is still a bigger problem than many prospective missionaries realize, and, as a European myself, I just hate to hear everything in Europe being compared — mostly unfavorably — with the things 'back home.' I feel that the missionary must not enter a foreign field with the idea that everything that he brings is necessarily right, because it is American, and everything 'foreign' is necessarily wrong. Missionaries need to remember that they are not ambassadors for 'the American way of Life,' but for the gospel of Christ."

Learning the Language

Very little good can be done on the mission field without knowing the native language well. It is surprising how many don't seem to realize this obvious truth, coming over here with hardly any previous language training. Thus, if you want to do mission work overseas, get to work and start learning that foreign tongue while you are still at home. Most prospective missionaries plan years ahead for their future work and this is as it should be. Thus, generally there is opportunity for some two years of intensive language study! — An American in England tells of a "missionary" in a foreign country who met a young Mormon from his home state. The Mormon having been in the country 3 months, shocked the evangelist by greeting him in the native tongue, which he had learned before arriving. Needless to say, he was miles ahead in his work.

Maybe you can sympathize with the average European audience when you consider this: To hear a foreigner speak-

ing your language with much difficulty and a heavy accent is at first very interesting, even though you may understand but half of what he is saying. But to hear someone butchering your mother tongue year in and year out becomes a terrible test of endurance. This is almost more than an educated person can stand. Much less will such a listener, even if he himself is weathering the philological hurricanes bravely, feel free to invite his friends to that torture. And words do fail me to justly describe how hard it is for a missionary of the primitive gospel to challenge the respected theologians of the present time as well as the religious learning of many centuries if he cannot even explain the restoration plea in acceptable language!

At the same time it needs to be emphasized that many American missionaries have done a marvelous job in mastering a difficult language, even to the point of being taken for a European! And almost invariably, these men have made the best contribution to the foreign mission program.

Making Adjustments

Paul would surely have become a European to Europeans in order to save some. And we are to be his imitators (I Cor. 11:1). Yet there is more to that than just learning their language, it includes their way of thinking and their particular spiritual (or non-spiritual) make-up. Secularism is the predominant force on the "Common Market," people generally don't understand even the ABC of Biblical Christianity (as educated many of them may be in other respects). Nor is the Bible an authority for them after centuries of higher criticism. To teach the truth to most people over there you have to start from the bottom. It's no use to just quote a few pas-

sages and expect to report another baptism the next day. Unless we will confine our preaching efforts to the small minority of people who already believe the Scriptures (and one cannot build strong, solid New Testament churches with the religious gourmets and traditionalists most of them are) we will have to lay a strong foundation of faith in a personal God, in the incarnate Son and in the inspired Word. In order to accomplish that, we will have to take leave of long-cherished pious slogans, old faithful sermon outlines and tragically superficial arguments. In the ordinary, everyday language and by our very best reasoning we will have to lead this generation of the disillusioned and sceptical to the point where they can even begin to understand and appreciate the beauty and truthfulness of primitive Christianity. No, I'm not for compromising Bible truth with pernicious error, but I am pleading for the explanation of the eternal gospel in terms our listener can really understand. This is an enormous task, and I don't want to leave the impression as if we already had accomplished it. But the experience on the field certainly challenges us in this direction. We are not living in the days of the pioneers nor in their situation, but in the atomic age. It should be obvious, then, that the plea to return to Biblical Christianity cannot be made successfully without taking into consideration the tremendous changes which have occurred in the world about us.

Making Reports

Honesty demands realistic reports. Also, this is a matter of self-preservation. Inflated reports from the fields have an embarrassing way of catching up with us some day. Due to the increase of world travel, the number of American brethren visiting the mission field is multiplying. And if we have re-

ported many baptisms throughout the years without ever telling about the high "mortality rate" of those converts (and there are many good reasons for that, we ought not to be ashamed of the truth — a high percentage of those who are baptized in the States becomes unfaithful, too, I understand), then some day a brother will be gratefully surprised to see only three dozen faithful members meeting, where he expected almost a hundred!

The reports must be short, to the point and interesting. (Ask yourself: Would I read that if it were sent to me?) While realistic, they ought not to be moody or pessimistic. Else how can we hope to keep the brethren backing us with enthusiasm? And another thing: Let's not bother the elders at home with problems we can solve on our own. They have enough problems already. Also, when we ask for advice, we must consider it seriously. We believe in the supervising, guiding task of elders, don't we? It does not speak for our grasp of New Testament Christianity if we turn up our nose on what the Lord's shepherds have to say.

Taking Criticism

It's good policy for everybody to take advice. That is particularly true of the missionary. He simply must make use of the experience of the people he lives and works with. After all, they do know some things which he possibly cannot know, and their telling him does not reflect on his character or dignity! Let me give you an illustration, which I think is quite important: It seems particularly difficult for at least some missionaries to see through European bluffers of some sort. As a result such folks are sometimes put on the payroll of the church or sent to the States for

training. Often their countrymen may be able to recognize their true faces and try to protect the missionary from having the wool pulled over his eyes. But advice will only do good if it is accepted.

It is even more difficult to accept criticism graciously. Please do not consider every native an "anti," if he criticizes the missionary's ideas or methods. Try to evaluate such criticism calmly and objectively, without turning to those who will only congratulate your every effort. (Those people are not always the good friends they purport to be.) After all, it is but fair that the missionary be willing to take some criticism himself. (In his peculiar position, isn't he dealing out a whole lot more criticism in regard to the religious traditions not in harmony with the Bible?) And if he will bow kindly to the sometimes immaturely expressed criticism of his native brethren, he will surely gain their good will better than by turning a deaf ear or showing resentment.

Suggestions for the Newly Established Congregation

Before making any suggestions for the newly established congregation, we must appreciate the fact that every such group of new converts lives in its own world of conflicts: For one thing, they are social and religious outcasts (after all, they radically oppose secularism and religious traditionalism to which more than 90 per cent of all Europeans subscribe). Their heritage has not been conducive to real church membership: Politically, many of them have been used to just follow orders from the top, religiously, they at best were spectators and passive recipients of the religious exercises by the clerical experts. The new converts in most cases have not as yet grasped all the implications of the glorious restoration plea.

Of course, there is reason for that: They have not been in the church very long, they have not experienced the operation of full-grown New Testament churches except by hearsay, they have practically no access to the writings of the pioneers or more experienced preachers of our generation. From their traditional concept they (i.e. the former Protestants) look at elders as a sort of pitiful figure-heads, nodding automatically to the decision of the "Pastor." It is hard for them to imagine real leadership after the New Testament pattern. Quite often these new groups are served by young and inexperienced preachers (native and otherwise), and that in Europe, where age amounts to much more than in the States (many a time my teaching efforts have been discarded by simply saying: You are just too young to tell me anything!). Another source of real conflict is the witnessing of the falling away of many members. Or consider also the local isolation, of some of these new congregations: To us "Hamburgers" the nearest New Testament church (with the exception of a handful of soldiers 120 miles away) is known to us in Odense, Denmark (200 miles north) or Berlin (250 miles southeast — through the Russian zone, too!) or Frankfurt (350 miles south). Of course, some members of the Hamburg church get to visit some of these sister congregations, but most brethren never do.

Now what are some of the suggestions, those 25 preachers in Europe have made in regard to the newly established churches?

A Balanced Teaching Program

If any church needs that, those new congregations need it even worse. Spiritual maladjustment and stagnation often

are the result of one-sided emphasis on first principles. As necessary as these are, the Great Commission also demands the teaching of all the other things making for true Christianity. Remembering the former condition of the new converts, they need a lot of help along the lines of Christian living, Bible study, evidences, introduction, dealing with false teaching and abuse of prophecy, personal work, worship, free-will cooperation, benevolent work and so forth. Often we have been shocked to find out that our brethren did not know many things which we simply had assumed they understood all the time.

Discipline Needed

Our Lord emphasized over and over, that it costs something to be His disciple (Luk. 9:57-62 et. al.). Contrary to some of our own ideas, He even made it more difficult for His listeners to become His followers, he demanded that they count the cost (Luk. 14:25-35). It is no wonder, then, that in the early church it cost a lot to become a Christian as well as remain in the fellowship of the saints. Consequently, even the world recognized that it was a great privilege to belong to that body of believers (Acts 5:13).

The same thing is needed in those new churches. People need to be told before conversion what is demanded, i. e., a full surrender of their lives and wills to God. And if those churches will bear the name of Christ rightfully, then they will have to accept discipline according to the apostles' doctrine. This can be terribly hard! I know it, because we had to withdraw from one of the most prominent members of the Hamburg church: treasurer, songleader, counselor and teacher (and when you have just a handful of men, that hurts —

and with all the attendant publicity!). But being obedient to God in this matter also, will bring about healthy churches and the respect of the community. Thus let's be patient with those young Christians, but let's not lower the standards of the Lord for fear of losing precious members. Half-converted, reckless members are no asset but a liability!

Training For Responsibility

Realizing the total lack of preparedness for leadership in most cases, we need to train our brethren for it. This takes time and effort, and above all, the consecrated example of the evangelist living with them. To many young Christians it seems that responsibility is a right to be exercised. They need to learn that it is a heavy burden, fraught with fearful consequences and to be borne only through real love for Christ. Many of those converts think they are ready for it (about like James and John). They need to be taught what such readiness means from the standpoint of the New Testament. Generally, those pushing to the front with a sure sense of their ability are least qualified for spiritual leadership. The really mature members rather tend to stay in the background. They have to be encouraged and led to accept responsibility.

From my experience it seems unwise to give responsibility of any kind to someone in the hope that thereby he may become more faithful (it also appears unscriptural to me—I Tim. 3:10; II Tim. 2:2). At best it will work for a little while, but then there is the double problem: not getting the job done as it should and also having to take away the responsibility from the unqualified. A carnal person cannot and ought not to lead in a spiritual enterprise. Let a person, then, first prove his faithfulness for a good long time, let him be

an example to the flock, a real disciple of Jesus before entrusting him with any responsibility, such as treasurer, teacher, deacon, elders — or even as an evangelist! What a man really is cannot be found out but by the acid test of serving over an extended period of time in the school of Christ as a regular student.

The newly established congregation as a whole will have to be led to *gradually* share more responsibility. Gradually they learn to give — and also how to spend that money for the Lord. Gradually they will become more active in church work — and also in helping to decide in which ways the congregation can best fulfill its local mission. Still, where he was sent to establish the church, the evangelist will bear the ultimate responsibility for a work until elders are appointed, but he will more and more listen to the voice of the young church, considering the individual maturity of those who speak up for the group. But he will have to guide this development with much wisdom and patience, because a church generally does not really develop in a healthy way without such guidance. Someone has to recognize an individual's talents and see to it that they are used accordingly. Someone has to push the qualified but timid, and restrain the less timid and less capable. Yet no evangelist can afford, in matters of opinion, not to highly regard the views of his proven and mature brethren. Particularly, the question of his possible successor should never be decided without giving due regard to the voice of the new congregation. After all, they will have to cooperate with the new man!

Stages of Work

The pattern of development in many places in Europe has

followed along certain lines. It is good to know about that, in order to avoid undue elation or excessive discouragement.

In many places the work had started off with a bang. Then, after the newness had worn off, there came a marked drop in interest and popularity. Yet after such a dry spell had been lived through patiently, then another, less spectacular but more steady development set in. There hardly is a new work which hasn't gone through such an experience. And when I happen to hear a different story of "no rain and all shine," I suspect that I haven't been told all of it.

Another pattern became visible, particularly where the work was started in connection with relief work but also generally true to some extent: At first, those came who were after the "loaves and fishes." A few of those remained, having been truly converted, whereas most disappeared after a while. The second wave included a lot of cranks, emotionally disturbed and dissatisfied, and religious "gypsies." Most of those, too, disappeared after a period of time. Then after going through that phase with all of its really shaking experiences, the work became more stable through a slow influx of "ordinary" people (oh, how I love those "ordinary," solid, serious, sensible, straightforward, hard-working, unsophisticated, unpretentious, down-to-earth people — they are the stuff to build lasting churches with!). That is the reason why our work is more encouraging than ever! We are beginning to make progress in the third stage.

Due to that peculiar situation, the membership in many places has experienced an almost complete turn-over once, or even twice, before settling down to "brass tacks." This doesn't make the doubtful beginning useless or cast a reflec-

tion on the first workers. Without that start there would not be over 100 churches in Europe now. But it explains a lot about the European mission effort and it provides undeniable evidence for our realistic optimism.

"Little America"?

Some of the housing projects of the American army in Germany are nicknamed "Little America" because they represent, on a tiny scale, a fairly exact counterpart of American living conditions. This we cannot afford to do in our work. Churches of Christ in Europe cannot and should not be perfect imitations of Texas or Tennessee congregations. The newly planted congregations on the mission fields must needs follow New Testament examples, while naturally expressing Biblical Christianity in customs and methods fit for the Old World. Europe is not the Western frontier of the nineteenth century nor modern America of the twentieth. Let's be understanding and generous enough not to force the new churches into suits not made for them. Let's watch over them that they do not transgress Bible principles, while bearing with their way of carrying them out. Help those Europeans, being New Testament Christians, to remain Europeans (from the human standpoint) in order to win other Europeans more easily. Being branded as an "American sect" closes many doors otherwise open for us.

I am not saying that all methods and customs developed by churches over here are useless. We have used and adapted a lot of them with much success! But on the other hand we should also look out for other ways and means of conducting the Lord's work and reaching the lost. Routine procedures and exclusive trust in the old and tried ways can be harmful, particularly on the mission field.

Looking West?

The new congregations need to be educated NOT to look on the American churches as benevolent institutions supporting them while they are too lazy to work! The young Christians need to be challenged to develop justified pride in their own initiative. A realistic program including a sane budget will help a lot. They ought to learn that it is immoral to expect somebody else to do for them what they can accomplish for themselves. This, though, takes time! Just remember that formerly they were used to going to church once a year, dropping a nickel in the collection plate, without having the slightest idea of or care for church finances. What a change has to take place before they can do what you have been used to doing for so long! And the number of those who really sacrifice is steadily increasing! (If we make due allowance for differences in income and purchase power, many congregations in Europe are now giving as well percentage-wise as many Stateside churches. While this is not enough, it's encouraging for you to know.)

We must, then, exercise patience in waiting for "indigenous" churches. Theoretical calculations and wishful thinking have to give way to reality. Indeed, it would be much better if the native churches would pay for their own meeting-places and support their own preachers. And some day they will do that very thing, I'm sure. Even now many of them shoulder a commendable load in paying for rent, building-upkeep, utilities, benevolent work, gospel meetings, literature, office supplies — and even part of the support of some native preachers.

But what are we going to do in the meantime? Would it

help to let these small congregations struggle on with what little steam they can get up? Would they grow as fast as we all would like for them to grow? If we refuse to support native preachers with American money because of some impressive theory, what is going to happen in the meantime? Would you consider it a real sign of progress if the more than 20 native preachers in Germany would have to look for secular work, letting the few American missionaries (I believe there are 8, two of whom are born Germans; take care of some 25 churches (not counting groups of military personnel and their dependents)? I am all for independence, even in my own family. Most certainly I expect my little son to take care of his own needs some day. But as long as he cannot accomplish that and still live a normal life because of his immaturity, I don't turn him out on the street, telling him: "Son, look out for yourself!"

Job Hunters?

While we are on that subject, let me mention something else. Of course, there always will be job-hunters and professionals among preachers (not in Europe only!). But conditions in Europe have changed tremendously in the last decade. Incomes have risen sharply. European prices and living conditions have almost reached U. S. levels. Work opportunities are open as never before. An economic miracle has taken place. And in the face of these facts a long-cherished idea has to be done away with: that you can either support a native preacher on a shoe-string or, if you pay him only half of what it takes to support an American, you will cause him to live way above the average person of like preparation and initiative in his country. I want to rid you of the suspicion that the native preachers may be in the ministry for the sake of Mam-

mon. While this is never completely impossible (and certainly a native can be overpaid, particularly when he still is young and has no family), the overwhelming majority of those native preachers are not accepting your support because this is the only way for them to make that much money! (I speak for those only whom I know personally.) Get to know them personally and you will find out that they are a dedicated, sincere group of Christians working and sacrificing gladly in the common cause. While not coveting your money as such, they are certainly deeply grateful that you are making it possible for them to devote full time to preaching the gospel to their countrymen.

Concluding Remarks

There is one big question that still needs attention. Is our mission effort in Europe worth all of our trouble and financial investment? Is it worthwhile for you to give your lives as missionaries in the work over there? — Well, the Lord leaves us no choice in the matter. Regardless of the question of investment and good returns, He sends us into all the world preaching the gospel to everybody. But then one cannot measure the results of mission work by dollars and cents. To look at it merely from such an angle would not be Christian but carnal. And I trust that all of us do repudiate such an attitude. Yet, last not least, those more than 100 congregations in Europe with their thousands of members, though still in their spiritual swaddling clothes, are enough reward for all of our troubles invested thus far. And if we keep pushing hard enough with plenty of faith and patience and vision, we will see that little "strapling youngster grow into a brawny youth" which will make you even a thousand times more happy and proud that you have cared enough to

help him get on his feet. And who knows what that young man will some day accomplish in taking the gospel yet to many others, making a real contribution to the cause of New Testament Christianity?

Brethren, I stand here this day for thousands of our European brethren, to whom you have sent the gospel of Jesus Christ. I believe that I have their full consent in making this final statement on their behalf: There is a deep and lasting gratitude in many souls beyond the wide sea, a thankfulness for your having taught us the truth of God's word. We greatly desire to thank you from the bottom of our hearts for having loved us, for having cared about our eternal destiny, for having lent us a helping hand. Yes, dearly beloved brethren, we thank you more than words can express for having led us to Christ, and having saved our souls! May God richly reward you with His heavenly treasure for all that you have done for us already. And may He motivate and enable you to still help us along over there, until such a time as we can help ourselves as well as others. And may He grant us all, even though we may be separated by continents here on earth, to enjoy each other's close Christian fellowship before the eternal throne of God and of the Lamb.

GETTING CHRIST TO THE NATIONS

ANDREW GARDINER

Andrew Gardiner: born in Muiravonside Parish of the County of Stirling, Scotland, May 4th, 1923. Married to Christina (Ina) Moyes of Thornton, Fife, Scotland, in 1950. Children, Alvin aged 9 years, Melanie Ruth aged 4 years.

Left school at age of 15 years and went to work as apprentice engineer in Glasgow. Studied part-time at Whitehill School, Glasgow High School and Glasgow Royal Technical College.

Obedied Gospel in 1935. Began preaching in 1940 while still working in industry. Attended classes during this time in Bathgate where Bro. W. Crosthwaite, veteran evangelist and editor of Scripture Standard was tutor. In 1946 and 1947 spent 5 months in full-time personal tuition under Bro. Crosthwaite.



Began evangelistic work in 1946 and since that time has preached for most of the churches in England, Scotland, and Ireland for periods varying from one day to 6 1/2 years.

In 1949 Brother Gardiner pioneered the work among the fisher people of Scotland. Services were conducted for the men at Great Yarmouth in England, following which he served at Peterhead, Portknockie, and Buckie churches for several years, sometimes preaching every evening and traveling as far as 60 miles by public transport between services.

Gardiner has helped a little in the campaigns in London 1961, Glasgow 1962, and in Edinburgh 1963. Appeared on the European Lectureship program in Frankfurt first in 1955 and again in 1963.

At present working with the Hyvots Bank congregation in Edinburgh where he has served as preacher for 6½ years. During this time the church has grown from 13 members to around 75. It now has its own elders and deacons.

His family has an unbroken connection with the Lord's church in Scotland stretching back to March, 1860.

Matthew 28:18-20. "And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you alway, even unto the end of the world."

Mark 16:15-16. "And he said unto them, Go ye into all the world and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned."

Luke 24:45-49. "Then opened he their mind, that they might understand the scriptures; and he said unto them, Thus it is written, that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem. Ye are witnesses of these things. And behold I send forth the promise of my Father upon you: but tarry ye in the city, until ye be clothed with power from on high."

Acts 1:8. "But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth."

In these words Jesus Christ laid upon His apostles the task of "Getting Christ to the Nations." That they succeeded is one of the facts of history. They were to teach the disciples to observe all things He had commanded them. As disciples therefore this work is passed on down to us.

Let us be clear in *our objectives*. Ambiguity here will lead to confusion. What are we trying to do?

1. *Get the knowledge of Christ to the nations.* A study of the examples of preaching in the New Testament shows that the theme of this preaching was "Christ is Lord." In the early days of the restoration movement in your country, Brother Walter Scott modeled his preaching on that of the apostles and became an outstanding preacher. Today we need to make this the burden of our preaching. The other nations do not want our Scotisms, our Anglicisms, or our Americanisms. We need to make a clear distinction between what is of Christ and what is of ourselves.

2. *Getting people from the nations to enter the WAY OF CHRIST.* The New Testament speaks of "the way" (John 14:6; Acts 9:2). The entrance to this way is not immersion for the remission of sins. It is a complete conversion in which faith in Christ, and repentance from sin must precede immersion in water. As in the natural realm there cannot be a birth without first a begetting so also in the spiritual realm faith and repentance must precede baptism.

3. *Getting people from the nations to walk in the WAY OF CHRIST.* There is a great emphasis in the New Testament on "walking." Reference to Ephesians 4:1, 17; 5:1, 8, 15 will convince us of this fact. We have not finished our work with a person when he or she is baptized. Development in Bible study and prayer and the devotion of the life to God and to a high standard of moral conduct are all embraced in this walk.

4. *Getting people from the nations to be faithful members of the Lord's church.* The pattern for the church is in the New Testament. The only reason for our separate existence as a body of people is our adherence to that pattern. Our work will only be successful in proportion to the extent that it conforms to that pattern.

In our attempts to achieve these objectives we shall meet with certain *obstacles*. These should be regarded as challenges to bring out the very best in us in pursuing our objectives. The first is *ignorance*. This is not new for the apostles faced the same challenge (Acts 3:17). Today in every land a great development is taking place in education, science and technology. But the study of the Bible by the population of those lands nominally called "Christian" has not kept pace. We must not presume that men and women "know it anyhow." This not only applies to Scripture knowledge, but also to religious matters generally and to denominational positions in particular. *Prejudice* is probably our greatest challenge. Again this is not peculiar to our generation. Prejudice caused the Jewish leaders to imprison Peter and John in Jerusalem (Acts 4 and 5). Possibly one of the greatest examples is national prejudice. Every nation has developed pride in its own history, traditions, and institutions. Everything imported ex-

cept perhaps pop-music and food is suspect. Political prejudices also play a great part in the thinking of the nations. I am not defending socialism when I say that not all socialists are atheists. Very often irreligion and secularism are revolts against the crushing despotism of a national church, and the tragedy is that the Lord's church has allowed the secularist to win an advantage in the battle for the minds of the people. *Superstition* has not been banished by education. The early church had to face the challenge of Simon Magnus and Bar-jesus, and my country has its share of fortune-telling, and similar superstitions. Even religious people have a superstitious regard for certain customs. In Ireland it has been known for the children of a neighborhood to refuse to play with certain other children because *they had not been christened*. So great is the feeling that the Salvation Army, the Baptists, and the Disciples of Christ in Britain have invented the practice of "baby-dedication" to take the place of "baby-sprinkling." Old religious practices become social customs thus exposing the weak in faith to "points of pressure" at which the flow of New Testament truth may be suppressed. These are not just excuses for "failing to achieve more." They are genuine obstacles of which every missionary can give many examples.

It is important therefore that our next consideration should be *our motivation*. There are certain considerations that should motivate us to "Get Christ to the Nations." *We are thus doing the will of God*. This we know from the fact that Jesus commanded it. Let us keep in mind the fact that "Go ye therefore and make disciples of all the nations" comes before the mention of baptism in the "Great Commission." *We are thus exalting Christ*. Every knee that bows to Christ and every tongue that confesses Him exalts His glory, and as Christians it ought to be our object to bring glory to His name. In

John 12:32 we read that Jesus said "And I, if I be lifted up from the earth, will draw all men unto me." That this is a reference to His death is true, but the principle also holds good that wherever He is lifted up in our lives, by our preaching, or in any other way, He will draw men to Himself. This means that *we are working to save men*. One of the highest objectives in the world is to serve our fellows. However the salvation of the souls of men is the highest good. (Matthew 16:26). Working to this end becomes the highest ideal of all. Men and women have the greatest potentialities of all God's creation. They can stoop to a lower level than the brute creation, but they can also attain to the position of the children of God. In the hereafter they will spend eternity either in the bliss of heaven, or the torture of hell. Where they will spend *eternity* will depend very largely on how we spend *time*. Christ alone can take them to heaven, and He is depending on us to Get Him to the Nations. Can we refuse? Dare we fail? Now it is one thing to be motivated, but it is something altogether different to be able to maintain our motivation. *Maintaining this motivation* calls for three considerations.

Maintaining our own private studies and devotions. It is so easy to become overwhelmed with "doing things" that we neglect our own spiritual life. On the mission field this is especially so. We cannot put out what we do not possess. Here we need to realize that we must keep our studies at a higher level than the work requires. It is important that those who are doing the Lord's work maintain their own devotions and study at the level they need personally. I have found it a distinct advantage to carry a load of study all the time. My preaching may grow out of this study, but the study is first of all for my own good. I look forward to being able to make an intensive study of the whole Bible in this way.

Maintaining our lines of communication. Think of the letters that the apostle Paul wrote to various churches and brethren! Think of the joy Timothy must have experienced in receiving a letter from Paul. Churches who send brethren out, brethren who know the brethren who are sent out, and also the brethren who go, need to cultivate the art of writing letters that will keep motivation warm. In this field we need to guard against the danger on the one hand of painting a false picture, and on the other of being pessimistic. Enthusiasm may breathe through a letter that makes a factual report of the work in hand. Let me also suggest that the exchange of pictures, magazines, tape-recordings, books, and even records, may be a means of helping to maintain motivation at both ends of the line. Think especially of our brethren who have gone out from this country into difficult fields. They have to learn a new language (or a non-American dialect of the English language), they have to learn new customs and become accustomed to a strange people. Try to put yourself in their place and ask "What would it mean to me to hear from home?" Brethren, I am one of these strange people, these customs are my customs, and I am at home in Scotland, but I cannot express the joy that comes when a letter from one of you is slipped into our letter box.

Maintaining fellowship with other workers. In the Lord's work isolation means death. I am quite convinced that we should send workers out in groups. At least two families should go. They should know each other well, and should be well adjusted to each other. Working together they will bring great strength to the work they are doing. But even in such ideal conditions, there is something about getting together with other workers and Christians that keeps us going when the work is hard. Paul on the way to Rome was met

by the brethren from that city at the Market of Appius, and the Three Taverns, and Luke tells us, "when Paul saw" them, "he thanked God and took courage" (Acts 28:15). Many of us appreciate those words very much.

Our methods

What methods are outlined in the Scriptures, and what can we do to make these methods effective? To begin with we must *LIVE LIKE CHRIST*. I do not mean that we must wear a toga and sandals. However in Matthew 5:16 we read, "Even so let your light so shine before men that they may see your good works and glorify your Father which is in heaven". In his book "The Preacher and His Models" James Stalker of Glasgow tells of an incident of his college days in these words:

"One Saturday morning at our Missionary Society there came, at our invitation, to talk to us about our future life, the professor who was the idol of the students and reputed the most severely scientific of the whole staff. We used to think him keen, too, and cynical; and what we expected was perhaps a scathing exposure of the weaknesses of ministers, or a severe exhortation to study. It turned out, on the contrary, to be a strange piece, steeped in emotion and full of almost lyrical tenderness; and I can still remember the kind of awe which fell on us, as, from this reserved nature, we heard a conception of the ministry which had scarcely occurred to any of us before; for he said, that the great purpose for which a minister is settled in a parish is not to cultivate scholarship, or to visit the people during the week, or even to preach to them on Sunday, but *it is to live among them as a good man*, whose mere presence is a demonstration which cannot be gainsaid that there is a life possible on earth which is fed

from no earthly source, and that the things spoken of in church on the Sabbath are realities." (Page 56, British Edition of 1891) (The emphasis is mine — A.G.).

Although there are expressions of denominationalism in this statement it expresses a great truth which can strengthen our work for Christ. If it can be said of a parish minister in Scotland that his greatest work is to live among his people as a good man, with how much more truth can it be said of Christians in every phase of life, and above all of those who have devoted themselves to the task of "Getting Christ to the Nations" that are steeped in sin and wickedness of every kind. When we think of those families who have gone forth into many nations of the earth, to "Get Christ to the Nations," do not let us become discouraged by the thought that the work is so slow. Let us rather try to see each worker, and each family as another radiating centre for Christ in a world of darkness. No one can ever measure the effect of one soul devoted to Christ in a nation of unbelief, or one family upholding the ideals of Christ in their home in a nation of immorality. Let us realize that to live like Christ is as much a part of getting Christ to the nations as to preach sermons or to translate tracts.

The Lord said "Go make disciples," "Go preach." Therefore our method must be *preaching the gospel*. As we study the work of the early church in this field there are certain principles which develop. *a. The Apostles were told to wait until they were prepared.* "But tarry ye in the city of Jerusalem until ye be endued with power from on high" (Luke 24: 49). We do not have any promise of the Holy Spirit, but we do need to be prepared for our task. This is not something *miraculous*, but *practical*. This is not something that will be

done to us, but something we must *do for ourselves*. Where do we intend to go to work for the Lord? Is there a language to be learned? Do we know about the customs of the people? Do we know which religious problems we will have to face? (In this area let us make sure that we know the brand of denominationalism peculiar to that nation.)

Someone will say that this will all take time, and this is true, but let us not forget that the Lord did not send a man to do a work for which He did not prepare him. "Moses was instructed in all the wisdom of the Egyptians" (Acts 7:22), but yet God guided him to spend forty years in the wilderness of Sinai, learning the ways of the desert before He called him to go and lead the children of Israel out of Egypt. Brethren, we need missionaries very badly in every nation of the world, but the workers we need are not the young boys and girls newly out of college, but the strong, seasoned preachers of the gospel. The men who have spent their "second forty years" learning how to solve the problems of the spiritual wilderness. Let me hasten to add that I respect our young people and love them, and if young workers can team up with experienced workers to come to the mission points of the world, I will rejoice in this as a "Paul and Timothy" arrangement, but I make this appeal to you that we should not send our young people out into one of the most difficult battlefields for the truth, without the experience to guide them. Let us be prepared.

b. The Apostles and others preached at every opportunity. We find them preaching in the temple (Acts 3), before the Sanhedrin (Acts 4), in cities (Acts 8:5), in villages (Acts 8:25), in a chariot (Acts 8:25-40), in the synagogues (Acts 9:20), at a place of prayer by a riverside (Acts 17:13), in a

Roman jailor's house (Acts 17:32), in a private house next to the synagogue (Acts 18:7), in a school belonging to Tyrannus (Acts 19:9), and on Mars' Hill (Acts 17:22). We find them preaching, reasoning, persuading (Acts 19:8-10).

c. The Theme of Preaching in the Early Church was Christ. We find them preaching Jesus the Christ (Acts 5:41-42), the things concerning the kingdom of God, and the name of Jesus Christ (Acts 8:12); Christ that He is the Son of God (Acts 9:20). Paul described his own preaching in these words to the elders at Ephesus. "I shrank not from declaring unto you anything that was profitable" (Acts 20:21). The substance of his preaching was repentance towards God, and faith towards our Lord Jesus Christ (Acts 20:22). He also affirmed "I shrank not from declaring unto you the whole counsel of God" (Acts 20:27). This preaching succeeded in "Getting Christ to the Nations" because it was Christ-centered.

d. Yet they had a definite method of approach. They began where the people were. Before a Jewish company they began with a review of Jewish history, showing the promises that God made concerning Christ (Acts 13:16-41). When they met the philosophers they attacked the problem confronting them, as Paul did on Mars' Hill (Acts 17:22-31). When they were confronted with worship of themselves, they began at that point to turn the minds of the people to the worship of God (Acts 14:15-17). They always began with the people where they were. We need to do the same today. The wonderful sermons that brethren prepare to meet the needs of congregations in Abilene, Dallas, or some other city where the church is strong will need to be adapted to meet the needs on the field when we are confronted with indifference, modernism and the state religions of the older countries. I went

to a home to show a film-strip one evening to a family. The first frame showed the question "Do you want to go to heaven?" Immediately the woman answered "How do we know that there is a heaven?" I had failed to adapt the material I was using to meet the needs in that home. What good will it do to preach "Baptism for remission of sins" to people who are not convicted of sin? What good will it do to preach that "Baptism is immersion" to people who are not deeply convinced that Jesus is Christ. Let us begin at the beginning. I have been studying for nearly one year with a man who at first thought that "the story of Jesus was just something that someone had written in a book." His wife has now obeyed the gospel. He has not. I am concerned for him, but I need to get Christ to him first before he is baptized.

e. *Some Examples of Present Day Methods of Approach.* From our experience of the work in the British Isles certain approaches have proved to be very successful. In Scotland we are allowed to use school buildings in the newer housing developments to teach children the Bible and to conduct services. The church in Hyvots Bank began in this way as did also the church in Castlemilk, Glasgow.

In Glasgow the brethren have been able to run teaching advertisements in the Saturday evening paper for several years. From these many contacts have come.

A medium of teaching used to a limited extent by the Hyvots Bank church has been the correspondence course. Both among non-Christians, and Christians much has been accomplished by this powerful medium.

One family of five are members of the church at Hyvots

Bank because of a visit made to a Bible school scholar while in the hospital. There the Mother was contacted and studies arranged. There are many opportunities to serve in various ways which come to us, and enable us to reach out to the people around with the gospel of Christ. We need, of course, to be on our guard right here. It is possible for us to be side-tracked from our main purpose which is to "Get Christ to the Nations." It is also possible for us to leave the impression that the church is some kind of philanthropic society like a Santa Claus organization which is always ready to make a "hand-out." However, we must not pass up opportunities of doing good just because we are afraid it might be abused. In Glasgow there was a fine old sister who did much good by going into the homes of her neighbors and helping them. She was able to get Christ to some of the people of that district which was rated one of the lowest districts in the city.

I have had the joy of taking part in three campaigns in the British Isles. I am satisfied that this kind of concerted effort can do something for the work in such an area that nothing else can. It refreshes the workers on the field. It gives a shot in the arm to every member of the local church. It strengthens the world-wide sense of fellowship in the church. It advertises the church in a way that cannot be done under normal circumstances. It reveals openings for the church that would not normally be evident. The message of Christ gets through to many people that would not otherwise be reached. Souls are saved. Christians are strengthened. There are disappointments sometimes, but we get those even in our regular work.

I believe that we can improve on the quality of our work in these campaigns. I would suggest that much attention be

given to the counsel of those who are acquainted with the field. I would also suggest that the best use possible be made of workers from other similar fields. These may not be the most enthusiastic people in your party but they will be able to help in making a realistic assessment of the prospect. I know that many of the workers on the continent of Europe would welcome the opportunity to work in further campaigns in the British Isles. Let me say kindly to any who may take part in such work — *teach!* Do not try to persuade people to be baptized. Remember that it is more important that ten people become dedicated Christians than forty or fifty be merely immersed during a campaign. The one great objective to have in mind in every such effort is the strengthening of the local work. We can also improve our efforts to teach the new converts about the Christian life, prayer, Bible study, and the Church during the actual campaign.

This brings us to the thought that the work of "Getting Christ to the Nations" will not be complete unless we can *confirm the disciples*. There are three parts to the Great Commission. We are beginning to boast about how we are observing the first: "Go make disciples of all the nations!!" We have always been strong on the second: "Baptizing them into the name of the Father and of the Son and of the Holy Spirit!!" But what about the third: "Teaching them to observe all things whatsoever I have commanded you." Our record is not so good in this field. I wish to make a suggestion. Mission work among the churches has its phases. There is the first phase, an enthusiastic one when all we want to do is to go to every nation and preach. We begin this, and then we realize that we need somewhere to preach, so we want buildings. However, the time soon comes when the workers realize the need to train and support native brethren (and I am

one of these) to work with the congregations. Every one of these phases is necessary all the time. However, I suggest that if we could begin from this lectureship to examine the problem of consolidating our gains we might make a great contribution to the spread of the gospel through all the world. The work of "Getting Christ to the Nations" is not finished when we have baptized people. Part of our objective was to lead them to *walk* in the way of Christ. Now this is not a problem peculiar to the mission field. From what I can read in the papers it is also a problem in many of the congregations in U.S.A. We need an adequate system of encouraging and counseling in every congregation. Then we also need a proper system of discipline in every congregation.

Training the converts to work. In our work in other nations we are faced with the problem of training workers from that nation. Many difficulties, and much controversy surround this subject. However, I am satisfied that if each congregation will conduct a training program according to its needs and potential, and if each worker will do what he (or she) can to train and develop those who show promise in the local congregation we can overcome this difficulty without creating problems. In "Getting Christ to the Nations" the new congregations need to be trained to accept their own responsibility. In a country which is priest-ridden or clergy-dominated this can be quite a task. Ordinary folks do not feel that they have any responsibility for the maintenance of the church. This is the work of the "Ministry" or the "Clergy." (Let me add this thought, that some of the misunderstanding between British and American brethren arises just here. In Great Britain "Ministers" are clergymen and through their meetings they rule the denomination in which they work.) There is no short and easy way to solve this problem. It can only be accomplished by teaching.

In the work of "Getting Christ to the Nations" there is a place for every Christian; there is a place for the preacher, teacher, elder, deacon, the homemaker, the elderly, the young. There is a place of prayer, a place for supporting those who are doing the work, a place to teach, a place to be helpful to others, and above all a place to live as Christ lived.

Getting Christ To The Nations

How can we get this job done? No one knows all the answers. However, there are some essentials which need to be mentioned.

1. *Dedication to our task.* Paul could say "Woe is unto me if I preach not the gospel" (I Corinthians 9:6). Do we feel this way? Would we have a guilty conscience if we were not doing something to help on this work?

2. *Hard work.* This task is no "bed of roses." It calls forth the noblest and best, not only in those who go, but also in those who stay behind, and pray and work, and give that others may go. In Peterhead we worked for nine months before anyone was baptized, but the church then began to grow, and now has its own building. For long periods in Edinburgh we have worked, and worked, and nothing seemed to happen, but the church which began in 1956 has grown until it now has its own elders and deacons and a membership of about 75. This illustrates the third thing I wish to mention.

3. *Time.* We have all become great pushers. A business can be built up in a few years. A great educational institution can now be planned and erected in about ten years. In your

country it is still possible to plant a new congregation and see it become great in a short period of time. But this is not so in the most of the mission fields. It has probably taken fifty to sixty years for the churches in such cities as Abilene and Dallas to reach their present position. However, with the difficulties created by the state church background in many of the nations of the world, we need not be surprised if it takes 500 years to make a similar kind of progress in London, or Edinburgh, or Glasgow. Flowers can be planted and will bloom in the same year. However, if you need oak for building you must plant and cultivate and go on cultivating till the oak has grown strong over many years.

4. *Persistent Effort.* This will be needed if any great work is to be accomplished. Sometimes here the study of Christian Missions (so called) can be misleading. For the most part they have been directed towards under-developed nations. There has often been a quick response to a short effort. Many of us are directing our efforts towards the more sophisticated nations. There is, therefore, a need for greater persistence in *our* efforts. Let me, therefore, appeal to brethren to make a thorough investigation of a work before becoming involved, and then decide to stay with it for 10, 20, 50, yes, even for 100 years. All this requires many years of consecrated prayers and of consecrated persistent effort.

5. *Vision.* Our task is to "Get Christ to the Nations." What is our vision of Christ? Modern religions are dead, many of them because they do not have a vision of Christ as living and reigning. To the Catholics He is hanging on a crucifix. To the Premillennialist He is a King who is not reigning. To the average denominationalist He is simply a great teacher whose teachings may be accepted or rejected according to our own

taste or ideas. But what is our vision of Christ? Do we see Him as King of Kings and Lord of Lords? Can *we* by the eye of faith look right into the presence of God as Stephen did, and see Jesus sitting on the right hand of God? Do *we* hear Him say: "All authority hath been given unto me in heaven and on earth, go ye therefore and make disciples of all the nations." Because of this vision of Christ, are *we* able to visualize His church as a great army marching to the very gates of Hades to do battle with spiritual weapons in order that we may win the fight to "Get Christ to the Nations"?

See, o'er the world, wide open doors inviting;
Soldiers of Christ arise and enter in!
Christians awake! Your forces all uniting,
Send forth the gospel, break the chains of sin.

All power is given unto Me!
All power is given unto Me!
Go ye into all the world and preach the gospel;
And lo, I am with you alway.

20-MINUTE SPEECHES

Leadership in Action

WORLD RADIO

LOWELL PERRY

Lowell G. Perry has been active in some phase of radio and television work since 1944. This work began while he was a naval officer serving with the Third Marine Division during World War II. It continued through graduate work at Indiana State Teacher's College where he received his Master's Degree in Radio in 1948 and at Northwestern University where he received the Ph.D. Degree in Radio and Television in 1956. His dissertation was a study of religious broadcasting in the church. His undergraduate work was at Freed-Hardeman, George Pepperdine, Redlands University, Columbia University and Abilene Christian College where he graduated in 1947. He has been a member of the Speech Department faculty at Abilene Christian College since 1948 and also serves as Director of Radio/Television, supervising a campus radio station and the closed-circuit television facilities on the campus. Since April of 1961 he has owned and operated Radio Station KFMN, a commercial FM station in Abilene.



Perry, a native of Illinois, is married to the former Earline Davidson. They have three children . . . two sons, David and Greg; and a daughter, Susan.

A deacon in the College Church, Perry preaches occasionally for congregations in and near Abilene.

Among other activities, he is active in Kiwanis work and has served as president of the West Abilene Kiwanis Club in Abilene and is presently serving as Lieutenant-Governor of his division.

This . . . is . . . World . . . Radio. The Lord willing, this statement will be heard around the world within ten years. Many have dreamed of this possibility for several years but now the dream is becoming a reality.

Our religious neighbors have been utilizing this great medium of radio for many years all over the world. Dr. Clarence Jones of Talcottville, Connecticut, established the first missionary broadcasting station in Quito, Ecuador, in 1931. There were no radios in Ecuador at that time, a condition which only emphasizes the faith that Dr. Jones had. Early in this activity, he placed the radio station on a railroad car and took it through the country. Along the railway, he would stop and broadcast to assembled groups over a public address system in order to familiarize them with the activity. Today, HCJB, Quito, Ecuador, has at least seven transmitters broadcasting to all parts of the world. At least five of these transmitters are strong enough to check in at Kansas City each month for a frequency check. This indicates that the transmitters are quite powerful. Just recently, Dr. Jones' son, who was born in Quito, has now gone back to Ecuador and has set up the first missionary television station in the world.

Even though missionary broadcasting began in 1931, there was very little of it done until after World War II. Since then approximately 40 stations have gone on the air. These stations circle the globe and more are being established each year.

Here in the continental United States, there are two international shortwave missionary broadcasting stations. One station is at Red Lion, Pennsylvania. This station was an antenna that is effective 360 degrees . . . meaning that it can

broadcast in all directions. The Herald of Truth is on this station. The other station is in Belmont, California, and is owned by the Far East Broadcasting Company, a religious organization. This powerful station broadcasts to all of Latin America each night from 10 P.M. until 4 A.M.

Still in the United States, there are two missionary stations in Alaska. These are regular AM stations designed to cover the cities in which they are located. One is appropriately call KICY. One of the stations is owned by the Presbyterian Church.

Another missionary station in the United States is located in Hawaii. This is an AM-FM station as well as shortwave. In this way, it can reach several audiences.

Leaving the United States and going across the Pacific to Korea, we find a number of missionary stations located in Korea. RAVEMCCO has a network of five stations in Korea with the key station in Seoul. The other stations are located in four other large cities in this small country. Two American missionary families work with this network. All of the rest of the work is carried on by Koreans. Several of these stations are strong enough to be heard in Japan, North China, and part of Siberia . . . as well as all over Korea.

Going south from Korea, we come to Okinawa where the Far East Broadcasting Company has three stations. One station is for the native Okinawan. Another is for the American military personnel on Okinawa and the third is one of the strongest AM stations in the world. This 100,000-watt station is beamed to Red China, and it is believed that it covers all of this vast country as well as part of Russia. This station

is particularly important when it is considered that the Communists are using radio in order to control the Chinese since many of the Chinese are illiterate. Consequently, radios are everywhere. They're located in trains, up in trees, in the center of villages, and in every other conceivable place. The Communists are even air-dropping kerosene-powered receivers into the remote parts of China. The Far East Broadcasting Company is broadcasting their religious ideas to the Chinese on these receivers furnished by the Communists.

The Far East Broadcasting Company is also quite active in are being converted to this particular religious thinking. Manila. In their Radio City just outside of Manila, they have several transmitters broadcasting to many parts of the world. From Manila, they broadcast to Australia, Japan, Korea, and India . . . as well as to practically all the rest of the Far East. This writer overheard a conversation between a representativeness of a correspondence course, undoubtedly many people tive of the Far East Broadcasting Company in Manila and a representative of ELWA in Liberia, West Africa. This conversation took place at a meeting of the National Religious Broadcasters in Washington, D. C. The gentleman from Far East indicated that their signal was going over Bombay, India, which is in somewhat of a bowl shaped valley. He was wondering if ELWA reached this area. If it did, then the program designed for Bombay would be transferred to ELWA. The men were talking about this much like two radio station operators here in America might talk about covering a city between their two stations which was maybe 40 miles away. By checking the map, we can see that both of these stations are sending their programs over many thousands of miles. Some may ask about the effectiveness of these stations. The Far East Broadcasting Company in Manila has 250,000 peo-

ple taking its correspondence course. Knowing the effectiveness of a correspondence course, undoubtedly many people are being converted to this particular religious thinking.

There is one other missionary broadcasting activity in the Philippines. This is a 5000-watt AM station owned by RAVEMCO, a missionary society supported by several religious groups.

One of the biggest broadcasting activities has been set up in Addis Ababa, Ethiopia. This is owned jointly by the Lutherans and a missionary society including several religious groups. This station consists of two 100,000 watt shortwave transmitters and a medium wave transmitter. The medium wave transmitter is designed for those people living within the vicinity of Addis Ababa. The big transmitters will be heard in all of Africa, Europe, and the Near East. If the money is available, the sponsors of the station are thinking of a broadcast to China.

Across Africa in Liberia is another outstanding missionary broadcasting station. This is ELWA . . . owned by the Sudan Interior Mission. This station was begun by two young men from Wheaton College in Wheaton, Illinois. It has several transmitters beamed in various directions. This station began broadcasting with one low-powered transmitter, and the owners have added others as they were able. This station now broadcasts in approximately 32 languages. This is accomplished by having recording studios in the various countries where the owners want to broadcast. For example, if they want to broadcast to France, they will have one of their missionaries in France who knows the language well or one of the nationals who is a member of their religious group to record the

broadcast. Then it is sent to the station where it is broadcast back to all of the people of France. They are broadcasting to Africa and Europe and have now started a regular broadcast in Portuguese to South America. Another unique phase of their operation is a broadcast to the United States every Tuesday night giving a report of their activities for the week. This station receives approximately 35,000 pieces of mail annually.

Another missionary enterprise that was in Africa should be noted. A religious group leased one of the transmitters of Radio Tangier in Morocco. The outstanding part of the group's broadcasting was a regular broadcast to Japan. Recently radio in Morocco was nationalized; consequently, this religious group had to make other arrangements. Its representatives approached Radio Monaco about leasing a transmitter. This was accomplished and now they have use of this powerful shortwave transmitter 24 hours a day. It's maintained by the engineering staff of Radio Monaco. This transmitter can be heard in much of Africa, Europe, and Russia. Brother Stephen Bilak, a native of the Ukraine, now living in Rochester, Michigan, has a daily broadcast on this great station as well as on one of the missionary stations in Korea. The question arises here . . . Why doesn't the church have broadcasts on all of these stations rather than build one of its own? For a number of years, our brethren have attempted to get broadcasts on several of these stations and they have not been successful. The broadcasts by Brother Bilak are the exception rather than the rule.

In the Caribbean area, there are a number of missionary broadcasting stations. Most of them are small with the exception of the one being set up by Trans-World Radio . . . a re-

ligious organization in Bonaire, Netherlands Antilles. It will have a 260,000 watt shortwave transmitter designed to reach Europe and Africa . . . and a 500,000 watt standard broadcast transmitter to reach much of the United States and Latin America.

Other stations are located on Vieque Island just off Puerto Rico, Haiti, Aruba, Netherlands Antilles, El Salvador, San Salvador, and several other places. This writer had the opportunity to visit HOXO, the missionary station in the Republic of Panama. This is a very fine 5000 watt station broadcasting in Spanish and English. This station is operated by three missionary families and several nationals.

In South America, there are at least three missionary broadcasting enterprises. The station at Quito, Ecuador, has been discussed. Another smaller station is located at La Paz, Bolivia, and a newer one is in Lima, Peru.

Altogether, there are approximately 40 of these activities owned and operated by Protestant organizations.

The Catholics have a 125,000 transmitter in the Vatican. They claim that they can talk to every Catholic on the earth with this radio station. In case they are not able to do this, they are setting up other stations. One is being established in the Philippines along with others around the world. Their concept, which is certainly valid, is to have the kind of station in a particular locality that will wield the greatest influence. In some cases this might be a commercial television station. In other cases, it might be another type of station. Their station in Panama is owned by the Bishop of Panama and is called HOLY.

Other religious groups are active in missionary broadcasting. What has the church been doing? Actually there has been very little done, but this has been effective. Brother Reuel Lemmons had a broadcast several years ago on the Lorenzo-Marques station in South Africa. Brother Lemmons would record the programs and send them to this powerful station. There were many responses to the broadcast. In fact, there were so many responses and so few people to follow them up that the program had to be taken off the air. One outstanding response was a man in Nigeria. He heard the broadcast and wrote to a friend in Germany about it. Although the friend was not a member of the church, she did put the man in contact with the correspondence course offered by the Lawrence Avenue Church in Nashville. He took the course and then asked for one of the missionaries from South Africa to come the 1500 miles and baptize him. Now there are more than 25,000 members of the church in Nigeria. In fact, there are more members of the church in Nigeria than any other place in the world except the United States.

The broadcasting of Brother Bilak was mentioned above. The response is small but quite significant when it is realized that people are endangering their lives in order to write him.

Brother J. W. Treat, head of the Modern Language Department at Abilene Christian College, has been doing a very effective job of missionary broadcasting. He has recorded approximately 250 sermons on tape in Spanish. These tapes have been, and are being used on several Latin American stations as well as on United States stations beamed in that direction. As an indication of the results of this effort, a few summers ago Brother Treat went to Mexico to work with

some of the contacts made by the radio broadcasts. In one town, he held a short meeting and baptized 24 people.

The church has had, and does have broadcasts on some other foreign stations. More and more the Herald of Truth is being heard on stations outside the United States. This is indeed a great thing.

There are many valid reasons for utilizing radio for communicating Christianity. Radio can meet the urgency of the situation. So often the idea is advanced about taking the gospel to the entire world in this generation. This is as it should be. The Lord asked that the gospel be taken to the whole world. Undoubtedly He wants us to take the gospel into the whole world now. The only way to reach the earth's billions in our generation is by radio. So many of the people of the world are illiterate; consequently, literature would not be effective in reaching all. The missionaries on the field right now can't do it, nor can those that may be going in the foreseeable future. In fact, if every Christian in the United States went abroad as a missionary, it would be very doubtful that we would be able to reach every man in the world in our generation. Radio can meet the urgency of the situation . . . radio can go now . . . radio is the only way of meeting this urgent need.

Radio also can cover the earth. This has been indicated by studying the radio activities of our religious neighbors. They are covering vast portions of the earth more effectively than the church is covering some local communities here in the United States. Three high-powered shortwave transmitters strategically located could cover the earth with the gospel every day. Someone has said that every man upon the

earth has the right to hear the gospel at least once. He may not do anything about it . . . but at least he should have the opportunity to hear it. Radio can accomplish this great mission.

Radio has another inherent advantage in that it can repeat. Sometimes we get rather exasperated when a particular commercial is repeated so often. But from a religious standpoint, think on this idea: One of our brethren holds a meeting in an African village. Several are baptized and then they ask him when he will be back. He indicates it may be next month, two months, or maybe six months since he must go to many other villages. If the station were on the air, he could leave a radio so they could hear the gospel that night, the next day, and every day. In this way, they would grow as Christians rather than fall away, as is sometimes the case. They might even use the radios they have. Radio is enjoying a tremendous growth around the world. Outside of the United States (and another country or two) radio is enjoying the same popularity it did here before and during World War II.

Radio has the ability to penetrate. It can go through the Iron Curtain, the Bamboo Curtain, or any other similar obstacle. Not only this, but as someone well pointed out . . . it can go into the palaces of kings as well as into the hovels of the lowly peasant. It can get into places where members of the church would never be allowed to go. In fact, that is true here in the United States. The Far East Broadcasting Company talks about reaching the ox cart driver in Tibet or the leper that has been cast out of the African village. Here are excerpts from some of the thousands of letters they receive:

A teen-age son of a Buddhist priest wants to write to a Christian.

- A doctor in South India is inspired by gospel broadcasts.
- A Chinese student in North Borneo asks for a Bible to study.
- A cruel husband in the Philippines says he's changed and happy through listening.
- A Russian refugee from Communist China in Macau sends for a Bible.
- Bible School students in Indonesia listen every morning before devotions.
- An Australian soldier in Malaya asks for a Bible and guidance in study.
- A girl in Kenya, South Africa, is thrilled to receive message and hymns.
- A doctor in Ceylon says broadcasts are a great blessing to his family.
- Tibetan tradesmen ask missionaries for Bibles they learned of by listening to broadcasts from Manila.
- A Chinese in Canton (behind the Bamboo Curtain) writes, "To people who preach. Your preach give me great help. I am a man who believe God. I have listen what you say in radio. I want book which talk about God and hope you send this Book to me."

Several of us have dreamed and studied about one or more international shortwave stations somewhere in the world. Now this is becoming a reality. A foundation has been set up in West Monroe, Louisiana, which is guaranteeing \$250,000 within three years for buying the equipment for the first international station. The White's Ferry Road Church of Christ in West Monroe, working closely with this foundation, has assumed the responsibility for raising another \$250,000 in order to operate this international station for approximately three years. A very fine beginning has been made on raising this money. Members of the congregation at White's Ferry Road are looking forward to presenting this great opportunity to sister congregations all over the United States.

In addition to the guarantee mentioned above, the foundation also guarantees enough money in ten years in order to build two more international shortwave stations. The first station will probably be located in Louisiana and beamed to all of Latin America. Ideally, the other two should be located in Africa and the Far East . . . probably in Korea.

The first phase in the development of World Radio was to take over the "Gospel Hour," the program that has been produced by Brother V. E. Howard for many years on XEG and XELO in Mexico. Brother Howard continues to do the preaching, but the rest of the program is given over to World Radio. All of the latest developments on World Radio are mentioned on this program.

This . . . is . . . World . . . Radio . . . yes, it has been the dream of several men for several years. Now, the Lord willing, it will become a reality with international shortwave stations soon to be constructed in the southern part of the United States, Africa, and Korea. When these stations become a reality, they could well change the course of human events.

THE POWER OF PRINTED MEDIA

WALTER E. BURCH

Walter E. Burch was born August 30, 1927, in Fort Worth, Texas. After graduation from Paschal High School, he attended the University of Texas and served in the United States Naval Reserve. He received a B. A. degree in journalism from Texas Christian University in 1949 and earned an M. A. degree in educational administration from Columbia University in 1963.

He has worked in an editorial capacity for a number of Texas newspapers, including the *Fort Worth Star-Telegram*, the *Liberty Vindicator*, the *Gainesville Daily Register*, and the *Abilene Reporter-News*. He was baptized into Christ in 1950 by Jim Dobbs in Liberty, Texas, leaving a denominational body.



Brother Burch was appointed Director of Publicity for Abilene Christian College in August of 1951 and continued for four and one-half years at this post, also teaching part-time in the Department of Journalism of the College. He began preaching for congregations in West Central Texas in 1952. He moved to Fort Worth in early 1956 to become vice president of Paul Ridings Public Relations agency — being associated with his former major professor at T. C. U. He later resigned to become the first full-time evangelist for the Richland Hills Church of Christ in Fort Worth, continuing with this congregation for two years. He returned to Abilene Christian in 1958 to

assume the work of Director of Development, a position he presently holds. His responsibility involves public relations, institutional planning, and fund-raising activities.

In 1960 he created Walter E. Burch Advertising Service, which provides congregations interested in newspaper evangelism with a copyrighted series of 52 one-half page newspaper teaching advertisements in mat form. The program has spread throughout the nation and into Australia, Austria, Brazil, Canada, and England. As of November 1, 1963, there were 54 cities in the United States and abroad which had subscribed to the Burch Advertising Service. The *20th Century Christian* magazine presented him with its 1962 Journalism Award of Excellence in recognition of his advertising series.

Brother Burch began a three-year leave of absence from A.C.C. in August of 1962 and moved to Huntington Station, L. I., New York. Since then he has been preaching for the church of Christ in Commack, L. I.; working under the Queens Church of Christ at Flushing (in New York City) as a coordinator of the program of evangelism to be presented by churches of Christ at the 1964-1965 New York World's Fair; lecturing in Educational Gift Program seminars for Kennedy Sinclair, Inc., a trust advertising and sales management firm of Montclair, New Jersey; and continuing his graduate studies at Columbia University in New York City.

Besides his preaching and advertising work, Brother Burch has been a staff writer for *Power for Today* and in 1963 was named to the Editorial Council of the *20th Century Christian*.

He was married in 1948 to Ruth Elizabeth Crouch of Denton, Texas. They have five children — Karen Ann, 14; Kathleen Alice, 13; Virginia Carol, 11; Walter, 9; and Adam Daniel, 2.

Interest in the printed word stands at an all-time high throughout the world. At least three forces can be identified with this remarkable resurgence of journalism in the United States: (1) The rapid expansion of knowledge and

technology; (2) The emergence of higher education as an instrument of international policy; and (3) The demands of our society upon its technicians, specialists, and scholars to improve the effectiveness of their own communications. Publishers of newspapers, magazines, and books are producing an unprecedented volume of printed materials at a record rate for their voracious readers.

This renewed affection for printed media of information, opinion, and entertainment is rooted in modern man's raw hunger for the *printed word* — not sounds, not pictures, not colors, nor even films. Our contemporaries are concerned with the assurance and lasting impressions which are uniquely conveyed by the printed word. A certain mental strength is derived from possessing a form of the printed word; the mental images emanating from printed media are imbued with qualities of certainty, permanence, and conviction — qualities that are often missing in the more dramatic audio-visual forms. Clifton Fadiman, in an analysis of the popularity of paperback books, commented as follows in the *New York Herald Tribune*:

What is important is that the success of the paperback proves that on *all levels* there is a hunger for the *word*. The picture magazines, the movies, television, for all their popularity, have, one suspects, over-reached themselves. They have supplied us with so many pictures that we are satiated with them. They have finally succeeded in irritating our minds by giving those minds nothing to do. Hence reaction in favor of the word, almost any word, as long as it offers the mind the pleasure of even the faintest resistance.

In our continuing but sometimes sporadic efforts to exe-

cute the great commission of Jesus Christ, we have woefully failed to employ the full resources of printed media at our disposal. Magazines have barely been tapped as a teaching medium and newspapers — the most powerful single advertising and selling medium in the United States — have been virtually overlooked as a major transmitting force of the gospel.

Fortunately and providentially, the benefits of national radio and television evangelism have been convincingly demonstrated through Herald of Truth messages since their beginnings in 1952 and 1954 respectively. Yet even more funds should be committed to this great work in our never-ending drive to saturate the nation's airwaves and TV channels with the powerful gospel.

The work of the Gospel Press in its placement of effective teaching advertisements in national magazines since 1955 has been impressive. For example, more than 25,000 persons responded initially to seven advertisements placed in *Coronet*, *Harper's*, and the *Atlantic Monthly* magazines during the first nine months of the program's operation. This constituted immediate proof of the success of the effort. The response, however, was not unexpected. The fantastic results of the Knights of Columbus public information campaign since 1948, designed to spread the doctrines of Roman Catholicism, had revealed the existence of a national "market" of persons interested in religion — thousands of them being devout seekers of truth. Virgil A. Kelly, president of Kelly, Zahrndt & Kelly, St. Louis advertising agency for the Knights of Columbus account, tersely summarized the drawing power of the Catholic program in the October 11, 1963, issue of *Printers' Ink*:

In 15 years they (the Knights of Columbus ads) have brought more than five-million inquiries and continue to produce coupons at a rate of 1,250 per day. They have led more than 500,000 persons to enroll for Catholic instruction by mail. They have had a widespread effect in overcoming prejudice against the church where such prejudice was based upon misunderstanding and misinformation.

My thesis, at this point, is to advance the case for newspaper evangelism. What is sorely needed to complete a massive, penetrative, evangelistic effort in the United States — so effectively begun through the dimensions of the Herald of Truth and Gospel Press — is for strong *local* programs of newspaper teaching to arise in every city, every town, every village, and every hamlet in our land where the church meets and where a newspaper — daily or weekly — is published. The reason for advocating a wider and more intensive use of newspapers is simple. Newspapers are by far the most influential advertising medium in the United States. Proof of this is readily available. Though competition for advertising dollars had broadened in recent years, newspapers in 1961 accounted for 30.6 per cent of total advertising budgets. More dollars, in fact, are invested annually in newspaper advertising than the total spending for advertising in magazines, radio, television, and outdoor media combined. Persistent market research verifies the No. 1 ranking accorded to newspapers by our nation's advertisers.

How is the power of newspapers explained?

Partly by the fact that there are 1,760 daily newspapers published in the United States with a combined circulation of 59,848,688 — with 86 per cent of this number, or 46,500,000 being home-delivered. Partly by the fact that there

are, in addition, 8,187 other newspapers published either once, twice or three times weekly with a combined circulation of almost 22,000,000. Partly by the fact that 86.4 of America's 54,000,000 households receive a newspaper every day. Partly by the fact that 98 per cent of all college-educated persons read newspapers regularly; 87 per cent of teenagers with four years of high school read them; and 50 per cent of those who never attended high school read them. Partly by the fact that 9 out of 10 persons read their newspapers at home—2 out of 3 at a habitual time; that 53 per cent of adult readers clip some article from their newspaper about every three months; and that an average of 3.5 readers see every newspaper in the United States — proving that total readership of newspapers far exceeds their circulation figures.

Consequently, newspaper reading is an established national pattern — a deeply ingrained habit — of American life and culture. That the church should ignore this fundamental fact about our society is unfortunate.

To be sure, many congregations have produced newspaper advertisements — usually at “gospel meeting time” or some other time that seemed to warrant public notice. This fallacious concept of church advertising needs to be overcome. The gospel of Christ must be preached and taught daily by the church. It is not optional. *All* of the people in our communities must at least be reached with the message of truth. Newspaper advertising can be a mighty teaching force to complement the congregational evangelistic program. Most church advertising can be described as *passive* — providing an array of facts such as the time of service, location of church building, name of minister, and perhaps sermon

topics. Such church ads are generally small and stereotyped — the total information barely exceeding that found in the Yellow Pages of your telephone directory.

Secular advertisers discovered long ago the value of *active* advertising, namely the proposing and advancement of ideas. While facts tend to inform, ideas motivate. Since the religion of Jesus Christ is essentially a religion of ideas — rooted in the doctrines of creation, revelation, and redemption — it follows that active advertising principles must be energetically, skillfully, and persistently employed to promote the greatest cause of all. My particular training, study, and experience have taught me three fundamentals that ought to guide us in the preparation of newspaper advertising messages. They are:

1. Effective advertising should dominate the interest of the newspaper page on which it appears. This is the simplest and most effective way for any advertisement to be seen by the most possible readers. To achieve such a dominance on the page, approximating one-half of a page should be purchased. Mechanically, this would amount to space approximately five columns wide and 17 inches deep. This particular size is chosen because it extends into all four quarters of a regular newspaper page. Advertisements of this size cannot be folded out of sight no matter how the reader holds the page. Since the ad will dominate the page, no other block of material or subject matter of any kind can be placed near it to compete for attention. Since the average reader spends an average of 25 seconds "shopping" for ideas before settling upon something to read, the chances are very great that he will settle on this, the largest single block of interest. No advertisement of any smaller size has any of these advantages.

2. Effective advertising ought to be appealing to the eyes of the readers to hold their interest after the ad is seen. The large one-half page ad (approximately 85 column inches of space) should be organized into attractive and meaningful units — interesting blocks of reading matter, quality artwork to support the ad visually, well written headlines, and — above all — liberal use of white space. All of these units are coordinated into a striking layout of design, harmony, dignity, and seriousness. Even the typography is given careful thought, for many type faces are more easily read than others. If photographs or drawings of any kind are used, the quality must be exceedingly high. Not a single detail should escape the attention of those producing the gospel message for the newspaper. Much thought and planning must be given to the content of the article — words, sentences, paragraphs, emphases, tone, and semantics.

3. Effective advertising ought to be balanced. This means that the church can present newspaper articles on a wide variety of Bible subjects — the grace of God, the inspiration of the Scriptures, the deity of Christ, the plan of salvation, Christ's terms of unity, the undenominational nature of the church, the brevity of human life, the value and strength of Christian character, the home as God would have it, the necessity of proper child training, the power of prayer, the nobility of honest work, and countless other themes reflecting concern with all Bible topics and not just one. In times past the church has tended to hammer on one or two themes — often in a negative and almost antagonistic tone — while virtually ignoring others. Many Biblical messages will be favorably received by newspaper readers from all religious bodies, and this good will helps prepare them in mind and heart for the reception of future teaching messages that will

run counter to their beliefs and practices. There is nothing wrong with the church earning public good will. The early church is described in Acts 2:47 as having favor with "all the people." The early church was friendly, not antagonistic; patient, but bold; uncompromising, but gentle. Our advertising ought to reflect these Christian qualities and attitudes.

There is something about presenting the gospel in a spacious newspaper advertisement, in seriousness and dignity, placed at the right time and in the desired position on the page, with the proper amount of white space, that will reach truth-seekers and the uninterested alike, *the vast majority of whom would never come voluntarily to a worship service of the church.*

As to cost, the true cost of newspaper advertising is measured by which ad — large or small — draws the greatest number of interested readers. Most small ads are never seen, and if seen are usually of insufficient substance to make much of an impression. If the greatest number of eyes is drawn to the largest advertisement, it pays; if the greatest number of eyes passes over the small ad, it costs too much. A small ad costing \$10 is exorbitant if it is not seen.

We must keep firmly in our minds that small ads releasing ordinary facts about the time of worship services, name of minister, location of church building, etc., are *powerless* to teach and generally ineffective in attracting visitors to our buildings.

Church leaders of vision will see unparalleled opportunities for engaging in newspaper evangelism on the frontiers of the church. Evangelists in struggling mission fields would

welcome the financial support for a strong series of teaching advertisements. Missionaries who go into areas completely devoid of the gospel can reach more people in the beginning of the work through newspaper evangelism than by any other means. While radio, television, and national magazines must continue to be used more and more, the church can no longer afford the luxury of ignoring the most powerful and influential advertising medium in the United States. When properly understood and boldly undertaken, newspaper evangelism can penetrate the homes of hundreds and even thousands of families who will never come to church buildings to hear the gospel preached.

TWO ENEMIES OF EFFECTIVE CHURCH PROGRAMS

Before the Lord's church will move more boldly and more creatively into sustaining national and local teaching programs that employ printed media, it would seem that two tendencies must be honestly confronted and arrested by today's church leaders.

- 1. The tendency of too many congregations to be satisfied with second-class efforts.*

This brings disturbingly to mind the truth of Jesus' statement in His parable of the unrighteous steward. You will recall He said that the sons of this world would be inclined to expend more vision, demonstrate more wisdom, and exercise better judgment in their pursuit of carnal affairs than the sons of light in their quest of the spiritual (Luke 16:8). Permit me to sharpen the Lord's teaching on this point with a modern application: Tobacco and liquor companies, General Motors, the Ford Motor Company, Proctor & Gamble,

General Electric, and hundreds of other big businesses — much less the Knights of Columbus — day in and day out, year in and year out, tend to exercise superior judgment, use better methods, and select more skillful approaches in selling their goods and products than most — perhaps the majority of — churches of Christ do in spreading gospel. There is a stock reply of some brethren to this point: "But the church is different." Yes, the church *is* different! It is vastly *superior* to big business and should use superior ways and means of teaching the gospel — not inferior ones.

Of course, there is an explanation. We are conservative by nature. We are committed to New Testament principles. We are reluctant to introduce new methods and approaches to the work of the Lord due to sure-fire criticisms of being "modern" or perhaps "liberal." No one is denying the possibility of apostasy. Anyone who feels so sure there will not be another apostasy needs to re-study church history. Many times in our care to protect the faith from innovation, we unwittingly continue to do things in a manner that a top business organization would mark off as inefficient.

Illustrations are legion that would vividly show us how far we lag behind ordinary businesses in effective management and operational procedures. Many industries allot up to five per cent of their annual budgets for research in the nature of their products and in ways of more effectively marketing and merchandising them. How many congregations do you know that have designated a portion of their annual budget for research — that is, for the development of Biblical scholarship and or research into more effective ways of presenting the gospel in our age?

2. *The tendency of too many congregations to become pre-occupied with their financial solvency.*

The need for the church to be responsible in administering its affairs and to be financially solvent is obvious, but sometimes this consideration can bring a completely negative outlook toward challenging new plans that require substantial funds. Now elders may believe they are perfectly justified in first asking "What does it cost?" before considering any new plan or program. The New Testament, however, suggests that the first question might be "How much more can we do?" or "How many more can we reach?"

It is at this point that some will note the inconsistency of my thesis. While it is true that the church should generally apply business-like principles and techniques to spread the gospel, it is *not* true that the church should be controlled by ultra-conservative fiscal policies. This is because the church should be constantly expending its resources in teaching the gospel due to the urgency of its mission in the world. Whereas a secular business needs to show a profit and is accountable to its directors and stockholders, the church is accountable to Christ, the Head, and to the human beings of the world who have yet to hear the gospel. This is the fundamental difference. It has been aptly said: "The church is a *saving* institution, not a *savings* institution."

We have applied the case of the Macedonians — at least preachers have — to the individual Christian and to his need to give beyond his power. Congregations also need to give beyond their power.

The spirit of Christ teaches that we should rejoice when the

Lord blesses us to the extent that we are able to do more than we had planned or even believed possible. Yes, the church ought to be poor in pursestrings as well as spirit. Programs should be looked at from the world viewpoint first — instead of allowing dollar signs to form mental roadblocks in our minds. Many congregations have reached out and undertaken more than they believed possible, only to find the Lord blessing them beyond their ability to ask or even think (Ephesians 3:20).

What we do with the great commission and printed media will depend first on our attitudes, which will in turn determine our actions. We can, the Lord being our helper, upgrade the quality, quantity, scope, and depth of our individual and collective efforts to communicate the saving message of Christ to the world.

Let us instill resolutely within our hearts the same tremendously optimistic faith that motivated Paul 19 centuries ago. We too can "do all things" through Christ in order to glorify God and to accomplish His purposes for us and through us upon the earth.

YOUTH CAMPS

C. A. FARLEY

C. A. Farley has been the Director of Camp Blue Haven, Las Vegas, N. M., the world's largest Bible camp, for the past eight years.

He is regularly employed as the Director of the Campus School of Lubbock Christian College, Lubbock, Texas. His wife teaches kindergarten and serves as Camp Naturalist.

Farley received his B. S. degree from West Texas State College, Canyon, Texas, and his M.Ed. from McMurry College, Abilene, Texas. He has also attended Hardin-Simmons University, University of Texas and University of Colorado.

He taught school at Dimmitt, Texas, for five years and then served as elementary principal at Merkel, Texas, for seventeen years. He was an elder in the Merkel church for several years before moving to Lubbock in 1960, where he is now a deacon in the Greenlawn Church.



Bro. Farley has been engaged in the Boy Scout program in various capacities for the past twenty-five years. He is a holder of the Silver Beaver, the highest award that a volunteer Scouter may receive.

On several occasions he has taught Education classes at ACC during summer sessions and at night.

Farley is an active member

of the American Camping Association and the Christian Camping and Conference Association. He has attended several conventions and conferences of these two organizations. At present he is attempting to form an organization of camps operated by members of the church of Christ.

One of the brightest and most encouraging phases of spreading the gospel at the present time is the Christian Bible camp.

Twenty or thirty years ago Christian camping was virtually unknown to the church of Christ. Camping has proved to be a most effective way of reaching young people with the truth. The phenomenal growth of camps in recent years is evidence of the fact these camps are helping to meet the needs of our young people. Youngsters are finding something in these camps that they need and want and come back for more—bringing their friends.

It is doubtful that at present any other medium of Christian education is accomplishing so much in such a short time and with as little effort and expense as the Christian camp.

At the present there are about 1,000 camps in the United States operated by churches. Approximately 100 of these are operated by members of the church of Christ. Brethren own over one million dollars in camp property. However, we have just gotten started with our youth camps.

We are losing our young people to the world at an alarming rate. We are reaching only a small portion of children who do not attend Bible classes anywhere. In many places no more than twenty percent of the youngsters attend Sunday school.

It has been proved conclusively in recent years that Christian camps can and do reach at least three distinct groups of youngsters: (1) Boys and girls who have no contact whatsoever with the church. Many parents will let their children attend a Bible camp with other young people but would not think of letting them attend Bible classes, V.B.S. or worship at the church of Christ; (2) Young people who somewhere along the line begin to find worldly interests that replace their church activity; (3) Dedicated young Christians who want to grow spiritually.

Why has there been such a phenomenal growth in Christian youth camps during the past ten to fifteen years? Here are just some of the reasons:

1. Greater opportunity for more Bible study. In two to three weeks of camp, the average child gets more actual class time than in a whole year of Sunday school.

2. Opportunities are provided for Christian learning and guidance that cannot be achieved elsewhere in the program of Christian education. Camping experiences capitalize on the natural interest of boys and girls in doing things together in the out-of-doors. It puts them in small groups in a rustic setting where through their simple outdoor living they can actually have an experience in a Christian community living close to the realities of God's world.

3. In camping, Christian principles are not just discussed—they are also lived and evaluated. For example, stewardship and many other important subjects are not merely studied—they become a way of life. Opportunities are afforded immediately to put into practice what is learned in Bible class-

es. At camp there is a 24-hour day opportunity to put into practice Christian principles so often talked about in the Bible school back home.

4. In surroundings of great natural beauty, it is much easier to lead a person to God. It is much easier for many young people to obey the gospel in an informal situation. Through simple outdoor living they actually have a real experience in living close to the realities of God. Many of the wonderful glories of nature make an indelible impression on a camper and leave him in the right frame of mind to receive the Master's teaching. At camp the boys and girls are removed from ordinary surroundings and hindering influences. We understand that during the past decade more than 1,000 youngsters have been baptized at Camp Wyldewood, Searcy, Arkansas. During the past six years more than 200 have obeyed the gospel at Camp Blue Haven, Las Vegas, N. M. Last summer there were more than 125 responses at Blue Haven. Although we have no records, we are quite sure that thousands of children have rendered obedience while attending a summer Bible camp.

5. In camps there is a greater readiness for learning. Most boys and girls come to camp expecting to learn more about God's word. They arrive in camp eager and ready to learn. The beautiful natural surroundings are conducive to Bible study and meditation. If there is such a thing as an ideal teaching situation, it is in the Bible camp!

6. The camp is a "laboratory of Christianity." Boys and girls have an opportunity of seeing love and other virtues practiced 24 hours a day. The camp setting provides campers with countless opportunities to deepen their understanding of God and His purposes.

7. Fellowship among young Christians is one of the finest things of any Bible camp. Campers find their close association with other young Christians a real inspiration and joy. Fellowship is real because members of the small group, constantly living together, sharing responsibilities and insights, come to know one another with a depth of feeling seldom experienced elsewhere.

8. The youth camp provides an experience in Christian living which makes full use of the natural resources of the environment, helping campers to encounter God at work in the process of creation in the world about them, to realize their dependence upon God for life and its necessities, and to grow in their understanding of God's will.

9. The relaxed pace of camping allows time for discovery, reflection and wonder; for the evaluation of personal values; and for centering one's life within the divine content.

10. Many campers go home with more enthusiasm and a greater desire to be of service in the Lord's vineyard. Some will begin to do things in the work and worship of the church that they have never done before. While at camp many have been inspired to be evangelists, elders, missionaries and song leaders.

11. Boys and girls have learned that they can have lots of fun and still be Christians. At camp they learn many forms of recreation, games and sports about which no question can be raised as to their appropriateness for Christians.

12. Camping is a highly educational experience. It has been estimated that one week of camping is equal to one month

of schooling. Regardless of the validity of this statement, it is certain that children away from their parents and home ties do develop self-reliance, unselfishness, cooperation, team-play, tolerance, patience, courage, endurance, in addition to learning many new skills.

Camping is perhaps the most meaningful of all the experiences in the total program of Christian education because it is a more unified experience, more intense and all-encompassing. The Bible camp, then, is a most effective tool in reaching young people for Christ.

We hope that many of you will be encouraged to start a summer camp in your area. It is not necessary to purchase land and build a camp. In many places you may rent the facilities of state parks and campgrounds or rent the facilities of agencies such as Boy Scouts, Girl Scouts, Camp Fire Girls, etc. Some brethren have even rented facilities from denominational churches.

Some Challenges

1. We need more camps. Many existing camps are crowded and boys and girls are turned away because of the lack of facilities. New camps need to be started to be more accessible to more people and to help them become more dedicated servants of our Lord.

2. We need to get more children to our camps. Remember, many parents will let their children attend a summer camp but will not let them enter a church building. This is a field white unto harvest, as in many towns no more than twenty per cent of the children attend Bible school anywhere.

Probably no more than about five percent of the children in our Christian homes attend a Bible camp each summer. Even though our camps have grown by leaps and bounds in recent years, we still have an educational job to do among our brethren.

We need to reach our young people with the gospel before they reach the age of sixteen. It has been stated only one person out of every five obeys the gospel *after* reaching the age of sixteen.

3. We need better camps. Facilities need to be improved; better programs and better trained staffs are essential.

4. Other religious groups are far ahead of us in this type of work. They found out long ago the wonderful and lasting values of Bible camps.

Let's start *now* to establish more and better summer Bible camps. If we cannot establish a camp, we can at least encourage the boys and girls of our own congregation to attend one somewhere. Aren't our young people worth all the effort, time and money that we put into these projects?

BIBLE CORRESPONDENCE COURSES

MONROE E. HAWLEY

Monroe E. Hawley was born in Ludington, Michigan, August 10, 1923. He grew up in Flint, Michigan, where his father, Harold E. Hawley, baptized him in 1934. He preached his first sermon while still in high school in 1941. That same year he graduated from Flint Central High School. After attending Flint Junior College for one year he attended Harding College from which he graduated in 1945. He received his M.A. Degree in History from Washington University in St. Louis, Missouri, in 1950. While at Harding he met Julia Trantum of Sumner, Mississippi, whom he married August 22, 1945. The Hawleys have three children: Wayne, 13; Dale, 8; and Glynda, 2. They live at 5626 S. Lorene Avenue, Milwaukee, Wisconsin.



Brother Hawley's first full-time evangelistic work was with the church in Davenport, Iowa, 1945-1948. He served the Maplewood Church in East St. Louis, Illinois, 1948-1951, and the 35th and Cherry Church in Milwaukee, Wisconsin, 1951-1958. In 1958 he led in establishing the Southside Church in Milwaukee for which he presently preaches. He is the author of two widely used Bible correspondence courses, *Studies in the Bible* and *Foundations of Faith*. He is one of five Hawley relatives who are gospel preachers, including his father and brother, Roger.

"God moves in a mysterious way,
His wonders to perform."

So wrote William Cowper in his immortal hymn. There is no finer example of this truth in modern times than that which tells how the pure gospel was first taken to Nigeria just twenty years ago. Through a series of amazing occurrences a native policeman became a student of the Bible correspondence course offered by the Lawrence Avenue Church in Nashville, Tennessee. Through this means he was converted and went on to begin a restoration movement in his own country. Ten years later nearly 250 churches were worshipping God in Nigeria after the apostolic pattern.

There are many other examples of positive results from teaching through correspondence courses. A few years ago a congregation was established among the Negro population in Camden, South Carolina. It was a correspondence course which led to the initial conversions. Today in New Zealand a congregation of thirty Maori Christians assembles each Lord's day to worship God. These are the first converts among the native aborigines of that nation. The church was planted as a direct result of correspondence course work. Last year the first converts were made in the Fiji Islands. They had learned the truth through a Bible correspondence course sent to them from New Zealand.

Illustrations of the effectiveness of this kind of teaching could be multiplied. Thousands have been baptized into Christ. Many Christians have been greatly strengthened as they have studied God's word by mail. The value of Bible correspondence courses as an effective method in the program of any congregation in carrying out the Great Commission is now well established.

We are mistaken, however, if we think that correspondence courses are a cure-all for sin. It is easy to become so enthusiastic over a means of teaching that we fail to recognize its limitations. Occasionally one will be converted almost solely through this medium. A few years ago in Milwaukee we sent a written invitation to a gospel meeting to each of our correspondence students. On the Lord's day two ladies visited us, having come twenty miles by bus as a result of our invitation. The visiting preacher and I went to see them and to our amazement discovered that they had learned enough through studying the correspondence course, coupled with their own Bible study through the years, to be ready to be baptized. They had no objections to raise, no problems to solve.

A story like this is the exception rather than the rule. Generally correspondence courses must be coupled with other kinds of teaching to result in conversions. Usually this will be personal contact in which questions are answered and the prospect is shown how to personally apply the teaching he has learned. Perhaps a home Bible study will be advantageous to complete the teaching. Sometimes, as with those at a distance, extensive personal correspondence may remove the obstacles in the mind of the one seeking our Lord.

On the other hand, correspondence courses can effectively teach those who are already prospects. A friend of a Christian who may not come to hear public preaching may consent to study the Bible by mail. In this instance the correspondence course will complete the work begun in other ways. Whether it be the initial contact or a means of follow-up, it may well be the major factor in a conversion to Christ.

Let us not overlook the value of correspondence courses in strengthening Christians. Remember that the Great Commission not only tells us to teach that we may baptize, but also instructs us to indoctrinate those who have been baptized. If a correspondence course can win a soul to the Lord, it can also make a Christian a more effective worker. True, it is more difficult to measure this type of good than to count the number of baptisms. But we know that God's word will not return to Him void. Whether a correspondence course be a means of planting the seed or watering the plant, we may be certain that in due time God will give the increase.

This means of teaching can also be used to help those who are isolated from any congregation. Especially is this a value in mission fields where churches are scattered. Likewise, such courses have often been used by faithful Christians to teach a dear one in another locality who cannot be personally instructed.

The most effective means of reaching captive groups is through correspondence courses. I refer to those in hospitals, sanitariums, and prisons. Prisoners have much time on their hands. Because of their confinement they may reflect seriously on the condition of their souls. They may actually be seeking the Lord, unable to know how to find Him. Usually we are limited in our ability to help these people because of security regulations. The correspondence course is the best solution to the problem. Those teaching in this way have found it easy to build up a class of students in a given prison by referrals from other prisoners. One Texas church has had as many as 68 prison students on a California prison farm, all from one man first receiving its course. It reports that sixteen baptisms have resulted from this effort.

Some prisoners doubtless study a correspondence course hoping that by a show of piety they can advance their prison status or obtain an early release. Others are like the shifting sand with little stability, apt to lapse into the world of sin after conversion. We should avoid building our hopes too high when one of these men is baptized into Christ. However, there are those who are sincere and whose lives can be transformed by the gospel. It is certainly worth the effort and presents a real challenge to any church which enters this field.

A frequent problem in radio and television work is that of establishing contact with members of the audience for purposes of follow-up. Many of them are excellent prospects if we only knew who they were. We may offer sermon copies or booklets in hope of eliciting a response. But at best we still find ourselves limited in working with these people because of a lack of continual contact with them. This is where a correspondence course can be effectively used. The one interested enough to listen to your sermon may be interested enough to write for a correspondence course if it is offered to him. As you grade his lessons and answer his questions you establish a personal contact that may enable you to complete the teaching which you began with the radio or television program. It thus provides the ideal follow-up for another effective teaching method. Response to offers of correspondence courses over such programs vary. In some cases it is small. In other instances it has been necessary to limit the offering of correspondence courses over telecasts because of the tremendous volume of requests received.

There are many other ways of advertising a correspondence course. One of the most effective is the newspaper. Re-

sults from newspaper ads depend on the nature of the advertisement and the community in which it is offered. Identical ads in different communities of comparable size may bring vastly different results. There is no way to predict the response in advance. But generally newspaper advertising has proved an effective way of securing students, providing the advertisement is attractively drawn and allays the natural misgivings of the prospective student as much as possible. The general public is suspicious of anything offered free. One time I had a phone call after such an ad was run. My caller said, "You mean this isn't going to cost me anything? What's the catch? Nobody gives anything away free."

Perhaps here it should be stressed that we are not offering a denominational catechism, but a truly undenominational Bible course designed to instruct the student in God's word. Certainly we hope our students will be led to the truth and become Christians only. But our means is not by plying him with denominational dogma, but by showing him what the Scriptures say so that he may be led to the truth by God's word itself.

Another effective method of promoting correspondence courses is through fair booths, especially those in state fairs. Thousands of sample lessons may be distributed at a relatively low cost. If only a small proportion of those receiving the material actually send in the lessons, the enrollment thus gained may be considerable. Students may be widely scattered, but this is an ideal way for congregations to cooperate by dividing the enrollees on a geographic basis.

The most effective way of gaining new students is through referrals from those already studying the course. We have

known students to submit as many as twenty or thirty names. In fact, it is largely possible for a correspondence course to be self-perpetuating in enrollment by means of referrals. The students should be encouraged to submit new names. It helps to offer an incentive such as a bookmark for the names of a given number of prospective students.

As with other forms of teaching, the seed sown in teaching by mail will not always germinate immediately. Twelve years ago we had a student in a small Wisconsin community 250 miles away. There was no congregation anywhere close to her. She completed the course and we lost track of her. Several years later she moved to another community in the state where there is a New Testament church. She looked up the church and attended the evening worship. After she had returned a second time the local preacher and his wife visited her. As they left her home he remarked to his wife, "Somewhere that lady has been taught the truth." He did not know that she had studied a Bible correspondence course about eight years before. A few weeks later she obeyed the gospel. The correspondence course did not convert her directly, but without it she would hardly have become a Christian.

How expensive is teaching by mail? In comparison with other methods it is inexpensive. One church taught 250 people a total of 9144 lessons over a two and a half year period for \$545. That figures out a little less than six cents per lesson studied. This is probably cheaper than average, yet it illustrates that teaching by mail can be economical if efficiently handled. Compare the cost with teaching through gospel meetings. Consider how many more non-Christians hear the word by means of a correspondence course than in the average gospel meeting. This is not to berate the gospel meet-

ing. It is certainly of great value. But it does illustrate that we should not hesitate to enter into correspondence course work because of the cost factor. One preacher wrote, "The cost is insignificant. About the best work we can do for the money involved." Another added, "The cost of not performing this work would be tragic."

Any church deciding to teach by mail should establish an efficient procedure for handling the lessons. Lessons should be returned promptly and questions answered with care. Careless conducting of a correspondence course can do more harm than good. Too often the work is solely the responsibility of the preacher. When he moves, no one is familiar with the procedures. I have known lessons to go ungraded for months at a time. We cannot expect a student to be favorably influenced by a correspondence course if it is conducted in such a manner.

We are living in a modern age. This message we teach is unchanged after nineteen centuries, but the way we spread the good news must be adapted to our day. Government mail is one of the greatest bargains we enjoy. It is economical, it is fast, it is convenient. Why should we not use it to promote the word of God? It can take us into thousands of homes that we could never reach by other means. It can help us scale mountains of prejudice that would never be conquered in any other way. The Adventists have been using correspondence courses with great success for many years. Only in the last decade have very many of our congregations been using them. But we have still only scratched the surface of our potentialities.

Correspondence course work, like other methods, can ei-

ther succeed or fail. When it fails it usually indicates poor organizational procedure or careless handling. A correspondence course will not run itself. Those in charge must be interested in the work they are doing, and above all must be vitally concerned about the souls with which they are dealing. If we sow we shall reap. Let us remember that Paul may plant, Apollos may water, but it is God who gives the increase.

OPPORTUNITIES WITH THE MILITARY

A. R. HOLTON

A. R. Holton
624 E. N. 16th Street, Abilene, Texas

Born: February 9, 1891, at Kosse, Texas

Married to Verba Watson Holton

Three Children:

John W. Holton, Washington, D. C.
Robert W. Holton, Dallas, Texas
Mrs. Bob R. Winter, Los Angeles, California



Education:

Public schools at Ballinger,
Texas
Sabinal Christian College,
Sabinal, Texas
Thorp Spring Christian Col-
lege, Thorp Spring, Texas
Texas Christian University,
A. B. Degree
Southern Methodist University,
B. D. Degree

President of Thorp Spring
Christian College 1920-29

Professor in Oklahoma School
of Religion, Norman, Okla-
homa, 1929-33

Minister of the following
churches:

(252)

Church of Christ, Hamilton and Tuxedo, Detroit, Michigan
Walnut Street Church of Christ, Sherman, Texas
Central Church of Christ, Nashville, Tennessee
16th and Decatur Church of Christ, Washington, D. C.

Missionary endeavor in Seoul, Korea, sponsored by 16th and Decatur Church of Christ, Washington, D. C. Returned from Korea one year ago. During that time has been engaged in work with the Herald of Truth and Fidelity Films. Interested in the work of the church in Korea and utilizes every opportunity to speak in its interest. Has opportunity for meetings and workshops.

Our country for many years is going to be concerned with the man in uniform. The man in uniform is affecting the life of the American people. No other influence in our national life is as great as the influence of young men in the military service of our country. More of our young people are engaged in this field than are in colleges.

Our government has more men living abroad than ever before in our history. In the providence of God these men have been instruments in establishing New Testament Christianity in all parts of the world. The church in Germany is largely made up of military personnel. Churches in Europe and in Asia have been staffed by military personnel. In fact, these men have been instrumental in the spreading of the gospel around the world. In view of this tremendous effect, something needs to be said to the churches at home.

(1) Classes for boys need to be organized in every church with a special aim to preparing them for the time when they will serve first in training camps and then many of them will serve overseas. These classes can in some instances be taught by former service men. Many of these young men would

serve as excellent examples of what a boy can do with his life while serving in some branch of military service. As we look over the world and see the influence for the church, we could only wish that it could have been more and the facts are, it could have been more if the churches at home had provided teaching and inspiration for these young men before they left home.

(2) The congregation near military bases should provide special teaching upon the arrival of these young men. Churches near military bases have a tremendous responsibility of reaching and teaching these young men. Churches near military bases also must have training classes for these young men. These training classes should deal with the fundamentals of church leadership and church work. These young men should have actual experience in conducting church work and in meeting all the problems of church life.

(3) Congregations overseas should be given great encouragement by the churches back home to provide opportunities for leadership after these men reach the foreign country. In every country there are certain places where most of these men are inducted into the foreign service. It would be a great work for a church back home to encourage and help these small congregations reach out and influence as many boys as possible.

(4) The elders and preachers of our churches near military bases should become acquainted with the chaplains. You will find these chaplains to be men of high culture and devotion. And you will find them exceedingly friendly. They believe it their duty to be helpful to people. The elders of our churches would do well to cherish the opportunity of be-

coming acquainted with the chaplaincy of the armed forces of our country. You will find no finer gentlemen and you will find no individual more willing to be of what help he can to the boys under his charge. In accordance with all regulations under which they labor the chaplains will go out of their way to meet any needs that our elders can point out.

(5) Our churches should encourage men to qualify for the chaplaincy. We have a number of young men who are now chaplains in the armed forces of our country. These men, all of them, report the great opportunities afforded them. The graduate departments have a great opportunity here in preparing these young men for their work. There it is required that they have courses in Bible that correspond with what the denominations called theological training. The graduate departments in Bible offer a great opportunity for boys to meet these requirements. I think it will be a great day for the church when we can have more of our men engaged in the chaplaincy of the armed forces. Our work should not be confined to the work of the chaplaincy, but it should be as indicated above toward the wider influence of the soldier as he lives abroad. The soldier represents his country and greatest of all he represents Christ. The value of a devoted American soldier to the cause of Christ is beyond estimate. The various mentions of the centurions in the New Testament indicates that the officials in the Roman army who were converted to Christianity had a tremendous influence in the spreading of the gospel.

Our young men are coming up for military service. Many of them are being lost not only to the cause of Christ, but many of these boys are coming back home unfit as citizens of our country. This great loss need not happen. Our young men can

grow in strength and they can develop as strong leaders in the church while serving in the military. The elders of the churches should become aware of these teenage boys in every congregation and get them ready to meet this tremendous responsibility.

LEADERSHIP IN ACTION

KENNETH REED

Kenneth Reed has taught Bible courses since 1951 in the Department of Religion at the University of Alabama in Tuscaloosa, Alabama. These courses carry full university credit and have an annual enrollment of over 200.

Mr. Reed also serves as minister for the University Church of Christ which meets adjacent to the campus and he serves as the Chairman of the Board of Trustees for the University Christian Student Center. He has toured the state of Alabama many times during the past twelve years helping parents and church leaders to become aware of the problems young people face at a state university and challenging them to take advantage of the opportunities for Christian Education in this field.



In addition to his regular preaching duties and activities on the University of Alabama campus, Mr. Reed preaches in several gospel meetings each year and has spoken on various Christian college lectureships and state college campuses during Religious Emphasis Week. He made a study tour of Egypt, Jordan, Israel, Greece, and Europe in 1958.

Mr. Reed is a native of the state of Kansas. His wife is the former Betty Catherine White of Tuscaloosa, Alabama. They have three children: Donna, Ginger and Kenneth.

Approximately 90,000 of our Christian young people are seeking an education this year in institutions of higher learning in the United States. In the majority of these institutions the subject of religion is not taught, and many modern-day educators say a study of religion does not belong in the curriculum. Some even say that truly educated people have no need for it.

When Christian boys and girls come in contact with these scholarly men and women, whom they are bound to respect as teachers, they often find a conflict between their past religious teaching and this academic training which insists that religion is outmoded and not at all necessary for modern man. Professors establish the idea, for example, that natural science deals with facts but religion deals with myths and fables and half-truths. The implication is clear—if you want to be intellectual and find real truth, you must be willing to rid yourself of childish concepts of creation, miracles, and the inspiration of the Bible.

Put yourself in the place of a Christian student subjected to this "brain-washing." These conflicts would force you to examine, seriously, perhaps for the first time, the basis for your faith. The truth is that the average college freshman is not prepared for this shock to his faith, for he has never found it necessary to question it before. The children from the average Christian home and the average congregation have a shallow concept of Christianity. For many their religion is only a "church-going" habit, performed dutifully under parental supervision with little spiritual benefit.

Let me say to you preachers, elders, teachers and parents, we must wake up and keep pace with this age in which we

live! We must learn what new ideas are being advanced. Because an idea is new, it is not necessarily bad or in error—sometimes the new discoveries in the scientific fields are added evidences for a strong faith in religion. Remember, our college students are taught to think, to question, to analyze, and to compare. They cannot escape involvement and they need leadership and help before they are exposed to these dramatic environmental changes.

Do the young people from your home congregation look to you who are elders and teachers as informed, studious, thinking people who are a part of this new and exciting era in which we live? Or do they think of you as old-fogies, backward, and unformed? Do they come to you when doubts arise? And what do you do if they come to you? What are we doing to anchor the faith of our boys and girls? Do you have a well-rounded curriculum in your home congregation, one that includes an outstanding course in Christian evidences? This help is needed especially at the junior high and the high school level; by the time they get to the university it is often too late to start.

The first step then is obviously to provide this vital background and foundation. But in addition we have a further responsibility, to see that they remain faithful after they get to the college campus.

The founding fathers of this country believed in God and they put God in education. Most of the institutions of higher education were originally religiously oriented. These men believed in the separation of church and state but they did not believe in the exclusion of religion from higher education. They saw a difference in the separation of public edu-

cation from ecclesiastical control and the exclusion of the teaching of religion. None of us want a state-endorsed religion, and we are willing to have all the separation possible between church and state. In recent years, however, many school administrators have found a solution to their problem of teaching religion in a state university by means of an institution known as the Bible Chair.

Here at the Bible Chair a student can study a course for college credit under a teacher who is supported by the church. An effective teaching program is a major part of the answer to the problem of our young people losing their faith while in college.

Of course, Christian colleges have always recognized that we need instruction not only in the material realm, but comparable instruction in the spiritual realm. We know Christian truth is intellectually respectable, and the Bible Chair at the state university is a means of teaching those thousands who for some reason will never attend a Christian college.

What is the Bible Chair? In those now in existence, there are various arrangements with the state schools where they are situated. Generally speaking, the Bible Chair is housed in a building on or near the campus, and the teacher is provided by the church, while the class carries college credit.

We can be thankful that the Bible Chair movement is spreading. During the 1962-63 year more than 1,300 students took Bible courses for credit at a state college or university through the Bible Chair arrangement. The heart of the problem of expanding this important work is summed up in one word—indifference. Parents are often complacent and un-

concerned; congregations in a city where a state university is located often assume an indifferent attitude. They welcome these college people as visitors but little is done to involve them in the work of the church and encourage them to be faithful; little effort is made to help them with their spiritual problems. Indifference is evident in the congregations from which these students come—the leaders apparently fail to see or don't wish to see the need to support the work being done for their own young people while they are away from home in college.

And because of this sin of indifference we are allowing our young people to be lost to the church in large numbers—not only because of the damage resulting from the conflict of intellectual teachings but also because of moral temptations. The intellectual doubts are simply an additional load to students struggling with moral problems.

It is no secret that immorality is a problem on a university campus. It's recognized by sociologists, psychologists and school administrators. Most of you who are Christians would be shocked beyond belief at what goes on in a typical fraternity house, and every conceivable form of temptation is presented even to those who live in the dormitory.

Social and moral standards have changed radically during the past twenty-five years and we gain nothing by pretending it isn't so. College girls and boys as a whole have put aside what they term "old fashioned" standards. According to some authorities, chastity is a condition which many college girls try to conceal! One college girl was recently quoted as saying that there is no right or wrong. It is reported that the girls don't use the word "promiscuity" because it implies

condemnation. There is nothing to be condemned in the eyes of these girls except getting caught—pregnant, in other words. The girls have heard “nice girls don’t” from their parents, but they discover that many “nice girls do.”

The dean of men from a large Southern university said, “Sorority girls go to a fraternity party expecting vulgarity and they get it!”

The second floor of one fraternity house, the location of which is not important since it is typical, is the sleeping quarters for the boys, and “off limits” for the housemother. One boy said that during a dance every now and then a couple can be seen going up to the second floor. After the party the boys usually gather for a “bull session” to discuss the conquests of the evening!

You ask, “Are our young people exposed to such things?” The answer is “Yes!” And, incidentally, to some, college has no new temptations to offer; they’ve already learned the ropes in high school.

There is no doubt about the outcome of the life of an undisciplined, irresponsible, immoral person with few standards. He will sow his wild oats, and eventually he will reap wild oats; he will sow the wind, and sooner or later reap the whirlwind. Maybe you expect this from a worldly boy from a worldly family, but often a Christian boy from a vastly different environment becomes involved. Immoral sexual activity, drinking, worldliness — this is not what he really wants. He wants “in,” and he wants to be a campus leader. Perhaps in high school this boy was president of the student body, class president, or editor of the school paper, and nat-

urally he wants to continue to be a leader. But before he realizes it, he is caught up in the web.

A breakdown, mental or physical, is forecast if this conflict between Christian training, habits, and ideals and worldly behavior continues for an extended period. Even his attendance at a wild party, though he may not be an active participant, is enough to defile his conscience. He becomes uncomfortable in the company of church people, and a habit of avoiding services is formed.

Worldliness takes its toll! If a student is violating his past moral teaching it is easy for him or her to find consolation in doubting the source of the principles. Thus, as someone has said, "He gets rid of his bad conscience by changing his values!"

What can we as church leaders do? We can get our heads out of the sand and be aware of our environment and opportunities. We can emphasize the good in living the Christian life, and demonstrate by our actions that Christianity is a vital, growing, up-to-date, now-and-forever, modern, free, and the happy way to live! We must first of all commit ourselves, and this will lead to our establishing an effective teaching program in each congregation. It will also lead us to encourage and support the Bible Chair at the State University.

Rarely is one congregation able to provide the facilities and support the teachers for the Bible Chair; it requires the co-operation and enthusiasm on the part of many people from many congregations.

Let's approach the support of the Bible Chair with the at-

titude that it is a privilege as well as a duty, it is an investment on behalf of our own sons and daughters, our brothers' children, and our neighbors' children.

What can the Bible Chair do? Not everything, certainly, but it provides an opportunity for real leadership in action. It can offer the teaching of the Bible on the college level and it can provide a teacher who is interested in and understands young people and their problems, available to help them at the time they need it, to discuss with them their problems and doubts with reason and sympathy.

An important part of the work of the Bible Chair is in offering Christian companionship to the young student. At the University Christian Student Center in Tuscaloosa, Alabama, the home of the University of Alabama, where I work, we have tried to get our own students together each day through the week so they will not be robbed of the real joy of Christian fellowship. When they meet each afternoon or evening at the Student Center for fellowship, it draws them closer together and strengthens the bonds of Christian love.

The students bring friends who are not members of the church to these informal gatherings and through these wholesome relationships it becomes easier to get these people into Bible classes, to attend chapel, or the services on the Lord's Day, and some of them are consequently converted.

Christian boys and girls meet and learn to love each other at the Bible Chair. Lifetime friendships are formed, and many of them marry and establish Christian homes. This one thing is worth every cent of the cost.

We want to help our boys and girls to remain faithful and to follow in the footsteps of Christ, and to know the joy and peace of life as an adult Christian. We want them to complete their years at college and return to their respective communities or to their new positions in life as strong, faithful, happy Christian people, instead of confused, aimless, misguided derelicts.

In Proverbs 29:18 we read, "Where there is no vision, the people perish." Let's all see this vision, this opportunity for real leadership in action through the Bible Chairs, which offers so much to the great wealth of the church—our young people.

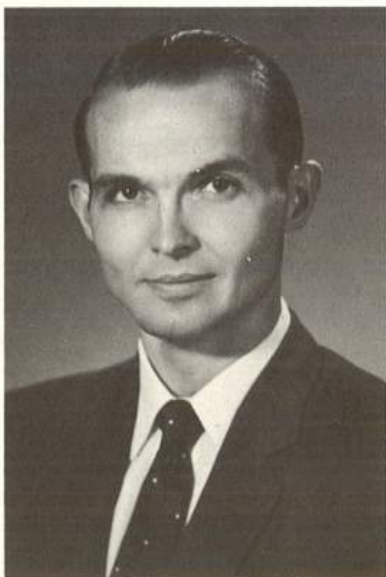
CHRISTIAN SCHOOLS

MACK WAYNE CRAIG

Mack Wayne Craig, Dean of David Lipscomb College, Nashville, Tennessee, has been minister of the Charlotte Avenue church of Christ, Nashville, one of the nation's strongest, since January, 1955. Before accepting this appointment, where he succeeded Willard Collins who had followed Athens Clay Pullias, he preached for six years for the Reid Avenue church of Christ and five years for the Whites Creek church of Christ, both in the Nashville area.

A native of Tennessee, he grew up in Jacksonville, Florida, and was valedictorian of his graduating class at Andrew Jackson High School. He began preaching during this period and was minister of a congregation in St. Augustine. His father, Guy Craig, is an elder in the Springfield church of Christ in Jacksonville, and he is a nephew of the late Miss Sarah Andrews of Dickson, Tennessee, who spent most of her life as a missionary in Japan.

Brother Craig was valedictorian of his graduating class at Lipscomb (then a junior college) in 1944 and later ranked seventh in a class of 231 at Vanderbilt University, Nashville, where he was honored with membership in Phi Beta Kappa. He has the M.A. and Ph.D. degrees from George Peabody College for Teachers, Nashville, and also distinguished himself in scholarship there.



While a Vanderbilt student, he began teaching in the Lipscomb High School, where he eventually became principal. He became Dean of the College in 1957. As high school principal and dean, he has become a noted youth counselor and is in demand to speak and lead singing at Christian youth rallies.

In addition to full-time local preaching and administrative duties at Lipscomb where enrollment totals approximately 2200 in all divisions, Brother Craig finds time to write the Senior Gospel Quarterly for the Gospel Advocate Company and to edit a youth column, "Youth for Christ," in the *Gospel Advocate*. He writes for other Christian publications and shares with Willard Collins the responsibility of teaching all freshman Bible courses at Lipscomb. He is frequently called on to speak at lectureships such as the one at Abilene Christian College, for teacher-training programs, and to hold gospel meetings.

In October, 1962, he was the song leader in the Collins-Craig Auditorium Meeting in Nashville, which had an eight-day attendance of 90,467. Willard Collins, vice-president of Lipscomb, was the evangelist, and Athens Clay Pullias, president of the College, was chairman of the planning committee appointed by elders of the Charlotte Avenue church, which took the leadership in the meeting.

Brother Craig was married to the late Dorothy Discher of Wheeling, West Virginia, in 1946. They were co-editors of the 1944 Lipscomb annual, and she ranked second in their graduating class. Their three children are Larry, 15; David, 12; and Marnie, 7, all Lipscomb students. Mrs. Craig died of cancer in November, 1959, and the year of suffering that preceded her death established both as true followers of Christ. Their example of Christian faith and fortitude set an example that will always be an inspiration to all who knew and loved them.

The air in the room is charged with dismay and unbelief. Two heartbroken parents sit listening in amazement while their son says to them, "I am no longer a member of your church. I cannot in good conscience continue to play a part which I do not believe." When the painful conversation is ended, and the son has gone to seek some consolation for the sorrow which he knows he has brought upon his parents, and yet which he is unable in honesty to avoid, father and mother sit looking numbly at one another. Over and over again the question arises: How could this have happened? Painfully, searchingly, they review the history of their family life

—regular attendance at Bible school participation in many of the activities of the congregation, an emphasis on spiritual things; and yet, he is gone.

Or perhaps the scene occurs, not in the living room of parents, but in the study where a preacher and an elder or two sit talking together about the indifference of many of the young people in the congregation. It is obvious that as they reach high school years, and move on into college, many of them no longer take an active part in the work of the church. Over and over again there has been the disquieting report that Johnny or Jane has somehow drifted away and is no longer even attending the services of the church. As these spiritual leaders discuss the problem, the same reaction is often provoked: "I just don't understand it. We have done everything in our power to try to keep them faithful to the Lord and provide them with an opportunity to grow in his service." And yet, in spite of the efforts which have been put forth in the congregation, Johnny and Jane have left the church.

Or perhaps the occasion does not arise quite as dramatically, nor make itself felt as obviously in the conversation of those who are leaders in God's family. It may be the girl who has seemed dedicated and devoted to the truth, but marries a non-Christian boy, and little by little loses her own enthusiasm for the Saviour. It may be the brilliant, promising student who seeks particular educational opportunity in some great state university, with the confident attitude expressed by his parents and others back home that there would be no way by which they could ever lead Bill astray; yet the reports which come back from the university indicate that Bill is not very active in the work of the church. Again the comment is

heard on every hand, "How could this have happened? He was reared in the church!"

The disturbing truth which we actually fail to understand is that in the lives of all these young people, and many others whose problems and distresses of soul we never know, forces have been at work far more powerful than those operating in most of the homes which compose the congregation or in the congregation itself. It is amazing to see how little we actually realize the extent to which we are failing to provide young people with the answers which they need for the real problems of life. Without our having prepared them for such, they are suddenly overwhelmed by new and exciting ideas. These ideas may come in the form of instruction in grade or high school from a teacher whom they admire and respect, yet whose personal convictions, contrary to God's will, become obvious in the course of the study. When Bill's brilliance in science demonstrates itself, and his biology teacher takes an unusual interest in him, it is natural that at least part of the teacher's set of values should rub off on Bill. It may seem to us that Jane has been reared in the church and taught the truth, but she suddenly finds that the compelling force of love which bursts upon her during the teen years has little relationship to what she has learned in Bible school and church, and she can easily decide to marry someone who cares nothing at all about God's service. Most of us are completely unwilling to face the truth that what has happened to many of our young people has happened because they have not been prepared by anything which we have said and done for the changes which growth and maturity thrust upon them.

It is of urgent importance, therefore, that before we shed

our tears and then self-righteously decide that "we did all we could," we stop and ask ourselves whether or not this is really the case. It is, of course, easy for us to be satisfied with ourselves, and to decide that the fault for these spiritual tragedies lies in another. It becomes almost a game of trying to assign the guilt, as parents blame the congregation, the congregation blames the parents, both blame the forces of evil in the world around, and very seldom is there a genuine willingness on the part of anyone responsible for the training and faith of children actually to determine what might have been done to avoid this heartache.

It never seems to occur to us that in the two groups in which the departure of the young would seem most likely, it most rarely occurs. There is an amazing lack of departure from the Jewish religion, although the Jews are a minority people scattered among a vast majority who would believe their doctrines strange and unnecessary. The same is true of the Catholics, whose peculiarities in doctrine and practice are such that it seems to those of us who are on the outside that it is completely illogical that anyone could hold to them. In both of these groups, there is undoubtedly the smallest proportion of the loss of the young that could be found in any religious group in our country. Maintaining their identity is certainly more difficult than ours, in view of the strange ways which they must bind upon their people. And yet, in spite of these things, their loss is far less than ours. Before we settle down to wipe our eyes and conclude that we really could not be expected to do any more, we need therefore to examine the situation far more carefully than before.

It seems to me that it is time for us to be honest with ourselves as we ask the question, "What *has* happened to Bill

and Jane and John? Why is it that boys and girls who "grow up in the church," who come from what we like to call Christian homes, and who have had many regular experiences in congregations across the land, still reach maturity either with the church an unimportant force in their lives or an abandoned relic of bygone days? What have we really done for them?

If we face this question honestly, we will have to admit to ourselves that we have often taught them things vastly different from those which we thought we were teaching. In our homes, we have often taught them that religion is a matter of "going to church," but that it makes no actual difference in the lives of those who practice it. There is no way for parents to escape the truth that their children know them better than any other adults, and that their conclusions concerning adult behavior must necessarily be based on what they have seen at home. When they have observed our lack of genuine interest, have seen that our "Christianity" has little effect on the way we live, and have been fed a steady diet of criticism of the elders and the congregation, it would be hard to plead innocence in their tragic loss. We must face up to the realization that in many ways our homes provide the background which leads young people to decide that Christianity must not be as important as we have tried to say, and that they can afford to abandon it.

It is even more disturbing to realize what we teach in the congregation, usually without even admitting it. Young people are often impressed with what appears to them to be our ignorance of what is going on in the world. It is tragically true that Sunday school teachers, preachers, and others who are leaders in the church often appear to be unaware of the realities of living in this world and in attempting to suit

the needs of Christianity to it. While we spend a great deal of time in urging them against the doctrine of predestination, or some other such truth, we do very little to prepare them to live in the world of temptation, frustration, confusion, and fear.

We have said to them by our example that faithfulness to the church is not really important. The preacher may plead ever so loudly for regular attendance at the worship services, for example, but when boys and girls see that the men who serve the Lord's Supper on Sunday morning never attend service except on Sunday morning, the entire affair becomes to them a ridiculous mockery. If you suppose that they are not aware of who is used in the church service and what their lives are like away from the activities of the congregation, you simply do not know what goes on in their minds.

Our boys and girls grow to maturity being fed a steady diet of bickering, strife, and confusion in the work of almost every congregation. It never quite occurs to us that about all they hear or know of the church is that there is a fuss over who is going to preach, or what kind of building to construct, or whether or not we are going to take care of orphans, or what is to be done about this or that problem which has arisen. Those of us who are already mature, and who are able to separate the petty quarrels from the truth of the Lord and to realize that we must be faithful to Him, regardless of such matters, are woefully ignorant of the fact that young people are not able to make that kind of distinction.

In contrast with these conditions which all too often we are allowing in the home and in the congregation, we need to ask ourselves, "What do these young people really need?"

They are going through a painful process of growing up in which they are often bewildered, frequently afraid, confused about values in every respect, and anxious to find some answers which make sense to them. Our usual reaction that they are belligerent and difficult betrays our own lack of understanding of their problems. Even when these things are true, it is only because in their confusion they are trying to find a way, and are hoping that we may know the answers which will lead them out of their confusion. They are ready to work in a cause which they really believe is important, and not just in some incidental effort which they know could as well be done by someone else. They are deeply interested in today's problems, and are anxious to know how they can solve the difficulties which they face here and now. They develop intense devotions, are anxious to love and be loved, and are completely willing to give that love to Christ and His church, if there is any direction to make it possible.

The problems which they face have been multiplied exceedingly in the last few years, often without any understanding on our part. Most of us who are their parents and teachers grew up in a generation in which drinking, immorality, and vice of various kinds would have been unknown in our circles, yet these are commonplace in their associations. Most of us would be horrified to know how many of them have tried drinking, have been involved with others in petty theft, have experimented with immorality, and in many other ways have taken part in the sins of the world around. It is not because they have decided to be wicked, but simply because there are those who suggest to them that these things hold the answers to life's longings. In all of this, we are tragically failing to recognize their needs and to meet them.

It is because these things are true, and because it is prac-

tically inescapable that with the pressures of today's society in the arrangement of life it is impossible for the home and the congregation to wield the kind of influence which they once had in the lives of young people, that I am convinced that the Christian school is *the* answer to the needs of our times. When young people have opportunity to spend the major activity of their lives under the direction of Christian teachers, when their studies include a daily lesson in the Bible as the divine word of God, when their associations are with others of like precious faith with whom they can grow and develop spiritually as well as physically, and when the social and recreational activities which are provided for them are planned by Christians for Christians, the probability that they will grow up in spiritual discernment and that they will be faithful and loyal servants in the kingdom of God is increased manifold. Such an arrangement provides an opportunity for them to put their convictions in every aspect of life to the test of divine truth, and to realize that the people they can admire and respect at school are men and women with deep and abiding convictions about God and truth. There is no way by which we can estimate the tremendous power which the Christian school can have in the lives of boys and girls. In setting the directions to their lives, in giving them an opportunity to mature spiritually, in helping them to realize through daily study of the Bible that there is more to truth than the few matters which they have heard discussed from the pulpit, and in surrounding them with Christians whose training and preparation commend themselves to them, young people have a wonderful opportunity to grow up in faithfulness to the Lord and to His cause.

It must be admitted that many times those of us who are parents and leaders in the church have been unrealistic in our

approach to this basic problem. We have often reasoned that because we went to public high school and were able to remain faithful to the Lord in spite of its influences, this must be possible for our young people today. By such reasoning we forget completely the changes which have occurred since the Second World War, and particularly the social pressures which affect them every day. It does not occur to us that according to the latest statistics, 75 per cent of all high school boys have been immoral by the time they have graduated, a remarkable change from the pre-war situation in which most of us grew up. To assume that because we lived through such experiences successfully this ought to mean that everyone else can, and especially under changed circumstances, is to make a tragic mistake.

We often react immediately to the suggestion that we provide schools for our boys and girls with the objection that it takes too much money. Now we must make no mistake about it, it will take a great deal of money. It will take as much money for us to provide schools for our boys and girls as it takes for the state to provide the same kind of education, with additional expense for the special features of our schools. We must not make the mistake which we have often made in our Bible school work of supposing that we can provide poor facilities and ill-prepared teachers and expect this to be a vital force in the lives of young people. Our concern about money, however, must sound strange to the Lord when He observes the hundreds of millions of dollars which we are willing to spend on church buildings, and the casual way in which we will approve expenditures for almost any conceivable material advantage, without any example or instruction in the New Testament, on the vague assumption that it will somehow contribute to the advancement of the

kingdom of God. What do you suppose He will say when we plead at judgment that we did all we could afford to do in training our young people?

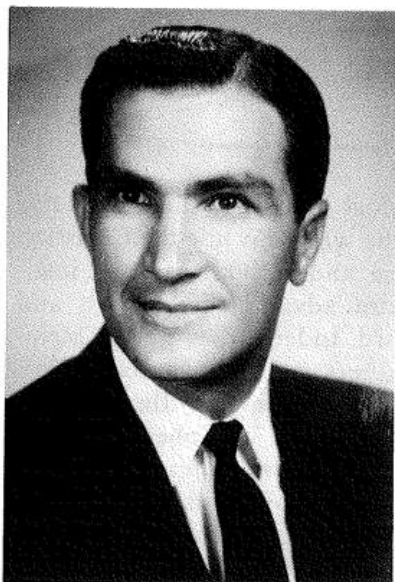
But many object: It isn't just the money; it wouldn't be right for the church to get into the school business by supporting such an institution from its treasury! It is interesting that according to this reasoning it *is* scriptural to pave the parking lot, buy the preacher a house, pay his gasoline bill, and even contribute to a school being operated by missionaries in Africa or Germany, but not provide adequate training for our own young people. Since the Lord nowhere specified a list of expenditures approved and disapproved, and did charge us with the responsibility of teaching the young, who has the right to deny to the elders the authority to support such a cause?

We have gone much too long in creating in the minds of our boys and girls the impression that Christianity is concerned only with Sunday church attendance. We have too long abandoned them to the mercies of the secular influences which prevail in the public school systems. I would make the earnest appeal to leaders of congregations everywhere to examine your responsibility to the Lord and to these little ones who are His, with the words of His solemn warning ringing in our hearts: "Whoso shall cause one of these little ones that believe on me to stumble, it is profitable for him that a great millstone should be hanged about his neck, and that he should be sunk in the depth of the sea" (Matthew 18:6). The souls lost through our failure to provide proper training for them may be our own!

CHRISTIAN COLLEGE

HARDEMAN NICHOLS

Hardeman Nichols is in his eighth year as minister of the "A" and Tennessee Street church in Midland, Texas. Before, he preached in Lubbock, Texas, (Sunset: 1954-1956), and Cordova, Alabama (1947-1954). He was born in Millport, Alabama, March 16, 1928, and received all of his public school education in Jasper, Alabama, where his parents, Brother and Sister Gus Nichols, have served in the work of the church for the past thirty-two years. All of his life has been in the surroundings of preachers and preaching, accompanied by the influence of godly and humble parents whose hospitality opened their home to hundreds of preachers. In the family, there are seventeen gospel preachers including his father, three brothers, three brothers-in-law, and the rest, uncles,



cousin, etc. His college years were spent in Freed-Hardeman College and West Virginia University. In 1948, he was married to Virginia Nell Montgomery whom he had met at Freed-Hardeman. They have two daughters: Judy, age 13, and Beth, age 11.

In the interest of Christian education, he helped establish Midland Christian School seven years ago as a kindergarten and first grade. He is now serving as vice-president of the board of trustees of the school which has now grown to two kindergartens, first and second grades, with four highly qualified teachers and about seventy students. He is also presently serving as

president of Texas Alumni of Freed-Hardeman College. Since the beginning of Lubbock Christian College, he has served on their Board of Development and recently was a vice-chairman in their Bright Future Campaign.

His local work is with one of the finest congregations in the brotherhood. They presently support six full-time evangelists and carry on an active benevolent program. Under an able eldership, they have planned and established three other congregations in Midland, the most recent of which was completed in September, 1963, with a new building seating 1600 and a 371-car paved parking lot. "A" and Tennessee furnished about half of its membership to this work which already has become well organized with an eldership of six godly men and capable deacons and a plant built at a cost of about \$425,000.00.

Among other activities, he is a partner in Nichols Brothers Publishing Company, and is a member of the editorial council of Power For Today. He has been a speaker on lectureships at Pepperdine, Lubbock Christian, Alabama Christian, Fort Worth Christian, and Abilene Christian College, besides church lectureships and meetings in fourteen states.

Everything about the individual Christian should glorify Christ and further his cause in the world. While the Christian college is an adjunct of the home, and both are separate institutions from the church, they can advance the growth and progress of the cause of our Lord. Indeed, they have a scriptural responsibility to do so. Fathers are commanded: "Provoke not your children to wrath: but nurture them in the chastening and admonition of the Lord" (Ephesians 6:4). Nurture includes "the whole training and education of children (which relates to the cultivation of mind and morals, and employs for this purpose now commands and admonitions, now reproof and punishment): Eph. vi. 4 . . .¹ None

can deny successfully the fact that when children in the home are so led, the cause of Christ is advanced greatly.

All of this teaching and training does not have to be done personally by parents. They may scripturally employ others to aid in this nurturing whenever they desire. The apostle Paul used this principle as an illustration in Galatians 4:1, 2. He said, "So long as the heir is a child," he may be placed under "guardians and stewards until the day appointed of the father." A guardian is "one who has the care and tutelage of children."² A Christian parent who really loves his child and the church will require of a tutor the same respect that he personally has for the admonition of the Lord. It is upon this principle that Christian colleges have been founded and are serving so effectively in aiding the work of Christ to move ahead.

I like the choice of the word "Furthering" which is found in our subject, for it suggests the "removal of obstacles or obstructions in the way of a desired advance."³ If the cause of Christ is to be furthered, the pitfalls and obstructions which doom so many while seeking a higher education must be removed. Satan has placed many obstacles in the paths of our young people and statistics reveal the shameful fact that many are entangled and overcome. Most estimates say the loss is as high as one half. Under some circumstances the tragic proportions are even higher. Kenneth Reed, who has taught Bible since 1951 at the University of Alabama under a Bible chair arrangement, says, "Of all the Christian boys and girls who are members of the Lord's church, who spend four years in our state universities and colleges of like kind, eight out of ten have their faith destroyed or so weakened

that they are lost to the cause of Christ."⁴ Many factors, no doubt, contribute to this terrible mortality rate. If eight out of ten thus attending state colleges and universities were being brutally murdered by gangsters, would we tolerate such a slaughter? The soul is worth infinitely more than the body. Do we not know that the minds of our young people can be injured and their souls distorted the same as their bodies?

How different in the Christian colleges which have so successfully proved their value in the past. Today they take on a much larger signification because they help to overcome the obstacles and hindrances in a much larger number of our young people. Let us notice some of these impediments which must be removed from the pathway of our children if the cause of Christ is to be furthered and see how the Christian colleges aid in this noble work.

Obstacle 1: Neglect of the Heart

There is no denying the axiom that education is power; but like all power it must be properly guided and not abused. The jails of our land are filled with educated people. A larger percentage of the population attend schools and colleges today than ever before in our nation; yet Christian principles, from the basic morals to the loftiest truths in God's scheme of redemption, are being challenged by an increasing number of young people. Last year, J. Edgar Hoover said, "Since 1946, our national crime totals have more than doubled. Over the past five years, since 1957, these crimes (of violence, hn) have risen five times as fast as our growing population. Nowhere has this increase been more pronounced than among America's youth."⁵ In that category, violent crimes were up forty-

three per cent! This shows that most Americans have been educating the head and neglecting the heart!

Christian colleges further the cause of Christ by overcoming this obstacle. They set Christ at the helm of the heart. They know and teach that “. . . the way of man is not in himself” (Jeremiah 10:23). So they sanctify Christ as Lord or ruler of the heart (1 Peter 3:15).

A great power is not always a blessing. Everything depends upon who is at the controls. A huge jet airliner has tremendous power, but let the wrong one be at the controls and destruction and ruin will follow. There are two powers in the world seeking to control — Satan and God. Just as surely as there is a God, young people must have the power of their educated hands and minds under His guidance. The Bible says, “Thou wilt guide me with thy counsel, and afterward receive me to glory” (Psalm 73:24). We are commanded to “. . . love the Lord thy God with *all thy heart*, and with all thy soul, and with all thy strength, and *with all thy mind*” (Luke 10:27). By teaching this, Christian colleges make “The Soul of Education the Education of the Soul.” This is bound to advance the cause of Christ in the world.

Obstacle 2: Materialistic Motives

We are living in an age when the majority of even “good people” are motivated by materialistic rewards rather than eternal principles. Perhaps it has been the same in every generation: honesty is nothing more than “a policy,” the “end justifies the means” and you’d better “look out for yourself — nobody else will.” With such selfish motives insidiously

captivating multitudes with the offer of momentary happiness in wealth and things of the earth, like Asaph of old, the Christians' feet are in danger of slipping when they see the prosperity of the wicked unless they are taught to consider "their latter end" (Psalm 73).

In our Christian colleges, the emphasis is placed upon unselfish service rather than worldly ambitions and pursuits. Such an education trains young people to know that while they will be enabled to make all they can properly use, there is a value far greater than all earth's wealth. "For what is a man profited, if he shall gain the whole world, and lose his own soul?" (Matthew 16:26). With the aim of gaining eternal life, our children in Christian colleges are trained to become successful in whatever virtuous *avocation* they choose while godly motives are implanted which will regulate their lives and make their *vocation* always that of glorifying God through Christ in the church (Ephesians 3:21).

Obstacle 3: Immoral Environment

Fleshly lusts are a powerful attraction to all ages, but more especially to the young. "Youthful lusts" are so dangerous that the only scriptural way to deal with them is to "flee" (2 Timothy 2:22). The Christian college seeks to place our children in an environment where the stream is flowing in the right direction. It promotes the Lord's cause to keep students from unnecessary pressures and dangers of improper social functions. Many state schools subject one socially to every conceivable form of temptation. Yet some parents refuse to send their children to a Christian college for fear of an unreal environment of total goodness. As long as one is in

this world, he can never fully escape contact with temptation, even in a Christian college; but I am not convinced that such would be undesirable, if it could be obtained. However, heaven is described as an eternal habitation where ". . . there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie" (Revelation 21-27). I wonder if these same parents want their children to go there!

This fear of an "artificial environment" which one father portrayed to me as "one that leaves our children without any knowledge of what goes on in the world and without any strength to overcome evil" is entirely false. First of all, the ability to overcome is not obtained by an acquaintance with sin, personally or otherwise; but by the word of God abiding in us (1 John 2:14). The Holy Spirit says, "I would have you wise unto that which is good, and simple concerning evil" (Romans 16:19). In the second place, although in our schools the stream is flowing toward the proper goals, there are some undercurrents and eddies here and there; because, let us face it, not all students at our colleges are there because they wanted to attend where the Bible is studied daily, and prayer and singing in devotion are the established practice. Some have been forced to attend by their parents who hoped, as a last resort, that the Christian college would serve as a reforming school, and in some cases it succeeds! With such a hope, my reply to the father's remark of an "artificial environment" was: "Send your child on to a Christian college anyway and that will assure the environment to be entirely natural." Pity the man who cannot fervently pray, "Lead not my child into temptation."

Obstacle 4: Unbelief

Instilling a precious faith into our students in Christian colleges has furthered the cause of our Lord. The view held by Christian colleges toward the place of human reasoning makes them unique. Among most institutions of higher learning, most professors believe their academic and intellectual aims are to search for truth in their field, although they never expect to find absolute truth. Such a view makes truth a relative thing. Christian colleges have a different view. They are not searching for new standards of truth in the spiritual and moral realms. Those eternal truths which should direct each life have already been revealed by God in His word, and the only search necessary is to see what He has said and accept it in obedient faith. While teaching any academic subject, it is taught in the light of faith and God's revelation. Rather than testing what God has declared by the light of human reason, Christian colleges test man's wisdom in the light of the wisdom of God. This assigns human reason to its proper place and allows it to work to its fullest capacity.

The shipwreck of faith in many state schools is not accomplished in the classroom alone; but perhaps as much or more is done to damage one's faith by the student himself who relinquishes to the constant pressures to "conform." As the result of partaking of sin, one of two things will be done: repent or accept a standard which will let the conscience sleep. I am thankful for schools which preach repentance and faith.

Unbelief is also often due to the student's neglecting the Word of God through which faith comes (Romans 10:17). They get so involved in other matters that their faith dies of

starvation. Our colleges teach our children to take time to be holy. As a result, Robert S. Bell says, "Of some 20,000 ex-students of Abilene Christian College, over 90 percent — nine out of ten — are faithful workers in the Lord's vineyard today." ⁶

Obstacle 5: Evil Companions

It is certain that most of our children will have chosen their companion in marriage by the time they graduate from college. Their effectiveness in the work of the church will be enhanced if that home has both a Christian husband and a Christian wife. The colleges among us offer a range of selection wide enough to choose from the field a godly companion. Such opportunities for this "match-making" are a great blessing. Many a young man and young lady, devoid of the companionship of Christians while dating have made poor choices of their life partners. Consequently, they have been discouraged, becoming unfaithful to the Lord. Too large a number of those who continue with their homes outwardly intact find only a semblance of happiness without the aid of a godly companion. Many such marriages end in divorce ultimately. There is a national average of one divorce out of every four marriages; but of those in Christian colleges who meet, fall in love, and marry Christians, the statistics are far different. "In over 4,000 of such marriages . . . less than one half of one per cent have resulted in divorce — over 4,000 marriages and less than twenty divorces." ⁷

Obstacle 6: Untrained Leadership

No stream can rise higher than its source and the church of

our Lord cannot rise higher than its leaders. While there are other effective ways of training leaders, there is a great impact for good being made upon the church in this respect by Christian colleges. Bible school teachers, deacons, educational and song directors, personal workers, elders, and preachers have all been blessed by intensive Bible study and training for church leadership received at Christian colleges. As diamonds, they have had the rough edges removed and have been shaped, groomed and polished so that as effectively as possible they may serve the Lord. All of our schools are always seeking to improve the quality of their work in such training.

But a word of warning. In training church leadership, the basic aim must ever be to provide a practical knowledge of God's Word to every student. Student preachers must ever be reminded that their primary duty is to "preach the word" (2 Timothy 4:2). Their teachers also may occasionally need this admonition, for there is a danger of becoming "bookish" rather than soulful and of elevating the place of "scholarship" above the daily needs of the average individual. Let us not make the tragic mistake of losing contact with the average person and his needs and the average congregation and its needs. The Word of God is adapted to both. If we lose contact, we will cease growing.

In a recent article in the Dallas Morning News,⁸ Mr. Carl Harris showed that religious groups in America were losing pace with outside interests. He quoted figures which showed Southern Baptists, from 1936 — 1952, had an average gain in membership per year of 10.1 per cent, while from 1952 — 1962, they dropped to 3.7 per cent. Methodists showed a de-

cline from 3.5 per cent to 1.2 per cent during the same periods. "But some churches today are growing rapidly, much like the Methodists and Baptists a few years ago," Harris stated. He begins the list with Churches of Christ and he describes them as "expanding across the nation in large numbers and in areas they never before penetrated." He continues, "One minister here said somewhat wistfully that this group of churches now was doing what his church formerly did — that is, reach the man in the pew." In training young leaders, don't fill them so full of organizational plans that they come to depend on a program to the exclusion of the Word. The dangerous dilemma we must avoid can be expressed in two words: organization and spiritualism. Too much organization and not enough spiritualism.

Conclusion

The objective of our Christian colleges will enhance the work of Christ and cause the church to grow both in strength and numbers. This aim is to develop and train the whole man, body, soul and spirit, even as Christ, our example, grew (Luke 2:52). They deserve our prayers and unstinted support as they continue to be a blessing to us all.

FOOTNOTES

1. Thayer, Joseph H., *A Greek-English Lexicon of the New Testament*, (New York: American Book Co., Corrected Ed., 1889), p. 473, *paideia*.
2. *Ibid.*, p. 245, *epitropos*.
3. *Webster's New Collegiate Dictionary*, (Springfield, Mass.: G. & C. Merriam Co., 1953), p. 13, *advanced*.
4. Reed, Kenneth, *Christian Chronicle*, July 4, 1956.
5. Hoover, J. Edgar, *An American's Challenge*, (Chicago 1, Ill.: AAPS Pub. Co., 1962), p. 4.
6. Bell, Robert S., *Abilene Christian College Bible Lectures*, 1960, (Abilene, Tex., Abilene Christian College Students Exchange, 1960), p. 464.
7. *Ibid.*, p. 464
8. Harris, Carl, *The Dallas Morning News*, 11-3-63, Section 1, p. 19, *Members Too Busy. Church Outpaced By Outside Interests.*

PANEL DISCUSSIONS

PANEL DISCUSSION THE ELDER'S FAMILY

BY GUS NICHOLS

Gus Nichols was born January 12, 1892, in Walker County, Alabama. In 1909 he was baptized and began preaching in 1917 in the county of his birth. He is presently minister for the church in Jasper, Alabama, and has been working with this congregation since 1932. Prior to that time, he served the congregations in Cordova and Millport, Alabama.

Brother Nichols attended Alabama Christian College and presently serves as a member of the board of trustees of that college. In addition, he is a member of the board of trustees of Childhaven Orphan Home.



Nichols has been a staff writer for the *Gospel Advocate* for over fifteen years and also is Query Editor for that periodical. Also, he serves as Associate Editor of *Truth in Love*. Brother Nichols has several books, including debates and sermons, which have been published.

He was a regular lecturer at Freed-Hardeman College for seventeen years and has conducted a Friday-night training class for preachers and leaders for nearly thirty years.

Brother Nichols was married to Matilda Frances Brown in 1913. They have eight children, and three of their sons are full-time preachers.

The crying need of the church in many places is for a better trained and more effective eldership. However, if we had a far better membership, better preachers and churches, we would in turn have a better eldership. The overall picture needs serious and prayerful study. The general qualifications of the men to be appointed elders of the church are given in 1 Tim. 3 and Tit. 1. These are separate records. Each one lists about ten qualifications not stated in the other. One was sent to Timothy at Ephesus. (1 Tim. 1:3.) The other was sent to Titus on the Island of Crete. (Titus 1:5.) The overlapping and repetitions of the two records indicates that neither preacher might have the record of the other. If this is true, men having all the qualifications of either record would be pleasing to God.

A High Standard

The Lord has put the standard of qualifications very high, but not so high as to demand sinless perfection. Even the apostles were not sinlessly perfect. (1 Jn. 1:8; Mat. 19:16-17.) No man has these qualifications in so high a degree that he will have no room for growth after appointment. The best of men in the Bible, like Elijah, had like passions with us. (Jas. 5:17.) Some have sought to add to the requirements of God so as to keep good men out of the eldership. Preachers who thus clamor for perfect elders are far from perfection as preachers. The standard for preachers and evangelists is very high also.

Apostles Found the Men

About five years after Paul and Barnabas went out on their first great missionary journey they returned and "Or-

dained elders in every church." (Acts 14:23.) If men then could qualify in less than five years, men now can do so. Paul who appointed these men is the one who said. "Not a novice" or a recent convert. (1 Tim. 3:6.) Some good elder material is often unused because of the idea that one must be in the church forty or fifty years before ceasing to be a "novice." Men thus appointed by Paul and Barnabas had no Christian background. They had only known of Christianity for four or five years. Now we have many members reared in Christian homes and who have a fine Christian background dating back to childhood. Churches now are obviously about as good as they were when the letters in the New Testament were written to churches then. If they could have "Elders in every church" in five years so could we. In fact we have better facilities than they had, great libraries, papers, tracts, schools, etc.

What of the Elders' Family?

While it is important for the elder himself to be well qualified, his family should also be such as would be becoming to his office and work. At least they should not detract from his work. A man's family can either make or break him. Many are so determined that the church have no elders that they will take a spiritual magnifying glass and look for motes in the eyes of the men thought to be qualified hoping to eliminate them. But if they fail here, they next put the family of the men nominated under their scrutiny. (Mat. 7:1-6.) Some have the dog-in-the-manger spirit. He would not eat the hay nor permit the ox to eat it. They know they are not qualified and are so wicked as to determine that no one else shall be appointed. No true church will permit them to get by with such schemes. It is a sin to thus oppose

the government of God and clamor for a democratic form of government as practiced by some congregations without elders.

The Elder as a Husband

"A bishop then must be blameless, the husband of one wife." (1 Tim. 3:2.) "Must have only one wife." (William's Translation.) "Must be married to one wife only." (Phillips' Translation.) Some translations say "Only once married," meaning not divorced and remarried during the lifetime of the former companion. It might not be prudent to appoint a man an elder who is divorced for "fornication" and remarried. Naturally, questions would occasionally arise concerning his marriage status. This would be embarrassing in the eldership. Personally, I think one should be a married man before appointment to the eldership. But he should not have to resign just because his wife dies, and especially if they were in later life. However, if he marries again, his new companion should be well qualified for her new role, or he should resign, rather than to disturb the church. Where elder timber is scarce the church may wish to appoint a good man, well advanced in years, whose wife has died, and who plans to remain single. Here again, expediency plays a part.

Right Kind of Wife

The wife of an elder should be the right kind of a wife. No wife at all would do less harm than the wrong kind of a wife for an elder. She must be respectful and obedient to her husband. Paul says, "One that ruleth well his own house." (1 Tim. 3:4.) His house includes his wife. "For if a man know

not how to rule his own house, how shall he take care of the church of God?" (1 Tim. 3:5) If his wife rules over him, he would not be qualified to be an elder. She would change his mind for him after the elders' meetings. Beware of the elder who calls up the elders after a meeting and says he has changed his mind about some decision made. Why should he give too much weight to his wife's ideas about matters concerning which she knows nothing. She was not even in the meeting and knows nothing of the facts presented in discussion. It is better to have an elder who keeps church secrets from his wife. If she is too nose-y she is not qualified to be his wife in the eldership. Beware of "She-elders." The church is headed for trouble if she tries to operate the church by remote control through her husband.

What of the Wife's Life?

Certainly, the wife of the elder should be equal to the deacon's wife in godliness and goodness. Concerning them, Paul says, "Even so, must their wives be grave, not slanderers, sober, faithful in all things." (1 Tim. 3:11.) "Their wives should share their serious outlook, and must be women of discretion and self-control — women who can be trusted." (Phillips' Translation.) Such women will be a blessing to the elders and deacons. Such women would not fuss at their husbands for being often in elders' meetings, and often out looking after members of the church out of duty.

What of His Children?

To be an elder a man must be "One that ruleth well his own house, having his children in subjection with all gravity." (1 Tim. 3:4.) Again, "For if a man know not how to rule his

own house, how shall he take care of the church of God?" "Managing his own house well, and keeping his children under control and perfectly respectful." (Goodspeed.) "He must rule his own house well, keeping his children under control, with true dignity, commanding their respect in every way and keeping them respectful." (The Amplified Translation.) "He must have proper authority in his own household, and be able to control and command the respect of his children." (Phillips.) "He must manage his own household well, keeping his children submissive and respectful in every way." (Revised Standard Version.)

Were Not Married Children

It is obvious from the foregoing scriptures that the apostle had in mind young growing children in the father's home, and not those married off and gone. The elder is no more responsible for such children than he would be over members of the church who have moved away and gone from the local church to some other area. One man was opposed because he had a daughter who had been married many years and far away from home and father's influence and who had joined a denomination. The fact that she did not thus do while at home is a compliment to him.

Must They be Believing Children?

The King James Version says, "Having faithful children, not accused of riot or unruly." (Tit. 1:6.) William's Translation says, "His children must not be liable to the charge of profligacy or disobedience." (Tit. 1:6.) Anderson's translation says, "Faithful children, that are not accused of riotous living, or disobedience." (Tit. 1:6.) According to the con-

text, I think it means children faithful to their parents, and of course, if members of the church also faithful unto God. Children too young to obey the gospel are no discredit to their parents. Demonstrated failure is a disqualification. If the children be accused of riot and of being unruly the man's reputation is endangered. His influence is sure to be counteracted.

But How Many Children?

Some take the position that there must be a plurality of children in the elder's family, or he is not qualified. Yes, the Bible says, "Having faithful children," etc. (Tit. 1:6.) And also it says, "Having his children in subjection with all gravity." (1 Tim. 3:4.) Some say since the plural is used just one child will not suffice. According to this same reasoning, if he had said "child" then the quibblers would have argued that it must be singular, that one could not be an elder if he has a plurality of children. But let us see how the Bible uses these terms.

Child May be Children

Sarah said, "Who would have said unto Abraham, that Sarah should have given children such? For I have born him a son in his old age." (Gen. 21:7.) Here a "son" is loosely called "children."

Again, Rachel said unto Jacob, "Give me children, or else I die." (Gen. 30:1.) Did she mean she would die if she did not have a plurality of children? Did she mean one child would not do? Like Sarah meant it, one child would be children.

Again, When a man was sold for his debts under the law, the law said when the year of Jubilee came, "Then shall he depart from thee, both he and his children with him." (Levit. 25:41.) The facts are that he might not have any children. The meaning is: if he has children they might go free with him. But what about one child? Could he not go free unless he had children? A plurality of them? No, he would go free if he had no children, or if only one, the one child would go free with him. Children are spoken of since ordinarily men had children.

Again, "And every one that hath forsaken houses, or brethren, or sisters, or fathers, or mother, or wife, or children or lands, for my name's sake, shall receive an hundred fold, and shall inherit everlasting life. (Mat. 19:29.) Would one have to forsake a plurality of "houses," "brethren," "sisters," "children," "lands" etc., in order to inherit eternal life? What if instead of "children" he had only one child, and it became necessary to forsake it, would he inherit eternal life? All know that "children" in the passage is put for one or more children.

Here is another one. "If any man's brother die, having a wife, and he die without children, that his brother shall take his wife and raise up seed unto his brother." (Lk. 20:28.) "Without children" here does not mean a plurality of children, for in Mk. 12:18-22 it says, "No children." "No seed." If there had been one child in the first marriage then the brother would not have had to marry the woman. If they had one child then he could not have died "Without children" —to have one child is not to be without children.

Jesus said, "If a man come to me, and hate not his father,

and his mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." (Lk. 14:26.) This means one must love Jesus more than his "children," "brethren," "sisters" etc., to be a Christian. But what about it if he has only one child? Would "children" not apply? Could he love the one child more than Jesus? This is the way men reason about the statement that the elder is to have "children," etc. They say one would not suffice.

The widow to be taken into the number must have "Brought up children." (1 Tim. 5:10.) Is she to be rejected if she only had one child and properly brought it up? Would that not be bringing up children?

"If any widow have children . . . let them learn to show piety at home." (1 Tim. 5:4.) Does this mean the widow of one child would be excluded? Does it mean the one child would not be obligated to care for its mother because it is singular in number? Is there any difference in the singular and plural here as to duty?

Letting scripture interpret scripture the elders' children may be an only child. An elder is not without "children" if he has one child. (1 Tim. 3:4-5.)

Could an elder not rule his own house well even if he has only one child? Does he have to have a plurality of children before he can do all the scripture says?

We need good men, strong men in the eldership who know the truth and love the truth and will keep out the wolves from among the flock. (Acts 20:28-31.) We need men who will stay ahead of the church in faith and love and zeal, men

who are intelligent and have influence to get the church to go forward. Brethren why set these aside for unqualified men just because they have a plurality of children? Or, because their children are old enough to be Christians? Let us get away from the borderline questions raised to keep the best men in the church out of the eldership and get on with the Lord's work.

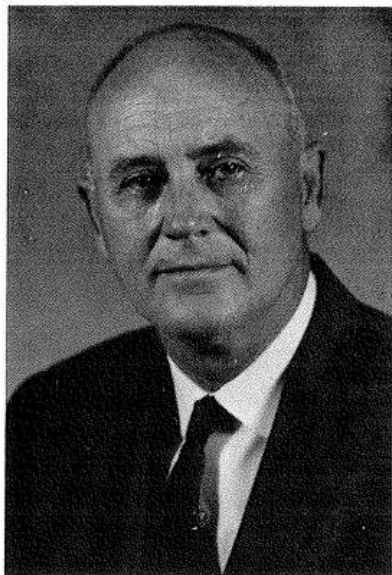
QUALIFICATIONS INVOLVING JUDGMENT

REUEL LEMMONS

Reuel Lemmons was born July 8, 1912, in Pocahontas, Arkansas. He moved to Oklahoma as a boy and was graduated from high school at Tipton. It was in Tipton that he preached his first sermon in 1930.

Lemmons was graduated, cum laude, from Abilene Christian College in 1935 and returned to Tipton where he preached for eight years. While at Abilene Christian College he was president of the Press Club; business manager of the student newspaper, *The Optimist*; was a member of the Pickwicker staff, the college literary magazine; and was a member of the college debate team.

In 1934 Lemmons became minister at the Central Church of



Christ in Cleburne, Texas, where he served for 12 years. During that time he spearheaded a drive to plant congregations of the church among the people of the Union of South Africa, and helped raise support for several missionaries to that area. In addition, he was heard for years over a powerful radio station in Mozambique, Portuguese East Africa, which carried his sermons to the English-speaking people of Africa. It was out of this radio contact that our present work in Nigeria has grown.

He has continued his interest in mission work, and in recent years has encouraged the ex-

panding work in Central and South America through visits to several of these countries and by helping missionaries to raise funds for the work in the Latin-American nations.

In 1955, Lemmons became editor of the *Firm Foundation*, one of the leading journals published for members of the Church of Christ, and continues in that capacity today. He has served on the staff of *20th Century Christian* for 10 years, and is the author of one book, *Abundant Living*. He edited the *Majestic Hymnal*, a hymn book widely used by Churches of Christ.

He continues his extensive schedule of gospel meetings, conducting more than 20 each year. In addition, he has appeared on a number of college Bible lectureship programs and at teacher training programs. His preaching and travels on behalf of the church have taken him from coast to coast and into foreign lands, and he has played important roles in establishing several new congregations. He has preached on every inhabited continent on earth, and has done extensive work at the invitation of the United States Air Force around the world.

Lemmons has been a member of the Board of Trustees of Abilene Christian College since 1950 and currently heads up several committees of the college's 10-year Design for Development program. He also serves on the Advisory Board of three other colleges.

His wife is the former Imogene Mayes. They were married in Abilene, Texas, in 1933, and have two sons, Norvel, born in 1935, and Leon, born in 1942. The family home is at 5801 Wynona, Austin, Texas.

I do not particularly like the word "qualifications" as it is used in the title to this short panel. When we think of qualifications we immediately think of a check list by which we may measure the candidates for the office. And, indeed, the list in I Timothy 3, and in Titus I, are most often used as such a score card for evaluating prospects.

I like the word "qualities" much better. I am rather of the opinion that both Timothy and Titus list the qualities of an elder rather than the qualifications of an elder. In other words, a man in order to do good work as an elder must possess these qualities. It would be a mistake to assume that these qualities are not necessary in those who are selected to serve in this capacity, but I also believe it is a mistake to think of these qualities as they relate to any man before, rather than after, he is selected.

There is, then, a sense in which all the "qualifications" are qualifications involving judgment. To better understand this statement we must first delineate the area of an elder's authority. It is my sincere belief that much of our trouble today springs from a lack of understanding of the elder's realm of authority. Many believe that the elder has authority only in the realm of scripture, while others believe that he has no authority at all in the realm of scripture, but rather his authority lies exclusively in the realm of human judgment. I am inclined toward the former view. My reasons follow:

The chief cause of apostasy of the early church was the assumption of authority in spiritual realms by men. I believe the Bible is very plain in stating that God gave all authority in heaven and on earth to Jesus. The Holy Spirit brought to the apostles' remembrance the teachings of Jesus, and they acted with the authority of Jesus — not their own. In speaking of apostolic authority we may assume too much. Jesus Christ is the only head, and therefore the only authority in the church. We have one mediator between God and man (I Tim. 2:5) The words of the apostles are authority in religion only because of the fact that their words were but the Holy Spirit guided echoes of Jesus' teaching.

When elders in the early centuries were given the right to speak for God to the congregations the apostasy, after 300 years of natural evolution, developed into the "ex-cathedra" powers of the pope.

We are in grave danger today of taking the church down the same road to apostasy. We believe that too much emphasis is being placed upon the ruling powers of an elder. A few church lawsuits have tended to establish the idea that the word of an elder is the final rule of authority in a congregation and that he has more power in the church than other members. I do not believe that the office of an elder is a legislative office. His "rule over you" is a power derived from his being what he is, rather than from authority arbitrarily vested in him by the congregation.

The Bible teaches that elders look after the souls of those under their oversight, but the word "oversight" does not have the meaning usually given to it today. This word is gradually changing in our minds and growing more formidable as the teaching on the subject proceeds. This word does not mean lordship over souls. The kingdom of heaven is the one place in all the world where all men are equal. We look not up nor down, but parallel, into each other's eyes. This is a brotherhood, not a hierarchy. No elder can look down, because of his exalted position of authority, upon members of the congregation. The desire for pre-eminence has ruined many a man since Diotrephes.

When elders were commanded not to lord it over God's heritage by the apostle Paul, they were not simply enjoined from God-headed stubbornness and arrogance; they were enjoined from assuming a position of prominence and power

among their fellows out of proportion to that possessed by every other member of the Lord's body. The Bible does not teach that there are degrees of greatness in the body of Christ. Every single soul—from the least to the greatest—has been redeemed from a common ruin by a common sacrifice, and we all stand on common ground. It is no more right for members of the church to surrender their liberties to other men whom they acknowledge as their spiritual overlords than it is for some members to assume such positions of unscriptural power.

There is no doubt that elders have "oversight." (I Peter. 5:2) or that they "rule over" (Heb. 13:17). Neither can there be any doubt that we are to "obey them" (same verse). All the authority they do have, however, is derived from the scriptures, and is to be administered within the framework of the Scriptures. They do not possess of themselves any power at all. The "submission" is also limited to the realm of Scriptural things. In other words, elders, acting by and under the authority of Jesus Christ administer and apply the teachings of Christ. They act not of themselves but of the Lord. Jesus taught us that we should not have human rules in the sense we are today accepting them (Matt. 20:25-26).

The nature of the kingdom of heaven is such that there should be no need for human rule backed by police like powers. The elders who rule well do not depend on this sort of authority.

This being the case, all the "qualifications" involve the "judgment" of the elder. It is by this "judgment" that he rules. His fellows submit themselves to him because of his superiority in this respect. When purely human opinions are

under consideration one is of as much weight as the other from the standpoint of authority, but from the standpoint of wisdom one is not of equal weight with the other. The elder has the natural advantage because of the possession of the "qualifications" or qualities that made him an elder.

The word for "rule" in Heb. 13:17 is *hegeomai*, which, according to Thayer means "to lead, i.e., *a.* to go before; *b.* to be a leader; to rule, command to have authority over." This word is also translated by a great variety of terms such as "to count," "consider," "regard," etc. The rulership of elders is exercised not as potentates but through moral suasion. Jesus told His disciples, in Mat. 20:25-26, that the rulers of the Gentiles lord it over them, and that they did it by exercising authority over them, but, He promised, "It shall not be so among you." Among the disciples the rule of elders was to be exercised by example. Their office is an exemplary office, not a legislative one. They are to be esteemed for their work's sake, rather than for their authoritative position.

Elders are told to "take care of the church of God" (I Tim. 3:5). They are to "feed the church" (Acts 20:28). They are admonished to "tend the flock" in I Pet. 5:2. From these and many other passages it is clear that elders "rule" by leading, guiding, being an ensample, persuading, and caring for the sheep.

The divine nature of the office of an elder makes the qualities that especially relate to the use of his judgment important. He rules in the realm of Scripture, applying the teachings of Christ to the lives and to the problems of those for whose souls he watches. As a dictator he must never act, either in the realm of scripture or in the realm of human expedience.

As guide and counselor he moves within the framework of scripture, using his judgment as the instrument through which he exercises oversight.

All the qualifications of I Timothy 3 are either directly or indirectly qualities that involve judgment. First of all he must be blameless. It would certainly require judgment to attain this status in the eyes of the world, and probably more judgment to attain it in the eyes of the brethren.

One might possibly question whether the statement "husband of one wife" referred to judgment, but especially in an age in which the possession of a plurality of wives was common the possession of one wife, even before one had ever heard the gospel, would be a mark of judgment worthy of notice. I would entertain the thought that Paul was advising against the use of one in the capacity of an elder who had ever been tainted with polygamy even before his having heard the gospel.

The next three qualities are judgment centered. They are: vigilant, sober and of good behavior. Personality clashes will be with us, even in the church I suppose, until the end of time. It certainly calls for vigilance, sobriety and a well ordered personal life for one to command the respect in times of peril and trial that an elder must have.

Would we question that the quality of hospitality is a quality of judgment? It is necessary for an elder, to be a good elder, to love people. He must identify himself with them as far as is possible. He must gather them to himself by compassion and pour himself into them by liberality. In a world seemingly growing more cold and selfish by the

moment we need badly this keen sense of love for fellow-men marked by the word "hospitality."

An elder must be apt to teach. There are two ways at least, of teaching: by word of mouth and by way of life. A good elder is capable of doing it either way. It is in vain to teach it by lip and not by life. With the many possibilities that confront one every day it certainly takes good judgment to be able to teach by life those among whom we live. Many of our troubles today arise from the fact that a lack of judgment in teaching, and a lack of ability to discern error when they hear it characterizes too many church leaders.

To people who believe that it is foolish to take into one's body that which destroys his brain it is unnecessary to claim that the quality "Not given to wine" is a matter of judgment. And so it would be if we continue through the list. Each quality involves the judgment of the man who would serve as an elder in the Lord's church.

Since an elder acts as a sheep feeder, a sheep tender, and a sheep leader good judgment is absolutely imperative. All of his feeding, his tending and his leading are things accomplished by the exercise of judgment above the judgment of others. If he cannot be outstanding in this respect, how can he lead, and feed, and tend?

It is only after one has demonstrated his good judgment in ruling his own house that he is to even be considered as an elder. We may quibble — and it is a quibble — about how many children he may have, but the important thing is how he has demonstrated his good judgment in directing the ones He does have. The qualification here is not the number of

the children but the behavior of the children. I do not believe that the Bible teaches that one must have fathered at least two children before he can serve as an elder in the church.

If there was ever a group of people who deserve wise leadership and unusual judgment in the direction of its affairs, it is the local congregation of the church of my Lord. We stumble for lack of wise leadership and perish because of lack of vision. We have done a pretty good job in the past twenty years training our preachers and improving the quality of the average sermon. We could with great profit spend the next twenty years working on the improvement of the quality of the eldership. Whether we succeed or fail depends upon our leadership. Whether churches grow or go backward depends upon the quality of their leadership. May God grant us to have among us men of such sober judgment and wise counsel that the people of the earth may wish to understand the source of such judgment, and like the queen of Sheba marvel at it.

SCRIPTURAL COOPERATION

JOHN H. BANISTER

John Banister was born in Thalia, Texas, April 20, 1910. He was baptized in 1921 and began preaching in Arkansas in 1927. He has worked with congregations in Elk City, Oklahoma, Oklahoma City, Oklahoma, and has been with the Skillman Avenue congregation in Dallas since 1948. He has held gospel meetings in 39 states and was the 1963 speaker on the Far East Fellowship.

Banister is on the editorial staff of *20th Century Christian*. He has appeared on the lectureships of many of our Christian colleges and delivered the first series of special lectures on preaching at Abilene Christian College in 1951.



Brother Banister is married to the former Marybel Miller, and they have three children.

The rationale of this panel has suggested that this paper emphasize scriptural cooperation and "point out how leaders of churches can meet, plan, and execute various activities involving either a few or many congregations, but all of which is still on a scriptural plane and does not set up any organization that is above the local church. Also emphasize the obligation of church leaders to cooperate with

activities of other congregations that promote the cause of Christ in a positive way."

If we are to produce, and develop men for effective leadership in the church, we must train them in the field of scriptural congregational cooperation. We all know and recognize that the elders are to rule, lead, oversee, and supervise their own congregation. We also know that elders have no authority over another congregation and that any so-called "brotherhood eldership" is unscriptural and a step toward popery. Yet, this does not preclude cooperation between congregations, provided elders of each cooperating group mutually agree to undertake a certain work and respect the independence and autonomy of each.

The New Testament teaches that we, as Christians, are all members of the same (one) body or church. This is true in spite of the fact that we have membership in different congregations and are under the oversight of different elderships. While, in our congregational capacity, we recognize the oversight of elders, yet, we all recognize allegiance to Jesus Christ, the one supreme head of the church universal! We are not only members of the same body but are "members one of another" (Romans 12:5). Each Christian is joined to all fellow Christians throughout the entire world, regardless of congregational membership. Paul said, "We are laborers together with God" (1 Corinthians 3:9). This fact implies cooperation and demonstrates the importance of Christians working together in every scriptural manner. Paul's argument, in 1 Corinthians 12, concerning the analogy between the physical and spiritual body indicates that there must be cooperation of each member of the body of Christ with every other member. We cannot be "workers together"

without cooperating. This cooperation is between not only individual Christians, but congregations as well.

In apostolic times, close ties of Christian fellowship existed between congregations. Whether Jew or Gentile, rich or poor; educated or illiterate, there was a tie of love that bound churches together in the closest fellowship. Regardless of congregational ties and loyalties, brethren manifested a great interest in the welfare of all fellow Christians and, both individually and congregationally, often cooperated.

1. When the church at Antioch was established (Acts 11: 19-26), the Jerusalem church sent Barnabas to assist them in teaching and exhortation. The Antioch brethren did not ask Jerusalem to send Barnabas, nor did they interpret his coming as unwarranted interference in their congregational affairs. They did not resent the Jerusalem brethren sending him to them, nor did it occur to them that this might be a violation of their autonomy and a dangerous trend toward centralization of authority in the Jerusalem eldership. The coming of Barnabas was but a loving gesture of brotherly cooperation, which the congregation in Antioch thankfully received and gratefully appreciated.

2. Later, a famine threatened the brethren of the churches in Judea (Acts 11:27-30). Upon hearing this, the brethren in the church at Antioch sent immediate assistance. "Every man according to his ability, determined to send relief unto the brethren which dwelt in Judea: which also they did, and sent it to the elders by the hands of Barnabas and Saul." Perhaps the Antioch church was partially motivated in this generosity by their remembrance of how kindly the Jerusalem church had previously helped them. There is nothing in the record

to indicate unwarranted interference in the affairs of another congregation, nor was there a suspicion that such congregational cooperation was dangerous and a "trend in the wrong direction."

3. Years later, many Gentile congregations cooperated in raising money for relief of the poor among the saints in Jerusalem (Romans 15:25-27; II Corinthians 8 and 9). This "brotherhood project" involved a number of things which demonstrates how apostolic brethren worked together.

(a). In addition to writing various churches urging them to raise funds for this need, Paul traveled among the congregations and personally exhorted them to assist. He not only encouraged them to cooperate in this venture but indicated that it was their "duty" to do so inasmuch as the Jerusalem church had previously helped them (Romans 15:27).

(b). In order to see that brethren did indeed cooperate in this work, Paul sent Titus among the Gentile churches to stir them up and urge them to rally to this need (II Corinthians 8:16-17).

(c). Other brethren traveled with Titus, as he made the rounds of the Gentile churches, and added their exhortation to his. This suggests the urgency of the need and the fact that Paul felt all congregations should cooperate. One brother, unknown to us by name, but well known among all the churches then, was sent by Paul to travel with Titus (II Corinthians 8:18-19). He was probably sent because he had a brotherhood-wide reputation for his "praise is in the gospel throughout all the churches" and he was "chosen of the churches" to assist in this brotherhood project. In some man-

ner, unknown to us, but scripturally done by them, these apostolic congregations chose one (the same) man to represent all the churches involved in this cooperative endeavor. However it was done, it did not violate congregational autonomy, destroy the independence of any church, nor usurp the authority of any eldership! Today, congregations can cooperate by appointing one man to represent them in raising money among the brotherhood. This was done in apostolic times and such surely is scriptural and right today.

(d). Another man was also selected to travel among the churches to assist in this effort (II Corinthians 8:22-23). This brother had often been "proved diligent in many things" by the apostle Paul and was, doubtless, chosen for this reason. He, and the other brethren, were "the messengers of the churches" and Paul urged brethren everywhere to show "the proof of your love by cooperating with them" (II Corinthians 8:24). The fact that some Christians were representatives (messengers) of more than one congregation was not then considered a violation of scriptural cooperation, nor should it be considered such by us today.

4. Today congregations of the Lord's people, if they choose, can scripturally engage in cooperative ventures to advance the cause of Jesus Christ. This principle is well established in the New Testament. We are commanded to "love the brotherhood" (I Peter 2:17), not just the brethren of our own particular congregation. This command implies cooperation with brethren everywhere in advancing the cause of our Redeemer. Yes, the New Testament emphasizes the "brotherhood concept" as well as the "congregational concept" and we should neglect neither of these. If we, as a great brotherhood, really love one another, we will work together

in a fraternal spirit of good will and not allow suspicion and distrust to mar our relations with each other.

How Many Congregations Scripturally Cooperate?

Congregations can, and should, cooperate in the following ways:

1. In benevolence, as demonstrated above. In New Testament times, Christians engaged in benevolence both individually and congregationally. Brethren traveled among the churches to raise money for relief of people in other congregations, countries, and cities.

2. In maintaining communications and relations with each other. Apostolic congregations did this. In his epistles, Paul often pointed out that the faith of a particular congregation was known to other churches and brethren in other places were encouraged by knowing this. Paul often used the example of one congregation's zeal to stimulate other congregations. Churches sent and received letters of recommendation. When Apollos left Corinth to go into Achaia "the brethren wrote, exhorting the disciples to receive him" (Acts 18:27). Paul said he would send only those men with the funds for Jerusalem, who had been approved by church letters (I Corinthians 16:3). When congregations today communicate with each other, as did the apostolic churches, they are practicing scriptural cooperation and demonstrating their brotherly love and concern.

3. In case of the withdrawal of fellowship from a wayward brother, all other congregations should cooperate by recognizing the withdrawal and refusing to extend fellowship un-

til the guilty brother has repented and made it right with his home congregation. Too often today, in such cases, the sinful brother from whom fellowship has been withdrawn, merely transfers membership and another congregation receives him without question. This is a slap in the face of the congregation exercising discipline and a refusal to practice a type of congregational cooperation that is absolutely required.

4. Congregations can cooperate in the field of evangelism. In New Testament days, various congregations (as well as individuals) supported Paul. While preaching in Corinth, he received funds from several congregations (II Corinthians 11:8). One congregation, for example, can invite other congregations to assist them in supporting an evangelist in a given field. Some congregations, not able to fully support a man themselves, are willing to thus join hands with other brethren in preaching the gospel. They can also cooperate in maintaining a radio or television program, providing gospel tracts, film strips, teaching materials, and whatever else is necessary for an effective job of evangelism.

(a) In city-wide gospel meetings, churches today have a wonderful opportunity for scriptural cooperation. This must, of course, be done voluntarily and within the framework of congregational independence and autonomy. Such cooperative meetings have much to commend themselves, as we have seen in recent years, and often do more good and reach more people than ordinary gospel meetings conducted by one congregation. The Dallas area churches are planning a two-week, area-wide gospel meeting this summer. It is under the oversight and direction of the Sunset congregation and is to be held in the Dallas Memorial Auditorium, which seats 16,000 people. Sunset has invited all congregations, who

choose to do so, to cooperate by assisting financially and contributing ideas, personnel, time, energy and prayers. Most congregations of the area, it is believed, will gladly participate in this joint venture which, we hope, will reach many who have never heard the gospel.

(b) In Dallas we have had a cooperative television program, *The Way of Truth*, for the last eight years over KRLD-TV. It has been under the direction of the Skillman Avenue church, with several other congregations assisting financially and otherwise. A few years ago, the Dallas area congregations had a cooperative newspaper advertising campaign in which a gospel sermon appeared each week in one of the daily papers. Some have expressed a desire to resume this type of evangelism.

A Final Word

In scriptural cooperation between congregations, we must avoid two extremes:

1. A congregation should not fear cooperation to where they completely isolate themselves and refuse to have anything to do with other congregations. Congregational isolation may, in some ways, be as unscriptural as "centralized control and oversight." The divine injunction to "love the brotherhood" surely implies an obligation to cooperate. It is nothing but a narrow sectarianism that causes a congregation to completely isolate itself from all sister churches and refuse to cooperate with them in any way or on any basis. Let us remember that we are "workers together" with God and be willing to work together!

2. While encouraging congregations to cooperate in every scriptural way, we should not pressure brethren in order to get them to cooperate. Sometimes this has been done and only bad feelings have resulted. Nor should we speak critically of a congregation, if its elders deem it unwise or inexpedient to cooperate in a given project. Let us respect their decision as we know it is practically impossible for every congregation to cooperate in every endeavor. Let us respect the independence of the local church, its autonomy, and the authority of its eldership. Thus by avoiding isolation, on one hand, and undue pressure, on the other, we shall be able to cooperate and truly be "workers together with God."

PRACTICAL COOPERATION AND ITS VALUES

WALTER H. ADAMS

Walter Harris Adams was born at Springtown, Texas, November 29, 1903. When he was thirteen years of age he moved with his parents to Chickasha, Oklahoma, where he graduated from high school in May 1921. In September of that year he enrolled in The Oklahoma Agricultural and Mechanical College at Stillwater. He withdrew shortly thereafter and entered Abilene Christian College.

Adams received his Bachelor of Arts Degree from Abilene Christian College in June 1925. During his senior year and the year following graduation, he taught mathematics in the college. He was granted leave of absence during the 1926-27 school year during which time he attended Leland Stanford University at Palo Alto, California, where he received his Master of Arts Degree in June 1927.



Adams returned to ACC where he was an instructor in education and mathematics for the next three years. He was granted a leave of absence in September 1930 to work on his doctor's degree in Columbia University in New York City. He secured his Ph.D. Degree in Guidance and Personnel from Columbia in 1933. When James F. Cox became President in 1932, Adams was appointed Dean of Students although he served as both Dean of the Faculty and Dean of Students until 1938 when his title was changed to Dean of the College, which position he holds at the present time.

He has been active in educa-

tional circles in the state since he became Dean, having served as President of the Association of Texas Colleges, President of the Association of Texas Graduate Schools, Chairman of the State Board of Examiners for Teacher Education, and President of the Texas Conference on Teacher Education. He is also a past president of the Abilene Rotary Club. He has served as an elder of the College Church of Christ since 1952.

He was married to the former Louise Harsh of Gallatin, Tennessee, in September 1927. They have three children, Louise Newby (Mrs. Amos Ray) of Abilene, Nancy (Mrs. Phil Boone) of Abilene, and Walter Harris Adams, Jr., of Lubbock. All three of their children are graduates of Abilene Christian College, having done all of their work from the first grade on the campus of ACC.

As we discuss the practical aspects of cooperation in mission and/or benevolent work, there are three assumptions that should be kept in mind.

First, we assume you accept the thesis that Brother Banister has presented: That it is scriptural for congregations to cooperate in doing mission or benevolent work. We believe he has established this point and that there is no need for further elaboration.

In the next place, we assume that since it is scriptural for congregations to cooperate and in the absence of specific scriptural directions as to how such cooperation is to take place, good judgment and common sense must be used in projecting programs for such work.

In the third place, it is assumed that, other things being equal, those programs should be developed that will result in the greatest amount of good being done for the amount of the Lord's money that is invested. It is wrong to waste the

Lord's money; it is wrong to use ill-advised plans in doing the Lord's work when better plans can be devised.

Let it be understood that this is not to say that the end justifies the means except as the means are in harmony with God's will. Nothing should ever be done that will result in the autonomy of the local congregation being endangered. On the other hand, congregations should not be hindered in doing the Lord's work through fear of being criticized, if not condemned, by self-appointed "guardians" of the scriptures.

With these things clearly in mind, it is my purpose to show that cooperative effort is mandatory if we are to do our best work for the Lord.

Let us look first at some programs of work that would be impossible without cooperative effort. For example, consider the world's fair project under the direction of the elders of the Queens Church, Flushing, New York. As you know, this is a program that will cost approximately \$400,000. There is probably no congregation among us, certainly none in the New York area, that could support this project alone. It is apparent that it is larger than the Queens congregation can do alone. Since this is true, should it be abandoned? The College Church was given an opportunity to invest in the program of work that we believe needs to be done. We have invested in it. This was a decision made by the elders of the College Church and by them alone. Under no stretch of the imagination can it be said that the elders of the College Church were not free to decide for or against participating in this work. Nor can it be said that the elders of the Queens Church are not free to make whatever plans they think desirable for carrying out the project. Naturally, they will seek and get ad-

vice from interested people, but final decisions will be their own. It is expected that as a result of this cooperative program millions of people who otherwise would not have an opportunity to do so will learn of the Lord's church and the gospel plan of salvation.

Look for a moment at the radio and television program of the Highland Church here in Abilene. This program would have been impossible without cooperative effort. The Highland elders tell us that 370 radio stations and 70 television stations carry the programs in this and several foreign countries. The Highland elders supervise and produce the programs. Any congregation may or may not contribute to the program through the Highland congregation; the decision is that of the contributing congregation, and theirs alone. The College Church has contributed to the program since its inception. It is our decision and ours alone in determining whether or not we are to participate and if so, to what extent. It is absurd for anyone to contend otherwise. The autonomy of the College congregation is not endangered and while some of us as individuals may make suggestions to the Highland elders whereby we think the programs could be improved, all decisions rest with them. We understand and they understand that this is the case.

It is not an exaggeration to say that thousands of souls that otherwise would be lost will be saved as a result of this cooperative effort on the part of scores of congregations that have had a part in the Herald of Truth programs. The Highland elders state, "It is believed that the Herald of Truth program, during the past 12 years, has had a part in the conversion or restoration of more than 225,000 souls. More than one-half million letters and cards have been received from listeners in the United States and abroad." It is impossible

for us, human beings that we are, to know where the Lord's money can be invested to bring the greatest returns on the investment. The elders of the College Church are happy that we can have a part in preaching the gospel all over the world through a program that it would be impossible for us to support alone.

I should like to mention the Spanish Radio Program sponsored by the College Church. At the present time, the gospel in Spanish is being preached over seven stations in five different countries but is heard in still other countries. The College Church alone could support this program by dropping some other work that it is doing. But there are at least five smaller congregations, no one of which could support the program alone, that are now contributing to it. This gives them an opportunity to have a part in preaching the gospel in these other countries that they would not have unless there were cooperative effort. Should this program, that is in keeping with the will of the Lord, be abandoned because there are a few who say that no congregation should contribute to a work that is under the direction of another group of elders? I do sincerely believe that the Lord expects us to use common sense in our approach to these problems and that it would not be common sense to abandon a program that has possibilities for so much good.

But there is another type of cooperation where it would be wrong to deprive the cooperating churches of the opportunity that they have to do mission and/or benevolent work. I refer to the small church that finds it impossible fully to support a man in the mission field by itself, but in cooperation with a few other small churches can support such work. There are hundreds of churches in this category. For example, a con-

gregation has a membership of 75 with a contribution of \$200 per Sunday. After meeting its local expenses, it has \$100 per month to use in the mission field. It can do one of three things: (1) nothing at all, which is unthinkable when souls are dying without the gospel, or (2) it can send the \$100 to a preacher in the mission field, who is not accountable to any church for the amount he receives or the work that he does, (this method, I contend, is not using the good common sense that the Lord expects of his children), or (3) the \$100 can be put with \$100 from each of five other congregations of like ability, and with the \$600 thus available, a sponsoring congregation can select the preacher and send him to the mission point and supervise his work. There is no question but that this plan results in more and better mission work being done than if each congregation goes its separate way.

Let me mention another phase of mission work that lends itself to cooperative effort. The congregation at Munday, Texas, with 200 members and a contribution of approximately \$450 per Sunday, for some seven years has been supporting a missionary in Sweden. Some five years ago, it was decided that a building should be secured for the brethren if the Lord's work is to prosper as it should. It was not possible for the relatively small congregation at Munday to support the missionary in Sweden and at the same time erect this building at a cost of \$49,500 without outside help. They appealed to other congregations to assist them in this effort. The Munday church and the church at Haskell each borrowed \$6,000 with which to make the down payment on the building. Many congregations have assisted. Was it wrong for the Munday church to appeal for this assistance and was it wrong for the College Church and these other churches to assist them? It would have been poor judgment on the part of the elders at

Munday not to make such an appeal if it were the decision of the elders of the College Church that a few hundred dollars of the Lord's money might be invested to the advancement of His cause in this country, it would have been poor judgment on our part not to assist them. (During 1963, the College Church, out of a special calls fund, assisted in building 18 church buildings in mission fields, and contributed to 18 travel funds to assist missionaries to reach the mission field. This was in addition to the work which we fully support. Was it wrong for us to assist in these efforts? It would have been poor judgment, we believe, had we not done so, and thus displeasing to the Lord.) No doubt many of you read Brother Reuel Lemmons' editorial in the October 8, 1963, issue of Firm Foundation entitled "The Power of City-Wide Meetings." Brother Lemmons, in speaking about an area-wide effort of the churches in Phoenix, Arizona, said in part, "The good accomplished prompts us to say again that we feel that one of the finest things churches of any given area can do is to conduct such a cooperative meeting occasionally . . . The very demonstration of brotherly love and cooperation that knits together preachers, elders, singers, planners, workers, and Christians of every congregation in such an effort has its effect . . . If such a meeting could be held in every sizable city in the nation the effects would be far beyond the imagination of most brethren."

Still another type of cooperative effort has resulted in an untold amount of good. I refer to such campaigns as were conducted in London, England, and Edinburgh, Scotland. You are familiar with the outstanding results that would have been impossible without the cooperation of many congregations in each campaign.

In precisely the same way, congregations, small or large, have an opportunity to cooperate in taking care of the aged and the orphans. I say have the *opportunity*. None are forced to do so, thus the autonomy of the local congregation is not endangered in any way. Certainly individual Christian families may well be encouraged to take orphans into their own homes, but for obvious reasons it is sometimes not best that this be done. If my wife and I can have a part in "visiting the fatherless and widows in their affliction" in homes operated by our brethren, we not only have the satisfaction that comes from knowing we are doing a good work, but we are helping to carry out a God-given command that must be obeyed if we are to be saved. It would not be good judgment, therefore, displeasing to the Lord, for each congregation in Abilene to try to support a children's home. But all of the churches in Abilene can have a part in supporting one such home in Abilene, Lubbock, or elsewhere.

I have developed the thesis that in the absence of specific instructions in the scriptures as to how mission and benevolent work should be done, the Lord has given His children minds which He expects them to use in formulating plans whereby His will may be carried out most effectively. He expects us to use common sense and good judgment in formulating such plans. There is absolutely no question but that cooperative effort on the part of several or many churches is mandatory if certain work is to be done most effectively and economically. The end result, more souls being saved with the Lord's money that is made available, justifies such cooperation so long as it is in keeping with His will, and such cooperative effort is in keeping with His will, as Brother Banister has shown.

WHAT IS TO BE EXPECTED FROM THE PREACHER

LEE POWELL

Graduate of Abilene Christian College, Class of 1932.

Married to Dorris Scott Powell, also graduate of ACC

Two daughters, Mrs. Joe A. Powell and Miss Linda Lee Powell,
both attended Abilene Christian College

Participated in extra curricular activities, mainly athletics—cap-
tain of 1932 football team

Past president of the Alumni Association of Abilene Christian
College

Elder of the Broadway Church of Christ, Paducah, Kentucky

President of Old Hickory Clay Company, Paducah, Kentucky

Board of Directors, David Lipscomb College, Nashville,
Tennessee

Board of Directors, Citizen Bank and Trust Company, Paducah,
Kentucky

Board of Directors, Paducah
Rotary Club

Served on the Paducah Board
of Education 19 years, 14
years as chairman of the
Board



“Go ye into all the world and
preach the gospel to every crea-
ture. He that believeth and is
baptized shall be saved; but he
that believeth not shall be
damned.” Mark 16:15, 16.

The one great mission of
the church is to carry out
this command of the Lord.
Evangelizing the world —
the saving of souls— is

the work to which our Lord gives pre-eminence. This is the work of the church. In order to do effective church work, it goes without saying that there must be a close personal relationship between the preacher and each elder. Many problems will naturally arise, but it has always been my thought that as long as there is unity and complete harmony between the preacher and the elders then a minimum amount of church trouble will arise. Therefore, when I give thought to the relations between preachers and elders, I not only think in terms of what I as an elder expect of the preacher, but also what the preacher can and should expect of the elders. Although we are all servants of the church and the elders have the responsibility as overseers, the preacher is often thought of as the "front man." He must therefore receive constant sympathetic counseling. We all need to be encouraged often.

First of all the elders would expect the preacher to teach and preach the unadulterated truth of the Bible. Most of the time he should be expected to select his own sermon subjects, but there will be occasions when special subjects should be suggested by the elders to meet immediate needs that may arise in the congregation. There are many points that could be mentioned such as salary and tenure of service, and although these are very important, my subject tends to be more specific as to what is expected of the preacher.

The elders have a right to expect the preacher to be worthy of his hire, and a lazy or loafing preacher should not be tolerated. However, there are so many different facets of the preacher's work that it would be impossible for him to maintain an established routine. It is to be expected that the preacher take part in community affairs and do a reasonable amount of visitation, but his first responsibility is to preach and teach

the Word of God. Therefore, he should give this priority over all other responsibilities and many hours of preparation should be spent for the presentation of his sermons. Still he must answer the call of the sick, the bereaved, and those in need of his counseling. He can best do this if he is left to schedule his time as he deems advisable. It is to be expected that he have a routine office schedule, but he should have the full right to change this to meet conditions.

The preacher should do everything he can to assist the elders in their overseeing the work of the church. It seems to me that it is very important that the preacher attend whenever possible all meetings of elders and deacons, as we need the collective thinking of all. The preacher needs to keep informed about all activities and the full program of the church and be able to add many constructive suggestions to facilitate and improve the program of the church. It is within his province to initiate a program of greater activity at home and abroad. He should, however, be able to accept rejection of any proposed suggestion which is considered dissatisfactory by the elders, with a spirit of humility. As the preacher spends all his time working with the church, he learns the membership, their problems and their needs, and he can offer invaluable assistance to the elders in building up the church. He becomes aware of the potential of the people and their talents and should be able to present a goal toward which to work and inspire the congregation to accomplish this objective. Certainly the officers of the church and the preacher should counsel together, plan and work together for the glory of God and the growth of the church.

The preacher and elders should be so closely bound in Christian love that they can discuss any matter calmly and unfeel-

ingly, and frankly express their decisions without bias or personal feeling. I have read of an instance where a preacher inquired of an elder regarding his progress in the church. The mutual understanding these two men enjoyed made the elder feel free to tell the preacher that his work was fine, but that his wife was not being accepted by the sisters. The preacher did not become angry, but rather appreciated this frankness and remained with the congregation many years after that. This is an example of close cooperation, love and understanding between the elders and the preacher. Also an example of this closeness is given in Acts 20:36-38 when Paul bids farewell to the elders at Ephesus.

I believe it is of vital importance that the preacher and eldership stand together as one. Much encouragement and reassurance is given members of the congregation if they see their elders and preacher walking hand-in-hand through difficulties, needful rebuking and correcting of church ills. A preacher should never be guilty of allowing elders to be criticized in his presence, (I Timothy 5:19) just as the elders have responsibility of coming to the defense of the preacher. It is a wise minister who will instruct and admonish the membership with regard to their duty of respecting the elders who have the responsibility of watching for their souls. Only when this attitude of loyalty prevails on the part of the preacher and the eldership, can they stand together as one.

I also like to think in terms of a preacher who continues his educational growth, which can be brought about in various ways by attending lectureships and special training courses that are made available from time to time. These things are a definite stimulus to the preacher as an individual and also he is able to pass along ideas that will stimulate spiritual growth of the congregation.

Since the human factor is undeniably involved in the preacher-elder relationship, there will always be difference in opinions from time to time. The preacher, as well as the elders, needs to accept the prerogative of personal thinking and have respect for the opinions of others. Many times difference in opinions result in thought, inquiry, and self-examination, and can result in the strengthening of the church and the relationship of the preacher and elders. There should be extreme caution on the part of both preacher and elders not to let difference of opinion result in ill-feeling or un-Christian attitude toward one another.

I would expect a preacher to so manage his affairs as to be able to keep straight with the world financially. Getting hopelessly in debt and not being able to meet his bills can ruin a preacher's influence in spiritual matters and place him where he cannot influence souls to Christ. The elders have a right to expect the preacher to practice what he preaches. He is expected to be a living example of New Testament teachings. His personal attire should be neat and in keeping with his vocation. He should seek proper recreation, for not only will he be refreshed and his work improved thereby, but the congregation will correspondingly benefit. However, he should retain his balance as far as recreation is concerned, and avoid being interested in such things to the extent that he is not interested in his preaching and teaching. I personally believe it is advantageous when the preacher and various elders can take part in different phases of wholesome recreation together such as fishing, hunting, or athletic contests. This tends to bring about a warm personal feeling for each other and often makes both elder and preacher feel free because of their close friendship to discuss various aspects of the church program that might not otherwise be

brought out. I personally feel very indebted to the preachers whom I have had the good fortune to work with at the Broadway church in Paducah. They have been helpful to me in many ways. There have been many worthwhile hours of pleasure in the years that I have served as an elder in association with our preachers, whether it was in the work of the church, or in the home, or in some recreational activity.

After taking into consideration all the fine qualities that a successful preacher should have, it should be kept in mind that one of his greatest assets is to be able to get along well with people. Unless he has the ability to bring himself into the proper relationship with the individual member, as well as the public, his teaching and preaching will not be as effective.

WHAT IS TO BE EXPECTED FROM THE ELDERS

A. H. MANER

Alton Hooper Maner was born in Smyrna, Georgia, on March 24, 1906. He is a descendant of a pioneer preacher on his mother's side, Thomas M. Hooper, who preached and established churches in many rural areas in the State of Georgia. After leaving the farm in Georgia, Brother Maner worked as a printer in Atlanta until he finished his training as a linotype operator-machinist. After working a few years as a printer, he was approached by a church near Atlanta, the Liberty Hill congregation, with an offer of support in college if he would spend his life and talent in the ministry. He accepted the offer. He was supported financially by the Liberty Hill church until he finished Freed-Hardeman College. Then he accepted work with the church in Mobile, Alabama, when that group had no building. Since then he has spent thirty-four years in the ministry with four churches.

During this time he attended several colleges and universities and holds a Bachelor degree in Philosophy and a Master's degree in Sociology. He has also done work in Philosophy beyond these degrees in the University of Texas. His joy and delight is in doing local church work.



Brother Maner is preaching for the Oak Hills Church of Christ, 8308 Fredericksburg Road, San Antonio, Texas. He worked nine years with the Grove Avenue congregation in San Antonio and helped the leadership of that church to make the move to Oak Hills and went with the move himself, where he is in a thriving work at present.

Brother Maner married Miss Ruth Hudson of Anniston, Alabama. They have one daughter, Joan, now Mrs. Thayne McKnight of Abilene.

The eldership is of the first importance in God's arrangement for leadership in the church. This is true in the areas of qualification in the fields of spiritual development and executive ability, of example in work and right attitudes, of experience in wisdom and understanding, and of position in being selected by the congregation to serve as elders. Hence, elders are in a peculiar position and circumstance to influence and mold the personality and character of the church and its workers.

In view of the fact that nearly all elders work at something else for a livelihood, they are in an almost impossible position to do the work and to care for a church when it is of any appreciable size. They are thrown into a circumstance which hinders the full influence they could exercise as elders. Because of this, the remarks and views in this speech should be cushioned in our hearts with mercy and charity. More and more elders should be supported financially by the church, so that the church may benefit from the best talent it has.

Our Task

Our particular task at this time is to discuss ways and means for strengthening communication between elders and the preacher which will result in harmonious relationships between these public servants of the church, with special emphasis on the elders' contribution towards this desirable end.

A Basic Principle

In many instances, and I would guess in almost every case, communication exists in some degree. In the areas and on the points where there are misunderstandings and a breakdown in communication, harmonious relationships cannot exist. It seems that in such instances Christ's thought in the Golden Rule would correct the situation. While His thought, doubtless, is the solution, the thought is not easily applied every time. Since human beings are not perfect — but trying to overcome this handicap — the problem of making the proper application of Christ's thought is still with us. What, for example, is included in the statement: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them" (Matthew 7:12)? How may this principle be applied to the different areas of elders — preacher understanding, and how many "extra miles" are involved in carrying out His teaching? Men are just human enough — the very reason Jesus put elders, preachers, and teachers in the church — to forget this principle and its application when under stress. Doubtless we hesitate many times to make a move in communication because we are fully satisfied the other person should be practicing the Golden Rule. The ways and means presented in this speech — not all that can be said on the subject — will be such as to enforce this basic and fair treatment of the other person. We now apply ourselves to the subject "What Is To Be Expected from the Elders" in producing and promoting communication for harmonious relationships between elders and preachers.

A Definition

The definition of communication will help to guide us. Communication can be defined as the "meeting of meaning"

between two or more people. It is a two-way activity, influence, or understanding. Our word "rapport" is a good word in this connection. This communication may be verbal or non-verbal, likely both verbal and non-verbal at the same time. Hence, we may carry meaning to another person and he may receive it, and an understanding result, by what we speak or write and also by the tone or spirit, gestures, and other over-tones. Many times non-verbal communication is established more effectively than communication by what we say, and established in spirit of what we say many times. Silence can be an encouragement or a discouragement, depending on circumstances. Elders many times communicate the wrong message by their silence, and then wonder why there is a lack of accord. At other times their silence may produce the opposite. Here is an area which needs much attention. We do not convey what we mean many times by both what we say and what we do not say. An example: A preacher discussed the subject of humility. What he said was fine and to the point. But his spirit and other over-tones of his speech gave the idea that he was proud of his humility. This part of his speech was not conveyed verbally, called non-verbal communication, but it canceled out what he was trying to say or the verbal communication. It was a case of "What you do speaks louder than what you say." So, communication can be accomplished by the things we say, provided there is understanding or a meeting of meaning between two or more of us; and by the things we do not say, but which we do or fail to do from which meaning is conveyed and received. This audience is now getting a greater communication than I intended in this speech.

The Approach

In harmony with this thought, the solution of the prob-

lem of communication can be found in the area of attitudes or heart conditions more than in the area of the symptoms which indicate something is wrong with the attitude of heart. And this is the approach we will make in this discussion, though much of what will be said will be indirectly related to the attitudes developed by elders through their qualifications and their spiritual growth.

Human Judgment

The delicate area of human judgment enters our subject, because where ways and means for promoting Bible principles are under consideration human judgment enters in the absence of explicit teaching and implicit meanings in the Bible on the subject discussed.

Elders Accepting Responsibility

One of the foremost moves which elders can make for communicating themselves and getting a proper response from the preacher is that of accepting the responsibility which goes with the elders' work. When this is done, at once a message is sent abroad which will prevent misunderstandings in many areas. This acceptance of responsibility on the part of the elders is not dictated by human judgment. The words describing their work — overseers, rulers, pastors, shepherds or feeders — lead us to know that it is a matter of faith for the persons so described to respond according to their ability—or accept responsibility for the work described in these terms.

1. Responsibility for Church's Program

In accepting responsibility and exercising the prerogatives

of their station in the church, the elders are in the happy position to lead and to direct the congregation in planning a worthy program of work. In doing this, they will have something in this area to communicate to the preacher — a meeting ground for harmonious relationships. They will include items and methods of all spheres of the church's work in this program. This program should be a growing and developing thing. But the point is, this is the elders' program, not the preacher's program. This is something the elders offer him — the best way the elders can communicate to him the way the elders think in all areas of the work of the church. And this involves the church and its thinking also, since this program has been developing through the years and is an indication of the attitude of the whole church. Here we have a bigger subject than the one under discussion at this time.

Not only the items and methods or the surface mechanics of a program for the purposes of work and activities should find a place in this program, but also a prominent place should be found in the program for courses of study planned for gaining the deeper meanings of the Christian religion with a view to spiritual growth. This is where the emphasis should be placed in any church program. It is entirely possible we are looking at outward results and agreements and missing the bases of accordant relationships by overlooking scriptural meaningful spirituality.

2. Responsibility of Selecting a Preacher for the Program

In selecting a preacher to handle their program, the elders will look for a certain type of preacher — one who will fit the program of works the church has developed. This means that good judgment will be necessary in screening preachers

until one can be found who can meet the meaning the program sends forth. Communication should start at this point with the preacher — agreement regarding the program of work.

3. Responsibility at Time of Hiring the Preacher

Also, the elders have the responsibility of leading in understanding from the beginning concerning many necessary items when employing the preacher. There should be a clear declaration concerning the policies of the church in all areas of its work. For example, what is the policy of the church regarding cooperation with other churches in a good work? What emphasis is placed on missionary work? What methods are endorsed and employed in benevolence? Are community activities expected of the minister? And the questions could be multiplied. Equally important, the elders should cue in the preacher regarding peculiar problems — not all problems — which might exist. His salary should be discussed freely and something definite agreed upon. Vacations, meetings, and other absences should be handled at this time. Housing arrangements for the preacher and his family should also be disposed of in this beginning understanding. A word on the conditions to be observed when the preacher comes to the parting of the way with the church should originate in the beginning agreements.

4. Responsibility of Protection and Encouragement

Another responsibility the elders should accept is in the area of protection and encouragement the preacher will need while working under them. Many times disagreements arise within the congregation because of verbal and non-verbal

communication from the preacher when the intentions were all good. There was a faulty communication. The elders can protect the preacher under such circumstances. His usefulness is involved. And the popular desire for numbers — though numbers are important in our work — should not interfere with truth and right when a preacher needs protection and encouragement. In fact, experienced elders, I believe, have learned to listen much and practice much longsuffering regarding chronic complainers.

The preacher's security in his work is a responsibility of the elders, insofar as others can operate in that field for another. This security has real meaning when the elders cooperate with the preacher, instead of simply hiring him and turning him loose with what amounts to "Now make good if you can." He also needs the security which comes from confidence the elders show and express in him and the confidence the elders will allow the preacher to have in them. It is shattering to the hopes and the outlook of the preacher to be unable to depend on elders to do their part of the church's work. And there is the security which comes as the result of the amount of remuneration the elders provide out of the church treasury for the preacher. Preachers have a way of deceiving the church in this area. They love their work and would do it on a shoestring if possible. But some work cannot be done on a shoestring, and as a rule that is the very type of work elders want. Many times the preacher has left a place because he could not use his one asset in the work — his mind. He was too busy making arrangements for his unpaid bills.

Other conditions affecting the use of the intellect and talents of the preacher call for protection from the elders. Loading him with every detail of the office, details of the

church services, Bible class problems, all of the visiting, property repairs, and so on is confusing and destructive of the best interest of the church and elders-preacher accord.

Furthermore, the elders have the responsibility of "following through" according to the basic agreements made with the preacher, until changes are made by mutual consent.

When something like this is followed, we have common ground on which elders and preacher can meet — all because the elders accepted rightful responsibility in these areas and led out first to show the way which, incidentally, is a basic responsibility of elders in the first place.

Elders' Attitude towards Themselves, the Preacher and His Work

In addition to accepting responsibility, elders should maintain the scriptural attitude toward themselves and toward the preacher and his work.

1. Attitude toward Themselves

Elders are overseers of the church, yet because of their qualifications and growth and greatness they are "servants of all." They should properly and rightfully maintain the view of themselves as the humble senior partners in this great venture under the Lord. They should take the view there is much room for additional growth for both themselves and the preacher. All of this leads to a sober and scriptural view of the preacher. With this attitude, they could very well talk to themselves in this fashion: "Here is an individual who can help us to be greater servants. Here is a young and help-

ful partner whom we need. Maybe, after all, this partner will help us to put the finishing touches on our lives and assist us in leading the congregation to the judgment in the last great day for a good accounting, because we are going to have to give an accounting in the last day." Indeed, this attitude would lead them to love the preacher and let him know it in such ways that there would be no doubt about the proper communication and the resulting congenial relationship. Without doubt the meaning of this word love is the secret to the solution of our problem. Love has a way of working out conditions for the good of the one loved. When God "so loved the world," grace and mercy unfolded a plan of life for sinful man. And it is true: love begets love. Here we have the very essence of communication. We could quit at this point, because we have found the principle which will solve our problem of communication. However, we will continue, since we will never be perfect enough in love to the point of knowing all of its practical aspects. We will simply mention a few more practical items included in love.

2. Attitude towards the Preacher

The elders can create a happy relationship by feeling free to compliment the preacher and on occasions let him know in sincere terms that he is appreciated for his work's sake. There is nothing which will take the place of a pat on the back. I had a dog once which even responded to that treatment.

Faith and trust in the preacher will pay big dividends in compatible relationships. The preacher finds it difficult to respond properly or have the right attitude toward people who think he cannot be trusted or who think he is shirking his duty when he is doing his best.

The preacher should be viewed by the elders as a co-worker, and being a co-worker, he should be treated as one. He should be allowed to attend the formal elders' meetings, so that he may know better how to plan his own work to dovetail into the plans and work of the elders; that he may know what to say or not to say in his teaching capacity to help at critical points. Otherwise, he could innocently damage some important work the elders were trying to accomplish — all because he was not taken into their confidence as a co-worker. This does not help to create harmonious relationships.

The preacher should also be invited to informal meetings in which subjects in the areas of faith and opinions are discussed for the purpose of directly dealing with the problem of communication. Here there can be worked out a meeting of minds on important subjects — subjects which are constantly appearing in the work of the churches of today. These meetings should be led by different elders and the preacher at different times in the form of presenting prepared papers from a pre-arranged agenda. This is a move to tackle the problem of communication directly and should prove beneficial for closer ties, accord, and compatibility among all who are open-minded.

Elders' Understanding in the Area of Opinion

The area in which many differences arise and in which alienation is often the rule is the area of opinion. This is true not merely from the viewpoint of arriving at the truth and scriptural distinctions in the fields of faith and opinion, but also from the viewpoint of harmony in the leadership.

1. Not Conscience Items

The mature persons are the persons who have arrived to

the point in scriptural understanding that items of judgment, innocent opinion or matters of indifference, and expedients are not conscience items, though they may be preferential items. The course elders follow in these areas is determined and dictated by the need of the occasion and not by a conviction of conscience.

2. The Right Conviction

Mature persons have a conviction in the area of opinion, however, and this conviction comes from Romans 14 and related scriptures which teach that mature people should not have convictions on particular items of opinion or items of indifference, such as they would have on items of faith. This leaves them open to accept the best method, procedure, opinion, judgment, or expedient which will handle a present need. If elders do not possess this growth in this area, how can they lead a congregation to practice what Paul was teaching concerning innocent opinions? How can they communicate with a preacher who knows and practices what Paul was teaching in this area? This outgoing broad view in the field of innocent opinion is one of the valuable views of the apostle Paul we have not fully accepted in the church generally, at least in practice. We, somehow, fail to feel as close to the person who rejects our opinion as we do to the person who accepts our views.

3. Elders Can Help Others

More than this, the elders, having arrived to the point of knowing when an item belongs to this area, can help preachers and churches to do the same. They know how to view and handle the item when it is found to be an opinion. This

will help communication in an area where much misunderstanding now exists.

Conclusion

If I should be called on to name one item in the foregoing which would touch our problem with greater force than any or all others, I would pick the little phrase, spiritual growth. If our surface agreements and mechanics are solved and there is apparent accord, we still have the deeper spiritual growth we must give attention to or simply exist on a par with social clubs.

All in all, the elders and the preacher are working in love together under the great leader Jesus Christ and we should accept alike the items of faith with deep conviction and be as wise as serpents and as harmless as doves in all other areas, improving our own stature and helping others to do the same for the sake of genuine communication in the interest of peace and accord in the many experiences of the Christian life.

AN EFFECTIVE PROGRAM IN A SMALL CONGREGATION

KEITH JUSTICE

Born August 26, 1920, Martinsville, Texas.

Received B.S. Degree, Stephen F. Austin State College; B.S., M.S., Texas A&M College; Ph.D., Utah State University.

Preached regularly for various small churches during past fifteen years.

Presently Head of Agriculture Department, Abilene Christian College and preacher for the church at Putnam, Texas.

Married Vera Brough in May, 1943. Four sons, Johnny, Jimmy, David and Dale.



God has always placed the emphasis on service rather than numbers. Numbers are important in that all should have an opportunity to serve; but, as was true with Gideon's army, God can enlarge the services of a few. Paul writes in II Corinthians 9:10, "And he that supplieth seed to the sower and bread for food, shall supply and multiply your seed for sowing and increase the fruits of your righteousness." It is this thought we should keep in mind in carrying on a program of work for a small congregation.

Probably the three most universally recognized problems common to small congregations are a lack of (1) numbers, (2) youth and (3) leadership. On the other hand if we were asked to name the three principal opportunities or advantages of the small congregation, they would be (1) relatively large attendance, (2) unique opportunity for training young people and (3) close personal association and influence. It is interesting to note the relationship between these two lists, and it is upon this relationship that an effective program is built.

First consider the problem of numbers. We need to remember that numbers are relative and that the small congregation generally has relatively large attendance. For example, if Putnam has 50 church members out of a population of 200, one-fourth of the people of the community are there. Whereas, if Abilene has 10,000 out of a population of 100,000, only one-tenth of the community is represented. It is easy to see that the smaller churches may have more influence on the life of their community than the larger churches in the cities. Not only will the church have a great moral influence on the community, but a large part of the community will attend a gospel meeting. Without question, the gospel meeting should be on the work program of these churches. Personal evangelism also has its place since no church can be too small for this work.

Though small in numbers a church should never allow itself to think that it is too small to spread the kingdom beyond its community. They may not be able to send a preacher to untaught souls, but they can help someone else do it. Not only will they be doing God's will but a vision of the extent to which God can multiply their seed and increase

their fruits will bring them joy in service and encourage them to greater sacrifices.

Small churches should not fail to include benevolent work in their program. There may be local needs whereby they can glorify Christ, or they may need to reach out beyond their community in helping others.

Next consider the problem of youth. The easiest and most natural place for training the young people for leadership is in the small congregation. Evidence of this is the large number of our preachers and other leaders in the church that come from small congregations. Though we may have effective training classes for young people in large churches, there is a real need for someone to lead the singing, wait on the table, etc., in the small church. The young person can see the need and receives a genuine satisfaction from filling this need as well as receiving the experience. The importance of this training cannot be stressed too strongly. The most capable teachers available for their classes should be secured, and the young people should be encouraged to the highest possible achievement in preparing to be teachers and leaders.

The third problem listed was lack of leadership. Consider this together with the third opportunity—close personal association and influence. Certainly the problem of leadership is very real in all congregations, large and small. Again we propose that relatively speaking the problem is less acute with the small congregation. One of the Biblical charges to the elders is to be "ensamples to the flock" (I Peter 5:3). The personal acquaintance and close association in small groups results in an appreciation of the faithfulness and consistency of fellow Christians. Many of the smaller congre-

gations are without elders, but this does not mean that they are without leaders. Even though they may be selected by a natural process rather than a formal one, they can still be effective leaders. All Christians are to be examples in righteousness, admonish one another, and provoke one another to love and good works (I Thessalonians 1:7, Romans 15:14, Hebrews 10:24). One who has the talent to be a natural leader will have a greater responsibility in these matters.

The program of congregations without elders is normally planned in a business meeting of the men of the congregation. It is here that the natural leaders should encourage everyone to express their ideas. Each person is capable of a unique contribution to the program. Plans developed by a group are usually superior to plans developed by an individual. Certainly the execution of group planning will be more effective because of the spirit of mutual responsibility.

Many of the business meetings will begin with conflicting opinions and end in unanimity. We are told that group dynamics move a group toward uniformity of opinion. This is nowhere more true than in a group of Christians because they have a divinely inspired desire for unity. We are also told that pressure toward uniformity increases as the topic under discussion takes on importance. When one small congregation became interested in a new building there was adamant opposition from two members. The remaining members of the group, though strongly in favor of building, decided to let the matter drop after a few weeks discussion because they felt that complete agreement was essential. In a few days they were elated to have the two men say "Let's build a building." They had not changed their minds on the advis-

ability of building, but they did not want their opinions to prevail over the judgment of the majority.

It seems to me that we should not decide matters in a group meeting by a majority but by a consensus. There will be times when it will be agreeable to everyone to decide the matter according to the wishes of the majority. At other times the group will feel that subject is too important and opinions are too strong to overrule the minority. With patience, love, and prayer a consensus can be reached.

Sometimes, because all of the men are involved in the planning of the work of the church, the importance of reporting the business meeting and other church activities to the church may not be realized. Particularly in small rural congregations there are often a large number of women without husbands in the church because of death or other causes. Often these women are some of the most zealous Christians and are naturally interested in the work of the church. Regular reports would keep them informed. When important matters are to be discussed in a business meeting, the agenda should be announced to the church in advance. This would give those who will not be present at the business meeting an opportunity to offer their suggestions. If the elders are not to lord it over their charge, then certainly the men of the church in a business meeting would not want to do so.

In administering the bounty for the poor among the saints in Jerusalem the apostle Paul has set us an example in taking "thought for things honorable, not only in the sight of the Lord, but also in the sight of men." If anyone could have felt he was above suspicion, surely it was the apostle Paul; but he wanted someone to share his task in order to avoid

blame. This sharing of a task has become an accepted principle of modern business. The steps in a transaction or in the recording of it should be apportioned among two or more people where possible. Even in small congregations care should be exercised in this matter. To avoid blame in the handling of the treasury of the church, it would be well for the treasurer to have someone in addition to himself to count the contribution and sign or initial the recording. Regular statements should be made available to the congregation and all canceled checks kept as a part of the permanent records. At Putnam we do not have facilities for providing duplicate copies so the treasurer writes the monthly statements on a blackboard for everyone's scrutiny.

Whether we are members of large or small congregations, we should always remember that service is an individual matter. To the church at Sardis the Lord said, "But thou hast a few names in Sardis that did not defile their garments: and they shall walk with me in white; for they are worthy" (Revelation 3:4). Remember too—God began the gospel plan with One; Christ executed it with twelve and promised to be with us always even to the end of the world. Then in Matthew 18:20 we have this promise from the Lord— "Where two or three are gathered together in my name, there am I in the midst of them."

AN EFFECTIVE PROGRAM IN A MEDIUM-SIZED CONGREGATION

BY CLIFTON ROGERS

Clifton Rogers is minister of the church of Christ in Lake Jackson, Texas, having moved there in July of 1963 after a very productive work with the Southwest congregation in Houston. Prior to that he was minister of the Columbus Avenue church in Waco, Texas, for five years, and immediately before that five years with Procter Street in Port Arthur, Texas. His ministry has also included service with these Texas congregations: Huntsville, Gilmer, Snyder, and North Houston.

Born at Fayetteville, Texas, December 28, 1918, he was greatly influenced during his high school days by H. B. Gresser, a rural mailcarrier and a devoted Christian in whose home the church met. (Brother Gresser, now retired from the U. S. Postal Service, is minister working with the church at Smithville, Texas.)



Brother Rogers is a 1940 graduate of Abilene Christian College (B.A., English Major, summa cum laude). His wife, nee Dorothy Buster of Stamford, Texas, is a former classmate at A.C.C. Their two sons are now students of the college—David, age 21, is a senior, and Ronnie, age 20, a junior—and brother Rogers is a member of the Advisory Board.

Has preached in revival meetings and by appointment for some 170 congregations throughout the nation, conducting about 7 such evangelistic endeavors each year.

Teaches in several Teacher-Training and/or Training for Service schools annually.

Has preached numerous baccalaureate sermons to high school and college graduating classes.

Principal speaker at numerous youth encampments and youth rallies.

For several years was editor of the Senior Bible School Quarterly for the Firm Foundation Publishing House, and presently is a staff writer for the Firm Foundation, Power for Today, and Christian Bible Teacher.

Active member of the Rotary Club.

Has appeared on the A.C.C. Bible Lectureship several times, as well as on those at Oklahoma Christian College and Harding College. His lecture at Harding last November, 1963, was "Stewardship In The Way."

From many standpoints there is no more thrilling and satisfying work than that with a growing small to medium-sized congregation and on upward toward the large congregation. The problems are endless and the challenges immense! Dealing with the divergent opinions and background customs and attitudes relating to the mission and work of the church, endeavoring to blend these into a single working force when every relationship is eminently personal, trying to expand the vision and broaden the horizons of those who may have been associated only with small struggling congregations, and step by step teaching and leading into being a body filled with confident enthusiasm founded upon trust in the God of the parable of the talents—all the while holding "the pattern of sound words" (II Timothy 1:13) and standing "fast in the faith" (I Corinthians 16:13)—this is indeed exciting and rewarding labor.

Ideal Size?

This is no argument for a limited-sized congregation, no discussion of the relative influences of small and large churches. It is rather a study of the possibilities in the work program of a medium-sized body (somewhere within the range of 300 members) which was once numerically a small church and which is probably destined to become a large one. Do permit me to observe, however, that one's education is limited and his viewpoint is without proper balance if he has not at some time known the intimacies of working with a very small body of believers during days of struggle and sacrifice. And, in the same breath, let me urge that similar limitations exist when one has not known the fellowship and experience of working with a great dynamic body of believers in the rendering of service of such magnitude as to be classified "unbelievable" by the uninitiated. How the secrets of growth and service and fellowship of these two experiences can blend and prove helpful for the middle-sized congregation!

Permit me to say, further, that I am not one who feels the IDEAL size of a congregation is 200, or 400 or 600, or 1,000, or any set number. How foolish we prove ourselves to be in our arbitrary determinations of these matters when, to a great extent, this should be determined by such things as capable leadership, geographic location and number and location of other congregations in the area, etc., etc. There are, however, two observations I'd like to make—conclusions drawn from a quarter century of service in small communities and great cities: (1) Every major city in our land (and, of course, ultimately, in the entire world) needs at least one large and dynamic church of Christ with a program of activity that will wield a tremendous influence for the cause of the Master in

the area and to the advantage of every new or old, small or middle-sized congregation in that area, and with a mission program that reaches to all points of the globe; (2) There will ever be the need for establishing new works in communities where no congregations now exist, and for strengthening small struggling groups in difficult fields—which congregations will grow and plan programs of work that will have strong impacts upon their communities and via mission work upon regions beyond.

The Working, Growing Church

As we in this discussion contemplate attitudes and study, worship and work that can strengthen any congregation—and which very often result in the doubling of a congregation's size and a quadrupling of its program of activities over a period of three to five years—we are obviously dealing with far more than "organizing the work." Hand-in-hand with any approach to assigned responsibilities will be emphasis upon spiritual growth of the personality into the likeness of the Saviour, the sincere dedication of life to the principles of holiness and truth, the cheerful good-will spirit of cooperation in congregational activities, the deep-seated satisfactions of worship and study, the ever-conscious evangelistic disposition of outreach, the loving warmth of Christian brotherhood.

Growing Church

Working, growing congregations generally have these characteristics in common: Dedicated, dynamic leadership; thriving Bible school (including practical training courses); effective preacher of the word; spiritual worship assemblies; productive home Bible study program and general visitation

program; active ladies' Bible class; strong youth-development program; growing benevolent and missionary program at home and abroad; sound financial program; staffed nursery; adequate, attractive, accessible building.

Strong Leadership

Of all those just listed, the most important is "dedicated, dynamic leadership," for with such leadership the others will normally follow, while without it the others will seldom follow.

These are purposeful but not stubborn men. They are men who "lead" and do not simply try to "direct." They are men whose primary interest in life is the health and growth and service of the church of our Lord. They are men who set the tone of faith, confidence, and dedication of the whole body.

Obviously in the smaller middle-sized congregation the full time salaried personnel will be limited, but this is not viewed as an excuse for the elders and the deacons. Too, the total number of elders and deacons will be small compared to the leadership of a large congregation. All of this might indicate that the leaders of the smaller group would be required to meet more often, direct more vigorously, etc.—but this is not always true in practice. Seems that I've heard, "But we have to work to make a living and just can't find the time" more often from leaders of small congregations than from the larger. Strange, too, that elders of large congregations find time to meet almost every week, while those of many smaller groups meet only once a month. Some sort of paradox—one that probably finds its explanation in the lack of actual planning and oversight on the part of the one group. You guess which.

Verily, the work and growth of the congregation depends so very much upon capable, visionary, vigorous men who devote several hours every week in teaching, planning, and overseeing. These are men who plan what will happen; they don't just happen to oversee what happens to happen.

Outlined Program of Work

That which will now be pictured is not a visionary dream of an ideal situation of some super-talented congregation. It is rather a combination of the work program of two medium-sized congregations, with the great majority of the items common to both. The eldership is relatively small (4 to 6) and the deaconate medium-sized to large (15 and above). On salary and working full time are one minister (with plans for a second soon), one church secretary, and one custodian. The elders meet twice a month on Saturday mornings (early breakfast at a restaurant, followed by meeting of two to three hours duration), the elders and deacons meet at night once a month, and there is a general business meeting of men of the congregation once a month. The minister is invited to each of these meetings.

Organizational Plan

Committee chairmen (usually deacons) have been appointed by the elders to serve in specific areas of responsibility. Each elder has accepted the responsibility of providing special guidance to certain of these committees, and also serving as liason with the eldership as a whole.

Copies of the organizational plan containing the total program are provided all committee chairmen (and others who

may desire them). This plan is the result of several years of experience, but it was brought into its present form at a two-day "retreat" (enthusiastically called an "advance") attended by the elders, deacons, and minister. Each "job description" contains specific plans and procedures, and some have definite projections.

Each committee chairman is urged to remember that he is responsible for "getting the job done" (working within the framework of certain outlined responsibilities) and that he should feel free to suggest modifications, deletions, and additions to the elders for possible change. Further, he is reminded ever to be alert to the opportunity that is his for employing and developing new members and often-overlooked members in the work. Thus his group may be composed of some of the most experienced and some of the least experienced workers in the congregation. In this connection, he is counseled to the effect that he will be of greater value to the growth of the church by training others to serve effectively than by his doing all or most of the committee's assignment himself.

Committee Assignments

The work committees now to be listed are those actually in existence in the two congregations previously mentioned. Before looking at them, permit a few observations by way of analysis:

1. You will sense immediately that some of these areas of service are peculiarly suited to the particular congregations and the communities in which they exist; but I would urge that a middle-sized congregation could successfully pursue most of these in any community.

2. There are some obvious omissions such as radio programs, television programs, newspaper articles, etc., not presently in the plan—which in broad range will suggest that many, many more services can be added as they are available in a community or city.

3. The committees herein are listed alphabetically. They might be grouped according to basic areas of service, but these so often overlap that I have chosen to list them alphabetically.

4. Overlapping dictates the need for cooperation between committees. Example: The Adverting committee and the Gospel Meeting committee help each other. Example: The same visual aids equipment is used by both the Bible school department and the home Bible study groups.

5. The "Zone System," so often employed by large congregations, is used only in a limited way—such as in the visitation program (newcomers and visitors to services) or in providing meals, etc. for sick and bereaved families.

6. Some of the congregational activities are handled directly by the eldership, such as selecting evangelists for meetings, or speakers to the congregation when the minister is away—and, of course, every aspect of new business, appeals, policy-making, etc.

7. Each of the major committee headings has a chairman (usually a deacon), but a number of the sub-committees also have chairmen. Where this is usually true I will indicate as much by the use of an asterisk (*). The normal procedure of dividing the work load among committee members (for example, immediate contact with specific mission fields or benevolent projects) is not so indicated.

ADVERTISING AND PUBLIC RELATIONS

General advertising of services, meetings, etc.
 Teaching copy and ads (pamphlets and newspaper)
 Bulletin board displays
 Street-side and road-side signs, billboards, etc.)

BENEVOLENCE

Local (*General chairman usually heads this)
 Storeroom (food, clothing, wheel chairs, crutches, etc.)
 Flowers for sick and bereaved
 Blood Donors (catalog and record)

Homes (children's homes, homes for aged)
 Home correspondents* (one for each home assisted)

BUILDINGS AND GROUNDS

Maintenance*

Custodian (maintenance chairman has oversight)

Carpentry and painting

Electrical

Mechanical (including air conditioning)

Plumbing

P. A. system

Planning and Construction*

(Building committee, master plan, working with architect and contractor)

CHURCH OFFICE (*Chairman is usually the minister)

Secretary (correspondence, files, records, duplicating; receptionist; etc., etc.)

Volunteer workers (mail-outs, folding, assembling, etc.; receptionists when regular secretary is absent)

Print shop* (off-set press, camera equipment, plate maker, scope, large paper cutter, electric stapler, folder, etc.—supplying printed matter for the office, Bible school department, wor-

ship services, gospel meetings, mission committee, personal workers, budget committee, etc.)

COMMUNICATIONS AND INFORMATION

News releases to newspapers, radio, television

Congregational reports

Periodic information via bulletin or special publications

Yearbook at first of year (combined with Directory)

Annual Report at close of year (including activities, responses, averages, records, milestones, etc.)

DAILY DEVOTIONALS

(Songs, prayers, reading and comment; 6:30 to 6:45 or 6:50 each afternoon except Sunday and Wednesday)

Chairman for a week (appointed in advance by general chairman; special training opportunities for boys and for many men who might be hesitant about taking a public part in a large assembly)

EDUCATIONAL

Bible school director* (same as general chairman; superintendent of regular classes, regular training classes, and special training classes)

Supervisors of each Bible School department*

Clerical help for each study session

Visual aids committee*

Librarian*

FELLOWSHIP

Social get-togethers (special emphasis upon new members)

Contact Night* (monthly activity on either a Sunday or Wednesday night when one-half of the members visit the others; organized and directed by the deacons, each of whom has several families on his "team.")

FINANCE

- Budget* (preparation and progress; purpose cards, records, reports, etc.)
- Contributions* (counting, depositing, recording, etc.)
- Salaries and bills* (check writing, files and records, financial reports)
- Audit*
- Insurance*
- Legal Advice*

GOSPEL MEETINGS

(Correspondence, lodging and meals, transportation)

LADIES' CLASS (*minister, as teacher, is general chairman)

- Supervisor* (directs in harmony with eldership oversight)
- Committee chairmen ("the church at work" is strongly emphasized; no separate group within the church with its own policies; no contributions taken by class; work within the framework of the program outlined for the congregation)
- Benevolence—Food preparation for sick and bereaved*
- Benevolence—Flowers to hospital patients*
- Benevolence—Personal services at convalescent home*
- Benevolence—Work day and work room*
- Visitation—Visitors to services and newcomers to city*
- Visitation—New members*
- Visitation—Sick and confined*
- Class bulletin*
- Office mail-outs and miscellaneous services*
- Telephone*
- Transportation*

MEMBERSHIP

- Attendance and absenteeism* (permanent record from weekly registration)
- New member orientation* (congregational history, program of

- work, opportunities for study, worship, and service; slide-film presentation)
- Personnel file* (activities card on each member; names supplied to various other committee chairmen)
- Directory* (pictorial directory at first of year; supplement at mid-year)

MISSIONS

- (Committee meets to read or hear appeals—and makes recommendations to elders; entire eldership often in these meetings)
- Field correspondents* (one for each specific person or field assisted)
- Mission meeting* (evangelistic campaign conducted away from home)
- Missions bulletin* (published periodically for congregation)

NURSERY

- (Competently staffed for regular services, special services, training schools, work periods, etc.)

PERSONAL EVANGELISM

- Personal workers training class*
- Newcomers to city*
- Visitors to services and other contacts*
- House-to-house contact*
- Home Bible study classes*
- Correspondence course*

WORSHIP SERVICES

- Coordinator* (for each service)
- Greeters and ushers*
- Announcements*
- Song leaders*
- Prayers*

Communion servers*

Baptistry*

Public address system*

Boys* (hand out publications, put cards in holders, etc.)

YOUTH ACTIVITIES AND DEVELOPMENT

(Junior High and Senior High, with exception of a training class for 4th, 5th, and 6th grade boys)

Supervisors*: (usually Sunday evening class teacher)

Activities: (actual activities of the youth of Lake Jackson congregation):

Sunday morning hospital service (devotional and communion service conducted every Lord's day morning at 9:00 o'clock)

Periodic: office work (receptionist, etc.); packaging of donated drugs for medical missionary in Mbeya, Tanganyika, Africa; repairing of library books donated for Sunny Glen Home; lawn work (sickness in home, etc.); "door-to-door" invitations to church services (regular and special).

Scheduled: March—A.C.C. High School Day; April—Annual Youth Day (area-wide); May—Junior-senior Banquet on same night as school prom; June—Singing Hills Youth Camp (one week in west Texas); July—V.B.S. (teaching during day school; special classes at night); August—Campaign for Christ mission meeting (conducted by home forces in cooperation with congregation in mission field; have been conducting in the Northwest—thus, three weeks trip; cost per teenager is approximately \$50.00—earned by the person making the trip; Lake Jackson's minister does the preaching nightly).

Making the Plans Work

Here are a few suggestions that may help in no little way to expedite the plans that have been made:

1. *Take Time to Develop any Major Project.* Time—usually months of it—will be required to build enthusiasm, develop specific plans, and get the work going so that it will continue to order and with force. So, these projects must be pushed one at a time.

2. *Have Easy Communication With the Eldership.* Committee chairmen (and all members) should know when and where the elders meet, and should be assured that they are welcome to attend in order to present any matter before the group.

3. *Specific Committee Reports Made at Business Meetings.* The chairman of a committee is requested to have his group prepare in depth a "full-dress" report of the plans and work of the committee. Following the report (only one such report to one business meeting) there may be a question-and-answer period or a brain-storming session—all calculated to expand the services of the church in that area.

The obvious key words that are all involved in these points are Accountability, Information, and Enthusiasm. Sense the pulsation of optimism, confidence, and determination in these excerpts from successive annual copies of a congregation's YEARBOOK:

1961—*A Wonderful Year*

"We find ourselves on a surging wave of dynamic growth in the very middle of a rapidly developing residential area, and we confidently ask your support in taking advantage of the tremendous opportunities that are before us This challenge is nothing new to members at Southwest. Should we face the future timidly and commit ourselves ever-so-carefully only in accord with present capability?"

is a question that has found answer in bold action since the beginning of this congregation in May of 1956. Faith and vigor have been the watchwords of progress Question now is: Are we prepared in heart and mind, by faith and in love, to accept our enlarged responsibilities? The elders and deacons and ministers believe all of us at Southwest ARE! With the Lord's help—in humility and determination, with confidence and good cheer—we press forward into wider and yet wider spheres of zealous service."

1962—*A Year of Outreach*

"It is now our determination, as it has ever been, that Southwest church will not settle back into comfortable patterns of 'keeping house for the Lord.' As was true in 1956, the resolve exists that the congregation extend herself far beyond the ordinary in vigor of service and in freshness of approach This spirit—stimulating and challenging—has found response in dedicated service and visionary planning which have resulted in continuous growth. 'Ability' is only part of the success-story; 'willingness' and 'sacrifice' are equally important How tragic it would be to see even one of those early members lose any of that zeal, and how sad it would be should new members come into the congregation devoid of the realization of the need for personal consecration! Ah, but that is not the story. See today the same unselfish dedication and eager expectation that can result only in continuation of happy fellowship and dynamic growth 1962 is the year of outreach—at home and abroad."

Verily, verily, may this be the spirit of every disciple here today—member of a small new or old congregation, middle-sized new or old, big new or old — north, south, east, west—growing or stable community—village or great city—in the United States and around the world. May 1964 be a wonderful year in the history of the Lord's church!

AN EFFECTIVE PROGRAM IN A LARGE CONGREGATION

BY JIM BILL McINTEER

Jim Bill McInteer was born in Franklin, Kentucky, June 16, 1921. In 1940 he graduated from David Lipscomb College, Nashville, Tennessee, then a junior college, and in 1942 was graduated from Harding College, Searcy, Arkansas.

Brother McInteer has done local work with congregations in Arkansas, Kansas, Kentucky, and Tennessee, and has been preaching for the West End congregation in Nashville for the past eight years.

He serves on the editorial counsel of *20th Century Christian* and is business manager for both *20th Century Christian* and *Power For Today*. In addition, he serves as one of the editors for The Christian Family Book Club. He is the author of *Tiny Tot's Bible Reader* (which has sold over 10,000 copies) and has written several tracts.



Brother McInteer is a member of the Board of Directors of Harding College, of Potter Orphans Home, of Fanning Foundation, of Eastern Foundation, of Foundation for Christian Education, and of Gospel Press. He also is a member of the Advisory Board of Prepperdine College.

Presently, he is serving as a

member of the Governor's Committee for Employment of the Physically Handicapped and as President of the West End Civitan Club in Nashville.

Brother McInteer is married to the former Betty Bergner of Isabella, Kansas, and they have two children.

In seeking to outline an effective program for a congregation with 600 or more members, designated in this discussion as a "large congregation"—and may I interrupt to say may God hasten the day when 600 is small among us as God's favor causes mightily the kingdom to spread—let me draw the ire of all by saying the larger group can do anything the smaller group can—only better!

Yes, if it's church fusses you want, the bigger one can have more; if it's peculiar brethren you want, the larger group can draw more psycho-ceramics, a dignified way of saying "crack pots"; and if it's surer frustration for the one preacher that most every congregation has in the pulpit most of the time, he can get his "lumps" quicker in a large church than a city does in a Sabin inoculation for polio.

But it isn't all bad! It truly has its redeeming features. For after all everyone here is trying to get the church where he is larger! No one has a ceiling or quota. Seems to me my point is already made as everyone is working toward that end. I could sit down now, huh?

I am persuaded the larger church can excel in accomplishments if the leadership is there to meet obvious pitfalls.

What are some advantages that the many bring? Many are obvious. Shall we name some.

In the sphere of distinctive advantages there is the greater army of workers, the greater financial strength, the greater voice in community affairs, the greater opportunity of fellowship, the greater incentive for inviting visiting brethren to further enlighten and inspire, and the chance to try more "different" things when often numbers either in the pew or plate is the deciding factor.

Now let us examine some of these things "one by one."

That Jesus wants more workers and glories in their accomplishments is a Bible fact well known. It is agreed that the Lord also judges many things proportionately. But who can *deny that only* to the man who from one pound gained ten did the Lord say "well — good servant"? Suppose instead of one such person there were one hundred and one such men? Who will train and help that person become more effective? Can not a larger church develop both an inservice and/or an outside taught training series? Knowing that you stand with many and that any accomplishment is not due to the force of a one man army but rather to the co-operative efforts of all will surely heighten humility rather than decrease it, will it not? To be sure one of the mires of multitude is that some one will delightedly bury himself in the crowd and think he is never needed or noticed. He feels he may coast to heaven on the momentum established by many. Here leadership that's like a detective and not remotely related to being defective must be demonstrated! Let there be an excellent zone program, some congregations use a registration system, let the training classes of all ages and sexes fitting them for the Scriptural rolls God assigns all be employed.

More workers can help you more adequately prepare for a gospel meeting. Some have a mass prayer meeting in one service using forty men. Some spend a day and read aloud the New Testament. Good leadership can spark the inactive of a group. Let the drones be warned—the man that watches the clock will always be one of the hands. Yes, a larger group can make everyone feel they are a vital part if they want to. May this letter we received from a recent convert demonstrate this.

“Dear Brother McInteer, I would like to thank you for all you have done for me and for the understanding and interest you have shown me. I have always enjoyed the friendly atmospheres at churches I have attended before, but the atmosphere at West End makes me feel more than ever like entering into the worship of our Lord.

“Just before our two week vacation I got the letter from you telling me of the ‘20th Century Christian’ you were giving me. I really am glad to be receiving a subscription of my own. Thank you so much. I will enjoy it and try to put it to its fullest use of making me a better Christian so those around me may be influenced toward good.

“I was pleasantly surprised when my first Bible correspondence course lesson came to me. I really appreciate West End for making all these things possible for me and showing such an interest in me. To know that the members of the Lord’s church are so busy in His work inspires me more.

“I also appreciate the Bible that was presented to me Sunday in church. I am glad my family was there to see me accept it. They are thankful that I go to such a nice church and feel good that I am so content with a church here.

“I also have been enjoying reading the ‘Power.’ I find it helpful in keeping up my daily Bible reading.

“I am now looking forward to a long and growing acquaintance with the members at West End.

Sincerely,
Ida Sue Dean”

That more should give more is a sound financial axiom—although we have noticed in most governmental circles soundness doesn't seem to be the order of the day any more. Everything is simpler these days, instead of solving a problem you subsidize it, one wag said. I believe one person can inspire another to give more. Before we leave this subject just think of an appeal for fifty cents more from each attendant. Let an audience see that if all the unbelievers were placed in a single file they would circle the earth thirty times. Fling out a challenge for all the members to sacrifice two packs of cigarettes this week. Let everyone give up fifty cents. (More than likely you won't talk him out of his tobacco but he will give up fifty cents just so he can smoke in peace!) If 600 are there that's \$300.00 you increased in one Sunday. If 60 are there you went up \$30.00. Which will make the larger dent on that line?

If leadership challenges an audience and that audience is folk who say they love the Lord, they will give. Let them know where the money goes—and rest assured it isn't the preacher. The big church gets the cheapest service of anyone I know. There seems to be a ceiling on preachers remunerations—personally I think they start too high and quit too low. Would the \$140 - \$160 bracket be average? If you have got 600 members and pay the preacher \$150 that's twenty-five cents per member per week. And for a quarter I believe you get the best service of anybody in town—even one shoe shine is more costly than that if they are "two tone." If you have got 100 members you pay him about the same. More than likely every week from that preacher you get your quarter's worth. That is \$1.50 per member. Thus besides dying a little bit every day because you work the preacher to death I'm trying to sell you an economy size package—and if some one

looks at me and says large economy size I resent it(?)—and knowing my brethren I think they will like this because it's cheap! Thus don't think by giving more the preacher will get more—he won't. He will give more! I heard of a preacher who retired after preaching forty-five years and had the income from a comfortable fortune of \$50,000.00. He said he acquired it through perseverance, hard work, systematic saving and the death of an old maid aunt who left him \$49,990.00.

With more money you can support more missionaries, increase workers in home staff, you can get more effective tools of teaching like film strips, record players, overhead projectors, printing equipment, radio and television time, newspaper advertisements (I read the other day where doing business without advertising was like winking at a girl in the dark—you know what you are doing, but nobody else does) bill boards, on the edge of the community as well as up town, "Burma Shave" highway teaching, family plan mailing of gospel papers, Bible Correspondence Courses and many other open doors of the twentieth century. But the one I would like to see you open first is get a good secretary, let her have the finest equipment, and pay her well. She will pay dividends as no other investment. As you increase that budget let this be your first investment—and to you ladies may I say here is a real career where you can truly be a vital and mighty factor for dominant good and effective leadership.

By use of this trained person the whole face of the church can be lifted. Some church bulletins are well nigh a disgrace—others are a credit. The material may be no better—it's just the way it's presented. Incidentally, my secretary at West End gave me the list of places where we get little "die cut"

stencils for our bulletin illustrations and fillers. These places are: Kirban Associates, Inc., 25 South Easton Road, Glenside, Pennsylvania; Progressive Productions, 736 Grant Avenue, Lancaster, Ohio; and Arthur Davenport Associates, Inc., 518 North West Third, Oklahoma City, Oklahoma.

Yes the larger church can project its future work and proposal, God willing, like this fine one from John Allen Chalk and the Broad Street church at Cookeville give an annual report worth saving and utilizing the medium of printing, accomplish much.

Lastly whether right or wrong but truly an outcropping of this age, the larger the church the greater its voice in community affairs. The preaching, the eldering, the everything in the smaller church may be better but the man on the street doesn't know it. After all that radio station that gives free time had rather have 600 listeners than 60, and that newspaper that carries the picture of your visiting evangelist had rather 600 folk buy the paper than 60. None can raise a single voice of objection to this—it's a fact of life. The man who comes to the courtroom as the Grecian did with 10,000 character witnesses is hard to convict! Truly as no one else can, the good Lord can multiply these advantages. He can take the voices of few and make them sound like an army of certain victory. (If he used to do it with the frogs I heard in Minor Milliken's pond as a boy with an upstairs bedroom in Middleton, Kentucky, I've always hoped he would do with the message of truth raised by every servant of God in this vital age.) But by rule of thumb the secular community looks to the multitude for its motivation. Whether you are the *voice of one* who cries in the wilderness or you see the 10,000 times 10,000 yea the innumerable company of angels let's be sure we all say the same thing—"Worthy is the Lamb."

To me it was not accidental that God who gives the increase had 3000 responses at the first service of that Jerusalem meeting. Let us restore this feature of New Testament Christianity. But whether we are ten or ten thousand let's be sure we are the Lord's. Let not the mechanics of a program or the fewness of members rob a one of us of spiritual attainments. Let's be the people whom everybody notes that observes—"why—these folk have been with Jesus"—and may the glory of His salvation pulsate in our lives whether many or few in numbers, that the metropolis or hamlet will well know "the Lord has people here—through them I've felt His power."