

1967

1967: Abilene Christian College Bible Lectures - Full Text

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"LIFTING UP THE CHRIST"

Being the

Abilene Christian College
Annual Bible Lectures

1967

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PREFACE

In today's world, just the same as in every generation since Jesus walked upon the earth, the most significant question for each human being has been, "Who do men say that I the Son of man am?" and his most important decision has been, "What shall I do with Jesus who is called Christ?"

It behooves God's children to "lift up" Jesus Christ so that our fellow human beings in the world will come to know something of who He is and the rights He claims to have over human hearts and lives. We, therefore, have to "preach Christ crucified" as the Son of God and the Saviour of the world by word of mouth, but also, we must lift Him up in the minds of others through our deeds and actions.

Teeming millions are being brought into the world by the population explosion who need to know about the Christ, His will and His way. This means that although numerically the church of the Lord is larger, more prosperous and more successful than ever before; percentage wise, it is losing the battle. If God could "take" the ancient near eastern world through twelve Galilean fishermen, He can also take today's world through the 2½ million presently in His church, because we have exactly the same powerful word. The real question is whether we are willing to humble ourselves and lift up the Christ sufficiently to serve as His channels of power.

The theme speeches in this book challenge us to lift up Christ in the several areas of primary human concern in our day. The mission speeches inspire and inform us, and present a real challenge to lift Him up to the outside world, while the practical speeches make note of ways and means.

The panel discussions project us into the forefront of present day religious thinking on matters concerning our faith and practical problems of grappling with the problems that we face today in keeping the Christ lifted up.

The Annual Abilene Christian College Lectures are planned with a view to inform, inspire and challenge the Lectureship visitors and the readers of this book to greater service to the Lord. The committee feels that true faith has nothing to fear, and that the Christian should not hesitate to confront any challenge to the lifted up Christ.

J. D. THOMAS
Director

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**FEATURED
SPEECHES**

CHRIST FOR THE CAMPUS

By WILLIAM S. BANOWSKY

William S. Banowsky, minister of the 2,200-member Broadway Church of Christ, Lubbock, Texas, has been preaching since 1953, serving churches in Tennessee and Kentucky while a student at David Lipscomb College where he graduated with the B.A. degree in 1958, and as a full time minister for the Netherwood Park church in Albuquerque and the South Gate church in Los Angeles. He has been minister of the Lubbock church, one of the largest among churches of Christ, since 1963.

Banowsky has led foreign evangelistic campaigns in Liverpool, England, and Winnipeg, Canada. He holds several gospel meetings yearly.

Author of the widely-circulated book, *The Mirror of a Movement*, a history of churches of Christ in the twentieth century, Banowsky is associate editor of the *Twentieth Century Christian*, a monthly magazine of churches of Christ.



Awarded the Ph. D. degree from the University of Southern California in 1963, Banowsky holds the M.A. degree from the University of New Mexico. He taught speech and religion while holding administrative posts as assistant to the president and dean of students at Pepperdine College from 1959 to 1963. He also directed the college's annual Bible Lectureship. Presently, he is professor of homiletics and a member of the

board of trustees at Lubbock Christian College. He is a member of the advisory board at Abilene Christian College and of the president's council of Pepperdine College.

Active in civic work, Banowsky is a member of the Lubbock Rotary Club, and the boards of the Lubbock Chapter of the American Red Cross and of the Goodwill Industries. He was named to the Junior Chamber of Commerce publication, *Outstanding Young Men of America* in 1964.

Born in Abilene, Texas, in 1936, Banowsky comes from a family active in the American Restoration movement for four generations. His grandfather, R. H. Banowsky, an elder of the Riverside church of Christ in Fort Worth, is author of the book, *Studies in Revelation*. His maternal grandfather, Will W. Slater, was a preacher, song writer, and compiler of ten worship hymnals. Banowsky's father, Wade L. Banowsky, is an elder and chairman of the board of trustees of Fort Worth Christian College. An uncle, A.B. Banowsky, is a long-time member of the board of trustees of Abilene Christian College.

Banowsky is married to the former Gay Barnes. They have four sons.

Last year Dr. Carl F. H. Henry delivered the annual W.H. Griffith-Thomas Memorial Lecturship at Dallas Theological Seminary. He made this striking statement: "The college campus is the first place Paul would conduct missionary work if he were alive today." We need not speculate about what Paul *might* do if he were alive today. This is our age. The question is whether or not *we* intend to be *alive today*. If so, it is quite clear what we must do in order to take ourselves and our mission seriously. We must make the evangelization of the academic community our main business on earth. Since the university

is the most strategic point in our culture, it is the most strategic point in world evangelism. If the campus is ignored, or even subordinated, there is absolutely no way by which the great commission can be executed.

THE MUSHROOMING POPULATION

We can begin our rationale by pointing to the mushrooming campus population. With over half of our population under 26 years of age, and over half of our high school students going on to college, it must be apparent to all that a look at the campus is a preview of tomorrow. Millions of the people Christ commissioned us to reach are now centered in the colleges and universities of the world. If personal work cards are prepared on them, that is the address we will have to use. Specifically, during the 1966-67 school year 13 million students will be enrolled in the institutions of higher learning around the world. More than 6 million of these students—almost half of the world campus total—will be enrolled in the 2,200 universities and colleges of the United States. These 6 million young people account for 35 per cent of all college-age American citizens. In the metropolitan areas the figure rises to 55 per cent of all college-age people actually enrolled now in college. Dare we dismiss that enormous percentage to the Devil, sighing that they have entered the inescapable evils of university life?

If so, we must prepare to write-off an increasingly larger number of millions each year. For 15 consecutive years national college enrollment statistics have shattered all previous records. In the fall of 1966 enrollment rose 15 per cent beyond the previous all-time high established in 1965; freshman enrollment increased by 18 per cent.

The skyrocketing will continue. In 1940 1.5 million Americans were enrolled in colleges and universities. The 1970 projection calls for a campus population of more than 8 million. In 1940 only three of every 100 persons in America's work force were college graduates. Today the figure stands at 18 out of every 100, and within 15 years 35 out of every 100 persons holding a job in America will be a college graduate. Multiplied millions more will have received some college training short of graduation. If we fail in campus evangelism we shall have no realistic chance for success in world evangelism.

TODAY'S CAMPUS-TOMORROW'S WORLD

But the truly challenging thought is not *how many* of these people there are but *who they are!* Today's campus is tomorrow's world. A college administrator recently said in *Pace Magazine*: "They have hugged the headlines with their riots, rebellion, and Beatlemania, Vietnam protests, LSD experiments and their craze for James Bond and Batman. And with it all they have the hope of the world in their laps and the threat of war on their shoulders." We dare not neglect this vital segment of our society and the vast impact it will inevitably have upon our culture. Abraham Lincoln observed, "The philosophy of the classroom in one generation is the philosophy of the government in the next generation." Sobering thought?

Somewhere at this moment in one of the colleges is the young man who will be President of the United States at the turn of the century. What would it be worth if we could only know who that young man is now and bring his life into a collision course with Christ! It is well to

pray God's blessings upon our present President; it is better to bring God into absolute control of the life of our future President. If we wait until he is in the White House, we will have waited too long. But at this moment in his life he could be reached. Or have we actually lost all hope and confidence in our message? On today's campus are the industrialists, clergymen, legislators, leaders of tomorrow's world. At this moment they are bright, searching, young men with paisley ties and button-down collars looking for a commitment worthy of their lives. They are not closed-minded; they are not morally corrupt; they are not unapproachable; they are not militantly atheistic. We dare not delay because our only realistic opportunity for winning this group is now. Most of us yet cling to the essential intellectual and spiritual patterns fixed during our years of formal learning. The battle for the minds of these millions must be waged while their minds are agile and their hearts are capable of radical commitment. The basic ideas encountered in college will soon crystallize into life patterns. How tragic that millions of today's most talented young people will receive training in the arts, science, medicine, engineering without once being exposed to a well-stated case for Christianity.

THE INTERNATIONAL STUDENTS

The great opportunity in campus evangelism can be illustrated by looking in detail at one type of student. On the American campus for the 1966-67 school year will be more than 100,000 international students. They will represent every nation on earth and will be among the finest young people in those nations. What a potential missionary force! If they can be reached—and they *can* be reached—they will return to their homelands as self-sustaining missionaries

versed in the culture and skilled in the language of their people. Most of them were dispatched to America for specific preparation and will return to positions of prestige in the industrial, governmental, or educational life of their countries. What a witness they can bring! We have lamented the ridiculousness of our present procedure—shipping one lone Texan to Rangoon where he must spend half of his time explaining to the perplexed peddler that it was bananas, not chop suey, he was ordering, and the other half begging the brethren to mail his monthly check. Here is a dynamic alternative to our dilemma. Let's convert the bright young man from Rangoon who has come to study at the University of Texas!

Can he be reached? I am convinced that an intelligent campaign aimed at the international students can be successful beyond imagination. A recent article from a national periodical asserted that "one half of the international students return home angry and disenchanted with the United States because no one took a personal interest in them." Last year international students at Louisiana State University circulated a petition and presented it to the governor of the state. Above the signatures of 90 per cent of the university's foreign enrollment was this complaint: "We have been made to feel that we are numbers and not human beings. We have looked for a friend and an advisor and we have been met with disinterest." Princeton University recently concluded a survey of its international students asking, among other questions, "What is your greatest single need?" More than 90 per cent of the students replied, "A personal American friend."

Two years ago Bernard Mede left his home in Nigeria to enroll at the University of Oregon. While on that campus

he came to believe in Christ through the interest and instruction of a fellow student. Bernard is no ordinary young man. He springs from an influential family, his brother-in-law heir apparent to the office of prime minister of Nigeria. Bernard spent a portion of last summer in New York as house guest of Senator Robert Kennedy. This fall he returned to Nigeria not to take the government job for which he was being trained but to work for a religious organization. He is Nigerian director for *Campus Crusade for Christ!* Why? Because the friend who introduced him to Christ in Oregon was a member of this interdenominational movement. Thousands like Bernard Mede are yearning to hear the call of Him who invites, "Come unto me all ye that labor and are heavy laden and I will give you rest." If we have anything of importance to say, we must begin saying it on the college campus.

DRUGS, SEX, AND SUICIDE

Not all of the yearning ones are international students. A vacuum exists within the hearts of millions of college students which only God through Christ can fill. In past months the nation's press has headlined stories of campus chaos and rebellion. It has publicized rioting and lawlessness, exposed cheating scandals and the widespread use of the drug LSD, detailed ivy-league immorality ranging from nude parties to homosexuality. Freshmen buy beer at Colorado's Student Union, and coeds receive free birth control devices at the University of Chicago campus clinic. Stanford University students formed a Sexual Rights Forum dedicated to the abolishment of all sexual regulations. At our own state university, Texas Students League for Responsible Sexual Freedom advocates the

pill for coeds and opposes prejudicial restraints against homosexuality and premarital intercourse. No need bringing up the bearded Bohemian beatniks at Berkeley. Since campus immorality is already well-reported we shall not dwell on it here. Suffice it to say that the situation is alarming enough to have attracted the label, "morals revolution."

The crisis on campus is real enough, but unquestionably it has been overplayed by the American press. The morals revolution is only a partial picture. A closer look turns up a far more encouraging total view. My own convictions run in the direction of this conclusion in a recent study published in *U. S. News and World Report*: In one school after another, the 'typical' student is described as hard-working, usually under intense pressure to get grades that will enable him or her to get a good job, enter a good graduate school—or simply escape the draft. Relatively few, it is found, have time to join in funmaking or demonstrating. Despite their skepticism, many are pictured as being deeply idealistic. Most educators appeared to share the view recently stated by President Johnson: 'Our young men and women in the Peace Corps, in Vietnam and in Community Action poverty programs, have established themselves as the finest generation in the history of this nation.' "

Though the celebrated revolution is in fact but a partial or minority movement, it symptomatically suggests that the total campus atmosphere is charged with tension, strain and uncertainty. The typical student does not act strangely because he is depraved or perverted. He is confronted with some very practical pressures — entrance requirements,

fierce competition for grades, steep tuition payments, frenzied jockeying for social bids and pledges, gnawing fear of draft, concern for graduation school acceptance, worry about ultimate employment. To relieve the pressure he may occasionally act unconventionally. His action portends no revolution but is simply symptomatic of the widespread pressures of our age.

If the pressures get great enough the student may take his own life. Suicide now ranks as the second highest cause of death among college students, bested only by all types of accidents. Some psychologists speculate that if the suicides ultimately listed as accidents were called what they actually are, the order of the causes of death would be reversed. At the University of Colorado 4,000 students, approximately one-third of the student body, sought the services of the psychiatric clinic during 1965. The University of Pennsylvania reports that 20 per cent of its students require assistance from the Mental Health Services during college years. A recent poll revealed that 15 per cent of American students seek psychiatric help while in college. The 600 psychiatrists participating in the poll concluded that many more—at least 30 per cent of all students—are actually in need of such help. *Moderator*, a national magazine for college students, recently concluded the first authoritative estimate of campus suicides. It revealed that more than 1,000 students will have committed suicide by the end of this school year, while 9,000 others will attempt self-destruction and 90,000 will threaten it. "Though the figures may be too tidy," commented *Time* magazine, "many college counselors consider them conservative." College psychiatrists report that the student suicide rate is about 50 per cent higher than for either the general population

or non-students of college age. College men are more efficient than coeds, succeeding three times as often for each suicide attempt. Proportionately more graduate students commit suicide than undergraduates. Barbituates are by far the most common method, distantly trailed by shooting and jumping.

THE SEARCH FOR MEANING

How do we account for the morals revolution, even if only a minority movement? How do we account for campus suicidal tendencies, even if affecting but a handful of the whole? "It's unremitting anxiety," says Dr. Edwin Shneidman, a consultant at the National Institute of Mental Health and an authority on suicide. "Every semester is a rat race." But why the anxiety? Deeply immersed in youth's natural agonizing and inclinations toward idealism, the space-age collegiate takes his grades, his specialized studies, his turbulent world very seriously. He takes himself very seriously. He searches for meaning, some sense of usefulness. But our spiritually impoverished culture has left in his heart a spiritual emptiness which renders the unique pressures of college life increasingly difficult to bear. Harvard's 1965 Student Body President Scott McBride came to the point: "At the heart of the students' problems is their lack of meaning for living."

The human personality can endure great pain, intense emotional strain, and grim intellectual struggles if that personality has an organizing center which creates purposiveness and meaning. The human personality cannot endure meaninglessness, particularly in an atmosphere of great stress, for then the struggle makes absolutely no sense. The crises of our times demand that persons dis-

cover meaning or fly apart at the seams. In desperation a few students have preferred suicide; a handful more have turned to hallucino-genic or consciousness-expanding drugs. Others riot, picket, experiment with sex, clamour for freedom. These destructive activities appeal to an inner vacuum in those students who have found no organizing center for their lives.

The great majority of students, while equally disturbed, are courageously rejecting these illusory fulfillments in the quest for some truly constructive life commitment. This explains the amazing success of the Peace Corps project. Launched only three years ago, the program has inspired millions of students and actually involved more than 6,000 students in service abroad. The extent to which the campus population has devoted itself to the civil rights movement also suggests the search for a worthy cause. When asked what aspirations he had for his generation, a Yale student replied: "I would like my class to answer all racial problems, win the Chinese and be remembered for the amount of responsibility we took." A student at the University of Georgia answered: "I would like to see us surpass the present cultural and intellectual level." From Brigham Young University came the testimony: "I would like to see us rid the world of dictatorship and democracy." From Abilene Christian College an editorial in last year's *Optimist* joined the national quest for answers which minister to idealism: "This is a confusing time if you are trying to be a religious person. Especially if you are a college student. We hear... that many of the traditional beliefs of the Church of Christ are wrong.... Students are hungry for information.... There are many students on this campus who are privately disillusioned and confused. They need

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help. If they don't get it from people of their own faith, they are going elsewhere."

We make a terrible mistake to assume that today's college student will not fairly consider the claims of Christ or that they cannot be drawn to Christ as a life-center. Though he may not know it, he is crying out for Christ. The time has come to announce with boldness and integrity that the deepest hungers of the human heart can be fulfilled only in Christ. These great humanitarian ideals which interest students were at the very heart of Christ's message—world peace; social justice; the brotherhood of man; service to mankind; ministry to the sick, the illiterate, the underprivileged. If students find these great themes challenging they can find the person behind them worthy of total allegiance. The gospel has forever found its finest hour in times of frustration and hunger. We must go to the campus with Christ because students are searching for a life-center as they have never searched before.

THE QUIET REVOLUTION

There is every indication that the search is leading directly toward a renewed interest in religion. Religion is not passe on campus. Some have termed it the "quiet revolution." The Billy Graham organization reports that 70 per cent of its crusade audiences are young people. Graham consistently fills the largest auditoriums on the nation's major campuses with college students. Dr. Elton Trueblood spoke four days in the fall to standing-room-only crowds at Texas Tech. His message was conservative and inclined toward primitive Christianity. Is student interest motivated only by the sensational reputations of such speakers?

I rather think students come because such men have the reputation for speaking of Christ in deep Biblical conviction.

There is also now an interest in religion among the intellectuals that cannot be denied. Many a university pastor first heard of Kierkegaard from a professor of English, and seminars discussing T. S. Eliot's theology spring up in the most unlikely places. Some philosophers are growing weary of the acrid wastelands of positivism, and the new sciences bring fresh hope to a post-Darwinian age. It now seems impossible to deal with many disciplines at the university without encountering the religious task.

Ascending interest has also motivated state universities to offer new curricular courses in religion. Courses at Iowa, Michigan State and Temple University attract approximately 1,000 students a year at each institution. Princeton had almost ceased religion offerings in the 1930's, but today that institution has one of the country's leading undergraduate programs with a faculty of ten. Stanford, West Virginia, Michigan, Minnesota, Washington, Indiana, Tennessee and Alabama have recently taken steps to offer courses or to institute full-scale departments of religion. Harvard has recently established a center for the study of world religions. Student interest and demand seem to explain best this growth in religious study. In his article "Religion Gains in Popularity," John Goodwin reported: "The majority of college students are interested in spiritual things, and looking for something to believe." Perhaps the growing glossolalia epidemic and the general charismatic experimentation also fit into this picture of spiritual thirst.

FAILURE OF INSTITUTIONAL RELIGION

While the climate offers an unexpected wedge for evangelism, the institutional church, Catholic and Protestant alike, has been unprepared to use it. No denomination in America has made any significant evangelistic penetration whatsoever into the campus. While the campus is engaged in a deep search for meaning and religious thought has been revived as a result, it does not follow that college students are therefore impressed by institutional Christianity. As one coed put it, "I adore Christ but I hate my stuffy old church!" Not everyone interested in taking a religion course is by any means interested in going to Sunday School. Paradoxically, growing interest in religion is paralleled by growing revulsion to the institutional church. The academic community considers the church irrelevant to the needs of modern life and has rebelled against it.

A recent survey of 3,000 students at 11 major universities revealed that 46 per cent never attend church and only 27 per cent attend services as much as once a week. Only 17 per cent consider established Christianity to be a major source of satisfaction in life.

Students tend to hold the same disdain for denominationalism's official campus establishment—the Bible Chair. The Director of the Baptist Student Union at the University of Houston told a recent meeting of campus ministers: "Students are becoming more difficult to attract unless the program holds some challenge. They don't want big name speakers or churchy-type services. They want to talk to someone who has done something relevant to meet the needs of the specific problem such as Peace Corps.

There is an evident lack of respect for the traditional church among many students who see little meaning in rehashed Bible history." A priest directing the Newman Club on another major campus perhaps revealed more than he wished by confessing: "The main problem is that there are too many other functions going on at the same time when we schedule our social functions." The editor of the newspaper on that same campus added this candid comment on the plight of Bible Chairs: "Without some solution to spark some flame in the students, these could possibly be a dying institution at this and other colleges. Most students talked to, however, could care less."

With campus ministers reporting decreased interest among students already professing the faith, it is to be suspected that the effectiveness of denominational Bible Chairs as evangelistic tools is weak indeed. The Southern Baptists engage 50 Student Union secretaries in Texas alone and invest one million dollars a year to support their campus ministries. In September, 1966, *Christianity Today* reported national figures for Baptist campus evangelism: "Last year the Student Unions reported only 200 new professions of faith. This meager number of commitments to Christ has become almost routine in BSU reports. Southern Baptists had better take a long, hard look at what this implies for the future."

CHURCH OF CHRIST BIBLE CHAIRS

How goes it with our own Bible Chairs? The picture is virtually identical. Of course it must be made clear that the rationale behind the founding of Bible Chairs among us was not evangelistic outreach but preservation of the faith of those already reached. It is not fair to judge our

Bible Chairs as evangelistic tools since they were not designed to that end. It is equally unfair and extremely naive, however, to assume that since we have some Bible Chairs we are thereby engaged in a dynamic program of campus evangelism. Nothing could be further from the facts.

Our total Bible Chair effort is reaching but a marginal speck of today's campus population, and those being reached are already members of the church of Christ. We now maintain Bible Chairs or Student Centers on 59 of the 2,000 tax supported colleges and universities, virtually all located in the South and Southwest. Dr. Stephen Eckstein, perhaps the dean of this movement, explains the predicament: "We do not have the time in the limited facilities and the limited staff to have an effective evangelistic program on campus." Jim Wilburn reports from Wichita Falls: "We are doing virtually nothing, in a nice way, with the non-Christian students on the campus at Midwestern University." From Texas Tech L. D. McCoy adds: "We have worked essentially with members of the church to meet the threats and challenges to their faith. We have never attempted an evangelistic approach to the student body." A survey of our 26 leading programs provides grim statistical support to these testimonies. On these campuses with a collective enrollment of 172,464, we baptized 92 students last year, or an average of four baptisms per Bible Chair per year. The Bible chair has not been viewed as an exercise in outreach. Its posture has been almost wholly defensive and preservative.

THE CAMPUS EVANGELISM MOVEMENT

Is, then, our predicament hopeless? Of what benefit is the renewed campus interest in religion and the spiritual search if the religious establishment is ruled out as a live option? Harvey Cox, observing the scene at Yale and other institutions, concluded in his *Secular City* that denominational campus ministries with their well-staffed offices and whirling mimeographs were largely ineffective. But he paid tribute to an interdenominational activity, the Inter-Varsity Christian Fellowship. Tracing its origin back to Cambridge University in 1877, this organization now reaches 450 schools through its 180 full-time and associate staff members. Cox claims that its highly visible student-led activities, such as Bible discussions and prayer cells meeting in classrooms and dormitories, result in a truly indigenous and effective witness penetrating the normal stream of daily campus life with a minimum of organizational overhead or machinery. A newer and more militantly evangelistic organization is Campus Crusade for Christ, now claiming 600 full-time workers on key campuses throughout the country. The workers are students who serve on subsistence salaries. Here are the vital facts on these two groups for our purposes: they are intensely evangelistic, biblically-oriented, interdenominational, theologically conservative, and are structured along the idea that committed students are best suited to teach and convert their fellow students within the campus community.

Two years ago at this lectureship a group of men met to confront honestly our own failures in campus evangelism. Convinced that the campus provides the greatest missionary

opportunity on earth, these men met again last February to seek a solution. Plans were drawn for a meeting in Arlington, Texas in April, 1966. A steering committee of ministers, Bible Chair directors, students and elders was formed to state the objectives of the movement and to draft initial steps toward their accomplishment. Elders of the Broadway church in Lubbock agreed to assume sponsorship of this undertaking. Some objectives of the program are:

1. Make present programs on state campuses more evangelistic by discovering more effective methods of evangelism among students.
2. Establish new programs on campuses where Churches of Christ have no organized work. Tailored much like the present Bible Chairs, the scope of the programs must be broadened to include an evangelistic ministry to the total student body.
3. Develop better lines of communication with students. This may result in the establishment of a periodic journal especially designed for college students.
4. Establish a training center for college students and leaders to prepare for the task of taking Christ to the campus. Outstanding Christian leaders who speak to the college mind will spend their summers instructing students for campus outreach.
5. Coordinate the campus evangelism movement with brotherhood activities now challenging students. It is hoped this movement can channel hundreds of students into the Faith Corps, Inner City work, Exodus programs and other missionary endeavors.
6. Research present campus religious organizations and adapt any worthwhile methods to the programs of churches of Christ.
7. Launch special programs to reach the 100,000 international students in our nation.

8. Develop books, tracts, advertising materials, tapes, records, films to use in strengthening our Christian students and in reaching the unreached.

The first year of the project has been devoted to the extensive research cited above. A Campus Evangelism Seminar was held in Dallas, December 27-30, 1966. Hundreds of students from major colleges and universities assembled to hear Christian leaders discuss the principles of campus penetration.

“As he looked at the vast crowds he was deeply moved with pity for them, for they were as bewildered and miserable as a flock of sheep with no shepherd. ‘The harvest is great enough,’ he remarked to his disciples, ‘but the reapers are few. So you must pray to the Lord of harvest to send men out to reap it.’ ”

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THE UPLIFTED CHRIST

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"And I, if I be lifted up from the earth, will draw all men unto me" (Jn. 12:32). This is one of the most beautiful verses in the Bible because it is speaking of Jesus Christ who is the prince of peace and Priest of the most high God. This verse is speaking of the one who is the conqueror of sin, the one who provides meaning and salvation for this life, and the life to come. This verse is speaking of the one who is the bread of life yet He began His ministry hungering. The one who is

the water of life yet ended His life thirsting. The one who hungered as man yet fed the hungry as God. The Christ who was often weary yet He is our rest. The one who paid tribute, yet He is our king. The one who was accused of having a demon, yet He cast out demons. The one who often prayed yet He hears our prayers. The one who often wept, yet He dries our tears. The one who was sold for the price of a common slave, yet He redeemed man from his sins. The one who was led as a lamb to the slaughter, yet is our Good Shepherd. The one who died and gave His life, and by His dying made it possible for us to be saved. This verse is speaking of the one and the only one that can give the world the remedy for the secularistic theology and the demonic triumvirate of secularization, rebellion and false theology that tends to plunge the world into spiritual darkness and eternal oblivion.

The Uplifted Christ, what a subject! No character has ever had the influence upon the lives of so many people for such a long period of time. Jesus, in speaking of Himself said, "I am the way," "I am the truth," "I am the vine," "I am the life," "I will rise from the dead." "I am the resurrection," "I am from above," "I am the light of the world," "I am greater than Solomon," "I am greater than the temple," "All power is given unto me," "I came down from heaven," "He that hath seen me hath seen the Father," "Come unto me all ye that labor and are heavy laden and I will give you rest," "Heaven and earth shall pass away but my words shall never pass away." No one, other than Jesus, ever made such claims and proved them to be true. He reached the point of perfection in everything He did. He is the only one that ever practiced to perfection what He taught.

CHRIST WAS LIFTED UP IN PROPHECY

In Deuteronomy 18:15 we read, "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken;—." We find the fulfillment of this in Acts 3: 22-23:

"For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people."

In Micah 5:2:

But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting."

We find the fulfillment of this prophecy recorded in Matt. 2:6:

"And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel."

In Isaiah 50:6 it was prophesied: "I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting." In Mark 14:65, we read of the fulfillment of this prophecy. "And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy: and the servants did strike him with the palms of their hands."

In Psalms 22:18, "They part my garments among them, and cast lots upon my vesture." This prophecy is fulfilled in John 19:23:

"Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam woven from the top throughout."

In Psalms 69:21, "They gave me also gall for my meat: and in my thirst they gave me vinegar to drink." These words in John 19:29, "Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth."

The prophecies and their fulfillment are enough to convince any honest person that Jesus is the Son of God, the promised Messiah and the Saviour of the World. Those prophets lived in different parts of the world, and in different ages, many of them not knowing the other prophets, yet told all about His life and death and even uttered the very words that Christ would speak while hanging on the cross. They described His life of poverty but prophesied that He would be buried with the rich. It would be utterly impossible for any group of imposters to have maneuvered prophecy in such a way for it to find its fulfillment in the life of one man who was to live hundreds of years after the prophets spoke. I am so happy that God did lift His Son up in prophecy. It strengthens our hope, builds our faith and creates within us a stronger desire to be with this Christ.

CHRIST WAS LIFTED UP IN HIS LIFE

What a quiet unobtrusive life was that of Him whom

they called the "Carpenter's Son." During His life He fought against sin, and with thrilling eloquence and plenteous tears He did cry out against sin and evil and warn men to escape. He lifted up His voice like a trumpet, and cried and spared not, so that His persuasive voice was heard in the street, and throughout all the land His gospel was made known. During His life on earth, He raised no party, He fomented no strife, He sought no honor, He courted no popularity. He was born amidst the acclamation of angels, revered by strangers from a distant land, foretold by seers and prophets. The life of Jesus Christ on earth was a perfect one. His character was stainless, His teaching infallible, and adapted to every land and age. Among the sons of men He stands alone, in unsharable sovereignty.

The land where He lived is called "The Holy Land" by all civilized people not because of its surpassing fertility, its grandeur and sublimity of natural scenery or the heavenly character of its people, but because God has consecrated it with His presence and embalmed it in the history of His Son. The traveler pursues its rocky paths, walks through the trails of its mountains, sails on its seas, and bathes in its Jordan. The traveler is inspired by the thought: here He walked, here He abode; He retired into this mountain to pray; these waves heard His voice and were still. In this stream He was baptized, and out of that sky descended the Holy Spirit in the form of a dove.

Jesus Christ is not only the greatest of the great and wisest of the wise, but He taught the great greatness and the wise wisdom. The story of the suffering of the Son of God will continue to call forth tears until man has no more power to weep and until the grave gives back its

dead and death is swallowed up in victory. He revolutionized the world in three years by giving it a new law, and a new date and a new religion. He revolutionized the empire of death in three days, and gave to the world the assurance that the body will come forth from the grave with all of its identities. There is not anything pure, good or holy that He did not teach. Standing mid-way in earth's history His character is the only perfect one known to man. He is the peer of the realm and commands the respect of the past and no doubt that of all succeeding ages. Jesus Christ lives tonight in history, poetry, literature and philosophy. Yes, in a thousand ways Jesus Christ was lifted up in His life.

JESUS WAS LIFTED UP ON THE CROSS

The Bible has much to say about the cross of Jesus. The whole system of salvation centers around the cross. Gal. 6:14: "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

Philippians 2:8: "And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." We are so familiar with these scriptures just read that if we are not careful they become simple and commonplace. But when we study them and meditate upon them it becomes clear to us that the one who was "taken, and by wicked hands" crucified and slain was one of the Godhead. The one who died on Calvary's Cross was none other than Jesus Christ. The blood that was shed on the accursed tree came from the one who was both God and man. The church that was

purchased was with His own blood. Isn't it strange that the only person who ever lived a sinless, spotless, guiltless upright life died the most ignominious death known to man? Even Pilate said, "I am innocent of the blood of this just person." It is no wonder that Pilate's wife said, "Have nothing to do with that just man: for I have suffered many things this day in a dream because of him."

Our preaching today must deal with the blood. A social gospel won't save the soul. It may tickle the ear and appeal to man's pride but in reality it is as "sounding brass or a tinkling cymbal." A moral gospel won't save the sinner. The best moral man that ever lived has committed enough sins to separate him from God for eternity. A ceremonial gospel won't save. One could live to be as old as Methuselah and obey to perfection every ceremonial law devised by man but unless he contacts the blood of Christ, he has no hope given to him in the word of God. Christ by His shed blood has made it possible for us to be saved. We must preach Christ crucified with His own sweat and blood creeping from His tender brow, dripping from His hands and feet, gushing from His side telling us that all the blood of goats and all the bulls of the world can never take away the sins of the world. My friend, that blood of Jesus drawn from Immanuel's vein is the redemptive blood. The blood of Jesus is the key and center of our redemption. Listen to that great apostle Paul in Colossians 1:14; "In whom we have redemption through his blood, even the forgiveness of sins."

In this age when many are preaching a socialistic gospel, others a moral gospel, some a ceremonial gospel and still others an ethical gospel, we must emphasize the gospel of the blood. We must impress upon the mind of the

alien sinner how the blood is appropriated. We cannot take for granted that the average man of the world understands it for he does not. We must show the sinner that our sins are forgiven through the blood. Ephesians 1:7: "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." We must show how the blood is appropriated. In Acts 2:38:

"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for remission of sins, and ye shall receive the gift of the Holy Ghost."

In Hebrews 9:14

"How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?"

In I Peter 3:21:

"The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ."

In Revelation 1:5:

"And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood."

In Acts 22:16: "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of

the Lord." This is how the apostles, during the first century, preached and talked about the blood. Any kind of an education that would cause one to treat lightly this blood-centered gospel or fail to emphasize the importance of the blood is nothing more than a social gospel and a denial of the atoning power of the blood. Oh! I would to God that I had the ability to impress upon your mind the importance of the blood, not only to the alien sinner but even to us the children of God who are cleansed by the blood every day that we live, for we read in I John 1:7: "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

It was because of sin that Christ was lifted up on the cross, not His sin but my sin and your sin. Sin is the worst thing known to man. Sin promises health but gives sickness. Sin promises wealth but gives poverty. Sin promises happiness but gives sorrow. Promises silk but gives a shroud instead. Sin is the eldest born of hell. Sin is worse than the devil for it was sin that made him a devil. It was sin that took that father or mother just when the children needed them most. A few months ago I read where a father, who lived in Miami, Fla., took his sixteen year old boy and walked down to the corner drug store and while there some hoodlums robbed the place. They attacked the father and his sixteen year old boy tried to fight them off and in doing so one of the hoodlums cut the boy's throat and when the ambulance arrived he was lying there dead in his own blood. What would you think of this father, if you saw him downtown with these hoodlums? The father calls you over and says, "I want to show you the knife that they used when they cut my boy's throat. One of you boys show him how you

held the knife when you killed him." What would you think of this man? Yet, the average man will embrace sin and he knows that it was sin that killed the Lord Jesus Christ. Every ache, pain, sorrow and disappointment in this life is due to sin. We should hate sin with a perfect hatred because God our Father hates it. Sin is the most terrible fact of God's universe and life's most dreadful curse. Sin that led Jesus to the cross is the same sin that reverses the nature of man and dismantles him of his goodness. No one can look at the cross and declare that sin is just a figment of man's imagination. When I think of Christ being lifted up on the cross my mind goes back to the time when some shepherds were watching their flock by night and guarding them from wild beasts. The place was a little sheep farm outside Bethlehem, Luke 2:10-11:

"And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

After the flight to Egypt, the murder of the babies of Bethlehem, and the return to Nazareth, we know nothing about Jesus until He is twelve years old. At the age of twelve we read of Him being in the temple with the doctors and Rabbis discussing the law with them. For the next twenty-two years we know nothing about Him. At the age of thirty we see Him going across the hills and valleys of Judea to be baptized by John. After His baptism He was led up into the wilderness and successfully resisted the temptation of the devil. He then began His public ministry. He went about doing good. He healed the sick, caused the blind to see, the dumb to speak

and the lame to walk. He cast evil spirits out of people and gave comfort to the poor and downcast. He showed power over the unseen world by speaking and the pulse of immortality began its vibration and the sheeted dead came forth to live again. He showed His power over nature by standing on the deck of a vessel in the midst of a storm and saying, "Peace be still" and the winds ceased their blowing and the waves crouched silently at His feet. He taught in the synagogues, taught in the temple and along the wayside, and preached and prayed in the mountains. He was goodness personified, virtue exemplified, and a man without an equal and yet the world killed Him.

At the close of His public ministry we see Him in the upper room with the twelve. It was here that He instituted the Lord's Supper. He looked at the twelve and said, "One of you shall betray me." No doubt, all felt like saying it is Judas but they did not. Each one asked, "Lord is it I?"

He then selected three of His disciples and went to a garden, a place where He often went to pray, and asked them to watch with Him. He said, "My soul is exceeding sorrowful, even unto death." Why so sorrowful? Because the aggregated sins of the unnumbered millions, dead, living and unborn were piled upon His head and heart. He was about to be exposed, unaided and unfriended, to the vengeance that had waited four thousand years for its original claim. He was about to suffer the most excruciating death ever recorded in human history. He was about to be made the victim of the blackest crime in the annals of perfidy. He was about to pass through a test, upon which the eternal welfare of mankind depended.

He goes a little farther and falls upon the ground in

grief. The rising moon looks coldly on, and dropped its chilly beams upon the dew drops that wept in His flowing locks. Three times He prayed, "Let this cup pass, not my will but thine be done." The time has come for His betrayal, He hears the tramp of feet, Judas walks up and betrays Him with a kiss. They led Him from one mock trial to another. At every mock trial that crowd is howling, "crucify him, crucify him." I have often wondered why some follower of Christ did not cry out to God and say, Jehovah destroy this nest of rebels..., O God unlock the thunderbolts of Thy power and wipe them from the face of the earth. These people have always opposed Thee. Their fathers and their grandfathers opposed Thee and showed their hatred for Thee by killing Thy prophets, and they will continue to mistreat and kill Thy people. Oh God deliver Him from this death. When Israel was in bondage, they cried, You heard and delivered them. When they stood helpless before the Red Sea, You delivered them. When the Hebrew children were cast into the fiery furnace You delivered them. When Daniel was in the lion's den You delivered him. Hear me oh God, can't You deliver him? But God would say, if I deliver Him the world will be lost forever.

They carried Him to Pilate's Judgment hall where they stripped Him of His clothes and scourged Him across His back until His shoulder blades looked like white caps in a sea of blood. Only a cruel Roman soldier and one filled with prejudice could behold such scourging without becoming sick unto death. They mocked Him and spat in His face and led Him away to Calvary. They stretched His form upon the cross that was lying on the ground. The cross was lifted and thrown into the hole prepared for it. After Christ had been hanging there for three

hours it was high noon. The sun was blazing in its zenith and in just a moment would start his journey toward the West. It is now three o'clock, we hear Him cry, "My God, My God! why hast thou forsaken me? Angels have forsaken me, the last flew away when they heard the noise of the Roman soldiers. My last friend is gone but all this I could endure as long as Thou wast with me. The Jews and Rome with her conquering power and all hell are against me, but oh, my God, my God, my only stay, why hast Thou forsaken me?"

The cup of anguish is almost full and it is filling rapidly. Now it is full to the brim and He is dying. Dying now! O God, He is dying! Look at His bloody brow, His pale face, His sinking eyes and His quivering parched lips. The Lord of Glory is dying! Hear it Jerusalem! Hear it, ye Patriarchs! Hear it ye tombs! Hear it ye angels and as you shave the darkness with your weeping wings, announce to the world the Son of God is dying. Tell it to the sun, moon, stars and all planets that they may mourn this tragedy.

He dropped His head on His chest and said, "It is finished." Demons ran and howled, and Sinai rocked, continents shook, and reeled. The old earth quaked, her mountains bowed, Lebanon shook her frosty top, cedars groaned, granite split and the limestone arches of Machpelah's cave rent and shivered and threatened to crush to finer dust the bones of Abraham. The Son of God was lifted upon the cross that you and I one day might be lifted up into heaven.

HE WAS LIFTED UP FROM THE GRAVE

Yes, it is true that our Lord was dead — no make believe, no trance, no swoon, it was real death. As He was taken down from the cross a bloody corpse, He was carried away to be buried in Joseph's new grave. The Jews and the Romans were determined that His body should not be moved. Never in the history of the world had such precaution been taken.

It may have been that not a person on earth, saint or sinner, Jew or Roman, believed that Jesus Christ would be lifted up from the grave. The disciples at this time were few and no doubt had given up hope. The three darkest days this world has ever known were those three days that Jesus Christ was lying in Joseph's new tomb. If He had not come forth from that grave there would have been no anticipated tomorrow where the rainbow of hope would burst in upon the grave and wake the eternal slumber of the sleepers. If Christ had not come forth from the grave then everyone in the hour of death could say: "Farewell, it is farewell forever." But this is not a true picture of death for Jesus went into the Hadean world to conquer death, and while there He broke his stronghold, took his crown and shouted to the world, "I have been lifted up from the grave." Many things were put under the feet of Jesus on the day that He was lifted up from the grave. The Roman seal that had been put on His tomb by the Roman government had been broken. The great stone resting over the mouth of the grave, impossible for man to move without being noticed had been rolled away. We are told that even the soldiers composing the Roman Guard were cast to the ground as dead men. The great world power and authority of the Roman Empire which ordered

Him crucified and executed the order, which sealed His tomb and placed a guard of soldiers about His dead body ... that power was completely broken.

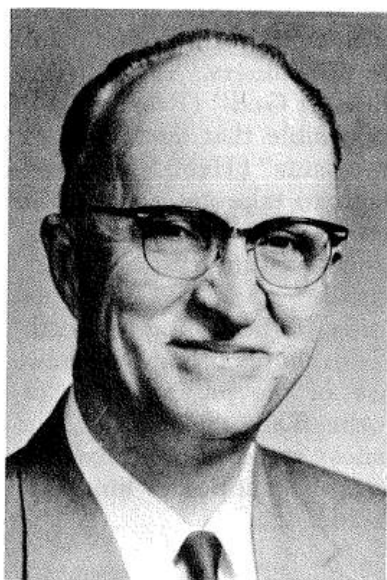
What a day for the world when our Lord was lifted up from the dead! What a revolution began! What a blessed hope the world has now. No wonder Peter said, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead."

THEME SPEECHES

PREACHING CHRIST AND HIM CRUCIFIED

C. E. McGAUGHEY

C. E. McGaughey was graduated from Abilene Christian College in 1928. He has preached for local churches in Oklahoma City, Springfield, Mo., Washington, D.C., and Houston, Texas. He now devotes his full time to meeting work, averaging over forty every year. His preaching has carried him to most of the states in our nation and to Canada, England, Ireland, and Scotland. He and his devoted wife, Pauline, whom he met in Abilene Christian College, make their home in Oklahoma City. They have two sons, also preachers, Paul E., of Cleburne, Texas, and Don H., of Lubbock, Texas, who is the head of the Bible Department of Lubbock Christian College.



Years after the great apostle Paul had started the church at Corinth, he wrote them of his feelings as he undertook that tremendous task: "And I, brethren, when I came unto you, came not with excellency of speech or of wisdom, proclaiming unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ and him crucified. And I came in weakness, and in fear, and in much trembling" (I Cor. 2:1-3).

Herein lay one of the great secrets of his marvelous work. Those of us who live in the twentieth century would profit greatly if we took another look at our preaching and imitated Paul more in our proclaiming of the word. In preaching "Christ and Him crucified" we will find the remedy to even twentieth-century ills. We need a revival of old-fashioned preaching, in fact, 1900 years old. While philosophy, psychology, and psychiatry all serve their purposes and are helpful, the real answer to our many problems is found in preaching the gospel, "Christ and Him Crucified."

In preaching "Christ and Him Crucified" we find the very essence of Christianity. The great reason for the coming of our Lord was to save man from his sins. His becoming the propitiation for our sins, and the atonement made possible, are all revealed in the preaching that Paul did. He reminded men that we are sinners, "for all have sinned, and fall short of the glory of God" (Rom. 3:23). He pointed out that "It is impossible that the blood of bulls and goats should take away sins" (Heb. 10:4), and that a sacrifice efficacious enough to take away our guilt was made by Christ, "in whom we have our redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace" (Eph. 1:7). This is clearly pointed out in these words, "Whom God set forth to be a propitiation, through faith, in his blood, to show forth his righteousness because of the passing over of sins done aforetime, in the forbearance of God; for the showing, I say, of his righteousness at the present season; that he himself might be just, and the justifier of him that hath faith in Jesus" (Rom. 3:25-26).

Without this sacrificial death, there would have been no

“church of the Lord” and Paul could not have written, “The church of the Lord which he purchased with his own blood” (Acts 20:28). There could not have been any Christianity as pictured in the Bible without “Christ and Him crucified.” Therefore, this constantly needs to be kept before the world, and the church, above all, must not forget that which made it possible. We must constantly keep this truth before us, and Christianity will be meaningful to us. Then we can say truthfully and sincerely:

It was not a bolt of gold,
But a cross of wood.
Yet its bliss can never be told
When its meaning is understood.

It speaks of the mountains crossed,
Of the crooked and rough made plain,
Of the climax of toil and cost
That brings man back to God again.

In preaching “Christ and Him Crucified” are presented the highest motives for trusting and obeying God. First, learning of God’s love, we are drawn to love Him. God loved us when we did not deserve it: “But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us” (Rom. 5:8). “For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life” (Jno. 3:16). Such goodness moves us to love God: “we love him, because he first loved us” (I Jno. 4:19). Paul asked, “Or despisest thou the riches of his goodness and forbearance and longsuffering, not knowing that the goodness of God leadeth thee to repentance?” (Rom. 2:4). Jesus said, “If ye love me ye will keep my commandments” (Jno. 14:15).

Second, in preaching "Christ and Him crucified" men are moved to seek forgiveness. Men learn that they are sinners and condemned, but that forgiveness is available through Christ, "who is able to save to the uttermost them that draw near unto God through him" (Heb. 7:25). The Jews on Pentecost cried out in their sorrow for their sin, "What shall we do?" as they heard "Christ and Him crucified" preached. There is nothing more powerful in producing conviction of sin and the desire to be released from the condemnation of it than the preaching of the cross of Christ. Those who fail to magnify the cross fail to avail themselves of that which above all other things can motivate men.

In preaching "Christ and Him Crucified," the law of pardon for sinners is revealed. Philip went down to Samaria and "proclaimed unto them the Christ" (Acts 8:5). In doing so the message had a powerful impact on them and it is said, "They believed Philip preaching good tidings concerning the kingdom of God and the name of Jesus Christ and were baptized, both men and women. And Simon also himself believed and was baptized" (Acts 8:12-13). When Philip came in contact with the Ethiopian, "he preached unto him Jesus" (Acts 8:35). The message revealed unto him the way of salvation, for shortly thereafter the eunuch said, "Behold, here is water; what doth hinder me to be baptized?" (Acts 8:35-36). When Paul went to Corinth knowing nothing but "Christ and Him crucified," "many of the Corinthians, hearing, believed, and were baptized" (Acts 18:8).

Thus it is evident, that when Christ was preached in apostolic days, the conditions upon which God offered salvation were included in the message. They did not

stop with merely bringing the good news that "Christ died for our sins" (I Cor. 15:3), but they revealed to them how they could secure the benefits of the blood of Christ. No preacher today can truly preach "Christ and Him crucified" and omit telling his listeners what Christ requires of the sinner to be saved. He must not omit any of the conditions and leave the impression that some commands of our Lord are unimportant. While we must emphasize grace, we must make known to men how to receive the benefits of grace.

Those who preach "Christ and Him crucified," also present the highest of motives for the fulfilling of our Christian duties and responsibilities. It is in remembering the cross that we have the foundation for a deep and abiding gratitude that will move us to be what God wants us to be and serve as He wants us to serve. Paul said, "I thank him that enabled me, even Christ Jesus our Lord, for that he counted me faithful, appointing me to his service; though I was before a blasphemer, and a persecutor, and injurious: howbeit I obtained mercy, because I did it ignorantly in unbelief" (I Tim. 1:12-13).

Keeping the suffering of the cross and the blessings of it in mind will cause us to add the Christian graces; but Peter said, "He that lacketh these things is blind, seeing only what is near, having forgotten the cleansing from his old sins" (II Pet. 1:9). Remembering the cross will therefore make us want to be like our Lord. "Beholding... the glory of the Lord, we are transformed in the same image from glory to glory" (II Cor. 3:15).

When we think of Christ and His suffering for us and begin to understand how much He loved us, we are

constrained to love one another, fulfilling His instruction given when He said, "A new commandment I give you, that ye love one another; even as I have loved you, that ye also love one another" (Jno. 13:34-35). "Beloved, if God so loved us, we also ought to love one another" (I Jno. 4:11).

In seeking to motivate the Corinthians to generously give, Paul pointed out to them that they should recall the sacrifice of Christ in our behalf. He wrote, "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich" (II Cor. 8:9). Again, He said, in the same emphasis, "Thanks be to God for his unspeakable gift" (II Cor. 9:15).

Stressing humility, the Holy Spirit points us to the sufferings of Christ: "Have this mind in you, which was also in Christ Jesus: who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient unto death, yea, the death of the cross" (Phil. 2:5-8).

When we are reminded of the overtures of mercy and forgiveness offered by the cross, we will learn to forgive as we have been forgiven. Paul used this as a motive for this very purpose when he wrote, "Let all bitterness, and wrath, and anger, and clamor, and railing, be put away from you, with all malice; and be ye kind to one another, tenderhearted, forgiving each other, even as God also in Christ forgave you" (Eph. 4:31-32).

Too often we spend our time trying to artificially motivate others to do what they do not want to do. Men need conversion to Christ; then when they think of "Christ and Him crucified" they will do His will because love and gratitude prompt them to do it. Too often the church becomes like a great hospital where we have to spend entirely too much time keeping each other well, instead of being a group in love with Christ and dedicated to His cause. Let us convert men to Christ and then we can spend our energies in carrying the gospel to those who know it not.

Preaching "Christ and Him crucified" shows the exceeding sinfulness of sin. Anything that would make it needful for God to give His Son and make it necessary for Him to die on the cross for its forgiveness must be bad beyond all words to describe. There are two things that show us how evil sin is: the death of Christ, and the punishment of the wicked after the judgment. To see Christ on the cross, bearing our sins in His body, when even God could not look on the scene, and to know that this was done that we "should not perish, but have everlasting life" (Jno. 3:16), should cause us to "abhor that which is evil" (Rom. 12:9). And to realize that "He was wounded for our transgressions, he was bruised for our iniquities" (Isa. 53:5) should break our hearts and cause us to hate all evil so much that we would never engage in it again.

Preaching "Christ and Him crucified" takes away all boasting. Paul said, "But far be it from me to glory, save in the cross of our Lord Jesus Christ, through which the world has been crucified unto me, and I unto the world" (Gal. 6:14). The Christian who understands, recognizes that the merit which brought him salvation was not in what

he has done, but in the sacrifice of Christ. The apostle enlarges on this in these words, "For by grace have ye been saved through faith; and that not of yourselves, it is the gift of God; not of works, that no man should glory" (Eph. 2:8). Realizing this great truth should cause us to sing with great earnestness the words of this much-loved song:

Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.

— Isaac Watts.

Preaching "Christ and Him crucified" should move all Christians to tell the whole world that Christ is the answer to all our problems. Each child of God should say with Paul, "I am debtor both to Greeks and to Barbarians, both to the wise and the foolish. So as much as in me is, I am ready to preach the gospel to you also in Rome" (Rom. 1:14), and through all the world. There are millions who have never heard of Christ or seen a Bible. They are in darkness, without God and without hope! How can we who have been so abundantly blessed with all spiritual blessings in Christ Jesus, forget them and let them know nothing of His redeeming blood? What took place on the cross should move us to tell the world that "Christ tasted of death" for every man (Heb. 2:9). We should not selfishly receive these blessings for self and forget those who have not heard. Christ said, "Freely ye received, freely give" (Matt. 10:8).

In a world torn by war and disturbed with all kinds of

disorders, the Christian has peace, by having heard of "Christ and Him crucified," "for He is our peace" (Eph. 2:14). Being justified by a faith that moved us to trust, accept and obey our Lord, "We have peace with God" (Rom. 5:1). The Holy Spirit says, "In nothing be anxious, but in everything by prayer and supplication with thanksgiving let your requests be made known unto God; and the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus" (Phil. 4:6-7). Thank God for such a wonderful promise! May it be yours. It is for those who will make it theirs by receiving it in faith, love, gratitude, and obedience. This can come only when "Christ and Him crucified" is preached.

IN HIS STEPS

RON DURHAM

Ron Durham calls the Panhandle of Texas his boyhood home, having been born in Perryton in 1931, and attending High School at Hereford. The son of Methodist parents, he was won to the Restoration ideal by the girl he later married—the former Faye Knox—while in school at Eastern New Mexico University at Portales.

Durham received the BA degree in 1953, with majors in Art and Education and minors in Journalism and English. He taught for two years at Tucumcari, New Mexico, and for two more at Lander, Wyoming, where the couple moved with the Wes Reagans to establish the church in 1955. He worked as a newspaper reporter-photographer in Lander until 1959, when the Reagans moved to Canada. At that time, he filled the pulpit vacancy at Lander, preaching full-time for two years.



In 1961, supported by the Northside church in Dallas, the Durhams joined the Rudy Wyatt family in establishing a congregation in Perth, Western Australia. The Marvin Phillips rounded out the evangelistic team before many months, and by 1965 a congregation of some 100 members was meeting in their own building in Perth. The Durhams returned to the U. S. in June of that year.

He is presently working toward the STB degree at Abilene Christian College, preparatory to returning to Australia next year to help establish a leadership training school. The Dur-

hams have four boys — Don, 13; Dave, 10½; Doug, 8; and Dennis, 5½.

It was a bad book, really. Critics could say that its plot was uncertain and patchy, the characters not very credible, and the whole thing naive. Three publishers turned down Charles Sheldon's work before a sectarian weekly paper risked a paper-backed edition. Then—why, then, the book *In His Steps* simply sold 22,000,000 copies, eventually was printed in 18 languages, and has recently been revived in another paper-back.

The reason both for the early failure and subsequent success of this book, back about the turn of the century, was that its theme is at once terrible and tantalizing. It was about the possibility—note, now, how simple and yet how terrible it is—the possibility of *doing what Jesus would do*.

This has long been a subject of cautious intrigue. Perhaps there will always be in our hearts a tension between the breathtaking possibility of revolutionizing the world by treating it just as did the Lord, and the haunting fear that it may not really be practical in our time; that the dust of 20 centuries has so obscured His footprints that we are not quite sure just where He would go today; or that, even if we could tell, we ourselves might prove far too timid and inadequate for such a challenge.

And yet, we have been inspired by some who followed. At the Master's gripping command, "Follow me!" fisher-

men leave their nets, as in Mt. 4. "Follow me!" and a tax collector deserts his office (Mt. 9:9). "Follow me!" and the universal everyman strives to crucify himself every day, in favor of walking in His steps (Lk. 9:23). "Follow in His steps," and men are dared in I Pet. 2:21 to submit to suffering in a high idealism rarely seen but often mocked in today's sophisticated climate of tired rationalism.

These ringing invitations to discipleship can lead us into three areas of study together, each with narrowing circumference and increasingly personal application. First, explore with me the summons to follow Jesus *into history*—an old pattern in an exciting new world; then, into the *ethics* of everyday life; and finally, into the great, but curiously fragile Christian gift of *suffering*—all, "in His steps."

OLD PATHS, NEW HORIZONS

The modern world sometimes accuses the Christian of walking backward into time. Does following in His steps mean that we plunge into the future with our faces toward the past? Let us admit that we follow an ancient figure who lived in an ancient land. The record of His steps is an old record. It has, however, the audacity to claim relevance in any era. One of the most frequently recurring scandals—stumbling blocks—in history is this tenacious insistence that the Bible is the only certain way of knowing whether or not we are following in His steps.

Our era is not unique in questioning such relevance. When the message of the cross first injected itself into the world, it was a despised message. Although the Jews,

and many pagans, longed for a "salvation" of sorts, by and large *the cross* was not the answer they sought. In I Cor. 1:22, we are given an insight into what the times demanded. The Jews, Paul says, were crazed with apocalypse—they were looking for *signs*. The Greeks were intrigued with speculative philosophy—they sought *wisdom*. What, then, is a preacher to do, to make his message winsome and appealing? Whatever it is, it does not involve changing the message. For in the face of sign-seekers and wisdom-worshippers Paul cries almost defiantly, "We preach Christ crucified," even though it was "a stumbling block to Jews and folly to Gentiles" (v. 23). The Lord of Time was not sent to cater or conform, but to confront—and in that way, to save.

This principle, of course, is the reason we can speak of a "Restoration Plea." It is clear that following Christ's steps automatically involves calling men back to the standard of the Word. The cross was an event which really occurred in history. An inspired record was made of that event, and how it was to work itself out in the lives of men in any century. It is not surprising, therefore, that the cry to go "back to the Bible" is offensive to those who consider that the truth can be found only in the fresh, ventilating breeze of modern thought. The following second-century complaint has been filed many times since:

The Jews and Christians appear to me like a host of worms who hold a meeting in the corner of a manure pile and say to one another, "To us, God reveals and proclaims everything." (Origen, *Against Celsus*, iv, 23)

But it is true. Christ is the center of history. Time does not march so fast that it makes Him and His steps irrelevant or obsolete. His very nature renders Him timeless — remember His claim: “Before Abraham was, I am” (Jn. 8:58). But He then spans history: His claim to “all authority” is made in the same breath as His promise to abide with His followers “to the close of the age,” (Mt. 28:20). This means that Jesus and His Word are not just old — they are eternally new. Jesus was not only the Alpha; He is also the Omega. His salvation is from “sins that are past” (Rom. 3:25), but also from sin in the present and future tenses: “Consequently he is able for all time to save those who draw near to God through him, since he always lives to make intercession for them” (Heb. 7:25). Furthermore, His word is not a dusty document, now dead; it is “the word of God, which (note the present tense) *is at work* in you believers” (I Thes. 2:13).

These two facts — the resurrection of Christ and His living word — demand that His followers be concerned not only with the saving dogmatism in the message of the Cross, and the church, but with the living impact of that message. Unless our Lord is still in the tomb, we will always be faced both with the need and the potential of relating ourselves to every age. “He is risen, he is not here,” is a Bible message aimed at those who would gape only into the empty tombs of the past for their hope of the future. Jesus lives — and ever leads. Those who follow His steps are really the only ones who *can* adopt a truly progressive stance in any age; but they *must* speak to that age; for them, there is no other age to which they can speak. If the language of the times is “Thee” and “Thou,” we must preach the timeless message in that idiom. If the ongoing world misunderstands such language, however, we must do just as we do when we enter a new land with

the old gospel—we must learn to speak the language of those with whom we live.

A part of this learning process is preaching to the world as we find it—not as we would wish it to be. This does not necessarily mean, as we sometimes hear, that we must “answer the questions which the world is asking,” in order to be relevant. Sometimes the world has forgotten even how to ask the right questions, much less to give the right answers. Often we must unseat a preoccupation with irrelevant questions before we can give eternally relevant answers. On the other hand, we must be sure that we seize *any* contemporary thought that will allow us to speak this urgent message.

Halford Luccock pointed his finger at the irrelevance of much of our preaching when he told the story of a grizzled, embattled old Civil War soldier. He was struggling to drive a stubborn mule pulling a gun carriage up a muddy hill. An itinerant evangelist stalked up behind the sweating, swearing soldier and intoned in his graveyard base, “Friend, do you know who died on a cross for you?” In quiet desperation the soldier muttered, without turning around, “This is no time for riddles—*can't you see I'm stuck in the mud?*”

What an eloquent description of our times! And yet, how often, to a world deeply mired in lust and war, greed and materialism, indifference and irreverence—a world that laughs at faith, despises the home and plunges headlong into deeper decay—how often in the teeth of such monumental storms do we fling such weighty studies as “Why Pre-Millennialism Is Wrong” or “There Are Only Five Acts of Worship”!

Let there be no disparagement of such teaching and such sermons, *where there are such needs*. There is certainly a place also for lessons which will prevent doctrinal drifts before they occur. But we must blend this emphasis with a willingness to put our shoulders to the wheel of the gun carriage. As we become involved with people where they are, with the problems they face, then will our ageless message begin to come alive.

We must also be able to distinguish between our historical image as "The Restoration Movement" and the *oldest* paths, if we would faithfully follow the living Lord through time. This is no plea to change our doctrine or our worship, or even to play "dress-up" by donning the latest theological language-styles. As we address ourselves to the issue of "relevance," let us emphasize the fact that it is in the areas of form and method, and not doctrine, in which flexibility is demanded of us; but that as long as we are fallible, human beings, even the doctrine must be held up anew for each generation to examine afresh. But in the area of approach, let us examine, briefly, an example or two.

We are surrounded today by an atmosphere favorable toward church unity—a goal which we have long preached as a natural result of the restoration of the authority of the Bible. Are we setting our sails in the church in order to catch every available puff of breeze that might help sincere men and women move toward this goal? This is not a wind of change, but a scripturally-motivated current! Are we truly ready for it? For instance, there is our traditionally exclusive title, "church of Christ." For years we have said that this is not the only acceptable name for God's people—that we could as well call ourselves "the church of the

Lord," or any other Bible name. And yet, not only does the religious world about us misunderstand our title to be a sectarian name—we have become increasingly aware that many of our own members understand it so, as they glibly admit to being a member of something like "the church-a-Christ church."

What do you suppose would be the result of our going to work first among ourselves, teaching with renewed vigor the undenominational character of the church; of then planning for a thousand or so churches—all who wished—to let it be known to news media all over the country that, in the interest of church unity, and to show that "Restoration" means restoring the Bible, and not our tradition, we are as of this date using another Bible name which perhaps is less prejudicial to our religious friends? In addition, perhaps, to the name we now wear, what if we would use every available teaching means to publicize the fact that we are longing to be "the church of the Lord"?

Or again—in today's metropolitan mission areas, is it time to re-examine our crippling custom of confining our church activity to an expensive, and isolated suburban church building? Would it rather be more expedient and effective, less socially insulated from the city to which we long to minister, if small groups, on a well-organized basis, would explode our message simultaneously over the city?

The answer to such questions might be "No"; but it is important for Christians in every age to ask such questions as they follow in His steps. It is important that we never tire of the continuing study of the science of hermeneutics—how the Bible teaches, when examples bind.

It is imperative that we outgrow the adolescent habit of condemning new approaches and fresh thinking; of overstating each other's position on "relevance" and "dialogue"; of developing another war between the north and the south; of the rural church mistrusting those of city mentality, and city churches viewing the country Christians with condescension or disdain.

The pattern, therefore, of our stepping with Christ into time should be clear. We are to purify "this present world" with the saving message of the living Christ, not petrify it with human tradition. Fellowship in the truth must not be reduced to fossilization in a form. Jesus said that the well-trained scribe of the kingdom would bring from his treasure both the old and the new (Mt. 13:52). The invitation to follow in His steps is best answered by those who can be at once doctrinally conservative and as radical in method as our expanding opportunity demands.

EVERYDAY ETHICS

Then, that surprising book, *In His Steps*, dared to take seriously I Jn. 2:6 — "We ought to walk even as he walked." This is a challenge not only to step with Christ into history, but also to walk with Him in life. In *your* life — as a preacher, truck driver, farmer, housewife or teacher — on your job, in your world, *what would Jesus do?*

There is no more disturbing question to ask. And even if we dare ask it, how can we tell what He would do? The Galilean had not very much in common with modern man, some think. He had nothing specifically to say about such pressing modern issues as labor unions, slum clearance

and the many facets of life demanding action. Thus, one of America's leading religionists tells of his embarrassment when he was unable to solve a newsboy's problem with practicing Jesus's injunction to "turn the other cheek." The boy had to scrap with the other newboys for a position on a profitable street corner, he felt. If he didn't fight them for that corner, he didn't sell papers, and his mother did not eat. Did Jesus have a word for him?

To avoid such predicaments, Albert Schweitzer and others resorted to the idea of "interim ethics." That is, they considered that Jesus had made a good many such outlandish pronouncements, all with the idea that the coming of the Kingdom would shortly remove the necessity of practicing them. When, in their view, Jesus was proved wrong by the Kingdom's delay, the church was left with these rather awkward teachings. Actually, however, they were not intended to last a lifetime.

Of course this view falls, simply because the kingdom did come. Peter and other New Testament writers repeat the "turn-the-other-cheek" ethic after opposition to Christianity has crystallized. The embarrassing question posed by the newsboy is therefore still with us. What shall we do with it? Can we really follow the idealistic ethics of Jesus today?

The answer must begin with *who Jesus is*. He claims, we remember, to be divinity (Jn. 14:9). As such, He is absolute authority. Although the Jews often forgot it, God, from earliest times, had insisted on morality simply on the basis of *His* morality, and its magnetic authority. It was not, as our society has sometimes seemed to teach,

a matter of "Be good because it's best for business," or "Treat your neighbor right so that he'll treat you right." It was rather, "be holy, *for I am holy*" (Lev. 11:44, etc.). That is, the I AM, the self-existent, has simply set a standard. All secondary selves who would reach their highest potential have only to recognize and submit to this lofty standard and purpose. Thus, Peter repeats the Old Testament motivation: "As he who called you is holy, be holy yourselves in all your conduct (I Pet. 1:15). We stand on the side of God Himself, therefore, when we respond to His high standard—how could we go wrong, *newspapers to sell or not?*

This fundamental fact is why any system of ethics *without religion* is a shaky system. It is not enough to grant Jesus the authority of humanism, that of a man who gave other men a great example. Christ's ethical example is bound up with His "religious" claims. If His claim to being God is false, we must suspect that He may not even be the "nice guy" that humanism imagines Him to be. In reality, however, we dare follow in His steps because they are the steps of the ruler of all things.

But the newsboy's problem—and ours—is answered not only by who Jesus is. It is answered also when we consider *who God's children are*. Sinners, certainly. And yet, the Bible urges on us the self-respect that will draw our feet from any mire when we consider that we are not merely to copy a fine example set by a glorified Son; we are *His*, sons with new natures, and He has implanted within us the ability to do better, and be better. Why, you can't afford to sin, as John writes: "No one born of God commits sin; for God's nature abides in him, and he cannot sin because he is born of God" (I Jn. 3:9). John is not

denying the possibility of sinning; he is denying the propriety of living in sin.

Jesus argues thus with the Jews in John 8. Ethics—human conduct—is the subject. Jesus speaks to the Jews of bondage and slavery to sin. They protest on the basis of which we have been speaking: "Look who we are." "We are descendants of Abraham," they say (Jn. 8:30). But there is obviously something wrong here. Abraham's children—the stock of the faithful—seeking to murder the seed of Abraham, Jesus Christ? Impossible! So Jesus says, v. 39, "If you were Abraham's children *you would do what Abraham did.*" Behave as though you remembered, and respected, your lineage: "the rock from which you were hewn, and the quarry from which you were digged" (Isa. 51:1). In your personal life, you not only *should* do what Jesus would do; *you can!*

Let us stress again the power within. In I Pet. 1:21, Peter stresses that the life of Jesus was a pattern, or example. More than that, however, His life is imbibed within, not just copied from without. This inward working, coupled with our own meager efforts, allows us to follow such giant steps as those of our Lord. We are born all over again, we remember from Jn. 3:5, so that we are a new creation (II Cor. 5:17). There is "the new nature which is being renewed in knowledge (note the passive voice) after the image of the creator" (Col. 3:9-10), and the Holy Spirit is changing us "from one degree of glory to another into His likeness" (II Cor. 3:18).

The Galatians knew of the *pattern* of the life of Christ. They had heard the gospel and obeyed it. And yet, they lacked what many of us lack today. *Theirs was a form of*

godliness without power. The virile springtime of their Christianity had aged into leaf-brittle autumn. They had begun with the Spirit (Gal. 3:3), but had then also begun to be suspicious of the apostle Paul, to depend upon salvation by works, and even to covet the comfortable legalism of the law. With anguish, therefore, Paul cries out with his finger on the heart of the problem: "My little children, with whom I am again in travail *until Christ be formed in you!*" (Gal. 4:19). There is the dynamic of Christ's ethics. Christ in you will enable and ennoble you to follow His steps.

We must, of course, use our Christian judgment in deciding just what Jesus would do in specific situations. It is a dull and listless legalism that refuses to act in the contemporary world unless it can find a little spelled-out example in the life of Christ. It is our challenge so to study His whole life, to get into His great heart, to walk with Him in the garden and on the mountain tops, in the smelly streets and along the briny shore, at the feasts and in the wilderness, until we can truly say with Paul, "I know him"!

The Holy Spirit has given us the gospels to picture His steps. Where do they lead? What do we see there?

We see His *submission* to the Father's will, His humility, His service, His foot-washing demonstration, and we hear Him say, "If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have given you an example, that you also should do as I have done to you" (Jn. 13:14-15). It is this sort of attitude, of course, which will lead us to a cross, as it

did the Master; but with Christ in us, we can follow even those great strides!

We look with wonder on His *compassion*, His grace, His love. We see Him respond to human needs, healing the infirm, raising the dead, opening the eyes of the blind and the ears of the deaf, preaching the gospel and sending others to help with the shepherding of scattered sheep. And how our hearts burst as they brim with desire to approach such a life, to follow such steps of ministry!

And yet, there is the *firmness*, the sternness, the insistence that God's way be followed at all costs. The whip of cords on the backs of the temple profaners prevent our mistaking *His* steps for those of the sallow-faced, anemic dispenser of cheap grace which sometimes is portrayed. We strain to understand and apply the incredible table of values in His firm, new law—the sermon on the mount where our human standards are turned topsy-turvy. Why, He exalts the spiritual over the material, the invisible over the visible, the motive over the act, weeping over being self-contained, and, sometimes, sorrow over laughter—and we know that we are following after someone truly “other.”

We cannot fail, also to see His *expectation*, His fervent anticipation of the last days. There is no act of service which can possibly go unrewarded. There is no opposing tyranny, no persecution which will go unrequited, for there is a coming Day. There is high tension as He urges us, “Watch, therefore, for you do not know on what day your Lord is coming” (Mt. 24:42). We are caught up into His steps with optimism and a surge of other-worldly strength because we are the kingdom of the last days, and because we eat with Him the supper which proclaims His coming again—perhaps in our very life span!

All this—service, humility, compassion, firmness in the truth, and high expectation—this, and more, of course, is the pattern of our own living if we follow in His steps.

And yet, even though this pattern of living begins to shape and mold the life of each follower of the Christ, a life that is truly *a person* in its own right also begins to appear. The pattern we follow is explicit enough to give our lives direction, but fully general enough to allow great divergence and creativity in Christian living. The Christ in you will not always be identical to the Christ in your brother—you *are* brothers, but not identical twins. There will be a family resemblance of which to be proud, but we will not be at outs with each other if we cannot always wear each other's clothes. How much do we need to accord each other flexibility in following in His steps, where there is no "thus saith the Lord"! And yet, it is often in this very area where brotherhood frictions arise.

Let us take, for example, the problem of race. How do you feel that the ethics of Jesus can be applied to race relations? Do they apply at all? What can the Christian legitimately do to further fair treatment to all men regardless of color or racial heritage? We know that "God is no respecter of persons," but there seems to be no specific step of Jesus that dictates how we should teach that great principle—whether we should demonstrate, or "march," or just work quietly on the matter.

On the basis of such liberty, I know a very conservative preacher in a Texas town who chooses not to march. He would be the last to do so. Now, most of us of that persuasion not only do not march; we do not take any other steps to foster healthy race relations. But this man,

and the church for which he preaches, don't see it that way. Quietly, without any fanfare or publicity, they personally talk to Negro people about the Lord, and the great brotherhood of equality in Christ. When I was there, a Negro woman told me that the church of Christ was the only church in that town where they felt really welcome.

Freedom is following in His steps forbids that anyone agitate this group into more sensational action. They are accomplishing what sensational action is failing to accomplish in other areas. They, too, must allow others to respond differently, when other situations make following Jesus more than a cut-and-dried mimicking of a dead man, a mocking march by blind followers wearing a-dime-a-dozen death masks of their hero. Listen: "Any one who does not have the spirit of Christ does not belong to him" (Rom. 8:9); and "where the spirit of the Lord is, there is freedom" (II Cor. 3:17); thus, "why should my liberty be determined by another man's scruples?" (I Cor. 10:29).

The invitation to follow the moral and ethical steps of the Lord Jesus Christ is a summons to become a prisoner, but only of Him, and not of men. His followers are not carbon copies, but original creations. The fruit of the Spirit is not dried fruit, but vigorous response to a vigor within.

AN INVITATION TO SUFFER

The primary point to Peter's phrase, "in his steps," is *suffering*. Superficially, the radio evangelism from Del Rio is more attractive:

Quit your coughs,
Quit your sneezes,
Get yourself
A plastic Jesus.

In contrast to such happy blasphemy, we must insist that Peter's main point in calling us to follow in the steps of Christ is not what we get from Him, but what we give to Him. "For to this you have been called, because Christ also suffered for you, leaving you an example, that you should follow in his steps" (I Pet. 1:21). In all of our emphasis on "when examples bind" in the Restoration heritage, let us not forget this example!

In the New Testament, suffering was prized as a means of relating the Christian in a special, intimate way, to Christ. Paul urges us to have the same mind for voluntary humility which allowed Jesus to endure the death of the cross (Phil. 2). For Paul, the privilege of suffering was a "charismatic gift": "It has been *granted* (graciously given) to you that for the sake of Christ you should not only believe in him but also suffer for his sake" (Phil. 1:29; cf. I Pet. 2:20). The difficulties of his preaching life, as well as his thorn in the flesh, were gladly borne, for it was in this weakness that God's grace and power could rest upon him (II Cor. 12:8-10). For Paul, again, suffering was a matter of rejoicing, that, as he said, "in my flesh I complete what is lacking (or "fill up that which is behind") in Christ's afflictions" (Col. 1:24). *Only if he suffered with Christ could he expect to be glorified with Him* (Rom. 8:17).

Contrast this picture of glad suffering with our frantic work at insulation from suffering. Between the two, there surely is a great gulf fixed! The ills of a world have too

often not concerned us because we believe that taking refuge in doctrinal accuracy will both shield us from its suffering, and be an acceptable substitute for involvement. In this audience, I am addressing men whose business or professional image has meant more to them than the costly but joyful task of mentioning Jesus to their associates. I am speaking to workmen whose fear of criticism has prevented their defending the name of Christ when it is used in vain; to those whose desire for status keeps them luxuriously fed, housed, clothed and transported, while the need for missions and benevolence is rationalized away—"after all, no matter how much one gives away, he can always find someone poorer," we say. I am speaking to a brotherhood which has forgotten that *as the body of Christ, it has an identity with the Servant of Isaiah's prophecy—the suffering One who would bear the sorrows of the world* (Isa. 42, 53).

However, deliberate sacrifice, as well as cheerful acceptance of unplanned suffering, are beginning to catch our attention! I am not speaking merely of the money that has been raised by those who have shamed us into giving more. There is truly a fire beginning to sweep among us which is ignited not by teasing or begging from the pulpit, but as men and women quietly and personally dare to picture Christ's steps to the cross; to think deeply of His concern for them, and then to respond with a spirit careless of personal property and reputation in favor of voluntary suffering. From Jimmy Lovell's "miss-a-meal" campaign to huge sums donated by wealthy businessmen, on to Ph.D.'s going door-knocking—the man in the pew is sometimes outstripping the preacher in glad sacrifice!

"But if you give until it hurts, you aren't a cheerful

giver," goes one old saw used to protect us from deliberate sacrifice. What about it? Is the value of sacrifice or suffering made void if we feel it? No one supposes that Paul did not feel his stripes, his shipwrecks, his voluntary care for all the churches. Our suffering *must* be felt, to be worthy of the name. But the truth in the old statement is that we should be able to become less self-conscious about our sacrificing; better able to fast with anointed heads; more able to find in suffering not a death, about which we feel obligated to boast, but a life—the life that comes from losing our own selves, our own lives, as the Lord taught. This is a part of suffering's fragile nature. When persecution is automatic, as it was during part of the early church's life under the Roman heel when merely being of "the Name" was punishable by death, this self-consciousness was perhaps less subtle. Now, however, we must learn to suffer in ways which we ourselves may have to devise—and not give it a second thought.

What is the motivation to suffering? It is not, of course, to enhance our personal image, or to procure salvation with the laurels of martyrdom. It is not even to punish ourselves in shame for the fact that Christ was punished in our stead, "the just for the unjust." Paul explains suffering's motivation:

For his sake I have suffered the loss of all things, and count them as refuse, in order that I may gain Christ . . . that I may know him and the power of his resurrection, and may share his sufferings, *becoming like him in his death*" (Phil. 3:8b, 10).

In fact, here lies the conclusion to the whole matter—the conclusion not only of a sermon, but of a life. Here is

the direction, the purpose, discovered by those who follow in His steps, in all three instances of our study. If we follow His steps into history, at the end of history *'we shall be like him'* (I Jn. 3:2). As we grow in the grace of Christ's standard of ethics or morality, we grow *"into his likeness"* (II Cor. 3:18). And as we gladly suffer, we are, as Paul has just said, becoming like Him in the closest possible union: crucified with Him, becoming *like Him in death*.

To follow such giant steps, we must surely lengthen our stride; but our best selves, looking to the end of it all, could ask for no greater joy.

CHRIST AND MORALS

BATSELL BARRETT BAXTER

Name:

Batsell Barrett Baxter
3703 Mayfair Avenue, Nashville, Tennessee

Title:

Professor, Head of Department of Bible, David Lipscomb College

Born:

Cordell, Oklahoma, son of the late Batsell and Fay Scott Baxter; father, who died March 4, 1956, the President Emeritus and Head of the Bible Department at David Lipscomb College and had been President of Abilene Christian College and George Pepperdine College



Married:

Wanda Roberts, Taft, Texas,
December 22, 1938

Children:

Scott, Feb. 23, 1950; Alan,
Jan. 29, 1953; and John,
Sept. 25, 1955

Education:

David Lipscomb College
High School — Graduated
1933

Abilene Christian College,
B.A., 1937

University of Southern Cali-
fornia, M.A., 1938; Ph.D.
1944

Vanderbilt University, B.D.,
1957

Teaching Experiences:

Instructor and, later, professor of speech, George Pepperdine College, Los Angeles, California, 1938-1945;
 Professor of Speech and Bible and head of Speech Department, David Lipscomb College, 1945-56;
 Professor of Bible and head of the Bible Department, David Lipscomb College, 1956--

Churches Served as Regular Preacher:

Church of Christ, Burbank, California, 1941-45
 Church of Christ, Trinity Lane, Nashville, Tennessee, 1946-51
 Church of Christ, Hillsboro, Nashville, Tennessee, 1951--

Publications:

Churches of Today (with Norvel Young), Vol. I, Gospel Advocate Co., 1960
Heart of Yale Lectures, The Macmillan Co., 1947
Preachers of Today (with Norvel Young), Vol. I and II, Gospel Advocate Co., 1952, 1959
Speaking for the Master, The Macmillan Company, 1954
If I Be Lifted Up, Gospel Advocate Company, 1956
Great Preachers of Today, Vol. I, Biblical Research Press, 1960
Making God's Way Our Way, Gospel Advocate Company, 1964

Organizations:

Past President of Southern Speech Association and of the Tennessee Speech Association; member of Executive Council of Speech Association; member of Pi Delta Kappa, national educational fraternity, and Pi Kappa Delta, national forensics fraternity.

Hobby:

Photography

Travels:

Made trip to Europe and Holy Land in 1949.
 Was flown to Tokyo, Japan, at invitation of members of church of Christ in armed forces stationed in Far East, on trip that lasted from November 17 to December 12, 1957, and included visits to Hawaii, Ibaraki (Japan), Seoul (Korea), and Los Angeles, California. Held week's lectureship in Tokyo for benefit of men

in the armed forces, and preached and lectured at other churches in Tokyo, Hawaii, and Korea, and at Ibaraki Christian College and George Pepperrine College.

Led campaign of forty workers in establishing a new congregation in London, England, during the summer of 1961. Led similar campaign in the summer of 1963, with 90 workers.

Radio and Television work:

Made fifty-two half-hour television films in the 1960 series of Herald of Truth films. Made fifteen additional films in 1962 series. From 1961-65 was regular speaker on the Herald of Truth network during the second and fourth quarters each year. Herald of Truth television speaker since 1966.

Honors:

Was chosen "Alumnus of the Year" by the Alumni Association of Abilene Christian College in 1961.

Recently an article by Dr. Isadore Rubin on "Sex And Morality" began with the words,

"Never has there been so much talk about sex in America as in the years since 1948, after the first Kinsey report was made public. There has been so much talk that, in my opinion, the talk itself has been used as a measure of change of behavior. As a result, today many people assume that in the past ten to twenty years there really has been a 'sexual revolution.' I would like to question this assumption." He went on to say, "No one can deny that what amounts to a revolution has taken place in the openness that has replaced much of our traditional pretense about sex." At this point Dr. Rubin talked of the freedom with which people discuss pre-marital pregnancy and even such matters as homosexuality. He then concluded, "All that can be said with certainty is that sexual behavior

that used to be concealed has now been made clearly visible, and is both talked about and written about exhaustively.”¹

It would be most encouraging if we could believe that the “Sex Revolution” of which we have heard so much in the past few years reflects only an increased openness and frankness of discussion, rather than a marked decrease in respect for the age-old moral standards. Differing with Dr. Rubin, however, many others indicate that the actual behavior pattern of the people of this stage of our twentieth century is different from the pattern of only a few years ago. One author, for example, writes that “The old sex ways, the traditional morality of monogamous marriage, are in an advanced state of decay,” and are losing ground “with dizzying rapidity” to a morality that can accept such things as “office wives,” “suburban couple swap clubs” and uninhibited teenage sex.²

Pearl S. Buck in an article entitled “The Sexual Revolution,” spoke most emphatically,

“No other people of the world have changed as much as we Americans have changed since the end of the Second World War, with the exception of Communist China. . . . Nowhere is this change more apparent than in our new ethics of sex.”³

Before we go further in our discussion, perhaps we should define exactly what we mean by a sex revolution or decline of morals. John H. Gagnon, connected with the Institute

¹ *Redbook Magazine*, October, 1966, pp. 68, 135.

² *Ibid.*, p. 68.

³ *Ladies Home Journal*, August, 1964, p. 43.

For Sex Research of Indiana University, has pointed out that those who talk of a sex revolution generally believe

“that there has been an increase of promiscuous sexual intercourse among young people, particularly middle-class girls, an increase in extra marital intercourse and a sharp rise in the practice of male homosexuality.”⁴

That there has been such a decline in morals seems to be clearly demonstrated by hundreds of recent articles and reports of current behavior both in this country and abroad. But, let us look at some of the evidence.

Arnold Toynbee, perhaps the foremost historian of our generation, recently said, “Of the twenty-two civilizations that have appeared in history, nineteen of them collapsed when they reached the moral state the United States is in now.”⁵ In a recent article entitled, “Sex in the United States,” Dr. Graham Blaine, Jr., Harvard psychiatrist estimated that in the past fifteen years premarital sexual experience among college boys rose from 50% to 60% and among college girls from 25% to 40%. A Purdue University sociologist estimated that one out of six brides is pregnant before marriage. The Kinsey report from the University of Indiana indicated that 50% of women and 83% of men have engaged in sex relationships before marriage. The same report goes on to say that 26% of women and 50% of men have extra-marital relationships after entering matrimony.⁶

⁴ *Redbook Magazine*, October, 1964, p. 35.

⁵ *Moody Monthly*, February, 1964.

⁶ *Time Magazine*, January 24, 1964.

Newsweek carried an article in April, 1964, entitled, "The Moral Revolution on the U.S. Campus," which quoted Dr. Gerhardt of Indiana University as saying that in 1953, 20% of American college women had had premarital sex experience. The *Chicago Sun Times*, for June 9, 1963, printed an article entitled, "The Emphasis on Sex in America" which stated that,

"By the time of their marriage most college men of recent generations and probably about one-half of all women in our country have experienced pre-marital coitus. The picture emerging, then, is that of a more sexually active generation with old standards attracting fewer adherents and newer codes of values not clearly defined."⁷

The same paper carried an article in the same issue entitled, "A Look at Teen Behavior in Other Countries," which showed the problem to be worldwide. The *Time* magazine article summarized, "The U. S. seems to be undergoing a revolution of mores and an erosion of morals that is turning it into a sex-affirming culture."⁸

Although the world in general appears to be more sex-oriented than most of us dare to imagine, it is a cause of special concern that our own nation, and particularly our colleges and universities, have become saturated with outright immorality. Our moral status as a "Christian" nation can no longer be held up as a model for the world to follow as viewed from many of our best-known universities. Many were shocked recently by a front page article in the *Arkansas Gazette* which read, "Guest lecturer causes

⁷ *Chicago Sun Times*, June 9, 1963, Sec. 4, p. 14.

⁸ *Op. Cit.*, *Time Magazine*, January 24, 1964.

uproar at University of Arkansas when he speaks for pre-marital sex."⁹ The guest lecturer, a former professor at New York University and Rutgers University and consultant in clinical psychology for the Veterans' Administration, did not represent the views of the University of Arkansas, but he did represent the opinions of a significant number of young men and young women throughout the United States. Even more disturbing is the report that some prominent religious leaders condoned premarital relations when there is a "covenant of intimacy." *Time* magazine gives the names and statements of some of these religious leaders.

Tom Henshaw of the Associated Press recently published an article, "Sex On Campus: It's Popular Subject Though Not Listed in the Catalogues," in which he stated,

"A 1938 survey showed that thirty-five percent of college women were not virgins; a 1953 survey placed the figures at 50%; a current survey shows they have climbed even higher."¹⁰

Other surveys show that women students are permitted in the dormitory rooms of men students at Harvard University as much as thirty-four hours each week and on Saturday until midnight. The same is true at Princeton where eighty-four hours are permitted and at Yale where it is customary to hang one's necktie on his door knob outside to show that he is "entertaining" a "young lady" and and that he should not be disturbed. The Massachusetts Institute of Technology allows women to visit men's dorm

⁹ *Arkansas Gazette*, February 17, 1962.

¹⁰ *Arkansas Gazette*, December 15, 1963, p. 16A.

rooms fifty-eight hours a week and the only rule is the Interfraternity Council suggestion that "promiscuous activity should not be permitted."¹¹

Perhaps the most shocking of all the reported incidents took place in the campus chapel of a famous all-girl college as the school chaplain deliberately attacked the moral teachings of Christ and the Bible. Here are his words:

"Sex is fun. . . . There are no laws attached to sex. I repeat: Absolutely no laws. There is nothing which you ought to do or ought not to do. There are no rules of the game. . . . We all ought to relax and stop feeling guilty about our sexual activities, thoughts, and desires. And I mean this whether those thoughts are heterosexual, homosexual, or autosexual." The chaplain continued, "The good news of the gospel which has been delivered to me is that we have been freed from such laws as evaluative codes of behavior—freed to act responsibly to a higher law."¹²

At the root of this whole moral landslide is the growing loss of respect for the age-old, God-given code of behavior. Ernest Hemingway's definition of morality is simply, "What is moral is what you feel good after, and what is immoral is what you feel bad after." Many people, so we are told, now live by what State University of Iowa sociologist Ira Reiss calls "permissiveness with affection." What this means to most people is that: (1) Morals are a private affair; (2) Being in love justifies premarital sex; and (3) Nothing really is wrong as long as nobody else

¹¹ *Newsweek Magazine*, April 6, 1964.

¹² *Pageant Magazine*, October, 1965, p. 47.

"gets hurt." In this same vein, Lester A. Kirkendall of Oregon State University, in his recent book, says, "The moral decision will be the one of trust, confidence and integrity in relationships."

"Now I have an answer," says another teacher who praises the Kirkendall code, "I just tell the girls and boys that they have to consider both sides of the question — will sexual intercourse strengthen or weaken their relationship."

Miami psychologist Granville Fisher says, "Sex is not a moral question. For answer you don't turn to a body of absolutes. The criterion should not be, 'Is it morally right or wrong?' But 'Is it socially feasible, is it personally healthy and rewarding, will it enrich human life?'"¹³

To these we would have to add the tremendous influence of Hugh Hefner in his "Playboy Philosophy." In addition to publishing *Playboy Magazine* which, with its side enterprises, has now become a twenty-seven million dollar a year industry, Hefner makes excursions to college and university campuses from time to time preaching his doctrine of moral emancipation. His thesis is that traditional sex inhibitions and restrictions are a great evil and that these must be abolished. Only then, he argues, can modern men be free from the artificial destructive pressures which have caused humanity to suffer so greatly. Needless to say there are thousands of young people who are not only buying the magazine but also the philosophy of sexual freedom.

One of the finest articles on this entire subject appeared in the *Ladies Home Journal* and was written by Judge Jennie

¹³ *Time Magazine*, January 24, 1964.

Loitman Barron, a mother of three daughters and a judge of twenty-five years' experience, now serving on the bench of the Massachusetts Superior Court. From this article, I have chosen the following sentences,

"At too many colleges today, sexual promiscuity among students is a dangerous and growing evil. . . . Illicit relations between coeds and young men are leading to out-of-wedlock pregnancies, hasty marriages, divorce, broken homes, emotional illness and the cutting short of academic careers. Yet most colleges have done little to solve the problem. . . . The truth is that many colleges give coeds too much freedom. . . ."14

Judge Barron continued in her article to show that lack of home training, lack of supervision on the campus, and the pressure to "go with the crowd" are primary factors in the breakdown of morals. She also traced vividly and impressively the unfortunate physical and emotional results that come from promiscuous sex relations. We agree with Judge Barron that a lack of teaching on the part of the homes and churches has resulted in this unholy relationship.

All thinking Americans are aware that basic morality in America is in serious decline. The seriousness of this moral decay was stated clearly some time ago by Dr. Elton Trueblood,

"Sexual corruption is one of the chief symptoms of a sick and decaying society. The right ordering of the relation between the sexes is so important to a culture that any culture which fails to deal realistically with the

14 *Ladies Home Journal*, January-February, 1964.

problem is likely to go to pieces. Gross sexual indulgence, such as marked the life of ancient Rome in its later periods, is both the symptom of general decay and the cause of further decay. The most obvious form that a rotten civilization takes is an absurd emphasis upon sexual pleasure both in practice and in literature."¹⁵

This last point reminds us of the tremendous sex emphasis that one sees when he stands before a typical drugstore newstand. It seems that almost every magazine and every paperback is parading sex more blatantly than in previous years. In addition to the more respectable magazines, there is a tremendous tide of pornographic literature flooding the American scene. We live in a sex-bombarded society and the results of such bombardment are now becoming frighteningly apparent.

GOD'S VOICE

In the midst of this period of chaotic change in the moral realm modern man, whether he be young or old, needs to know essentially two things. First, he needs to know the eternal teachings of God. Then, in the second place, he needs to know the utter ruin that waits at the end of the road of sexual permissiveness and license. Let us notice first the teaching of God's word — teaching that was given by an infinitely loving heavenly Father, not out of any desire to restrict or curb the enjoyment of man's life, but rather out of a desire to protect man from destruction and to enhance his enjoyment of living.

At the very beginning of the Old Testament the basic

¹⁵ Elton Trueblood, *Foundations for Reconstruction*.

plan of God concerning marriage was laid down in these words,

“And the man said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.”¹⁶

God’s initial plan was one man for one woman for life. The seriousness with which the sanctity of the home was considered is seen in the ten commandments, where the seventh commandment reads, “Thou shalt not commit adultery.”¹⁷ It is further seen in passages such as that found in Leviticus,

“And the man that committeth adultery with another man’s wife, even he that committeth adultery with his neighbour’s wife, the adulterer and the adulteress shall surely be put to death.”¹⁸

The death penalty was prescribed for those who violated God’s moral code.

Turning from the Old Testament to the New Testament, or Christian period, we find that the sanctity of marriage is still considered vitally important. In the Sermon on the Mount, Jesus said,

“Ye have heard that it was said, Thou shalt not commit adultery: but I say unto you, that everyone that looketh on a woman to lust after her hath committed adultery

¹⁶ Genesis 2:23-24.

¹⁷ Exodus 20:14.

¹⁸ Leviticus 20:10.

with her already in his heart. And if thy right eye causeth thee to stumble, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body be cast into hell. And if thy right hand causeth thee to stumble, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body go into hell. It was said, also, Whosoever shall put away his wife, let him give her a writing of divorcement: but I say unto you, that everyone that putteth away his wife saving for the cause of fornication, maketh her an adulteress; and whosoever shall marry her when she is put away committeth adultery."¹⁹

On another occasion Jesus plainly declared the same high code of morality,

"And there came unto him Pharisees trying him, and saying, Is it lawful for a man to put away his wife for every cause? And he answered and said, Have ye not read, that he which made them from the beginning made them male and female and said, For this cause shall a man leave his father and mother, and shall cleave unto his wife; and the two shall become one flesh? so that they are no more two, but one flesh. What therefore God hath joined together, let not man put asunder. They say unto him, Why did Moses then command to give a bill of divorcement, and to put her away? He saith unto them, Moses for your hardness of hearts suffered you to put away your wives: but from the beginning it hath not been so. And I say unto you, Whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery."²⁰

¹⁹ Matthew 5:27-32.

²⁰ Matthew 19:3-9.

Christ's law concerning marriage and divorce sounds to many modern ears frightfully old-fashioned, but it is still God's will and is as binding today as it was in centuries past when first announced to mankind.

The restrictions on morality are consistent throughout the New Testament, as is seen in the fact that in the letters of the apostle Paul, written at least a score of years after Christ's pronouncements, the teaching is exactly the same. Notice the condemnation of immorality in the letter which Paul wrote to the Galatians,

"Now the works of the flesh are manifest, which are these: fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, parties, envyings, drunkenness, revellings, and such like; of which I forewarn you, even as I did forewarn you, that they who practice such things shall not inherit the kingdom of God."²¹

A similar all-out condemnation of immorality is found in Revelation from the pen of the apostle John,

"But for the fearful, and unbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, their part shall be in the lake that burneth with fire and brimstone; which is the second death."²²

Unknown, unnoticed, and unheeded they may be, but these are God's laws concerning morality. Through the centuries those who have loved God and who have sought to prepare themselves to spend eternity in heaven have

²¹ Galatians 5:19-21.

²² Revelation 21:8.

respected this code of morality. Likewise, through the centuries, those who have lived their lives on the sensual, earthy level have considered these restrictions upon sexual license as too restrictive. As in other generations, each person must choose which way he shall go, but let him make his choice in full knowledge of the facts. Let him know that the sensual life will separate him from God eternally. Let him know that only the virtuous life prepares one for heaven.

IS TRUTH RELATIVE?

We live in an age when a great many people consider everything relative. Truth is relative, they tell us. What may have been true for one generation and under one set of circumstances is not true for another generation and under a different set of circumstances. The case can be argued quite convincingly, when it is dealing with man's ever-increasing insights into the workings of the world about him. The idea that truth is relative and changing is dangerously deceptive, however, when it refers to the truths of God. God's truths do not change. God's laws are binding on all people of all generations and under all circumstances. God's physical laws, such as the law of gravity and the laws of mathematics and chemistry, do not change. They apply to all continents, to all people and in all centuries. Similarly, God's moral laws do not change. Lying, stealing, murder and adultery have always been wrong and always will be. Young people of today are confused. They are told, in effect, "These religious principles are generally right, for most people most of the time, but....." This is another way of saying, "Keep God's laws when they suit you, but when they become difficult,

or unpleasant, or disturbing, modify them to suit your own desire." This kind of advice leads only to disaster.

The evidence clearly shows that our nation has widely accepted a "New Morality" and that the old standards are no longer binding. In the light of God's teaching, our nation is sowing the wind and must some day reap the whirlwind. Only if the homes, the schools and the churches of our nation speak out for morality and chaste virtuous behavior on the part of both men and women is there hope for the future of our nation. In every instance in past history when the morals of a nation have declined the nation has fallen. It is still true that "Righteousness exalteth a nation; but sin is a reproach to any people."²³

In sex-crazed America, it is later than we think. It is time for Christians to stand up and be counted on the side of righteousness and virtue. It is time for God's laws to be taught in the home and from the pulpit in order that our young people may not blindly be swept over the precipice and into the abyss below toward which they are so rapidly drifting.

AN EVALUATION OF THE NEW MORALITY

In addition to knowing God's teachings on the subject of morality, modern man needs to know the physical, social, and psychological effects of the "New Morality." Sometime ago I asked a leading physician in my home city of Nashville, Tennessee, to write a statement concerning the effects of breaking God's laws concerning

²³ Proverbs 14:34.

sex. This doctor, Dr. Oscar Carter, is currently president of the Nashville Surgical Society, which means that his fellow surgeons have elected him to the highest honor that they can bestow. He is one of the most widely known and extensively used surgeons in this entire area, having performed between 10,000 and 12,000 major operations. He has successfully practiced medicine for more than thirty years. Note carefully what he has written:

"I am a physician. I am not a minister, psychologist, nor a psychiatrist. The things that I say will be from a purely medical point of view. They are a result of my experience over many, many years of seeing people in trouble and of trying to help them out of trouble.

"I feel that there is a point that I simply must make for the rest of my discussion to have its full meaning. It is simply this: we must not lose sight of the fact that we are living in a universe of cause and effect. To put it in another way, the act is followed by the consequences. We may have some choice as to choosing the act, but once we choose the act, we must take the consequences along with it. They come wrapped in the same package and you cannot take one without the other. If you want to put it in religious language and say that sin is followed by punishment, what you are really saying is that God is allowing his great laws of cause and effect to operate. To take a practical example, you may have some choice as to whether or not you jump off of a high building, but once you have made the decision to jump, then you reap the consequences. This great law of cause and effect runs through the moral and spiritual universe just as well as the physical. It is just as definite and the consequences are just as certain. However, cause and effect in this realm may be separated by enough time that we do not see cause and effect as being related.

"Now let us turn our attention to the question of sexual immorality. We learn much these days of the new morality.

We hear the theory advanced that sexual permissiveness is perfectly all right so long as no one gets injured by it. To me, as a medical doctor who has seen the results of this in the lives of countless patients, that is just like saying that it is perfectly all right to take cyanide as long as you don't get poisoned. We must thoroughly realize, because of the very nature of our beings and the structure and fiber of our personalities, that sexual immorality is moral cyanide and that it will damage our minds, our souls, our personalities, and even our bodies with the same certainty that cyanide injures our bodies.

"Our modern sex novels and sex movies have a tendency to present illicit sexual relationships in a very alluring, attractive and glamorous way. They make them seem very attractive. However, the trouble is that these do not tell the whole truth about the matter. They only present the action, they do not present the consequences in the true light. Let's take a look at some of the consequences that, as a medical doctor, I have seen over a period of many years in the lives of many patients.

"Notice some of the consequences of our illicit sexual relations.

- I. Unwanted pregnancy. I think that the results of this are so obvious that we need not spend much time discussing it. Briefly, when this occurs, one of three things must happen.
 - A. The couple must get married and this may be at a very poor time for both of them. It may be that the couple really do not love each other and may be ill suited for each other. These marriages usually work out very poorly and the divorce rate is high. In such a case think of the results upon the child.
 - B. The girl has an illegitimate child.
 - C. There is an abortion. I think the consequences of this are so obvious that we will spend no time discussing it, because it is obvious that her life can literally be ruined.

- II. "The second consequence of illicit sexual relationships is venereal disease. This is still a very real factor and seems to be on the increase, especially in the very young.
- III. "Also there is an overwhelming sense of guilt and loss of self-respect. This is probably worse on the girl than on the boy. She feels that she has been cheapened, that she is now secondhand merchandise. This feeling is very likely to influence strongly her whole life and to have disastrous consequences on her subsequent making of a happy marriage. Very often she develops such an overwhelming sense of guilt that she is never able to make adjustment later on in marriage. If, because of this sense of guilt, she confesses her past mistakes to her husband, this often results in rather disastrous consequences. He often feels that he has been cheated, and that he can never quite trust his wife because very deeply he has a feeling that if she did it once, she might do it again. This lack of trust and confidence can be very disastrous to the building of a strong, happy marriage. If she does not confess, then she may live out her life in mortal terror that her husband may find out about her past indiscretions. This, likewise, can be very, very damaging to every aspect of her life.

"Now let's take a look at illicit sexual affairs where one or both parties are married. Everything mentioned above applies here also, but in addition a great many innocent people can be injured. It can result in broken homes and the effects on the lives of everyone involved, especially the children, can be very disastrous. A great deal of juvenile delinquency comes from these broken homes. Even if the two parties involved get divorces and marry each other, they still pay. They never quite trust each other. They are excessively jealous of each other and it is very rare that these marriages are ever really happy and successful. If two individuals fall in love but decide that because of the

social pressures and because of the effects upon the other innocent people involved they will not marry, they still pay and pay dearly. They pay with a yearning, with a sense of loss, with a sense of guilt, with a sense of purposelessness for many, many years. Often this lasts for the rest of their lives. Even if divorce does not result, their marriages become so empty and so meaningless that they very often become marriages in name only, with great resulting misery and unhappiness. What a price they have to pay for a little adventure and excitement!

"From a strictly medical point of view, based on seeing the results in the lives of many, many patients, it becomes obvious to physicians that there is no such thing as a "New Morality." It is clear that illicit sexual affairs are moral cyanide which may have disastrous effects upon the participating parties."²⁴

For further testimony, we turn to another widely-known doctor, Dr. S.I. McMillen, the author of the outstanding book, *None of These Diseases*. Dr. McMillen writes concerning the inability of the modern sex-indulgent life to deliver the pleasure it promises so appealingly,

"Into a health clinic in San Francisco landed 2,000 girls who had been enthralled by the flutes, hips and statistics of a variety of pied pipers. These girls were asked if they had obtained even transitory pleasure from their sexual experiences. According to the advocates of sexual freedom, one would expect an enthusiastic affirmative. On the contrary, only a third of the girls reported 'some pleasure.' The other two-thirds described their feelings as those of 'doubt, guilt, shame, indifference, or definitely unpleasant' The restraints of God's guide book were never

²⁴ Dr. Oscar Carter, an unpublished paper.

designed to diminish man's sexual enjoyment but rather to enable him to achieve maximal pleasure in this area."²⁵

Dr. Irving J. Sands, at the annual meeting of the New York State Physicians, said,

"It may be well to call attention to the fact that change and progress are not synonymous and all that is new is not necessarily good, nor all that is old necessarily bad The Ten Commandments are old indeed, and yet they comprise the greatest mental hygiene code and the best set of rules and regulations for ethical human relationships ever produced by mankind A happy marriage is the result of a harmonious relationship between two mature people. Marriage is the greatest institution of civilized man."²⁶

Dr. McMillen also presents some rather startling statistics concerning the effect that sex permissiveness may have upon one's physical health. He writes,

"Young people and oldsters the world around are trying to avoid paying the devil, but medical statistics prove they are losing. Figures released from a national survey in 1957 show that 'teen-age venereal disease is increasing in eleven states; new epidemic outbreaks are reported in nineteen states.' Comparing 1955 with 1959 figures for syphilis, it was discovered that in these four years the rate jumped: In Washington, D. C., 208%; Los Angeles, 291%; Houston, 378%; San Francisco, 591%; while New Orleans rates during this short period skyrocketed 818%. The chief cause of the increase is attributed to a decline in moral standards. There is a myth extant that venereal disease can be prevented if intelligence is used. A girl

²⁵ S. I. McMillen, *None of These Diseases*, pp. 50-51.

²⁶ *New York State Journal of Medicine*, July 15, 1954, pp. 2052-2055.

who had sexual relations with only one boyfriend thought she was safe. She was terribly shocked when her doctor told her she was infected. A 'venereal tracer' revealed: that the boy had consorted with only one other girl. This girl had had relations with five other men, who in turn had been with nineteen women, some of them prostitutes. The girl who thought her relationship had been limited to one person had had contact, through him, with at least ninety-two others."²⁷

CONCLUSION

As one looks at the modern world he is aware of many hurtful trends, not the least of which is the trend away from Christian morality. The road ahead, if we can believe the inspired words of the eternal Creator of man and the universe, and if we can believe the words of qualified medical men of experience and knowledge, is the road to disaster. How can this dangerous trend be curbed? How can we defeat the propaganda of selfish, sinful men who for their own financial benefit are leading the youth of our day along this road of destruction? How can we change the thinking of our people?

The answer certainly includes the teaching of God's word in all of its plainness and simplicity. The answer also includes making widely known the testimony of medical men concerning the dangers of sexual self-indulgence. However, something more than mere knowledge and mere warning is needed. That something more is the creation of the will or the desire to walk the high road of purity and self-control. How can this desire, this essential

²⁷ *Op. Cit.*, McMillen, pp. 42-43.

will, be created in the hearts of men and women of our day?

The answer seems to lie in the effective proclamation of Christianity in all of its life-satisfying appeal. As Christ becomes real in the hearts and lives of men they will have the inner strength to live on the high road of moral purity. When Christ goes with each young couple on their date, when Christ is present in every conversation, when Christ guides the selection of one's reading material, in short, when Christ so fills the heart that His system of values is dominant in all aspects of one's life, then and only then will man be able to live as God wants him to live.

It is not possible to teach morality apart from religion. Wherever it has been tried back through the centuries morals have been forgotten and the nation has come to chaos. Only when man respects God does he have the strength to be moral. Only when Christ dominates the heart and the life is there the power to live on the high road of moral purity.

FAITH IN CHRIST AND EMOTIONAL BALANCE

99

PAUL EASLEY

Paul Easley was born in Texarkana, Arkansas, and attended schools there. Upon finishing school, he worked for Gulf Oil Company as office manager and served as part-associate minister for the Walnut Street Church of Christ in Texarkana. He owned and operated a private business from 1945 until 1953 at which time he moved to Houston, Texas, as associate minister for the Central Church of Christ. In 1955 Central sponsored the opening of Southwest Church of Christ for which Paul Easley was minister. In 1959 he went back to Central as the minister. He stayed there until January, 1964, at which time he went to Brentwood Church of Christ in Austin, Texas. In July, 1966, he moved to the Sunset Ridge Church of Christ in San Antonio, where he is now the minister. While in Houston, he attended the University of Houston.



It has been said that the proof of anything is in its results. The proof of a seed is in the fruit it bears. The proof of a plan is in the work it produces. The proof of a creed is in the character it creates. By this true principle, faith in Christ has been demonstrated to be the one true dynamic for emotional balance.

Paul said, "I have been

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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. Here, the great apostle, who had truly discovered the secret of victorious living, says that it is to be found through faith that results in the fact that Christ lives within.

In order that we may see this, let us consider the two phrases contained in our theme: faith in Christ, emotional balance. For convenience in making our thoughts start, travel, and arrive, we shall consider these in reverse order.

I

First, what is emotional balance? This is a term that has to do with mental health. The National Association For Mental Health has distributed a pamphlet entitled "*Mental Health is 1 2 3.*" In that pamphlet, people are said to be in a state of good mental health when they "feel comfortable about themselves, feel right about other people, and are able to meet the demands of life." In stating what is the very essence of the Kingdom of God, Paul said, "For the kingdom of God does not mean food and drink but righteousness and peace and joy in the Holy Spirit." Romans 14:17.

When a person is truly righteous, and not merely self-righteous, he will feel comfortable about himself, because with Paul, he will not have a righteousness of his own, which is of the law, but that which is through faith in Christ, the righteousness which is from God by faith. Philippians 3:9. Dressed in God's righteousness and not his

own, he will find that the Lord of peace Himself will give him peace at all times in all ways. II Thessalonians 3:16. Being himself at peace, he will feel right about other people. Finally, "believing, he rejoices greatly with joy unspeakable and full of glory." I Peter 1:8. Even when he is in the midst of adverse circumstances, he is able to count it all joy, knowing that "the proving of his faith worketh patience, and that when patience has had its perfect work, he will be perfect and entire, lacking nothing." James 1:2-4. Thus, he is able to meet the demands of life. That is emotional balance.

Let's think for a moment about emotion as part of the mind, and why it is that without faith in Christ, there can be no true emotional balance. *The American College Dictionary* defines emotion as "an affective state of consciousness in which joy, sorrow, fear, hate, or the like, is experienced (distinguished from cognitive and volitional states of consciousness)."

From this we see that the mind has a three-fold capacity. It has cognitive capacities. The word "cognitive" comes from a Greek word which means "to know." In any operation of the mind, this is the first part to become active. When a person faces any experience, he faces it first with his intellect, his cognitive faculty. He receives some communication through one of his five senses, he feels, tastes, smells, hears or sees something. Immediately, he has some intellectual impression of that something. He says, "I smell smoke," or "I hear a siren," or "I see my mother-in-law unloading two trunks and three suitcases from a taxi parked in front of my house."

Once the intellectual impression is made, like an instantaneous electronics computer, the mind evaluates that impression, based upon a number of related factors, including such things as information previously stored in the mind at both the conscious and subconscious level, the circumstances of the moment, the person's temperament, physiological, psychological and spiritual condition, to mention a few.

By this evaluation the emotion is activated, and there occurs what psychologists would call an emotional response. That emotional response may be in the form of any one or more of a variety of feelings, such as anger, elation, annoyance, worry, fear, love, hate, shame, guilt, and the like. Generally, the emotional response is not singular but mingled. The sight of his beloved mother-in-law produces mingled emotions.

This emotional response in turn will activate the will and the person becomes volitional. He takes action, which also may consist of a wide variety of forms, ranging from the raising of an eyebrow to extreme catatonia, depending upon the person's state of mental health at the time.

All of the thousand and one commonplace daily activities in which we engage are produced by this process. A person never crosses the street without first thinking, feeling and willing.

In addition to the conscious decisions we make, there are also those that we make at the unconscious level. For example, under stress a person may take a sudden flight into fantasy and begin day-dreaming. He did not consciously decide to do this, it was unconscious. But it was

produced by emotional response. This is only one example of thousands of things that may happen.

In addition to the volitional issue both conscious and unconscious, the emotional response may also produce a physiological reaction. For example, an emotion response of extreme anger will trigger the adrenal gland pouring adrenin into the blood stream in excessive amount. This causes the liver to release stored sugar providing energy for fight or flight. Chemical changes occur which would cause the blood to clot in case the person became wounded if he decides to fight instead of fly. The blood pressure rises, the pulse beats more rapidly and more vigorously. The air passages into the lungs enlarge to admit more air. The pupil of the eye enlarges to admit more light. Sweat breaks out all over the body to keep him cool, though it seldom does. In the midst of this experience, that man is a different person from what he normally is; and if someone else not connected with the reason for his anger approaches him at that time he may receive a completely different response than he otherwise would have received. The emotions of fear, joy, sorrow, anxiety, all have their particular effects upon a person.¹

In addition to these immediate effects, other physical results may also accompany emotional response. Headache, rash, bronchial trouble, or any number of physical maladies may result. It has been estimated that half of all physical maladies with which people go to their physicians are triggered by, if not directly caused by emotional response.

See Ruch F. L., *Psychology and Life*, (Scott, Foresman and Co.) page 124.

Emotional response affects not only the individual, but also those who are associated with him. An emotionally unbalanced husband or wife may turn a home into a hell for his or her companion. Emotionally disturbed parents, in the majority of cases, will produce emotionally disturbed children, who in turn will produce other emotionally disturbed children. Thus, an emotional malady may become self-perpetuating, unless something is done to break the chain.

Now, there are times when this process we have been describing will take place in an instant of time; at other times it may be drawn out over a long period; but long or short, immediate or delayed, the activity of the mind always follows this sequence: first, the intellectual impression and evaluation; next, emotional response; finally, volitional issue.

When a person is in infancy, his emotional responses are very limited in number, and the stimuli which will produce them are also limited in number. Studies indicate that a small infant is capable of only three emotional responses, fear, rage and love. Fear may be produced by removing bodily support, rage by restricting bodily movement, love by caressing the body.

As a person grows older, the range or variety of emotional response is increased to include such feelings as elation, annoyance, worry, jealousy, dejection, shame, guilt and the like. Also, the range or variety of stimuli that will produce response is increased; words, looks, actions, take on special significance which within itself changes with each new experience.

It has not been determined whether these various responses are taught or simply develop. It is fairly well agreed that the ability to receive intellectual impressions does develop. However, it is certain that the particular response that a given individual will make to a specific stimulus is taught. A child may be taught to love snakes and fear rabbits. Like physical and mental capacities, emotional capacities also seem to be innate, while the direction in which they develop depends upon the training a person receives. Through the training process of both education and instruction, (education meaning to draw out and instruction meaning to build in), the person's emotional response is enlarged.

Another factor involved here is that by a process called "repression," it is possible for a person to push both the stimuli and the emotional response out of his conscious mind and into his subconscious. Although these are in the subconscious mind, they are still capable of motivating behavior, which may be surprising even to the one thus behaving. This complicates matters.

But the fact that really complicates this process and creates the greatest problem is that so often the individual does not take into consideration the fact that he is a spiritual being as well as physical and mental. Although that spiritual dimension is neglected or ignored, it is there making demands, creating hungers and thirsts. The person is aware that he is hungry and thirsty, but he is not aware of that which he craves. He may try to find satisfaction at the physical or mental level. When he does, he only complicates the problem.

The Old Testament prophet ran before the restless

crowds of his day crying, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness." Isaiah 55:1-2. To the woman at the well, Jesus said, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up unto eternal life." John 4:14. Again Jesus said, "I am the living bread which came down out of heaven; if any man eat of this bread, he shall live forever." John 6:51. Again He said, "If any man thirst let him come unto me and drink. He that believeth on me, as the scripture hath said, from within him shall flow rivers of living water." John 7:38.

When a person ignores his spiritual side, and lives after the flesh, is trained only in the flesh, by the time he reaches adulthood, he is conditioned after the flesh; every intellectual impression is evaluated in terms of the flesh, every emotional response is a fleshly response, every decision of the will is conditioned at the earthly level. That is the condition Jesus described when He said to Nicodemus, "That which is born of the flesh is flesh." John 3:6. That is the condition Paul described when he said, "The mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be; and they that are in the flesh cannot please God." Romans 8:7-8. That is the condition of man apart from Christ. How ever cultured and refined he may be in the things of the flesh, he is never truly emotionally balanced. His emotional response is never one characterized by righteousness,

peace and joy in the Holy Spirit. He cannot feel fully comfortable about himself, right about other people, and he never is able adequately to meet the demands of life.

II

What is the solution? Jesus said that a new birth was the only answer. Paul explained why this was true as he continued in the eighth chapter of Romans. Notice Romans 8:9-14. Read. Here, Paul said that the only hope is to have Christ reconstructed in us. What does this mean?

In Jesus of Nazareth we see a man who lived in the midst of circumstances like ours. He had biological needs the same as we. He could feel pain, He became hungry and sleepy and tired just as we. He had His heart broken even as you and I. And if we doubt any phase of His experience, the author of Hebrews said, "We have not an high priest that cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted like as we are, yet without sin." Hebrews 4:15.

How was Jesus able to live above sin? In the first place, He was born as a perfect child, physically, mentally and spiritually. He was not born blind. He did not come into the world addicted to narcotics because His mother was an addict at the time of His conception. He was not limited by an I. Q. of 50. He was not morally depraved from birth. The angel said to Mary, "The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee: wherefore also that holy thing which is begotten shall be called the Son of God." Luke 1:35.

The real fact that made Jesus perfect was that God

through the use of Mary created a body in which He Himself dwelt and came out into human observation. In the Incarnation, God did not come any closer to humanity than He always had been and still is. Paul said that men should "seek God, if haply they might feel after him and find him, though he is not far from each one of us: for in him we live, and move and have our being" Acts 17: 27-28. In Christ, God came out into visibility that men might see.

Since there was no physical, mental or spiritual malady in this frame in which God manifested Himself, and since Jesus was in complete submission to God, every intellectual impression, emotional response and volitional issue was perfect. Jesus was the one example of perfect emotional balance.

Today, when Christ comes into a man, He regenerates that man's spirit. That is the meaning of being born again. But, although the spirit is alive because of righteousness, the body is still dead because of sin. Therefore, the man is not made perfect immediately. But, when a man, by the exercise of his faith, allows Christ to come into his life, Christ begins His work, the ultimate goal of which is to perfect that which concerneth that man. The degree in which Christ is allowed to perform His work is the degree in which a man has true emotional balance.

I heard a man say one time that if Christ were really in a person He would simply perform a miracle and make the man perfect. What he meant was that if he were Christ that is what he would do. Fortunately for the sinner, Christ uses His method and not ours.

When Christ comes into a man's life, that man is not relieved of responsibility. His responsibility is increased. Paul said, "Work out your own salvation with fear and trembling; for it is God who worketh in you both to will and to work, for his good pleasure. Do all things without murmuring and questionings; that ye may become blameless and harmless, children of God without blemish in the midst of a crooked and perverse generation, among whom ye are seen as lights in the world, holding forth the word of life." Philipians 2:12-16.

It is imperative that we grasp this great truth that Christ really does dwell in men today. In the Colossian letter, Paul discusses three great mysteries. Notice Colossians 1:21 through 2:5. Read. In this passage, Paul first speaks of the church as a mystery, hidden in ages past, and never discovered until revealed. Next, Paul passes behind the mystery of the church and comes to the second mystery which he says is "Christ in you, the hope of glory." After declaring the first two mysteries, Paul moves on, still following his argument, until he comes to a yet deeper mystery, the mystery of God, which is Christ.

In order to see the connection, let us look at these in reverse order, which is really the order in which they occurred historically. The first great mystery is that God was in Christ; as Paul said in II Corinthians 5:19, "God was in Christ reconciling the world unto himself."

Now, I am sure that most of us here tonight believe this. But the question arises, "In what sense was God in Christ?" There are those today who teach that God was in Christ only as a sentiment; that just as a person might study the works of Shakespeare, saturate his mind with

the philosophy of Shakespeare and be influenced by him so that it might be said that Shakespeare was in that man; so Jesus studied about God, saturated His mind with the things of God, was influenced by God until it could be said that God was in Christ. Is that the sense in which God was in Christ? No! No! That is modernism. God was in Christ, not as a sentiment, but as a fact, not as an ideal from without, but as a dynamic within. Christ was God incarnate. God was literally in Christ. This is the teaching of Paul. Colossians 2:19 says, "In him dwelleth all the fulness of the Godhead bodily." Do you believe that? I do.

Now, I wonder if we are ready for Paul's second great mystery, which he says is "Christ in you." Now, at this point many people reverse their field. They say that God was in Christ as a fact, but that Christ is in men only as a sentiment; that Christ is not really in you, but that when a person studies the teaching of Christ, saturates his mind with those teachings and is influenced by them, then it may be said that Christ is in that man. Let's think a moment. If the teaching which says that God was in Christ only as a sentiment is modernism; then the teaching which says that Christ is in you only as a sentiment is modernism once removed. The man who teaches that Christ is in man only as a sentiment is a modernist.

Paul teaches that just as God was in Christ as a fact, so Christ is in the Christian as a fact. Deny this and you destroy Paul's argument. So much did Paul believe this that he said in Galatians 2:21 "It is not I that liveth, but Christ that liveth in me."

This leads us to the final and resultant mystery and that

is that the church of Christ is composed of Christ-filled people. "Ye are the body of Christ," said Paul. I Corinthians 12:27. Again, "and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all." Ephesians 1:22-23. This is the total argument of the Book of Colossians: God was in Christ, Christ in you, and you compose the church.

Thus, we see that the church of Christ consists, not of people who tack a sign over a door and assume the name "Church of Christ," the true church consists of those souls throughout the world and in every age into whose lives Christ has come and in whom Christ dwells.

Someone says, "This idea of Christ literally dwelling in an individual is mystical, irrational, and cannot be explained logically." That is perfectly true. That is exactly what Paul is saying. It is a mystery. Notice Paul's words in I Corinthians 2:12 through 3:3.

But although this is a mystery that cannot be explained by human logic, though it is foolishness to the carnal mind, it is a fact accepted by faith in the lives of countless multitudes of men and women today. And it is this blessed fact that produces emotional balance, and this is the only thing that ever will, and it is because so many have attempted to keep the ethic of Christ and have rejected the indwelling dynamic for that ethic that our mental hospitals are filled with religious people. The man who teaches the ethic apart from the dynamic is contributing to mental illness.

Now, as I said before, when Christ comes into the life,

He does not pass a miracle that makes that life perfect in an instant. Christ is there to perform His work in His way. And it is significant that Paul uses the title "Christ," instead of the human name "Jesus."

The use of the title suggests not merely the presence of the Person of Christ, but also the work of Christ. What is that work? Christ is Prophet, Priest and King. What does this mean? It means that if you are a Christian, dwelling within you is the one true Prophet and Teacher, doing His work, so that you need no man to interpret His word, no pope, no preacher, no official interpretation other than that given by the Indwelling Christ. The alien can understand enough of the word to enable him to become a Christian, but there are heights and depths and lengths and breadths to the word of God that are foolishness to the natural man, and must be spiritually discerned. Paul prayed for the Ephesians, "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 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 with all the fulness of God." Ephesians 3:17-19. Christ in you means that within the inner shrine of your life, the one perfect Priest is doing His work, so that through the intermediation, not of a Christ afar off, but Christ within, you have personal and immediate access to the presence of God, in Whom you live and move and have your being. It means that you need no other priest, and that you need make no journey to find a place for prayer; but wherever you are, you may find grace to help in the nick of time. Christ in you means that Christ as King reigns in your life, not from a distance, but within.

Christ in you also means a change in your attitude and outlook. In the passage we read a moment ago, Paul said that the Corinthians were not spiritual but carnal; and their carnality showed itself in strife and division and envy. Today, when people, calling themselves Christians, are constantly bickering and fussing among themselves, this shows that Christ is not in them, and is a mark of emotional immaturity; no righteousness, no peace, no joy. When Christ dwells in me, I cease my bickering, I cease my fussing, I cease my striving, because with Christ in me, I make a new intellectual evaluation of the experiences of my life which is not limited to the things that are seen but includes the things that are not seen. Having Christ in me, knowing the love of Christ that passeth knowledge, I make a new emotional response. Having the Spirit of Christ in me, strengthened in the inner man with might by His Spirit, I have new volitional ability. To sum up, I have true emotional balance, because with Christ in me, "it is no longer I that liveth, but Christ that liveth in me."

What is a Christian? He is a Christ-centered man, a man in whom Christ is enthroned at the center of the personality, not as a sentiment, but as a Person; not as an ideal to be studied and copied in our own strength, but as a dynamic at work reproducing Himself, through the power of the Holy Spirit.

III

What are the conditions upon which Christ comes into the life? For the Ephesians, Paul prayed that "Christ may dwell in your hearts through faith." This means that Christ dwells in men as a result of the exercise of their faith.

What is faith? Here we must interpret the meaning of the word by its use in the New Testament; and according to the New Testament, faith is always founded upon reason. "How can they believe when they have not heard," said Paul, "so then, belief cometh by hearing and hearing by the word of Christ." Romans, Chapter ten. Now, the kind of hearing that results in faith requires more than merely listening to words and understanding their meaning. If this were all that were required, then everyone who listened to the words and understood their meaning would have faith. Yet such is not the case. In that same chapter of Romans, Paul said, "But I say, did they not hear? Yea, verily, their sound went out into all the earth, and their words unto the ends of the world." Romans 10:18. But that hearing did not produce faith, as Paul said in verse 21 of that same chapter, "But as to Israel he saith, All the day long did I spread out my hands unto a disobedient and gainsaying people."

Faith does not merely mean intellectual conviction, that is being convinced that the gospel is true. Thousands of people have a profound conviction that the gospel will work who yet have never believed.

Faith involves the working of the whole mind not just part. Faith is not merely intellectual conviction. Neither is it some emotional feeling that comes stealing across the heart. Neither is it a volitional decision to accept Christ that belies the intelligence and the emotion. Faith is that intellectual evaluation of the gospel of Christ that produces an emotional response that issues in volitional surrender of the whole life to Christ.

Another point we need to learn especially in the church

today is that faith is not merely a step which I take and then leave it behind as I take other steps. Faith in Christ is that attitude of mind intellectually, emotionally, and volitionally which always expresses itself in conduct which conforms to the demands of the gospel of Christ, both immediate and progressive.

Invariably, when the soul comes to Christ under the conviction of sin, all that is required of that soul at that moment is focused at one point. When that point is obeyed, then other calls will be made on that soul by the gospel, and when those are obeyed, still others, because this is a gospel designed to produce righteousness, peace and joy, and bring that person to fulfill all the purpose of God for his life.

When by faith a man in his obedience reaches the point of baptism, which is the point at which he buries the old man to become the new man, a true son of God, God sends forth the Spirit of His Son into that man's heart, crying Abba Father. Galatians 4:6. From that point on, with each new demand, the indwelling Christ is present providing whatever succor is necessary to give victory. "For in that he himself hath suffered being tempted, he is able to succor them that are tempted." Hebrews 2:18. Again, Paul said, "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to endure it." I Corinthians 10:13.

It is only to the person with that kind of faith that Christ comes and takes up His abode in his life. To His early disciples, Jesus said, "He that hath my commandments, and keepeth them, he it is that loveth me: and he

that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him. Judas (not Iscariot) saith unto him, Lord, what is come to pass that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, if a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him." John 14:21-22.

Jesus does not take up His abode in the lives of all men. Men of the world never know His presence; but to those who love Him and keep His commandments, He still manifests Himself even unto this day.

WITHOUT RESPECT OF PERSONS

M. F. "MID" McKNIGHT

M. F. "Mid" McKnight, minister for the Highland Church of Christ in Abilene, Texas, has compiled a unique record in his ten years as a full-time preacher; he has served three congregations in this span and all three of them doubled their membership within two years.

These congregations are Edmondson, Texas; Plainview, Texas; and Fifth and Highland in Abilene.

McKnight's preaching career, however, goes back further than the previous ten years. It was actually fourteen years ago that he first started his pulpit work. At the time, he was a farmer near Hale Center on the great South Plains of Texas and was serving as a deacon for the Hale Center church. His first preaching appointments came as he filled in for preachers around Hale Center. Four years later, he decided to go full time into preaching, so he preached at Edmondson and started a dual existence that he was to continue for the next five years — he was at the same time a full-time minister and a full-time farmer.



He moved to Plainview where he continued the same regimen. Then, in 1960, he came to the Fifth & Highland church to replace James Willeford who had resigned. When he came to Abilene, he gave up the farming business.

Since coming to Highland

there have been many responses. The budget has stayed right with this growth, expanding from \$2,507 a week in 1961 to over \$8,000 a week. McKnight has, in addition to his pulpit work, been very active in personal evangelism. He has conducted 112 personal work training schools throughout the nation. In 1958 he published a book titled "Organized Personal Work" and it has sold over 35,000 copies. A revision of this book incorporating his JOURNEY TO ETERNITY material has just been released. In 1955 he made a trip to the Bible lands, took 906 color slides and compiled an "Illustrated Trip Through the Bible" with them. He has given over 600 public lectures on this trip. In 1963, he took another trip to the Holy Lands taking more slides to supplement the previous Holy Land tour. In 1965, he conducted a Campaign for Christ in Lausanne, Switzerland, and another such effort has been planned for Perth, Australia, in August 1967. Brother McKnight makes many speaking engagements each year, approximately 400 a year.

Brother McKnight has a cottage meeting on 16mm sound, color film, JOURNEY TO ETERNITY, which was presented over television in Abilene, Texas, May 16-20, 1966. The viewing audience was over 64,000 people. There were 37 baptisms as a direct result with over 7,800 people requesting copies of the lessons. This same series was presented in Lubbock last August; in the Bermuda Islands in November; in Albany, Georgia and Fort Worth and Dallas. This series is scheduled for several other cities such as Houston; Jackson, Tennessee; Bakersfield, California; and Huntsville, Alabama.

McKnight is married to the former LaVoris Lee of Spur, Texas. They have four children: Kay, 16; Sue, 14; M. F. III, 12; Dan, 9. Their home is at R.R. 1, Abilene, Texas.

It is a singular honor to be asked to speak on the Abilene Christian College Lectureship. There are two passages of scripture in particular that make me keenly aware of the responsibility that is mine for this lesson.

The first one is found in I Timothy 4, verse 6, where Paul by inspiration said:

“If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ...”

Continuing this same thought, in II Peter 1, verses 12 through 13, we read:

“Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance.”

However, I don't know whether Peter realized that my brethren today do not desire to be stirred up. Rather they desire to have everything smoothed over and to be lulled to sleep. My brethren remind me of the brethren in Isaiah 30 and verse 10, who said:

“Ye say unto the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophesy deceits.”

We live in an age in which it is fashionable to preach the smooth things. No criticism was ever given to Jesus Christ until He began to tell the people of their sins and that they would lose their souls in hell unless they repented. Then He lost His popularity in a hurry and they began to say of Him, “He hath a demon; he is a blasphemer; a sinner and worthy of death.”

Many preachers have found out the same thing. They have been very popular with the brethren until they begin

to preach on their sins and to lay bare their sins in the light of the Word of God. As long as preacherettes preach little sermonettes to Christianettes they have no trouble; but when they begin to preach the word of God without respect of persons, then they find themselves in all kinds of trouble. Many psychologists and some preachers today are telling us that we should not preach sermons that stir people up; that it gives them all kinds of guilt complexes. Some tell us that we should not mention the word "sin" at all. We should call it "psychological maladjustment." These modern-type preachers don't believe that you should use the word "lying." You should call it "mis-statements." They don't believe you should use the word "steal"; just call it "purloin." They don't believe you should use the word "immodest"; just call it "uninhibited." They don't believe you should use that old fashioned word "drunk"; just say he is "inebriated." They don't believe you should use the word "selfish"; just say that he is "dedicated." They don't believe you should use the word "greed." You should say "ambitious." And today, if a man murders his wife certainly we are not to blame him because more than likely he was greatly inhibited in his childhood. More than likely he had an overly protective mother who wouldn't allow him to push his oatmeal off the highchair, so he was frustrated and pushed his wife off the Brooklyn bridge instead.

Plain preaching is not understood by those who equate sex with love, and money with brains and indoor plumbing with civilization. Plain preaching is not palatable to those who believe you can spend your way to prosperity, fight your way to peace, drink your way to happiness and enjoy your way to heaven.

Jesus said in Matthew 7 and verse 13 that the road that leads to heaven has a very narrow gate and it is a difficult path to follow.

I have been asked to speak on the subject "Without Respect of Persons." If we would learn Matthew 7 and verse 12, then it would answer the problem of respect of persons. This is the verse that we usually refer to as the Golden Rule. It reads:

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets."

I am of the very firm opinion that we preachers had better begin preaching this message. In II Timothy 4 and verse 2 the command is very terse: "Preach the word." If we are ministers of the gospel, faithful and true to our task, we have no other alternative. Whether we like it or not, we preachers stand in a very responsible position and as the pulpit goes, so goes the church. You show me a dead church and I will show you a dead pulpit. You show me a mediocre church and I will show you a mediocre pulpit; you show me a pulpit that is on fire for the Lord, who preaches the word of God without fear or favor, without respect of persons, and I will show you a church that will respond.

I know that some of our preachers have been beaten to the ground so often, they had rather just lie there than get up. I realize that some are so afraid of getting out on a limb that they won't even climb up in a tree. I know of one who will not preach on the subject of adultery because

73 members of his congregation are involved in this particular sin.

God is not a respecter of persons. We could begin in the Old Testament and trace this particular thought entirely through the Bible, but let's just begin and use the New Testament scriptures. Jesus said in Matthew 28 and verse 19:

“Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit.”

In Mark 16 and verse 15, He tells us:

“Go ye into all the world, and preach the gospel to every creature.”

That is quite a task, but Jesus gave this command to eleven men and they carried out that task within 29 years. It was A.D. 62 when Paul wrote in Colossians 1 and verse 23 that the gospel had been preached to every creature under heaven. Today we have 233,000 babies being born daily. Today we have three people dying every second unprepared to meet God. Think of that. An entire city the size of Abilene, Texas, will die within the next twelve hours and either we have decided that they are not lost or else we have decided that they are not worth saving. I want to say to you as candidly as I know how that you and I have no right to decide whether a man, woman, boy or girl would obey the gospel or not. Our responsibility before God is to teach them the gospel and then let them make up their own minds where they will spend eternity — in heaven or in hell.

I am sure that you are quite familiar with the conversion of Cornelius as told in Acts 10 and Acts 11. You remember the story—how Simon Peter was up on the roof of the house of Simon the Tanner and there was a sheet let down from heaven, knit at the four corners, and it opened before him. On this sheet was all manner of unclean animals, ceremonially unclean under the law of Moses. There was a voice from heaven that said, "Peter, take, kill and eat." Peter said, "Not so, Lord; nothing common or unclean has ever entered my mouth." The sheet was withdrawn and then let down the second time, with a second set of instructions, and then the third time. Peter is wondering: just what is the Lord attempting to tell me. It was at that time that the two servants and the soldier who waited on Cornelius continually came into the city, knocked at the door and asked if Simon Peter dwelled there. They were told he was up on the housetop praying. They called him down. These men explained that their master was a Gentile and that an angel had appeared to him and said for him to send them down to Joppa to fetch Simon to come up and tell him words whereby he and his house might be saved.

We go with Simon Peter and six of his Jewish brethren, the two household servants and the soldier of Cornelius. We find that Cornelius has gathered together a meeting of his family and close friends. We find that the Bible thinks enough of one cottage meeting that it devotes two chapters telling about it. Peter opened his mouth, Acts 10:34 and said:

"Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him and worketh righteousness, is accepted with him."

As far as I am able to discern this is seven years after the birth of the church on Pentecost in Acts the second chapter. Isn't that pathetic; that it took the Jews seven years and a miracle to be convinced that the gospel was for the Gentile as well. Brethren, may I remind you that it has taken us 1800 years to decide that the gospel is for the Negro as well as for the white. In Acts 15, beginning in verse 6, we have the question of circumcision that has arisen and we read:

“And the apostles and elders came together to consider this matter. And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. And God, which knoweth the hearts, bare them witness, giving them the Holy Spirit, even as he did unto us; and put no difference between us and them, purifying their hearts by faith.”

Again we read where Paul is preaching in Athens, Acts 17, verse 26, and he makes this statement:

“God hath made of one blood all nations of men for to dwell on the face of the earth.”

Brethren, I want you to know that race prejudice was just as strong in the first and second centuries as it is today. At no time did any of the apostles anywhere ever suggest that we ought to start two different congregations for the different nationalities that lived in the same city. The apostle Paul said in I Corinthians 9, verses 19 through 22:

"For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law, (being not without law to God, but under the law to Christ) that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some."

God saves the believing Negro or white through his obedience, and can one claiming to be a child of God say no? But often the individual has been saved by God. God proposes to add him to the church or assembly of his people, by requiring him to worship and serve Him. And men, claiming to be followers of God, presume to say, "No, God, you cannot add this child to your family." That is the meaning of it. He simply said God cannot add those whom He has saved to His own. How dare any man assume such power and authority? How dare a church tolerate the persistent exhibition of such a spirit? Such a church certainly forfeits its claims to be a church of God. It permits, in doing it, a poor man full of wicked self-conceit to set at defiance the will of God, and itself is governed by a very wicked spirited man instead of by Christ.

We mean simply this, a church which cannot bring an individual to see his rebellion against God in such a course, ought to withdraw from that individual as one who with a heart full of pride, bitterness and treason fights against God. For our part, we would much prefer membership with a humble and despised band of ignorant Negroes,

than with a congregation of the aristocratic and refined whites in the land, cherishing such a spirit of defiance of God and His law, and all the principles of His holy religion. But it is never those of gentle blood, refined feelings, cultured hearts or educated minds; never those who have imbibed the spirit of Christ that object to God's adding those whom He saves of all nations to His church, even if they are the most degraded. It is the unrefined, narrow-minded, low-born and ill-bred whose coarse prejudices and unrestrained passion rule them, that feel a kind of consciousness that if they come in contact with the degraded they themselves will be contaminated by the contact. The well-bred man or woman or the cultured Christian never feels that his standing depends upon such grounds as mere outward association. The gentle-blooded man or woman, the cultured gentleman and lady, the refined Christian feels that he has inherent, intrinsic merit, on which his or her claims to respect rest, and that it is rather heightened than lowered by efforts to raise the downcast, and lift up the helpless and fallen, the poor and the sinning. "What God hath cleansed let no man call unclean"; let not man dare to reject what God accepts. God has not given man the right to decide who shall or who shall not come into His church. The man or woman who objects to the fellowship of the humblest, the vilest outcast of God's creatures who comes in accordance with God's will, through Christ, only proves thereby his own unfitness for membership in God's kingdom or fellowship with His spirit of brotherhood in His family.

"Christ came to save the lost, enlighten the ignorant, to lift up the downtrodden, the offcast, the outcast, and unless we have His spirit we are none of His.

"The church was established to help the lowly, the fallen, the sinning, the outcast and the degraded. They have the first and most sacred right in the aid of that church. He who would prevent their enjoying this right is an enemy of man and is guilty of treason against God.

"Our treatment of the Negro, at best, is that of criminal indifference and neglect. To discourage and repel him when, despite that cruel neglect in our part, he seeks membership in the church of God is an outrage that ought not for a moment to be tolerated."¹ In I Peter 1 and verse 22, we have these inspired words:

"Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently."

Brethren, what is an unfeigned love? It is a love that is pure and genuine and not one that is "put on." Do you really love your brethren with an unfeigned love? I am talking about your black brother; I am talking about the brother who has no bank account; I am talking about the brother who drives an old model automobile; I am talking about the brother who has to wear khakis when he comes to the assemblies of the saints. May I paraphrase I John 4 and verse 20 for the sake of clarity:

"If a man say I love God and does not love his brother, he is a liar."

This same John in Revelation 21 and verse 8 tells us where

Lipscomb, David. "Race Prejudice." *Gospel Advocate*, Vol. XX, No. 8 (February 21, 1878), pp. 120-121.

all liars are going to spend an eternity. Notice these scriptures that prove that God is not a respecter of persons: Romans 1:16; Romans 2:11; Galatians 2:6; Ephesians 6:9; Colossians 3:11; Colossians 3:25; I Peter 1:17.

You cannot be God-like; you cannot be Christ-like; you cannot be apostle-like and respect the personage of a man.

In Galatians 3:28 we read that there is neither Jew nor Greek, bond nor free, male nor female but all are one in Christ Jesus. In Christ Jesus, the black man loses his color, the red man loses his redness. One preacher of an integrated congregation said that as he began to preach for them, he used to see white faces and black faces, but now he says, "I just see faces of brothers and sisters in Christ in the congregation." At that particular time, this congregation had two white elders and one Negro elder and he said that many of the white people of the congregation loved and respected and went to the Negro elder for counselship and advice in preference even to the white elders. This may sound a bit strange to us, but may I read you an excerpt from a letter from a former Abilenian who recently moved to the north.

"The people at the church are so close to one another. It is a small church of about 100 members. It seems to me that about one half of the members are colored people. I was amazed to see that there was no conflict in the church between them. Some of the colored and the whites are very close friends. Our preacher is a graduate from ACC and we also have a colored preacher. When I speak of him, I kind of hate to say that he is colored because he is just as human as any other person. It just doesn't seem proper to say, 'That colored man is our preacher'."

In Christ Jesus, we all become one. That means that the Republicans and the Democrats lose their narrow partisan lines in Christ. It means we are all Abraham's seed according to the promise. In John 17:21, Jesus prayed that we might all be one. I do not believe that it is right to have a black church of Christ and a white church of Christ. I do not believe it is right to have a rich church of Christ and a poor church of Christ. I do not believe that it is right to have an educated church of Christ and an uneducated church of Christ. I do not believe it is right to have an American church of Christ and a foreign church of Christ. I believe that we are all one in Christ Jesus, if we are New Testament Christians.

There is another thought that I would like to leave with you in this idea of without respect of persons. In Luke 12:48 we find this reading:

"...unto whom much is given, of him shall be much required."

A kindred passage of scripture could be found in Galatians 6:10 which says:

"As ye therefore have opportunity, do good unto all men...."

In Matthew 25, Jesus gives us a glimpse of the judgment scene that shall be and we find in verse 31 when the Son of man shall come in all His glory and all the holy angels with Him, then He shall sit upon the throne in His glory. Before Him shall be gathered *all* nations. He will separate them, one from another, as a shepherd divides his sheep from his goats. He shall say to them on His left hand,

"Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels. For I was hungry and ye gave me no meat; I was thirsty and ye gave me no drink; I was a stranger and ye took me not in; naked and ye clothed me not; sick and in prison and ye visited me not." The people will answer and ask, "When saw we thee hungry, or athirst, or a stranger, or naked, or sick and in prison and did not minister unto thee?" Jesus will answer them and say, "Verily I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not to me." These, then, shall go away into everlasting punishment. The righteous, though, shall go into life eternal.

Most of us feel like we are just a little bit too good to associate with those that would drink beer, smoke cigarettes and use foul language. I know that evil companions corrupt good morals, but our Lord associated with these people in order to save their souls. The late brother Burton of Nashville, Tennessee, taught a lesson one time in church on without respect of persons. Someone asked him if he would invite the unwed mothers from one of the homes in Nashville into his home for dinner. You may remember the story—how that he did and because of this he purchased a building and started an unwed mothers home, ministering to the needs of these unfortunate girls. We have such a program going at Fifth and Highland in which we have cared for about 100 such girls. We have had criticism from our own brethren saying, "Why, don't you know you are just encouraging sin." The sin has already been committed. These girls need help, not hurting; these girls need lifting up, not pushing down; these girls need love, not being laughed at. We need to share what we have with them rather than shun them. About half of these that come to us are members of the church of Christ. Of the

other half, we teach and convert them and send them back home as Christians and adopt the babies out into Christian homes.

One preacher was telling me about the city where he preached. The town drunk began to attend the services of the church. He cleaned himself up and came to the men's class and came to the worship service. This threw the whole church into a tizzy. They just didn't know how to accept this man, whether they ought to speak to him or shake his hand or what. In one Texas city, a fine family of Christians drove an old model car to church. It was all that they had. They always got to the services on time and usually parked right out in front of the church building. It was a fine church building. This became a source of consternation to many of the members and finally one day an elder was appointed and he got there early and as this Christian family drove up and parked their car he asked them if they would mind driving around and parking behind the building as it didn't look too good for people passing by to see a car like theirs out in front of their building. In another not very large city lived a prostitute who would sell herself to anyone that had the price. She was known throughout the town. One of the sisters in Christ decided that she would attempt to convert this woman to Christ and try to save this bit of human wreckage. As she discussed her plans with some of her other sisters in Christ, they discouraged her by saying, "Why, what would people think, if they see your car parked down there?" Then they got to thinking about what they would do if she did attend one of the church services.

I am sure many of you have heard of Operation Doorbell; our college students who go from city to city and door

to door ringing doorbells talking to people about Jesus Christ, arranging cottage meetings, enrolling them in Sunday school, enrolling them in correspondence courses. A bunch of these young college students went into the city of New Orleans. Some of the boys went into a bar—can you imagine such a thing! They went in there not for the purpose that many college students go into bars, but it was here that they got a cottage meeting with a Baptist bartender. There was a Lutheran theological student sitting at one of the tables drinking his beer and they also talked to him about Jesus and enrolled him in a cottage meeting.

Many of you have visited or worked down in the ghettos of our great cities, down in the slum areas, and you have seen the living hell that is there—where love has not gone. Others of you have had the same experience that I have had in visiting the county jails and in the prisons and had men actually weep when you would leave them. How many of you women who call yourselves Christians would actually go down into the women wards of the county jails and there work with fallen womankind? You don't have to get out of Abilene, Texas, in order to find thousands of people who are starved to death for love. Visit our convalescent homes and talk to the old people there. Some of them have been there for months and some for years. Read God's word with them, pray with them, visit with them. How it thrills their souls and what a blessing it would be to your own soul. If you think your plight in life is rough, I invite you to take time to visit the Abilene State School and find hundreds upon hundreds of inmates out there that are literally starving to death for love. They won't hurt you, they may love you to death, but they won't hurt you. They are crying out for attention.

In the last issue, the October issue, of the *United Church Herald* there is an article entitled "Let The Church Go To Hell." Of course this is a very arresting title and is not as crude as it would first sound. Hell is described in this article as a place where there is no love and the whole admonition of the article is—Let the church go where there is no love and take love there.²

CONCLUSION:

In I Corinthians 13, verses 1 through 3 we have this reading:

"Though I speak with the tongues of men and of angels, and have not charity (love), I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity (love), I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity (love), it profiteth me nothing."

I have read these three verses of scripture in order that I may say this: You can attend every service of the church; you can sing every song that is sung; you can engage in every prayer that is prayed; you can partake of the communion with strict regularity; you can give fifty percent of your income to the Lord; you can visit in the convalescent homes every afternoon and you can teach cottage

² Thomas, Rudy. "Let The Church Go To Hell," *United Church Herald*, Vol. 9, No. 16 (October, 1966), pp. 9-11.

meetings every night and still lose your souls in hell unless love motivates it.

About four centuries before the birth of Christ, a tyrannical king named Dionysius I ruled the city-state of Syracuse which is now on the island of Sicily. He was a hard-hearted king who trusted no one. As a matter of fact, he had hired one thousand body guards. Phintias was an official in his government and Phintias was condemned to die by his king. However, since this man had some unfinished personal business to take care of, King Dionysius permitted him to leave the prison on one condition. That condition was that if he could find a friend that would stay in the dungeon cell and take his place and that if Phintias did not return that this friend would be executed for him. Phintias had just such a friend. His name was Damon. Damon took the place of Phintias and Phintias went about transacting and attending to his domestic affairs, preparing for his execution. He ran into some unavoidable circumstances which made him late to return to the execution. As a matter of fact, he got to prison the day of the execution.

The king and all of the assemblage had gathered. Damon was brought out to be executed. Phintias arrived just in the nick of time. These two friends embraced each other warmly. Damon asked the king for permission to go ahead and die in Phintias place. Phintias petitioned the king and said that since it was his crime, he should die and Damon should live. This tyrannical king whose heart was hard and bitter had never seen such love and such fidelity as this. He was greatly moved and he pardoned Phintias' crime and he turned both of these men loose on the condition that they would take him into their friendship.

Brethren, I want you to know that when we love one another with a love like this the world will be crying, begging, pleading to be taken in to our fellowship.

The story is told about a business man who died and went to hell. One of his business associates went down to the gates of hell and begged Satan to let him come back and finish up his business affairs that he should have attended to before he died. Satan would not listen. It was not long until one of his friends on the bowling team went down and told Satan how badly they needed him to come and finish out the season. Satan would not listen. Many other friends went and pleaded with Satan to let him out, but Satan refused. Then one day his mother came. She spake no word to Satan about his release but quietly and with a strange catch in her voice she said, "Let me in." Immediately the great doors swung open on their hinges—for love goes down through the gates of hell and there redeems the damned.

Brethren, let the church go to hell or else the church *will* go to hell. James 2:29 says, "If ye have respect of persons, ye commit sin."

CHRIST AND COMPASSION

ROBERT D. BANKES

ROBERT DEWEY BANKES, 7105 Ellis Road, Fort Worth, Texas. Phone: (817) GL1-4628. Home Congregation: Polytechnic. BIRTH: New Lexington, Ohio, May 10, 1923. BAPTIZED by: Russell H. Bankes, 1936. Wife, Myrle Weatherford. Married: October 9, 1945. CHILDREN: James Robert, 16, Karen, 13, Calvin and Cathey (twins) 10. BEGAN PREACHING: Cadiz, Ohio, 1941. TRAINING: University of Akron, Akron, Ohio; Freed-Hardeman College, Abilene Christian College, B.A. CHURCHES SERVED: Clarendon, Tex., 1945-46; Deport, Tex., 1946-47; Sherman, Tex., 1947-52; Kilgore, Tex., 1952-55; Longview, Tex., 1955-1965; Polytechnic, 1965---; PAPERS: Christian Bible Teacher (Contributing Editor), Minister's Monthly, Firm Foundation, Power for Today. BOOKS: Senior Department-Living Bible Lessons, Gussie Lambert, 1957-59; Lesson Outline, Men's Training Classes, Gussie Lambert, ACC Lectures, 1961. BOOKLET: Conducting Vacation Bible School, Self, ACC Lectures, 1957; Advisory Board, Home for Aged, Gunter. TRAINING SERIES IN WHICH HE HAS CONDUCTED TEEN-AGE INSTRUCTION include Shreveport, Louisiana; Temple, San Antonio, Tyler, Beaumont, Texarkana, Texas; Memphis, Tennessee (two years) and Oklahoma City. OTHER FACTS: Conducted a daily radio program over KRRO; made a film for Herald of Truth; wrote regular article for newspaper in Longview; holds four or five meetings a year and comes from a family of preachers: H. W. Bankes, grandfather;



Russell H. Bankes, father; Walter E. Bankes, uncle; and Russell H. Bankes, Jr., brother.

The statement in Acts 10:38 concerning Christ that says he "went about doing good" is descriptive of the entire life of our Savior, in being a friend to the needy, helping the suffering and comforting the broken-hearted. His life is the most wonderful manifestation of compassion for the human family the world has ever known.

In this characteristic of Jesus as in all others, we can see the perfect ideal of what we ought to be. His heart was a heart of compassion.

The Latin word *passio*, from which we derive the word passion, meaning "to suffer," and the pre-fix *com*, which means "along with," comprise our English word, "compassion," which is the best descriptive term we have concerning Jesus' attitude and actions in life.

The word compassion, literally meaning to "suffer with," is descriptive of our Lord in that His passion was so deep, that He identified Himself with the sufferings and temptations of man. He became a man, lived as a man, died the death of a man, that He might save man.

According to the Greek language, the term translated "compassion" designated the involvement of the "inward parts" of a man, his heart, and lungs and stomach. Therefore, to be moved with compassion, is to be moved as to the inward parts.

Anyone who has experienced fear, grief, disappointment, distress, loneliness or other emotions, are aware that the inward parts definitely are affected and felt.

Jesus' life demonstrated compassion.

CHRIST THE DEMONSTRATOR

The compassion of Christ came from a heart of love for people and with a deep understanding of human needs. In John 2:25 it is stated that "He knew what was in man" and not only did He penetrate the thoughts of man but He also was able to feel as they felt and knew their emotions in such a way as to share deeply with them. A cherished verse, yet the shortest in the Bible is "Jesus wept" (John 11:35). Yet in these two words we have revealed the compassion of Jesus in a time of sorrow when Mary and Martha, His dear friends, were bowed down with grief over the death of their brother.

There are many other places throughout the Gospels that the compassion of Christ is mentioned. In Mark 1:41 is the account of a leper calling out to Jesus to cleanse him of his disease. "And Jesus moved with compassion, put forth his hand, and touched him, and saith unto him, I will; be thou clean." There were many lepers in that time and Jesus could have easily evaded him, but not so for He was moved with compassion and putting His hand on him healed him.

In Matthew 20:34 is the record of two blind men sitting by the wayside and hearing Christ, called out to Him for help. "Jesus had compassion on them and touched their

eyes; and immediately their eyes received sight, and they followed him."

In the record of Mark 6:34 "And Jesus when he came out, saw much people and was moved with compassion toward them, because they were as sheep having no shepherd; and he began to teach them many things." His great heart was filled with the love that further motivated His compassion for the multitude who were as bewildered sheep without a shepherd.

In Luke 7:13 is the account of a widow who has lost her son in death. "And when the Lord saw her, he had compassion on her, and said unto her, weep not."

Not only do we have the references where He was moved by compassion, but the Gospels record statements where Jesus Himself uses the word. Such is found in Mark 8:2: "I have compassion on the multitude, because they have now been with me three days, and have nothing to eat." This same statement is found in Matthew 15:32. All of this continues to demonstrate that Christ had compassion both for individuals and multitudes and that such a characteristic serves to lift us toward Him to cause us to love Him more and to make us want to be like Him.

To me the text of our thoughts on this subject is found in Matthew 9:36: "But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd." I am sure that Christ saw many things on this occasion. He saw people that had many opportunities to accept His teachings; He perhaps saw them as people who had need of leadership yet without a shepherd.

"They were distressed, fleeced, lacerated by the fleecing, scattered, flung, tossed by violence. In these words we have the picture of sheep departed from the fold, into the midst of wolves; they are seen with their fleece torn, half dead, bleeding from wounds, and fainting He had come to heal them. He had come to seek and save that which was lost; He was the 'Good Shepherd' and The Good Shepherd layeth down His life for the sheep."¹

G. Campbell Morgan

COMPASSION FOR PHYSICAL NEEDS

The compassion of Christ is seen in the physical needs of man and as they are seen there is action with "inward suffering," ready to do something about these needs.

When the multitude had followed Christ for three days He knew they were hungry and took care of that need by feeding them. (Matt. 15:32). As brethren we are reminded that we are to have compassion for one another (I Peter 3:8). "Finally be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous. . . ." We must enter into the feelings of one another as though we were in that need ourselves.

It is in such compassion that we are moved to care for the needy, the indigent, and all others that we have the opportunity of helping in our day (Gal. 6:10). It is gratifying to know that Christians are doing more each year in this kind help yet our hearts are still not open

¹ See Peloubet's Select Notes—1965, Page 33, W.A. Wilde Company—Wilbur M. Smith, D.D.

fully to all that can be done when we truly have the compassion of Christ.

Though the bringing of food by Jesus to meet the needs of the hungry was a miracle, yet today without miracles our demonstration of compassion in meeting the needs of people shows an emulating of the compassionate Christ by us.

In recent years the Lord's people have been moved with the needs of mankind in a more vivid way than at any time in our knowledge of the work of the church. When the violent destruction of Hurricane *Carla* hit the coast of Texas, through the leadership of brethren in Baytown, Houston and other coastal points many lives were aided by food, clothing and medicine. From this immediate act of compassion the church was seen by many for the first time to be the true body of Christ at work. When Hurricane *Betsy* hit New Orleans and flood waters were rushing throughout the city the church was ready to open the doors of the building and hearts of love motivated compassion in such a way that people wanted to hear more of the Christ that these people held forth in teaching. From this act of compassion a great campaign was held with many souls saved and continued good is being seen from this work.

When we really feel in our inward parts the suffering of others we will not have to be reminded over and over again of our duty to support the needy. Furthermore we will not turn all the help over to institutions not interested in giving honor and glory to Christ.

We need to be reminded that much of Christ's teaching

was to make us more aware of the needs of those about us. This is forcefully brought out to us in the parable of the "good" Samaritan in Luke 10. In response to the question of a lawyer as to who his neighbor was, Christ gives us this parable which further demonstrates compassion. A certain man left Jerusalem bound for Jericho. On the way he was attacked by bandits who robbed him and cruelly mistreated him. As he lay by the road half dead from his injuries, a man who might have been expected to help him—being a priest who assisted in the stately ceremonies of the Temple service—passed by, after giving him only a careless glance. Next came the Levite—one whose work was to assist the priests in the Temple service. He, too passed by on the other side, neglecting an opportunity to serve a fellow man in distress and losing the thrill of doing someone a good turn. Presently there came by a man from whom the priest and Levite would have turned away in loathing disgust—a Samaritan, one of a race hated and despised by Jews. He came to where the robber's victim lay and began to help him in a prompt, loving, and compassionate way. He was certain that here was a fellow mortal in need of help, certain that he could and should give it. He placed the wounded man on his donkey's back took him to the inn and offered to pay whatever more was needful to help this man be restored to health once again. Though the religious leaders may have felt sorry for this wounded man they were not moved with compassion sufficient to help him.

What kind of attitude did Christ have toward the sick? Toward the mentally ill? What would Jesus do today with the emotionally disturbed, the handicapped, the blind, the brain-injured, the mentally retarded, the alcoholics, the narcotics addicts? All these can be helped.

Are these people counted worthy of our compassion, our consideration, our understanding, and patience? They must have it! Christ's tender loving care for these people, these unfortunate ones, should direct our efforts and our goals toward a brighter world for them. If Christian people are not to help who are? Doctors are endeavoring to cultivate a closer relationship with preachers in order to help those with mental and emotional problems, because they are realizing more and more that love and compassion are needed as much as medical treatment.

WHAT HINDERS COMPASSION

A compassion like that of Christ is hindered by many things in our modern age, as in that of long ago.

Suffering as a result of one's own sin. This was a theory that the disciples of Christ also seemed to have in John 9. "And as Jesus passed by, he saw a man which was blind from his birth. And his disciples asked him, saying, Master, who did sin this man, or his parents, that he was born blind? Jesus answered, neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him." Thus the theory of retribution for sin is answered by Jesus. The disciples had in mind that one must have sinned for one to be born blind. Christ answered that neither this man nor his parents sinned; rather an opportunity to work the works of God was given.

It is true that sin often brings suffering, but it is not right to conclude that every time one sees a case of suffering that one has sinned and is thereby punished for that sin. There are those whose compassion is withheld

because of the attitude that one is simply getting what is coming to him. We are not the judge.

Ritualism has hindered compassion. This was one of the hindrances to the priest and Levite giving assistance to the man wounded on the road from Jerusalem to Jericho. (Luke 10). Perhaps their thoughts were that they did not know the man and that furthermore it was not the thing to do for them to get involved too much with a situation that they knew nothing about. Yet, it took a man, a Samaritan, one of a race not appreciated by the Jews, to show the true spirit of compassion. Someone has pointed out that they probably had an appointment and fearing that they would be late did not stop to help this man in need. It reminds me of a story that one of our preachers told of a woman who needed some assistance as her car had run out of gasoline. It was on a Wednesday evening and in spite of the fact that many cars passed her, no one stopped to help her. Finally a man did stop, and upon his stopping the lady asked him where all the people were going, that no one had time to help her. He said, "Well this is Wednesday night, and people are going to prayer meeting, so no one has time to stop." Think about how many passed up the opportunity to practice what they were going to the church building to learn. How often are we so busy with meetings concerning the church that we don't have time to work for Christ?

We are too busy. In our fast moving age we have been hindered in compassion by being too busy. A story is told that while a woman had stopped and was going to assist a man who had been hit by a car was run over by another one before she could get to him with help. Yes, we are in too big a hurry. How much of the joy of life are we

missing when we fail to take time out to show love and compassion for others. Texas H. Stevens told me of an incident in Houston that illustrates the good that can come to one in taking time to help another. Driving on the freeway, a man noticed the cars ahead and that there was a car stalled on the freeway ahead; but no one stopped to give assistance to the driver. Finally this man stopped, to assist a Negro woman who told him that she had a flat tire and she said that if he would send someone back to help her she would appreciate it; that she had to catch a plane for California. The man, instead of going for help changed the tire for the woman. She was appreciative of this and wanted to pay him for it. He declined but did give, at her request his name and address. Weeks went by and one day a telegram and a television set came to this man's house. The wire read: "Thank you for your courtesy shown to my Mother-in-law in coming to see me in my illness." The wire was signed by Nat King Cole, who had by now already passed away from cancer. I am not saying that all our compassion for others will be rewarded in this way; but what a wonderful feeling it gives us when the needs and lives of others are a part of our own. When we are too busy to help others we are too busy to be like Christ.

We are materialistic: This was a part of the problem of the rich man in Luke 16. He had become self-centered and satisfied with himself that he could not be touched by the needs of the poor and needy. It is everyone for himself, what I have is mine; let everyone else look out for himself! Many of our blessings in health and wealth and opportunities have been turned into curses as we fail to have compassion for others. In this materialistic age are we getting more and more of the idea that someone

else can help us; but when it comes to how much I can help, that is a different story?

Failure to appreciate the individual; Another hindrance is a failure to see individual needs. What good will it do to help just one person? In all that Christ did for the multitudes he never lost sight of the individual. If we are to be lifted up to the characteristic of Christ in compassion we too must not overlook the individual and the power that one soul has as a result of love and compassion. Not long ago at one of our preacher's meetings in Fort Worth a young man related to all of us that if it had not been for a preacher's interest in him and his family when he was worldly and out of duty and so many others thought the time wasted, that he would not be in the church today or of all things preaching. The preacher and his wife that had visited this man were present that day. We cannot determine what just one individual can mean to the Lord as a result of our compassion.

COMPASSION FOR SOULS

The blessing of compassion has been seen in physical matters. We look at it now at work in meeting the spiritual needs of man.

When Christ beheld the multitude in Matthew 9:36 he was moved by their spiritual needs as much as anything else. They had allowed human traditions to overcome them. In all that He saw He was not discouraged with them but was able to see that if they had the right leadership that they could be led to do His will. He saw the multitude as a great wheat harvest ready to be gathered; yet

we are reminded that wheat though it be ever so ripe cannot gather itself. It will get ripe and ready for harvest but someone must gather it in.

We need to see our world as a great wheat harvest ready to be gathered and that every individual represents a soul that can be gathered into the harvest of the Lord.

Moved to action Christ prayed for laborers for the harvest. Here we see that a part of the compassion of Christ is shown in His prayer life. Yes prayer changes things. Here is suggested that when we really pray that we will be motivated into action for the Lord. Is it possible that we see the lost today, but fail to have the compassion needed to save souls? Perhaps we do not pray enough for the lost because we do not have enough compassion. When we really pray about a matter it will not be long until we are active in carrying out that for which we prayed. When brother S. C. Kingham was traveling in the interest of the work in Canada, he spent a night in our home while living in East Texas. A part of his message concerning the work in Canada was that where he was preaching at that time; he had talked and prayed so much about the needs of Canada that the elders suggested: "Why don't you go?" He went. His going was a result of love and compassion for the lost in that area. It is not enough that we be told or even see the lost; but we must be moved with compassion to take the gospel that has the power to save.

Compassion for souls does not compromise the word of God and suit it to our likes and dislikes; but it will condition our hearts with the attitude that but for the grace

of God and the love of others for me I myself could be lost in sin.

Not only will our compassion reach the lost out of Christ but we will have tenderness in our hearts for those who have fallen into error on some point of teaching. How many times do we forget the souls that are involved and strike at the person himself. Compassion will help us to disagree without becoming disagreeable. Not long ago a very fine editorial in one of our religious papers stated that though we disagree we should still treat one another as brethren; yet how often it has been that we are moved . . . but not with compassion when we talk or write about someone who may not agree with us; and many times because he is not a close friend we do not spare his feelings in matters so vital as touching one's soul. When one is in error that error must be pointed out; but in a loving and compassionate way. It is true that discipline is almost unheard of in the church today; yet it would likely not be needed so much if when one is in error we approached him in love and compassion, as one truly touched by the wrongs of another.

WHAT HINDERS SPIRITUAL COMPASSION

The same hindrances to our having compassion for those physically, mentally and emotionally in need, are also those that hinder us from having compassion for those in spiritual need.

We are too materialistic. We have our interest in things to the point of letting things be our security instead of Christ. We are too busy with this and that. Time moves

so fast when we have so many things to do—so many places to go. But are we choosing the important things, the things that last? The things that will count in eternity? Are we too busy to make preparation to teach our neighbor and our friends about Christ, the church and salvation?

We are too ritualistic. We think the worship of the church is our main function, therefore when we go through the form of worship we think our work is done, when it hasn't even begun. We meet to worship God. We should go forth to serve Him through serving others.

DEVELOPING COMPASSION

If we are to develop in the likeness of the compassion of Christ we must have a better understanding of people. We learn how to appreciate others by the experiences that we have in our own lives.

When one becomes ill he is better able to be compassionate for others who are ill. We may be reluctant when there are those who need someone to sit up with the sick; but when we are ill and such help comes to us we know more about compassion. In visiting the sick I have had those break down and weep and confess that they had been so hard-hearted and thoughtless in times past to the sick; but that now they knew what it was to be visited and helped in other ways.

When we receive comfort at times of distress and loss we then know more of the meaning of love and compassion. When prayers are prayed in our behalf and strength is given as a result of such prayers, we know then how much our prayers mean to others. In all the years of my

life and that of my wife our homes had not been touched by death until recently when my father-in-law was taken. We had not realized what a benefit our acts of love had meant to others in such a time until we received the demonstration of love and compassion that others showed to us. The flowers, the cards and letters, the prayers and messages of loving preachers and singers, meant more to us than we had ever realized, because we were experiencing for the first time the death of a loved one.

When we who were once lost can "feel with" the other person not in Christ then we will take the message of salvation to him with love, patience and understanding. The principle of the Old Testament to sit where another sits (Ezek. 3:15) should become a part of our lives; then we would have more of the compassion of Christ in our hearts and would demonstrate it in our lives. The use of the "Golden Rule" is actually the practice of compassion. (Matthew 7:12). The joy of the Christian is realized in giving ourselves away for the sake of others and ourselves. (Matthew 16:25). It has been said that "there never was any heart truly great and generous that was not also tender and compassionate."²

Everyone stands in need of compassion: the rich, the poor, the thief, the drunkard, animals, all. And compassion is more than righteousness, humility, patience or faith and hope; it seeks nothing in return, for it feels the tragedy of all things that live in the presence of impending death.

² See Edwards, Tyron, D. D. The New Dictionary of Thoughts, (Standard Book Company 1963) Page 100.

The love and compassion of Christ in our lives will help us to never forget that the primary purpose of our lives as Christians is to be soul winners. It will help us to know that as our world grows more materialistic that the Christian should be brought closer to Christ. Instead of allowing the evils of our age to engulf us until we see only darkness we need to arise to the challenge that is ours and show to the world the reality of Christianity by a compassion for the physical and spiritual needs of mankind.

LIFTING UP CHRIST IN WORSHIP

J. PAUL DU BOIS

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The title of this lecture presupposes something that will be quite basic to the major thrust of it. It presupposes that something other than Christ might be lifted up in men's worship. The aim, therefore, to which we address ourselves in this lecture will not be that of getting men to worship, for men will

worship something. "To have a god," said Martin Luther, "is to worship him." Neither will we assume the burden of reconstructing the methods and precise forms through which early Christians expressed their worship.¹ The hermeneutics with which this has been done over the years is already quite familiar to those who attend and read these lectures. Our concern will be, rather, to point to the true object of Christian worship, how such a purpose is often thwarted, and the spiritual experiences to be derived by a conscientious worshiper.

Divine history itself proves this to be a proper objective. What is more prominent in that history than man's desire to lift up his self-indulgent idols? True, man must worship, for there is in man a hunger which cannot be assuaged by bread alone. But prideful self-interests and a compulsion to seek his security by worshipping gods he can see have driven him back, again and again, to the unfilling bread, and to the "broken cisterns that can hold no water" (Jer. 2:13). Israel's history is one of lifting up the Baals and Ashtoreth. Paganism repeatedly fell under the censure of God's chosen men. God's servants the prophets incessantly called on Israel to enthrone God in their hearts, and forsake their idols.

In our times, though we do not believe in the lesser gods that plagued Israel's loyalty to Jehovah, a more "dignified" paganism, clothed in more acceptable robes,

¹ Roy Bowen Ward (*Restoration Quarterly*, Vol. 8, No. 4, 1965, Page 197) has written an interesting article which bears on the matter of these worship forms. This note implies neither endorsement nor denial of his views, only that they are worthy of study.

continues to capture men's devotion, and the wrong god is still lifted up. We are sure the corruptions are often unintended and unconsciously executed, but our honest evaluations still reveal a weakness to lift up self, or traditions, or empty forms. When such becomes evident God's prophets must again feel a fire burning in their bones to shout, "Give unto the Lord the glory due unto His name" (Psalms 96:8), and remind men that "we are the true circumcision who worship God in Spirit, and glory in Christ Jesus, and put no confidence in the flesh" (Phil. 3:3). In fact, if we have a text for this lecture, this is it.

WORSHIP AND THE RESTORATION PLEA

Perhaps no people in all of religious history have emphasized worship more than those of the Restoration Movement. This being true our first step in this lecture will be to take a look at another Restoration Movement, noting its emphasis on worship, and the attendant strengths and weaknesses. I refer to the "Restoration Movement" in the seventh century before Christ, instituted by young King Josiah (II Kings 22 and 23). This movement had certain characteristics with which we can identify.

Recall that Hilkiyah the High Priest discovered, in the ruins of the temple, the book of the Law of Moses (II Kings 22:8), and that subsequently that Law became a strong impetus to Josiah's well-known reforms. In fact, when the document was read before Josiah, it became the rallying ground of one of the most significant "Restoration Movements" in the history of God's people. Having read the book of the Law, Josiah's heart was deeply grieved, for he could see that its precepts and statutes had not been

kept by God's people. Immediately he set about to re-establish that which had been lost in the ornate and elaborate practices of pagan worship conducted in the very temple of the Lord God. Vessels carefully fashioned for Baal, and "for all the host of heaven" were unceremoniously carted out and burned in the fields of the Kidron, and their ashes were carried to Bethel. Idol priests were deposed from places of prominent service. Down came the houses of the cult prostitutes, the high places that were stationed at the gates of Jerusalem, and the very altars of his illustrious predecessors, Manasseh and Jeroboam! Down came the tombs of the forefathers of Judah, and their bodies irreverently exhumed for burning! Not satisfied with merely eradicating idolatry, this fiery young king also set out to re-establish the worship originally commanded for all Israel. It was a noble and sincere effort to lift up the true object of worship. Passover observance, which had not been kept since the days of the Judges (II Kings 23:21), was once more re-instated in Judah, by the authority of the book of the covenant.

This was certainly no "fly-by-night" effort. It was a full-orbed Restoration, activated in the bloom of Josiah's youth, and inspired by a heart full of love for God's ways. Here was a man who was not contented with mere forms, either. His inner man felt genuine conviction. Divine scripture informs us that he turned to the Lord with all his heart, soul, and might (II Kings 23:23). And remember this: The whole movement, the very center of which was a strong determination to restore divinely authorized worship, was based on a call for allegiance to the authority of the Scriptures, the Law of Moses! Josiah did not worship the Scriptures, but he could hardly conceive of lifting up God without implicitly honoring His Word!

Yet something went wrong with that Restoration Movement! There are at least two reasons for believing this. First, an astounding apostasy occurred soon after Josiah's death. After his tragic demise in the Battle of Megiddo, despite the vigor and dedication with which he pursued the cause of restoration, this great movement drifted again into shallow religious pride and paganism. It rather amazes us! It's hard to believe that God's own people, with such an unhappy history of experimenting with the gods of paganism, and after tasting the glory of Josiah's reforms, would once more leave such a sound doctrine. But they did! It becomes evident that something was missing—not in the heart of the movement's originator—but in the heart of the people!

The second reason for believing this lies in the message of inspiration itself. As Judah's sun was setting, God raised up the prophet Jeremiah to declare Judah's doom. He emphatically declared that Judah had heart trouble! Jeremiah was well qualified to speak of Judah's failures, too, for he had been called to prophetic service during King Josiah's reign (Jeremiah 1:1, 2), and was on the scene when his reforms were set in motion. Doubtless he grew up with the slogans of that great movement in his ears every day. But as he matured in his faith he began to suspect that some practices in the worship of Judah were adrift from the aims of Josiah, and from God's plan. In fact, God told him so! Finally, one day he was able to pin-point the problem. Without mincing words he declared, "Judah did not return to me with her whole heart, but in pretense, says the Lord" (Jeremiah 3:10). And that tells us exactly what came to be wrong in that movement to restore Jehovah worship in Judah! Its inception and early leader were not at fault. In fact, it was a movement

that bore all the marks of a proper restoration. For example, Josiah had carefully reformed, not on the basis of his own likes or dislikes, but by the light of divine revelation. He had been cautious to certify that this newly discovered scroll was not a fraud, but was indeed the Word of God (II Kings 22:13, 14), and he had publicly honored it as such by reading it to the people (II Kings 23:1, 2), and by vowing to follow that Word himself with unwavering loyalty, even if it meant going against the way of his fathers. Josiah was certainly no traditionalist! Tradition in no way diverted him from his avowed purpose to re-establish God in his nation's life and worship. The wrong was not in Josiah! It was with the generations to follow. For when Jehoiakim, successor to Josiah after the brief reign of Jehoahaz, came to the throne, Judah lapsed again into superficial righteousness, **ESPECIALLY IN HER WORSHIP!**

What, then, was missing? Emerging from the jig-saw puzzle of Jeremiah's discourses comes the unmistakable truth that Judah was lifting up the wrong ideal in her devotions and offerings—reminding us of the penetrating truth so relevant to our times. Restoration cannot succeed unless it lifts up the true object of worship, from the inside out!

Jeremiah leaves no doubt as to how Judah was failing. He tells us, first of all, that Judah had lifted up a man-made temple, with all its ceremonial embellishments.

Hear the word of the Lord, all you men of Judah who enter these gates to worship the Lord. Thus says the Lord of hosts, the God of Israel, Amend your ways and your doings, and I will let you dwell in this place. Do not trust in these deceptive words: 'This is the temple

of the Lord, the temple of the Lord, the temple of the Lord' (Jeremiah 7:1-4).

Exactly what did Jeremiah mean? He meant that the Jews had neglected the spiritual worship, the only thing really of value in the temple service, and were believing that there was some sanctity about the temple itself which would make it a place of safety to those who took regular shelter within its walls. Judah was just going through some motions. It is evident that she had a shallow superstition about God more than a living fellowship with God. Her worship, says Jeremiah, was only outward — a pretense. It did not originate in the heart. It had degenerated to meaningless forms. It was punctiliously performed, with unwavering regularity and precision, but they were allowing the temple itself to dethrone the very God for which it was built.

This certainly wasn't anything new. One does not need to be profoundly perceptive to see that similar corruptions had infiltrated the worship of God's people in every generation preceding Judah. Yet she had not learned, even from her false sister Israel (now in captivity), that with such man-centered indulgences God was highly displeased (Jeremiah 3:6-11). Before that tragedy, God's people had heard Hosea accuse them of answering true love with infidelity. They had lost their first love. That doesn't mean God was dead — only that He had died in their hearts! The priests had failed in their high duty of leading people to know God's word, and their worship was no longer a spontaneous expression of a loving heart toward God. It was a worship that had to be arranged for them. It was formal and professional. It had no heart. Hosea had to remind them that God was interested not

nearly so much in their sacrifices, as in their "steadfast love" (Hos. 6:6).

The word of Jeremiah and Hosea, along with that of the later prophets such as Ezekiel and Malachi, combine to say that we must not pridefully believe that we are immune from similar corruptions just because of the number and quality of men who have embraced our movement! Their message should build up as an incessant roar in our ears, thundering across the years the truth that worship can be corrupted,—and that worship, to be worship, must studiously avoid the extravagances that tend to contribute to religious pride, and degenerate to externalized piety, causing His people, almost imperceptibly, to lift up self and self interests as objects of our devotion.

But here in the middle of the 20th century, in the midst of a great Restoration Movement, we may be facing some of the same problems that caused Judah to stumble. She found some sort of security in an elaborate building, and in proudly chanting her slogan, "The temple of the Lord, the temple of the Lord, the temple of the Lord." We try, of course, to avoid the impression that we believe there is anything sacred about a building. We would strongly deny that we find any security in such, or that prideful, materialistic interests have even remotely influenced our building projects. "A building," we declare, "is only an effective tool—only a means to an end. It is no more sacred than the serpent that was lifted up in the wilderness. There was no real healing power resident within the brass serpent itself; and neither is there any in a mere building." No doubt most of us sincerely believe this. Yet it is possible that we are burning incense to a thing of brass, anyway! (II Kings 18:4). Our architectural adornments,

the Madison Avenue techniques we use to draw men to that building, and the image-conscious pride we take in it, tend to belie our claims. Paul said, "For we are the circumcision who worship by the Spirit of God, and glory in Christ Jesus, and have no confidence in the flesh," but what is more proudly displayed before the public as a mark of our attainments than our new buildings dotting the landscape? Don't we usually use this as an outstanding example of our progressive dedication over the years? Jesus said, "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35), but some of us are unconsciously preaching, "By this shall all men know that ye are my disciples, if you move from the wrong to the right side of the tracks."

When the successful construction of an ornate building becomes the very pinnacle of our spiritual attainments, true honor to God is in jeopardy! When brethren know, in their moments of deepest honesty, that the heights of their spirituality were reached when they sacrificed to build that building, and when we get more excited when the roof blows off than in participating in a soul-stirring prayer meeting, something may well be out of focus. Are we really glorying in Christ Jesus, taking "no confidence in the flesh"?

Bear in mind that these remarks are not offered to suggest that we should scrap our building plans, but only as a background against which we can objectively view our motives, and the true object of our glorying. If the voice of Jesus could lure us away, for a moment, from the frenzied work of oiling our institutional machinery, we might hear Him say, "Go, sell what thou hast and give to the poor" (Luke 18:22), and that very principle might

speaking volumes about what we are lifting up. Pierre Berton, author of the controversial best-seller *The Comfortable Pew*, suggests we should sell our church buildings and use the money to alleviate human suffering. Since Berton has only an ethical idealism and no consciousness of sin and salvation, we are hesitant to heed his counsel, and rightly so. We suspect that he really doesn't understand the purpose for which buildings are built. Or does he? At any rate, I confess I do not like to entertain his suggestions very long at a time. It furnishes no comfort to my pride at all. If I could not point to our exquisite buildings, in which we sit on cushioned pews, enjoying dramatic lighting effects, expensive drapes, carpets, and sparkling chandeliers, as an appeal with which to reach my "unbelieving" friends, what would I have left? I'm afraid I'd have nothing left— BUT CHRIST!

That's the question with which we can test ourselves. Is Christ really enough to worship? If the fortunes of our times should some day combine to force us out of our elaborate sanctuaries and into our homes for our worship assemblies (like the early Christians), which would be retarded the most? Our desire and ability to lift up Christ in worship? Or our prideful programs of image-building? I do believe one may honestly appraise the spiritual climate of churches of Christ as considerably better than these questions imply, for they do not tell the whole story of sacrifice and dedication; nevertheless, they might well raise some well-intended red flags!

WORSHIP AND SERVICE

Let's go back, now, to Jeremiah and hear more of his

criticism of Judah. Jeremiah declared they must truly execute justice one with another, and that they must not oppress the alien, fatherless, and widow. Then he added a very relevant question:

Will you steal, murder, commit adultery, swear falsely, burn incense to Baal, and go after other gods that you have not known, and then come and stand before me in this house, which is called by my name, and say, 'We are delivered!'—only to go on doing all these abominations? (Jer. 7:5-7)

Since we probably have less than a dozen murderers and thieves in this audience we will not carry the parallel that far, but we may appropriately observe that Jeremiah believed worship must issue in service. Worship must eventuate in changed lives, and in serving one's fellow man. If he stood here now Jeremiah might say it like this: "Will you boast of your attendance championships, or take security from the precise observance of institutional procedures, and yet be unaffected and unchanged in your life and service?" To Jeremiah, if worship didn't activate a man to deeds of justice and love, it wasn't worthy to be called worship!

Just here it is appropriate to insert a justification for taking this point. In the new covenant Scriptures one of the major words for 'worship' is *latreuo*.² It is translated 16 times as 'worship' and 3 times as 'service'. It is significantly used at Romans 12:1, 2, where Paul said that the presentation of our bodies as a living sacrifice is a

² W. F. Arndt and F. W. Gingrich (ed.), *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (Grand Rapids Zondervan Publishing House, 1952), p. 468.

"spiritual worship." Without suggesting that there is no distinction at all between worship and service in the New Testament,³ nevertheless, in view of these word meanings we surely must not conclude that anything we do outside the precincts of the 'sacred hour' of ten to eleven on Sunday mornings is extra-curricular! In a very true sense when a man is serving God by serving his fellow man, he is worshipping. Jesus said, "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me" (Matt. 25:40).

We are not deviating from the aim of this lecture, therefore, when we observe that we are not lifting up Christ in worship if we do not exercise justice and love for all men. Jeremiah seemed to recognize this, and made his sharp rebuke on this understanding. And it is no wonder. God's people knew a history of being oppressed by their enemies, yet when the sceptre was held in their hands *they* became the oppressor. Amos, the sheep-herding prophet, lashed out in fiery rebuke of such injustices, too. He saw Judah full of self-sufficient pride. They had become intoxicated with their own success. "Have we not made horns for ourselves?" they cried (Amos 6:13). They meant they had grown strong through their own abilities. They were living in an era of great prosperity. Amos said the people were lolling on ivory couches, lapping up bowls of wine, but that they had become so absorbed in their own schemes that they had no thought for the needs of others.

³ See Matthew 4:10 where Jesus makes a distinction between worship and service. cf. also Alan Richardson (ed.), *A Theological Word Book of the Bible* (New York: The MacMillan Company, 1956), pp. 225, 287, and William Barclay, *The Letter to the Romans*, (Philadelphia: The Westminster Press, 1957), pp. 168, 169.

It was a case of the rich oppressing the poor, and of arrogant racial superiority. They could and did proudly boast that they were, after all, the people of God!

To tell you the truth, it isn't easy to worship God and lift up Christ in this kind of worship. It isn't easy to endure the abusive remarks of a skeptical police sergeant, and the self-righteous criticism of one's own brethren, in order to offer assistance to a hollow-eyed vagrant or "wino" in a stinking jail cell. It isn't easy to go down into the ghettos of the inner city where the bits of human wreckage exist on cheap wine and the charity of a beneficent Baptist mission who got there before we did. It isn't easy to walk down the filthy hallway of a dark tenement house that reeks with all kinds of unpleasant odors, and knock on the door of people who are stripped of any sense of dignity and try to tell them about Christ. It isn't even easy for some brethren to assemble for worship in the same house with "law-abiding humble-hearted Negroes," without glaring at them "like a Jew would have looked upon a Samaritan dog."⁴ It is far easier for me to sit in a comfortable pew, hear the soothing intonations of sacred song, allow my prejudices to be confirmed by another lecture on sacred things, assuage my conscience by dropping in my contribution, listen attentively for the familiar "dismiss us now in thy kind care and keeping," and go home feeling confident that my ticket has been punched for another week. That's the easy way.

⁴ Carl Spain, "Modern Challenges to Christian Morals," *Abilene Christian College Bible Lectures 1960* (Abilene Christian College Students Exchange: 1962), p. 215.

But the way of lifting up Christ is a long way down the road from that. If worship is service, it means men and women in Christ will be seized by the spirit of Christ to get out of themselves and into men's hearts with Christ. It might mean going down into the very haunts of shame, where children wear ragged underwear (or no underwear), and wander aimlessly through the garbage-strewn streets, and where dope-peddlers, street-walkers and homosexuals follow a fruitless search for meaning in the degenerating pursuits of the flesh.⁵ In short, it means a walk with Christ with the publicans and sinners, and be reminded, "They that are in health have no need of a physician; but they that are sick" (Luke 5:31).

WORSHIP AND FELLOWSHIP

For our concluding point we will dare to outrage the professors of homiletics and add a point on worship that is not suggested by Jeremiah's criticism of Judah. It is only a step away, however, from the idea of the deep personal involvement in men's lives that characterizes worship as it issues in service. It is the unmistakable conclusion that true worship, as taught and practiced by Christ and the Apostles, is a warm and joyous fellowship. This is surely one aspect of lifting up Christ that has been passed by on the other side of the road in our haste to get to Jerusalem and perform our ceremonial duties. Fellowship is not confined to something we do over a coffee cup *after* worship, but genuine worship *is* a fellowship. It is a fellowship that lifts up Christ, for it is composed of those

⁵ Cf. William C. Martin, "House of the Carpenter." *Horizons*, XVII (Winter 1965) pp. 13-19.

within the Body of Christ, into which they were incorporated by the response of faith to the act of God in Christ! Membership in that Body is at the same time membership in one another, with attendant personal involvement, for we are "members one of another" (Rom. 12:5).

Project yourself, for a moment, back into the very spiritual climate of early Christianity. In the city of Corinth, for example, I see men from all walks of life—housewives, laborers, artisans, merchants—yes, even a few lowly Gentile slaves, preparing to meet together for worship. It is not being done merely because of some arbitrary command to "forsake not the assembly," or to keep square with duty, but because they are drawn together by the unifying influence of Christ, and because they know they need each other. I see them emerging from their houses to go to worship. They are carrying parcels of food, prepared carefully with ingredients purchased, no doubt, with the coin of sacrifice. It will be their contribution to a meal they will lovingly share together. The richer brother will happily share his abundance with his poor brother; and the poor brother will humbly accept it with no thought of false pride, for they are brethren—and it is offered in the love of Christ. As they arrive at their appointed meeting place, perhaps in some private house, they greet each other with a kiss, called by Paul a "holy kiss" (I Thess. 5:26). And they warmly call each other "brethren."

As I read the New Testament I cannot imagine early Christians with the kind of fellowship that met together only on Sunday mornings, and then acted toward each other with a polite, but rather cool detachment, cautiously and sometimes suspiciously holding each other at arm's

length. Their gatherings were to mutually edify, exhort, and console (I Cor. 14:3). Their "services" resulted in a definite strengthening of the inner man to meet the crises of daily life where persecution might fall on them any moment. When once they had experienced such a closeness in Christ, and its attendant spiritual strength, they wouldn't need a bulletin each week to remind them to come, nor a well-organized policing system to see that they were present. They had built strong bridges of love between themselves, and they could cross over them into each other's lives and provide the needed counsel and love. If one member suffered, all the members suffered with him, for they were members one of another; and when he was honored, all rejoiced (I Cor. 12:26).

Are we missing this kind of fellowship? We might be. I can't help but believe, for example, that one reason withdrawing fellowship from an erring brother does not always accomplish the purpose of reclaiming him for Christ is that he never knew the real meaning of fellowship in the first place. And the reason, it seems to me, is centered in the very problem we've been discussing. We've lifted up Self—and Pride has obstructed our view of Christ. We haven't allowed ourselves to know what fellowship is.

Keith Miller, in his book *The Taste of New Wine*, isolates our problem.⁶ He tells of being in a department store and seeing a little girl playing on the floor while her mother was shopping nearby. Another shopper stepped on the little girl's hand, and forthwith came howls of pain. The

⁶ Keith Miller. *The Taste of New Wine*, (Waco, Texas: Word Books. 1965), p. 22.

mother then scolded the girl for crying! "Hush," she said firmly, "they'll see you crying." The mother was more worried about her little girl's image in the public than she was about the throbbing hand. She wanted her to hide her true feelings. No doubt the little girl will grow up with a built-in reaction of always acting in accordance with the expected image.

That's what we do, and it destroys Christian fellowship. Who will dare to follow James' exhortation to "confess your faults one to another" (Jas. 5:16)? Who wants to risk his image by confessing that he does not possess the poise and spiritual confidence that seems so apparent in all the others? Consequently, one of the most vital purposes of Christian assemblies, I believe, is defeated. The awareness of "one another," so characteristic of early Christian assemblies, is missing. And this is an essential to proper worship. Paul declared that being subject to "one another" is a means of showing reverence for Christ. "Be subject to one another out of reverence for Christ" (Eph. 5:21). And this expression "one another" which appears so often in Paul's epistles reflects this very "togetherness" and awareness of each other that Paul urged upon early Christians. He did not say the only mutual teaching and admonition they were to do was in their singing. He said,

Let the word of Christ dwell in you richly, as you teach and admonish one another in all wisdom, AND (emphasis supplied, jpd) as you sing psalms and hymns and spiritual songs with thankfulness in your hearts (Col. 3:16).

I see in the gatherings of early Christians the kind of unbounded good will toward each other that unashamedly tapped the spiritual resources of each other, gladly receiv-

ing every tid-bit of spiritual strength they could possibly draw from the spiritual reservoirs of their brethren, and not pridefully fearful that one brother might be more spiritual than another. We must, therefore, risk the observation that if people go away from Christian assemblies today with the feeling that they didn't get anything out of it, it must be traceable to one of two reasons. Either the service itself was so structured, by ritual and formalism, that the worshiper went away empty, or Self was lifted up instead of Christ, and the mutual exchange of warm Christian fellowship was prohibited by prideful reluctance to receive and give as "members one of another." In either case, we are due for some serious re-evaluations.

The total effect of all we have been saying is that, ultimately, the chief obstacle to lifting up Christ in worship is Self. Careful scrutiny of history will reveal this has ever been the case. What caused Adam and Eve to sin? Pride! Self-assertiveness! God had unduly restricted them, and they much preferred to please Self! What caused Cain to kill Abel? Pride! The competitiveness of pride! Abel's offering was more acceptable than his! Why did Abraham build an altar to the Lord every place he went, EXCEPT when he went unbidden to Egypt when a severe famine came?⁷ Was it because he knew his sojourn to Egypt was not at the Lord's direction? Was it because he knew he was practicing deception with regard to Sarah, and thus dishonoring God — and that he knew he was not practicing true faith? Why, when God said, "I will GIVE . . ." did Jacob say, "I will tithe" (Gen. 28:20, 21)? Was it because

⁷ Gen. 12:7, 8. Note that from verse 10 through verse 20 no altars are built, but that as soon as Abraham came back from Egypt (13:4) an altar was built and "Abraham called on the name of the Lord."

he sought security in self-sufficiency, and wanted to feel that he had, in some way, paid for his blessing? How did Jeroboam cause Israel to sin? Wasn't it a spirit of pride that caused him to erect golden calves in competition with God? What did God say to rebellious Judah, through Jeremiah? "So will I spoil the pride of Judah...who refuse to hear my words, who stubbornly follow after their own heart and have gone after other gods..." (Jer. 13: 8-11).

From the very dawn of time God has been trying to get men out of themselves! Divine history is one great saga of self-centeredness, with God attempting, through every means possible, to get men to humble themselves in His presence. God's command has always been, "Thou shalt worship the Lord thy God, and him only shalt thou serve." This intent is woven into almost every book of the Bible, and emblazoned across the span of time. But man still lifts up self, whether with his graven images or his prideful image-consciousness.

A long time ago Isaiah saw the Lord sitting upon a throne, "high and lifted up." And he heard the seraphim calling to each other, "Holy, holy, holy, is the Lord of hosts; and the whole earth is full of his glory." And in trembling reverence, deeply aware of the great gap that separated him from God, he cried, "Woe is me! For I am lost; for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for my eyes have seen the King, the Lord of hosts!" (Isa. 6:1-5). Surely this must be true worship! It is an awareness of the great difference between sinful man and Holy God. And for a Christian, seeking to lift up Christ in his worship, it is a gloriously happy confidence that in Christ that gap between

man and God has been spanned. I cannot love God perfectly, but Christ can, and does so for me. I cannot serve Him perfectly, but Christ can, and does so for me. Indeed, I cannot worship Him perfectly, but Christ can, and does so for me. We are a "holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ" (I Peter 2:5). For this reason, I may now "glory in Christ Jesus, taking no confidence in the flesh." This is how a Christian lifts up Christ in worship.

This is the reason that our worship now reflects our abiding hope and blessed assurance that one glad day the trump of God will rent the heavens, and His shout will reverberate through the universe, and the voice of His archangel will ring its command for the dead in Christ to rise—and, because of Christ, we will be ushered into the presence of God where we can sing a glorious new song around His throne, forever to lift up the Christ,

Worthy is the Lamb that hath been slain to receive the power, and riches, and wisdom, and might, and honor, and glory, and blessing (Rev. 5:12).

And we will thrill to the singing of the angels:

Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever. Amen. (Rev. 5:13).

CHRIST IN THE HOME

ELDRED N. STEVENS

Eldred N. Stevens was born in South Texas, the son and grandson of gospel preachers. He attended Freed-Hardeman College. While preaching in Houston, Texas, he was graduated with highest honors from the University of Houston from which he received bachelor's and master's degrees. Further graduate work was done in psychology and counseling in Oklahoma State University.

Mr. Stevens taught Religious Education in Oklahoma State and preached for the church in Stillwater, Oklahoma, 1947-1952. While there, he received national publicity during a four-day religious debate with a Roman Catholic priest. In 1952 and 1953, he preached for the church meeting on the campus of David Lipscomb College. He led in moving the congregation off-campus to a lovely new building on Granny White Pike. He began work in 1953 with the Southside congregation in Fort Worth, Texas, where he lived for ten years. During his residence there, the membership grew from 550 to 750, the contributions trebled, and a completely new physical plant was constructed.



Since 1963, he has preached for the Preston Road congregation in Dallas, Texas. In addition to his work as minister for that church, he is directing the Preston Road School of Preaching which offers a two-year program of ministerial training to men who decide in their post-college years to become preachers.

Mr. Stevens married the former Miss Jo Head of Houston, Texas. They have three children: Patricia Jo and Dortha Gail, students at Abilene Christian College; and Nick, a junior high school student.

In addition to his church work, Mr. Stevens serves as a member of the advisory board of Abilene Christian College and has been active in various civic organizations.

Recently a religious Negro maid in our area was telling her employer of an incident that had occurred the preceding Sunday at her church. The congregation had just employed a new "pastor" who was young and bold. On that Sunday he was raging against the many sins that he knew to be prevalent in the lives of his auditors. Stirred by his scathing denunciations, one Negro sister nudged her neighbor and said approvingly, "He's sho' gwine to straighten us out, ain't he?" After a moment the neighbor grunted, gestured toward a third woman across the aisle, and replied, "If he gets that Liza straightened out, he's sho' gonna be a tired man!" If I straighten out all the brethren regarding questions and problems connected with the home, I shall certainly be a tired man!

Our study will be developed in two major areas. First, the subject will be viewed from a first century vantage point and will be truly Christo-centric. Second, it will be explored as one of the most serious problems within twentieth century society. Let us now consider.

CHRIST IN THE FIRST CENTURY HOME

Because Jesus never married, few people associate Him

personally with family and with home. Many think Him not only indifferent but even antagonistic to family affections and loyalties. After all, did He not teach that a man must hate his own father, and mother, and wife, and children, and brethren, and sisters in order to be His disciple? (Luke 14:26). These conclusions are unwarranted and unfortunately distorted. In the reference just given, note that a man is to hate his family in the same sense in which he is to hate his own life. Jesus is here laying down searching tests of discipleship. He is not demanding rejection of home any more than He is recommending suicide. He is listing those things which cost most to surrender, the dearest and most precious possessions of mankind. He is saying that not even the most beautiful of all relationships must stand between man and his Lord. The passage actually praises the home and family ties rather than deprecates them.

The celibate life of our Lord is a part of the background for centuries of monasticism and celibacy. The Gnostics disparaged life in the flesh and especially marriage. The Marcionites demanded either celibacy or continence. The begetting of children was conceived to be a work of Satan. The age of Constantine exalted virginity and depreciated marriage. The great scholar Jerome suggested that marriage would limit one to the sixtyfold category (Matthew 13:23) in comparison with virginity which moved one into the hundredfold category. He argued that Jehovah did not bless the second day of creation because the number two prefigured marriage. He also called attention to the fact that only unclean animals went into Noah's ark by two's! He felt that the only good of marriage was that it produced virgins. The Manichees, influenced by Gnostic philosophy, also looked upon the flesh as evil. The great Augustine

took a slightly less radical view. Since procreation was definitely approved, he felt the sex act itself was not wrong. However, since passion was evil and there is never an exercise of sex without passion, he seemed to wish that God had arranged some other way to replenish the earth. Our Lord at no time expressed such a low evaluation of conjugal love and marriage ties.

There are reasons to believe that no one ever thought more affectionately of his own home than did Jesus. Since Joseph is nowhere mentioned after the Jerusalem visit when Jesus was twelve, it is fair to assume that he died soon thereafter, leaving his oldest son to be the head of his household. This may explain Mark 6:3 which perhaps implies that Jesus worked as a carpenter to provide for His mother, brothers, and sisters. Is this the reason He delayed His personal ministry until He was thirty? This may help to explain His warm sympathy for widows like the one who cast her mite into the temple treasury (Mark 12:42) or those whose houses were devoured by the pious practices of hypocritical religionists (Mark 12:40). The tender love of Jesus for children (Matthew 18:2-5; Mark 10:16) may have had its roots back in earlier days when He, as the oldest son, was father to a large family of small brothers and sisters.

When we view Jesus in this setting, so many of His teachings take on added beauty and power. When He severely condemned the Pharisees for excusing themselves from the care of their parents (Mark 7:10-12), He revealed His own sense of family responsibility. When we read of Him saying, "The Son of man hath not where to lay his head," and when we read of His visits to the home of Lazarus in Bethany, we feel His lonesomeness for a home.

When we listen to His bold attacks on the divorce customs of the day and hear His fervent pleas for marriage to be honored as a divine and indissoluble union never to be put asunder by man (Mark 10:5-9; Matthew 19:3-9), we sense His respect for the sacredness of marriage and the purity of conjugal love. It was with sadness He recognized that His gospel would separate families (Luke 12:53). We feel that one of the greatest sacrifices of His life came when He could not avoid the conflict of loyalties, and had to reject the efforts of His family to call Him away from His mission (Mark 3:31-35).

Have you considered the fact that the two most basic principles of Christ's gospel were couched in family concepts? The heart of His message was the *Fatherhood* of God and the *brotherhood* of man. He tried to make men see that God is really a father who loves and cares for His children (Matthew 6:26; 7:7-11). He is a father who longs to forgive and to embrace even the wayward child (Luke 15:21-32). Jesus also sought to persuade us to feel toward our fellow men as brothers feel within the family circle, loving and being tolerant even in the presence of enmity (Matthew 7:44-47) and racial or religious differences (Luke 10:30-37).

One of the most precious revelations of Christ's feelings about home is found at the cross. Among the last words that He uttered were these, spoken to His mother, "Behold thy son!" and then to John, "Behold thy mother!" He could not die without making provisions first for His mother.

From our study of the Bible, we learn the following regarding the teachings and convictions of our Lord:

1. Marriage is a holy union ordained by God (Matthew 19:5-6) for procreation (Genesis 1:27-28), for sexual fulfillment (Genesis 2:23-25; I Corinthians 7:3-5), and for comradeship (Genesis 2:18, 22).

2. Marriage as ordained by God must be monogamous (I Corinthians 7:2; Ephesians 5:33). He made only one woman for the man.

3. Marriage partners are bound to standards of fidelity and loyalty that make sinful even the lustful look (Matthew 5:27-28).

4. Marriage is indissoluble (Matthew 19:6; Romans 7:2). Divorce is wrong (Mark 10:11-12) and can be tolerated only in the event of carnal infidelity (Matthew 19:9; Matthew 5:32).

These principles are clearly stated in the Holy Word. They must not be compromised. There is no room for rationalization. Neither personal nor public opinion, neither legislative nor judiciary powers can set aside that which the Lord has spoken. Though written centuries ago, these divine principles must be honored today as completely as in times past. This leads us to our second major area of study,

CHRIST AND THE TWENTIETH CENTURY HOME

The home is breaking down. It is on the way out. The door has been thrown open and the exodus is underway. Indicative of that is our growing divorce rate which has increased 800% during the last one hundred years. One out of every four new marriages ends in divorce. (Among teenagers the rate is three times as high.) Each year 750,000 children have their homes broken by divorce.

Our rate is six times that of Canada, three and one-half times that of England and three times that of France. In Dallas County last year there were 11,125 marriages. During the same twelve months there were more than 9,000 suits for divorce filed and about 6,000 of them granted.

Further evidence of the breakdown of the home is confronted in the growth of crime, particularly juvenile crime, in America. We have the dubious distinction of being the most criminal nation in the world. The F.B.I. reports that crime in America has increased twenty percent in the last ten years and thirty-nine percent in the last twenty years. J. Edgar Hoover informs us that more than half of those arrested are under eighteen years old. We have approximately one million boys and girls in penal institutions. Sixty-five thousand girls each year turn to prostitution. Court actions involving juvenile delinquents in Dallas in 1965 jumped 4.1% above the 1964 record. This trend is typical. Why do these conditions exist? Ask the psychologist, sociologist, or criminologist. The answer every time will be the same—American homes are breaking down!

One of the most alarming proofs of this decay is the growing number of deserted homes. We have houses without homemakers. The percentage of married women working outside the home grew from 10.7% in 1910 to 23.5% in 1949. Since then the rate has skyrocketed. Twenty-three million American women work away from home and thirteen million of them are wives and mothers. Out of 451 listed occupations in 1940, there were only nine that did not include women. The number of working

women is increasing at the rate of one million per year. The home has lost its appeal.

We are forced to admit that the generally low moral tone of our society further attests the deterioration of the home. Practices scandalous a few years ago have become quite respectable even for the church-going public. We refer to dancing, gambling, immodest apparel, and social drinking. American movies are brazenly risqué in their appeal to man's basest passions. The movie industry knows what the moral fibre of our country is and what the appetite of the people demands. If you think me unjustifiably and cynically iconoclastic, please visit a newsstand to view the covers of magazines displayed for popular consumption. Teenage girls are now writing books that their mothers would not have been permitted to read! Pornography has become the rule rather than the exception. Each month our young people are reading 9,200,000 cheap adventure magazines, 3,000,000 "true confessions" of filthy sex experiences, 3,250,000 "detective stories" revealing every kind of effort to get away with crime, and 10,500,000 movie magazines filled with lascivious pictures. In addition there are millions of cheap paperback novels too evil to describe. Our newspapers are filled with stories of sex clubs, sin-filled beach party weekends, new regulations permitting college coeds to visit their boyfriends' bedrooms, and wholesale revolts against any and all manifestations of authority or restraint. A study of motels in the Dallas area revealed that many will not rent to tourists on weekends because of the extra profit to be made in renting to couples desiring a room for only an hour or two. At one motel, 45 couples were accommodated at 20 cabins in one night. At another, only 7 out of 109 couples gave their correct names. Arnold Toynbee has said, "Of

the twenty-two civilizations that have appeared in history, nineteen of them collapsed when they reached the moral state the United States is in now." (Moody Monthly, February, 1964). The home has always been the guardian of morals. That guardian in our country is either asleep or dead.

May we now ask why the home is breaking down. Is it the plotted result of the communist conspiracy? In speaking of plans to replace home education with social, Karl Marx said in his *Manifesto of the Communist Party*, "The bourgeois family will vanish as a matter of course when its complement vanishes, and both will vanish with the vanishing of capital." Let us list a number of trends and contributing factors that are causing the home to break down. We must mention *materialism*, our consuming desire for things. We have never learned that life is not measured by abundance of possessions (Luke 12:15). Desire for luxuries has taken the place of the spiritual elements that are the heart-beat of a home. Homemaking is often sacrificed in favor of a second car or a color television set. A second significant factor, authorities tell us, is *urbanization*. The home breaks down at a significantly higher rate in cities than in rural areas. In our urbanized herd-following society, the breakdown of the home spreads like a wild virus.

Third, we blame *denominational competition* which has produced a lowering of standards among religious groups. In competing for customers, churches have become so tolerant and progressive that it is nearly impossible to find one that will stand solidly beside what God has demanded regarding marriage, divorce, and homebuilding. Churches should be a strong deterrent to the breakdown of the

home. They are not. A fourth, and related, cause is the *general change in attitude toward the Bible*. The Bible just isn't the final answer any more, and when one takes away respect for the completeness, authority, inspiration, and inerrancy of the Bible, he is left with practically no force that can keep the home together. The Bible is passing through its darkest Gethsemane. Many who think themselves its friends are betraying it. Such influences are felt even within the church. In rebelling against extreme legalism and in pleading for contemporary relevance, we are producing far too many who, like denominationalists, take the Bible "with a grain of salt," believing that the only significant matters are belief and spiritual experience. Too many think that Bible teaching about marriage and the home, though good for ancient times, is not relevant in today's world.

The fifth item contributing greatly to the decay of our homes is *feminism*. It is good that womanhood has been elevated, given dignity, and even the right to vote! It is bad that the new woman cannot be satisfied with her new role and that her ego cannot rest until she has demonstrated her ability to compete with man in all areas of life. We doubt that the complete social and economic independence of the modern woman harmonizes well with God's purposes in creation. Sixth, may we list *individualism*, or a selfish passion for personal happiness. We have talked so much about freedom and the dignity of the individual that we have come to identify happiness altogether with the individual rather than the group. Each person is a spoiled child, demanding that he gets what *he* wants, refusing to discipline himself to family responsibility. We hear, "Everybody has a right to be happy!" This is the philosophy of many who are determined to get what they think will make them happy, regardless of how many other lives may be

crippled in the process and how much God's will may be violated. Our society has almost deified the individual.

The last trend mentioned here as a contributor to the dissolution of the home is its *shifting of responsibilities*. The home has surrendered virtually all of its duties to the school, the church, the government, the Scouts, the Y.M.C.A., the country club, *et al.* It is a small wonder that one woman said, "What do I need with a home? I was born in a hospital, reared in a nursery, educated in school, courted in an automobile, married in a church; I eat out at the restaurant, spend my afternoons at the club and my nights at the theatre; when I grow old, I'll be put in a convalescent center, and when I die, they will conduct the service in a funeral parlor!" As things are now going, the home is about the most unnecessary unit in society. It doesn't serve any purpose much. No wonder it is on the way out.

What words has Christ for this crisis? What message has He for us regarding our homes? First, He would say, "*Husbands, be the heads of your homes.*" God said to Eve. "...thy desire shall be to thy husband, and he shall rule over thee" (Genesis 3:16). A *Readers Digest* article offered a nine-word remedy for the decaying American home: "Put-father-back-at-the-head-of-the-family." The article said this would correct our biggest problem. The trends in our culture are increasingly matriarchal. A cartoon pictured a little boy and girl playing house, with the girl saying, "This is my house and my car and my furniture; you're just the daddy." In too many homes the daddy is the Mr. Milk-toast who merely meekly turns over his pay check, mows the yard, and manages the garbage. God intended for a man to be the head of his home. His word is clear enough

as it says, "But I would have you know that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God" (I Corinthians 11:3; see also Ephesians 5:22-24, 33; Titus 2:4-5; I Peter 3:1-5). There you have it. As Christ is subject to God, so man should be subject to Christ, and so woman should be subject to man.

Second, Christ would say, "*Husbands, love your wives.*"

"Husbands, love your wives, even as Christ also loved the church, and gave himself up for it... even so ought husbands also to love their own wives as their own bodies. He that loveth his own wife loveth himself: for no man ever hated his own flesh, but nourisheth and cherisheth it, even as Christ also the church... for this cause shall a man leave his father and mother, and shall cleave to his wife; and the two shall become one flesh... nevertheless do ye also severally love each one his own wife even as himself..." (Ephesians 5:25-33; see also I Peter 3:7)

A man should love his wife enough to die for her as did Jesus for the church. He should love her as genuinely as he loves his own body. If he loves her like that, he will never abuse or embarrass her. If he loves her like that, she will never rebel at being subject to him. Jesus never intended for husbands to use passages of scripture as justification for setting themselves up self-centered, self-willed autocrats. He certainly is not that kind of lord over the church. He loves it too much. A Christian man is to head his home, but he will never decide nor act arbitrarily. He always considers and honors the thoughts and emotions of the one who is as dear to him as his own life.

Third, "*Husbands, provide well for your families.*" Paul said, "If any provideth not for his own, and especially his own household, he hath denied the faith and is worse than an unbeliever" (I Timothy 5:8). Although some homes suffer unnecessarily because of the desire of wives and mothers for second paychecks, some suffer necessarily because of lazy, irresponsible men who are worse than infidels and who will not make it possible for mothers to give themselves to motherhood and homemaking.

Fourth, "*Women, be workers at home.*" Again, Christ speaks through Paul,

"...train the young women to love their husbands, to love their children, to be sober-minded, chaste, workers at home, kind, being in subjection to their own husbands, that the word of God be not blasphemed" (Titus 2:1-5).

Although this sounds a bit old-fashioned, the Bible teaches that women should be "workers at home" or "keepers at home" (AV). That is precisely what it says. There are too few women who are dedicated to homebuilding, who devote their time, talents, and hearts completely to being good wives and mothers. Too many hire others to keep their homes and rear their children. There are some things that must not be done by proxy. There are responsibilities that cannot be shifted to substitutes. A woman may as well attempt to hire someone to obey the gospel or worship God for her as to tend her home and her children. Such responsibilities must be personally borne. Today's woman needs to feel the tug of homemaking, to see that God made her for the home and that she is its queen. Somehow we must convince her that here she reaches the highest pinnacle of womanhood. When wom-

an fills up with happiness the life of a husband and brings up children in the Lord, she fulfills the divine purpose underlying her creation and she will be saved. Yes, the crying need of this hour is for woman to return to the home.

Fifth, "*Give yourselves completely to one another.*"

"Let the husband render unto the wife her due: and likewise also the wife unto the husband. The wife hath not the power over her own body, but the husband: and likewise also the husband hath not the power over his own body, but the wife. Defraud ye not one the other, except it be by consent for a season, that ye may give yourselves unto prayer, and may be together again, that Satan tempt you not because of your incontinency" (I Corinthians 7: 3-5)

In Christian marriage, two selves lose themselves in a larger self. There is a complete surrender, even of bodies. Each partner forgets himself in an all-consuming desire to satisfy every need of his mate. Anything short of this is second-rate love. Many homes would not have wrecked on the reefs of adultery, "cruelty," or "incompatibility" if the principals had remembered that no marriage partner dares to defraud his mate or to allow awkwardness or embarrassment issuing from variations in physical needs. The Christian principle of finding happiness through giving and through making others happy is nowhere demonstrated more convincingly than in conjugal love.

Sixth, "*Bear children!*" When man and woman were fresh-formed, the Creator said, "... Be fruitful, and multiply, and replenish the earth..." (Genesis 1:28). Christ rebels at the trend toward placing the premium on childless

marriages rather than fruitful ones. In a very provocative passage, Paul said that the woman is saved through her child-bearing (I Timothy 2:15). The height of human creative genius is in the power of man and woman, in life's sweetest partnership, to form life and to bring into existence creatures that bear the very image of God. No artist ever painted a picture and no musician ever produced a symphony to compare with that! Christ would not have us prostitute the precious procreative principles underlying the home.

Seventh, "*Rear your children in the Lord.*" God's word says, "... provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord" (Ephesians 6:4). Brother Keeble quoted the passage thus, "Bring them up in the nature and admiration of the Lord." That's not a bad translation. Parents must assume full responsibility for training their children, having confidence that if they are trained in the way they should go, when they are old, they will not depart from it (Proverbs 22:6). A significant clue to the greatness of Abraham is found in God's statement regarding him:

"For I know him, that he will command his children and his household after him and they shall keep the way of the Lord to do justice and judgment..." (Genesis 18:19).

In setting up Judaism, God commanded *parents* to teach their children when sitting in the house, walking by the way, and rising up (Deuteronomy 6:7). Parents, if your children do not grow into stalwart Christian men and women, you will have no one but yourselves to blame. Please dedicate your home first and foremost to the proper rearing of your children. You will never regret it.

Eighth, Christ would say to us today, "*Prepare youth for marriage.*" In Titus 2:4-5 the importance of training young women for Christian homemaking is stressed. Problems of the home are like many other problems in that they are easier to prevent than to cure. Parents must face the fact that preparing their children for marriage requires more than letting nature take its course. Young people must be taught the seriousness of marriage so they will enter it cautiously. Too many marry thoughtlessly and impulsively. Have you heard of the young couple who skidded their hot-rod auto to a stop in front of a movie theater? The young man asked, "Would you like to go to the movie or get married?" She replied, "Let's get married; I have already seen the movie." That is not so far-fetched as it may appear. Youth must be taught that marriage is a lifetime contract, that man cannot put asunder what God has joined, that no one dares to marry thinking that he can just withdraw if anything does not work out ideally. Parents must see that children not only know but have convictions regarding Christ's teachings against divorce. Young people must be taught the dangers of marrying out of the church. They need to know that it is quite impossible to have a Christian home when one of the principals is not Christian. They must realize that the odds of their converting a non-Christian partner after marriage are one to twelve, and that mixed marriages in general have two to six times as many divorces as intrareligious unions.

Ninth, "*Honor the aged.*" Jesus had some very complimentary things to say about that home in which efforts are made to escape the responsibilities of caring for aged mothers and fathers. (See Mark 7:10-13). Paul said,

"If any widow hath children or grandchildren, let them learn first to show piety towards their own family and to requite their parents...If any man or woman that believeth have widows, let them relieve them, and let not the church be charged, that it may relieve them that are widows indeed" (I Timothy 5:4, 16).

In addition to caring for the aged, we must highly honor them. Our hyperactive western culture has glorified youth and has failed to maintain proper respect for the wisdom of experience and age. Our Lord knew the dangers associated with the energy and impetuosity of youth so He placed the church under the oversight of aged men. Does not the same principle apply to the home?

Tenth, "*Make your home a religious sanctuary.*" So many homes have practically no religious exercise or spiritual experiences. The home is a sacred body that should throb with a spiritual heartbeat. This is the impression that we get from reading Deuteronomy 6:6-9. A "family altar" cannot be bought at the bookstore. It must be built thoughtfully by dedicated parents. What lasting impressions are made by regular thanksgiving at meal-time! How inspiring are carefully planned home devotions! Where is there a richer experience than in the fervent prayers of a family in retreat during a crisis? How Christ is lifted up within that family whose hands clasp often in a prayer circle!

Friends, there is nothing that is needed in today's world as much as homes that lift up Christ.

"As goes the home, so goes the world."

"The hand that rocks the cradle rules the world."

No nation can survive the dissolution of the home. A nation is only as strong as its homes. Mighty Rome ruled the world for centuries but collapsed when its homes decayed. The same principle can be seen in the rise and fall of Germany. Is history repeating itself? Are the insecurity and fear that grip our beloved country today the harbingers of the same price to be exacted of us for the breakdown of the home?

We need homes that lift up Christ because herein lies the future of the church of our Lord. The progress, prosperity and peace of the church depend primarily upon the home. We must have Hannahs, Lois's, and Eunices who produce in the home preachers who will determine the future of the church. We need parents who plant within little minds a vivid vision of an entire world won for Jesus. We pray for homes that will produce balanced personalities who love peace rather than strife. A large percentage of the controversies that are eating out the heart of the church can be traced to warped personalities produced by inadequate home backgrounds.

We must have homes that lift up Christ because the most significant single factor in determining happiness is the home. If a man's home is hellish, he is miserable regardless of how well everything goes. How happy is he who has a happy home!

"Home is where a world of strife has been shut out and a world of love shut in."

"Home is where our stomachs get three meals a day and our hearts a thousand."

"Homes are vestibules of heaven."

"Home is the father's kingdom, the mother's world, and the child's paradise."

May we all appropriate the sentiment of a family prayer of Robert Louis Stephenson in his dark days in Samoa:

“Help us to repay, in service one to another, the debt of thine unmerited benefits and mercies, so that, when the period of our stewardship draws to a conclusion, when the windows begin to be darkened, when the bond of the family is to be loosed, there shall be no bitterness of remorse in our farewells.”

CHRIST IN THE CONGREGATION

JOHN H. BANISTER

John H. Banister has been minister of the Skillman Avenue church of Christ in Dallas since 1948. Prior to that, he labored eleven years as minister of the Mayfair church in Oklahoma City. He has been preaching 38 years and has done local work at Nocona and Memphis, Texas and Elk City, Oklahoma in addition to Oklahoma City and Dallas.

He has held gospel meetings in 35 states. In 1963, he and Sister Banister took a trip to the Far East holding meetings at the Far East Fellowship in Tokyo and Bangkok, Thailand. He also preached in Hong Kong and Manila. For 18 years, he has spoken every Sunday morning over KRLD radio from Dallas. For the past ten and one half years, he has conducted a telecast from KRLD-TV each Sunday morning.



He has served as a trustee of Abilene Christian College since 1950 and has spoken on college lectureships several times through the years. In 1951, he inaugurated the "Lectures on Preaching," now in its 16th year, at Abilene Christian College. His son Bill graduated from ACC in 1957. His daughter Joan (Mrs. Bobby Gene Thompson, Conroe, Texas) graduated in 1959 and his youngest son, John H. Jr. is now a freshman in ACC.

The greatest need of the modern church is for it to be a true church of Christ! It must be filled with the fulness of Christ, its head, founder, and moving spirit. Jesus must, in reality, be the Lord, Ruler, and Master of the church. It can never follow men, but must always follow Him! He is the sole and only head of the church, and every congregation must follow His guidance in all matters. Doctrinal orthodoxy, moral purity, scriptural worship, and good works can never be a substitute for the Indwelling Christ. It is true that Christ will not dwell in the church that is unorthodox, impure, and unscriptural in worship and work, but it is possible for a church to have all of these and still not have Him! Behind all efforts to be scriptural in matters of doctrine, worship, and living must be the recognition of Christ's personal presence, power, and influence in all areas of the congregation's activity. If this is lacking, the congregation is unscriptural in spite of all its other claims to scripturalness.

"Christ in you, the hope of glory" (Colossians 1:27) is the real test of orthodoxy! "Christ liveth in me" (Galatians 2:20) is the true measure of soundness! Attaining the "measure of the stature of the fulness of Christ" (Ephesians 4:13-14) is the goal toward which the congregation must ever strive if it is to meet divine approval! No amount of orthodoxy, good works, and "slick" methods of operation can be a substitute for this. In short, if the church of the twentieth century is to be like the church of the first century, it must have more than sound teaching, scriptural worship, and New Testament organization. It must also have the real living presence, power, and influence of Jesus Christ dwelling within and pervading all the areas of its life.

Congregations today need not greater plans and programs, but more of Christ! Not more up-to-date schemes and gimmicks, but more of Christ! Not more business meetings and gatherings, but more of Christ. Not better sermons, but more of Christ! Not more highly educated preachers, but more of Christ! Not greater intellectual development, but more of Christ! Not a more pleasing image, but more of Christ! Not a greater social acceptance in the community, but more of Christ. Not a more intricate organization, but more of Christ. Not a greater standing with men, but more of Christ. Not a more cultured membership, but more of Christ. Not a more elite and social minded people, but more of Christ! Not more wealth, Christ! Not greater numbers, but more of Christ! The motto of the church should be reflected in the words of E. E. Hewitt:

“More about Jesus would I know, More of His grace to others show;
 More of His savingfulness see, More of His love who died for me.
 More about Jesus let me learn, More of His holy will discern;
 Spirit of God, my teacher be, Showing the things of Christ to me
 More about Jesus in His word, Holding communion with my Lord;
 Hearing His voice in every line, Making each faithful saying mine.
 More about Jesus on His throne, Riches in glory all His own;
 More of His kingdom’s sure increase; More of His coming, Prince of Peace.”

This is the spirit that characterized congregations in apostolic times, and gave them strength, influence, and power with men. The church then, found its strength in

Christ because it made Him central in all of its activities. The church today must recover this spirit and enthrone Christ in all the areas of its life.

THE ASSEMBLY OF THE CONGREGATION

The congregation exists even when it is not assembled, but there are times when its members must come together. In I Corinthians 14, Paul spoke of the assembly of the congregation. "If therefore the whole church be come together into one place....and there come in those that are unlearned....but if....there come in one that believeth....when ye come together....in the church" (Vs. 23-28). In I Corinthians 11, the assembly is again emphasized. "...ye come together....when ye come together in the church....when ye come together therefore into one place....when ye come together to eat.... that ye come not together unto condemnation" (Vs. 17, 18, 20, 33, 34). The Lord commanded congregations to assemble for worship. In doing this, we must be sure that Christ is in our assembly.

When we assemble for worship, we sing psalms, hymns, and spiritual songs (Ephesians 5:19). But is Christ in our hearts when we sing? Do we make "melody in our hearts unto the Lord"? Is our singing just the perfunctory performances of our lips without the deep feeling and emotions of the heart? If Christ is to be in the congregation, we must be sure that He is in our hearts when we sing His praises.

In the assembly, we pray. While we are very careful to always pray "in the name of Jesus Christ," we often leave Him out of our prayers! Prayer is talking to God, through

the mediation of Jesus Christ. It is a recognition of our need of divine guidance and help, and an expression of our gratitude and adoration to God for His wonderful mercy and providence. It is also a recognition of the high priesthood of Jesus and that only through Him can we approach God! All the high sounding phrases, expressed in public prayers; all the pious affectation manifested by the worshiper; and all the reverential surroundings will in no wise suffice if Christ is not in our thoughts when we pray.

In the assembly we observe the Lord's supper. In apostolic times, congregations of the Lord's people met every first day of the week to break bread (Acts 20:7). Churches of Christ do the same today. Then, Christians met in the presence of Christ, to commemorate the death of Christ, and to draw nigh unto Him in worshipful adoration. If Christ is to be in our worship, we must really "commune" with Him when we eat and drink (I Corinthians 10:16). Otherwise, we eat and drink condemnation to ourselves because we discern not the Lord's body and blood (I Corinthians 11:27-30). Many take the Lord's supper today who seem to have no awareness of the presence of Christ, no sense of need for Him, and no inclination to draw nigh unto Him! We worship on Sunday the way we live during the week, and our lives reflect the quality of our worship. If we lack spiritual rapport with Christ in worship, it is because we do not feel His presence in our lives during the week. If, however, we live close to Christ, our worship on the Lord's day will reflect this closeness and Christ will indeed be real to us.

In the assembly, we are to lay by in store of our money

for the work of the Lord (I Corinthians 16:1-2). This, too, must relate to Christ. After all, we only give what belongs to Him. It is given to Him, for His glory, and the advancement of His kingdom on the earth. Giving is more than a mere donation. It is a consecration of ourselves to Christ and a deep commitment to Him. We must give ourselves, when we give our money, if the Lord is to be glorified and exalted.

In the assembly, we also preach and teach God's word. Christ will not be in the worship unless He is in the sermon! He must be in the preacher's heart and thoughts as he makes preparation during the week. He must be on the minister's heart as he speaks to the people. His thoughts must center around Christ and exalt Him. It is the duty of the preacher to lift up Christ to the assembly, and, when this is done, Christ will draw men unto Him (John 12:32). When sermons revolve around the preacher's personal experiences, current events, political affairs, current theology, modern religious thought, and social trends Christ is neither exalted nor seen in all of His purity and beauty. We must preach Christ if we would win people to Him and mould the congregation into His likeness. Much preaching today discusses everything but Christ, and we often wonder why souls are not saved and the congregation not edified. When Christ is central in our preaching, His presence and power will be felt in the assembly and the entire congregation will be transformed into His likeness.

THE LEADERSHIP OF THE CONGREGATION

If Christ is to be a force in the congregation, He must dwell in the lives of the elders, deacons, and preachers.

They set the tone of a congregation. If a congregation is worldly, its leadership is worldly. If it is spiritual, its leadership is spiritual. A congregation is a reflection of the quality of its leadership.

As pastors of the flock, the elders of the congregation must be Christ-centered in their thinking and living. They must possess the mind of Christ in all things and imbibe His spirit. Christ must be seen by all the members as living in them. They must be humble, compassionate, and tender. Like their Chief Shepherd, the elders must love, know, understand, sympathize with, and seek to help the members. They must spend a lot of time visiting with individual members of the congregation and revealing Christ to them. They must seek out the wandering sheep in the fold, and bring them back to Christ. Their example must be that of Christ. Their wives must reflect Christ. Their children must be true and loyal to Christ. Their homes must be Christ-centered and places of hospitality where Christ's presence is seen and felt by members who visit there. In the business meetings, Christ must preside. Instead of bickering, politicking, and maneuvering for position and power in such gatherings, Christ's spirit and mind should prevail. Instead of so much arguing, there should be more praying for divine guidance. If Christ is really in the hearts of the elders, all decisions and plans for the congregation will be reached in a spirit of humility. When such is the case, the people will respond with hearty cooperation because they realize their overseers are filled with the spirit of Christ.

As special servants of the congregation, the deacons must also be Christ-centered in their thinking and living. The congregation must be able to see Christ in their lives, and

in the lives of their wives and children. Christ must be the Unseen Guest in their homes and the silent listener to every conversation there. They must humbly serve the congregation and always do it as unto the Lord and not as to men. They must be motivated by a single-hearted desire to exalt Christ, honor Him, and advance His cause in all they do. When such is the case, the deacons will be respected, appreciated, and honored as servants of Christ.

As minister of the congregation, the preacher must be Christ-centered in his living and thinking. If he is to make Christ known to others, Christ must be known to him. He cannot make others aware of Christ if he is unaware of Him. He cannot warm the hearts of others with the love of the Saviour, if Christ's great love has never warmed his own heart! He cannot give what he does not possess. If he does not have Christ in his life, he cannot give Him to others in his preaching. His wife must be a devoted servant of Christ, as must his children. His home must be a place where Christ's presence and power are felt and where the members, who visit there, may come to know the Saviour!

Elders, deacons, and ministers should pray, work, and plan for Christ to dwell in the congregation. Christ must be in the worship, the business meeting, the classes, the personal work, the benevolent program, and in all other activities of the congregation. No amount of planning and scheming can ever be a substitute for the power of the Indwelling Christ in the congregation. We need to put less emphasis on buildings, programs, plans, budgets, and all other external and material matters, and concentrate more on transforming the congregation into the image of Jesus

Christ. Herein lies the real strength of the congregation and the salvation of the church in our day.

THE MEMBERSHIP OF THE CONGREGATION

As Christians, we are members of the body of Christ, the church universal! Having obeyed the gospel, the Lord added us to His church (Acts 2:47). But God's plan is for us to be members of a local congregation and under the oversight of elders. If Christ is to be in the congregation, He must be in the membership thereof. After all, the congregation is nothing more than the people who compose it. If the congregation is worldly and sinful, it is because the members are worldly and sinful. If the congregation is dead, the members are dead. If it is lukewarm, the members are lukewarm! On the other hand, if the congregation is alive, active, spiritual, and dynamic, it is because the members are alive, active, spiritual, and dynamic. The congregation is as strong as the strongest member, and as weak as its weakest one. If we would make the church strong, we must individually be strong. If we want the church to be financially liberal, we must become liberal givers. If we desire the congregation to save souls, we individually must go out and win the lost for Christ! If we want the congregation to be spiritual, we must be spiritual. If we desire it to be doctrinally sound, we must be sound. If we want the congregation to have a good Bible school, we must attend and support this phase of its work.

The greatest need of congregations today is members who are more completely dedicated to Christ as the Lord of their lives, and who, like Paul, have resolved that "Christ shall be magnified" in all they do in life or death

(Philippians 1:20). We need people who realize that "whether we live, we live unto the Lord; and whether we die, we die unto the Lord: Whether we live therefore or die, we are the Lord's" (Romans 14:8) and followers whose lives reflect this philosophy every day. In the home, the office, at work or play, we should "show forth the excellencies of him who hath called us out of darkness into his marvelous light" (I Peter 2:9). We need members who will speak of Christ to others, their friends and associates, and seek to bring them to the Master.

If the congregation is to be Christ-centered, its members must constantly behold the glory of the Lord and be changed into His image (II Corinthians 3:18). Their lives must show the purity, humility, tenderness, compassion, and unselfishness of Jesus. Their ambition must be to please Christ in all things and live solely for Him (II Corinthians 5:6, 14-15). Their motto must ever be, "To live is Christ" (Philippians 1:21) and this must always be their desire. Their faith must be, "I can do all things through Christ who strengtheneth me" (Philippians 4:13) and in this faith they must go forth with confidence, assuredly believing that nothing shall ever separate them from the love of Christ for they "are more than conquerors through him that loved us" (Romans 8:35-39). Their hope must be the return of their dear Lord and for this blessed event they must watch, pray, and work so as to meet Him with confidence (I John 2:28). Their longing must be to be numbered among the redeemed saints who shall be caught up in the clouds to meet the Lord in the air and be with Him forever in the heavenly glory! (I Thessalonians 4:17-18).

When Christ thus lives in the congregation, it will be

spiritual, sound, active, unselfish, charitable, and faithful to the Lord. Its leaders will be supported and followed, and its program of work faithfully carried out. Such a church will have power and influence in the community and will make a tremendous spiritual impact on many lives. Its message will be heard with respect, its ministry accepted with gratitude, its influence felt far and wide, and like the Jerusalem congregation, it will have favor with all the people (Acts 2:47).

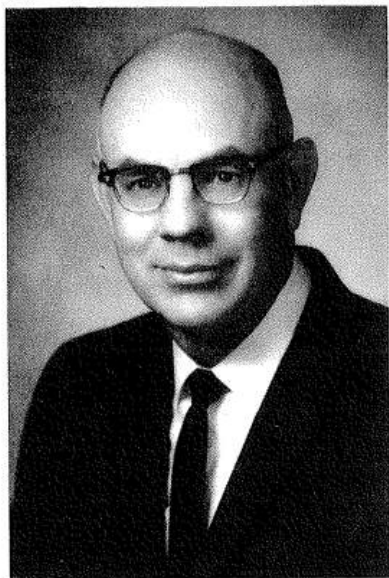
CHRIST IN THE COMMUNITY

JAMES F. FOWLER

Born, reared and educated in Texas. *Education:* B. S. Degree from Abilene Christian College; M. E. Degree from Southern Methodist University. Thesis—*The Adaptation of Modern Principles and Practices To Sunday School Teaching*, 1946.

Churches Served: Central Church of Christ, Temple, Texas, 1942-1944; Shamrock Shores Church of Christ, Dallas, Texas, 1944-1946; College Station Church of Christ, College Station, Texas, 1946-1956; Irving Church of Christ, Irving, Texas, 1956-1961 Central Church of Christ, Birmingham, 1961-. Served as teacher in the Religious Education Department of Texas A. & M. College while preaching for the College Station Church of Christ.

Served as Narrator on the "Way of Truth," a weekly telecast over KRLD-Dallas, Texas, 1957-1961.



Speaker on "Messages From The Master," a weekly radio program which is now on three Birmingham stations.

Teaches in two to three Teacher Training Schools each year. Speaks on various lectureships, etc. Is an associate editor of *Christian Bible Teacher* and *Power for Today*.

Married the former Lottie N. Netterville, Nashville, Tennessee. They have one son-three daughters.

The assignment given to me in this lectureship deals with the Christian's responsibility to lift up Christ in his community. The rationale accompanying the assignment stressed the responsibility to be good citizens and discharge civic duties in community life. It further stated that "isolationism" is the wrong attitude for Christians and that it also denies us valuable contacts for teaching.

On the surface, the above thesis sounds very simple and one that should be readily accepted by all Christians—at least in theory, if not in practice. However, the subject of "involvement" is one that has never been easy. While it presents many challenges, it also has its liabilities and pitfalls.

The question of whether or not to get involved, and to what extent, has been a tough decision for Christians to make ever since the church had its beginning. The more complex our society and economy grows, the more complex the problem becomes. The Scriptures teach: "render unto Caesar the things that are Caesar's." "Be in subjection to the higher powers: for there are no powers but of God; and the powers that be are ordained of God." "Be subject to every ordinance of man for the Lord's sake that by well-doing ye should put to silence the ignorant and foolish men."¹

On the other hand, Christians have faced ordinances of men that contradicted the higher authority of God. Peter and John, when ordered to cease preaching in the name

¹ Matthew 22:21; Romans 13:1-7; I Peter 2:13-17

of Christ, replied, "We must obey God rather than men."²

The word "church" means "the called out," and Paul warned us not to become

"unequally yoked with unbelievers -
for what fellowship have righteousness and iniquity?
or what communion hath light with darkness? And what
concord hath Christ with Belial? or what portion hath a
believer with an unbeliever? Wherefore come ye out
from among them, and be ye separate, saith the Lord,
And touch no unclean thing; and I will receive you."³

Jesus said, "seek ye first the kingdom of heaven."⁴

It becomes obvious from the reading of only these brief passages that there will have to be critical decisions made by each individual Christian relative to his own situation.

PARADOXES

In the wisest and most conscientious persons there will be seeming contradictions or paradoxes. For example, we have often criticized those of medieval and modern times who withdraw to monasteries, but we need not a monastery to withdraw from society. We may live in large cities and not even know the names of the persons next door, much less show concern for either their physical or spiritual needs. Some have charged us with "isolationism" when we take our children out of public education and place them in Christian schools. When I attended Abilene Christian

² Acts 5:29

³ II Corinthians 6:14-17

⁴ Matthew 6:33

College, we boasted that about 97 percent of the students were Christians, plus all faculty, administration and staff. This may appear contradictory to some, but we contend that such withdrawals do not lessen our impact upon society. We support such schools in the belief that they contribute to the spiritual growth of our children and at the same time better equip them for Christian citizenship. The record of the graduates from such schools graphically proves the validity of this faith.

Our position on the church and politics has always been that the church and state must be kept distinctly separate, and that the church must stay out of politics. Yet, on prohibition elections we have seen congregations actively engaged in an organized way to defeat the wets. Or let a Catholic run for office, and many church bulletins, tract racks and pulpits will become active voices to get out the vote to defeat the man. We may explain in such situations that we are dealing only with moral issues and Bible principles, rather than in politics. This explanation may satisfy us, but it is not very convincing to the world.

DAVID LIPSCOMB'S SOLUTION

David Lipscomb's solution to this problem was a complete withdrawal from politics, including the casting of a secret ballot. His position on voting is clearly seen in his answer to the following question sent in to the Gospel Advocate.

QUESTION: "A brother and I were talking on prohibition. He said that if I did not vote in the coming election I would be guilty of the damnation of the drunkard's soul. I told him that I never voted. Please give me your views on the subject."

In answering the question, Lipscomb affirmed that the Scriptures fully furnish a man to all good works and that Scripture

".....no where tells or gives example of any Christian voting or using the governments of earth... to accomplish good.... We believe that God's laws, God's provisions, are sufficient for all the good a Christian can do on earth. If he will do what God requires, use the appointments God has ordained for his use, and leave the results with God, he will save more souls than he will be using any of the powers of the earth through which to work.

I know that God's appointments and agencies look feeble and foolish to men; but if he trusts God, he will use God's appointed agencies and leave the results in the hand of God. I have faith in God, so do not expect to vote on any question. If human government banishes whisky, I will rejoice; but a man who has no moral strength to quit drinking when whisky is in his reach is not fit for heaven."⁵

These views of Lipscomb's were never accepted in their entirety by very many people, but they no doubt deterred many from active participation in politics. My mother has voted twice in her 83 years. Once she voted in a Texas election against "Ma" Ferguson, and once in a federal election against Al Smith. To my knowledge, she has yet to vote *for* anyone. Her attitude was not so much from Lipscomb as it was from the traditional views toward women's role in public life during her formative years.

Lipscomb received ugly criticism for his position on

⁵ Kurfees, M. C., *Questions Answered by Lipscomb and Sewell* (Nashville, Gospel Advocate Company, 1921) p. 707

voting, but his opposition to a Christian's taking part in carnal warfare brought on him the accusation of being a traitor. The rumors were sufficient to motivate General Nathan B. Forest to send one of his staff officers to hear Lipscomb preach his views on these matters.

During the sermon, the officer was moved to tears. His comments to Lipscomb after the sermon reflect something of the sincerity of Lipscomb's position and his convincing manner of presentation. The officer said:

"I have not yet reached a conclusion as to whether or not the doctrine of the sermon is loyal to the Southern Confederacy, but I am profoundly convinced that it is loyal to the Christian religion."⁶

When James A. Garfield was nominated as the Republican Party candidate for President, Lipscomb commended Garfield as a man of high moral standards and a man loyal to the doctrine of Christ. However, he made it plain that he would not vote for him. In fact, he went so far as to write the following:

"..... I firmly believe that his election would be a source of great corruption and injury to the church of Jesus Christ. I would be glad, not on political but purely on religious grounds, to see him and every other member of a church of Christ who aspires to office, defeated—so badly defeated, too, that it will crush out all hope that any one of them can ever be elected, and so to drive out all thought and aspiration for political office."⁷

⁶ West, Earl I., *The Life and Times of David Lipscomb* (Henderson: Religious Book Service, 1954) p. 81

⁷ *Ibid* p. 169

Brethren could not see how Lipscomb could speak so highly of a man and still refuse to vote for him. On the other hand, Lipscomb chided some brethren who had been arguing that Christians should get into politics. Now that a Christian was running for office some of these men preferred a non-Christian Democrat to a Christian Republican. In spite of the views which differed radically from the majority, both in his day and today, it should be said in his defense that Lipscomb was not indifferent to the moral and social evils that existed in the world about him. In his way he was "involved!" For example, thirteen years after the Civil War he wrote an article entitled "Race Prejudice" in the *Gospel Advocate* that would probably appear far too radical for the majority of the readers of the *Advocate* today.⁸

It should also be noted that Lipscomb, Fanning, Sewell, Trimble and many others who shared their convictions never made these convictions on civil government a test of fellowship; they realized that there were many faithful brethren who did not agree with them. Likewise, great men who disagreed with these brethren respected them and their position. J. W. McGarvey wrote in the *Gospel Advocate* in 1891 that he did not share Lipscomb's views, but that he did not know how to answer them.⁹

⁸ See *Gospel Advocate*, February 21, 1878.

From my discussion of this article with S. P. Pittman a few years ago I concluded that some have made his article appear to be more "radical" than Lipscomb intended it, else Lipscomb moderated his views in later years when Pittman was his student and accompanied him on preaching appointments among "colored" churches in Nashville.

⁹ *Ibid* p. 111

Students of N. B. Hardeman have told me that he used to say in class, "Everybody knows Lipscomb is wrong, but nobody knows how to prove it."

It is my opinion that these men did not really mean that they had no Biblical grounds for their views which differed from Lipscomb. Rather, it seems to me that it was their way of showing respect for a great and good man; it was a way of acknowledging that there was validity in much of what Lipscomb taught, especially when it was backed up with a life such as Lipscomb lived. It was also a way of saying that there is no clear-cut formula for Christians to follow in this matter of "involvement."

E. H. Ijams, a later president of the college founded by Lipscomb, has recently written a book that presents an interesting contrast to Lipscomb's philosophy. In the preface of the book, *The Power to Survive and Surpass*, Ijams wrote, "Many who clamor for good government do not trouble even to vote."¹⁰ In the book, Brother Ijams reveals keen insight into our nation's problems. It is a stirring challenge for all Americans, which certainly includes American Christians, to become more responsible citizens. I wish every Christian, yea every American, would read this provocative and timely book.

INVOLVING THE CHURCH

There is a sense in which the church is automatically

¹⁰ Ijams, E. H., *The Power To Survive and Surpass* (New York, Pageant Press, 1964) p. 4, preface

involved in whatever an appreciable number of her members are involved. We have done much hair-splitting over "church action" vs. "individual action," but I think that we are all still committed to the proposition that there are some things in which a Christian can be involved which would not be proper for the church, as the church.

It is possible that there are some among us who are concerned that the church is not in the headlines, as are some of the National Council churches, supporting the "civil rights" movement. A study of the New Testament certainly tells us that this approach would not be following the example of the apostolic church. Even very aggressive, liberal advocates of the "Social Gospel" admit that their course of action differs from that of the early church. A common explanation of this difference is the claim that the early Christians were so concerned with the "fable" of another world that they were unconcerned with the "poverty-cursed" conditions of this world. Lloyd Douglass wrote:

"According to the mind of the early Christian Church, the problem of arriving at the actual goal of their endeavor was a simple matter of patiently waiting They expected the end of the world in their own time. They were sure that the world was due for a gigantic and dramatic wind-up, while they lived.

"There was no need for social service—or the practical cleaning-up of their poverty-cursed communities—for the end was in sight—and in the great Assize, all the grime would be washed away, the diseases healed, and the

redeemed of the Lord saved, by some miracle of grace, for the ennobled delights of a world to come."¹¹

We do not question the fact that the doctrine of the second coming of Christ is prominent in the New Testament; the belief that Jesus could return in one's lifetime certainly should add hope and strength to Christians who are in very trying circumstances. It also helped them to walk more circumspectly. We need such faith! We do not accept the conclusion that the passing of a few centuries nullifies the promises of God, with whom one day is as a thousand years. Neither do we accept the idea that the New Testament church was unconcerned with the social evils that existed in their day. The church was never aligned with revolutionary forces of a restless society, but the church was busy attacking the problem.¹² They faced the same basic problems that the church faces today. There was racial prejudice, exploitation of the poor, slavery, corruption in office and all the other moral and social evils. Their big job was to rid the church of unChristian attitudes in these areas.¹³

Herein is our big problem today. Too many are blind to the fact that we have such problems within the church. Public pronouncements joining the church to organized movements can only compound the problem, and deepen prejudices. It is possible that the emphasis of the "social gospel" has counterbalanced an opposite extreme of

¹¹ Douglass, Lloyd C., *The Living Faith*, (Cambridge, The Riverside Press, 1955) p. 36

¹² Colossians 3:22-4:1; James 5:1-6; Romans 1:18-2:1

¹³ Galatians 2:11-14; 3:28; Philemon; James 2:1-9

"legalism," and no doubt many of us need to be more compassionate. We should be careful not to "label" and unjustly criticize brethren who are seeking to fulfill their Christian responsibilities among the poor, downtrodden and underprivileged, and at the same time minister to their souls. The church has a long, long way to go before it can claim to be practicing the "social gospel." However, some feel that there are real dangers in the direction that some are moving. Their warnings should be heard with honesty and respect. Criticism can be valid if the attitude of the critic is not. We need to continually check our perspectives and methods. We must make sure we understand our primary mission and are following the Lord's way.

We need to make certain that our message is relevant to the needs of mankind, but we must also make certain that our goals and methods are relevant to God's word. The gospel is always relevant, regardless of the physical conditions of man. Naturally, we will make little progress teaching a hungry man when it is obvious that we are selfishly withholding the help he needs. But we are beaten before we begin if we have the idea that there is no need of taking the gospel to the poor, the minority groups, the unwed mothers, etc. until we, as the church, have declared ourselves in support of their cause and started some relief programs.

Television news analyst Donald Barnhouse recently covered a World Conference on Church and Society in Geneva, Switzerland, sponsored by the World Council of Churches. His major criticism was that he did not hear the name of God for hours on end, and when God was

brought into the discussion it was only in passing. He concluded that surely,

"The true church is much more than a group of people working from religious motives at problems which other people attack from humanistic motives."¹⁴

In our becoming involved in the various issues that are a mixture of moral and political questions, we should be careful not to involve the church in any "official" sense. Who are we to speak for the church? Even if we clearly satisfy our minds what is political and what is moral, we may have difficulty convincing others. Also, there is much difference even among the "tee-totalers" on such questions as prohibition. Religious groups which have some form of hierarchy can issue official statements on current issues, but it often makes them look worse in that there is a wide gap between the pronouncement of the preachers and the practices of their people. The Lord was wise when He gave unto each congregation its local autonomy. We may often feel that it is our weakness, but in reality it is our strength.

In the final analysis, the only real way that the church can speak effectively on moral and social problems in a community is through the words and deeds of individual members. This brings us back to the initial problem of this lecture thesis. To what extent are Christians obligated to be active participants in the political and civic affairs of community life?

¹⁴ Barnhouse, Donald, "Disappointing but Provocative," article in "Eternity," October 1966, 1716 Spruce St., Philadelphia, Pa. p. 7

I know of no specific scriptures that tell us "in what," "when," "where" and "to what extent" we are to be involved. Did Cornelius and those of Caesar's household continue their careers in the Roman government? Did the eunuch continue to serve as Ethiopian treasurer? Where is the evidence of their quitting? The scriptures given at the beginning of this discourse give guiding principles, but no *specific* laws name specific aspects of "involvement" in community life.

CHRISTIAN INFLUENCE

It seems clear to me that the very spirit of the New Testament demands that Christians should use every avenue available to them to advance the kingdom of God and the cause of moral righteousness. The figures of speech used by Christ in describing the influence and responsibility of the Christian imply very strongly that the Christian must PENETRATE DEEPLY INTO SOCIETY. Note these figures: Salt, light, water, leaven, fire.¹⁵ The salt must penetrate within the meat before it can work as seasoning and saving power. The light must penetrate the darkness before it can give guidance. The water must penetrate the earth's crust before it can give moisture to the seed. It must penetrate within the body before it can quench the thirst. The leaven must penetrate the dough before it can make the bread to rise, and the bread must gain entrance into man before it can give him strength. Fire can continue only as it reaches out for more fuel. When the fire is isolated or contained, it soon goes out. Trueblood, in commenting on such figures of speech, has well said:

¹⁵ Matthew 5:13, 14; John 4:14; I Cor. 3:6; Matt. 13:33; Luke 12:49

"The cumulative of all of these figures is almost overwhelming. In any case, they make absolutely clear what the function of Christ's company is meant to be. The church is never true to itself when it is living for itself, for if it is chiefly concerned with saving its own life, it will lose it."¹⁶

The apostle Paul more than once referred to the church as an army waging an aggressive war against all the moral and spiritual hosts of wickedness in high places.¹⁷

Soldiers in Christ's army were not mere spectators, nor were they a group which played soldier once a week, putting on a dress parade into and out of a church building. They were not in the reserve, so to speak, to be active only on certain occasions. They were in the army of the Lord full time. Their weapons were not carnal, and their methods were not the methods of the world, but they so penetrated into the Roman Empire that they soon became a force with which Rome had to reckon.

Today, as in no other period in history, we need totally committed Christians in every community acting as the "salt of the earth" and the "light of the world."

We need our islands of isolation to which we can retreat for Christian education, spiritual worship and fellowship with other Christians. But we must return to the world as courageous soldiers of the cross without compromise or fear. We are not to be "of the world" but we must be "in the world."¹⁸

¹⁶ Trueblood, D. Elton, *The Company of the Committed* (New York, Harper and Brothers, 1961) pp. 68, 69

¹⁷ Philippians 2:25; II Timothy 2:3; Philemon 2; Ephesians 6:11

¹⁸ John 17:15-18

Involvement of only a few dedicated Christians in a community can rally support from the weaker Christians and others. Jesus preferred a few really converted disciples to the many who followed only for the loaves and fishes.¹⁹ He commands His disciples to courageously confess Him before men not only with our lips, but with our lives.²⁰

We have a number of outstanding men in business, professions, politics and sports who are known also to the world as loyal, dedicated Christians, who seek first the kingdom of God. I am proud of these and hope that we see more. Of course, when one rises to great authority, fame or fortune, the temptations to sell out to the world are increased manifold. Such men need our prayers and our sympathetic understanding. Few of us will every know the complexity of the decisions they have to make; often we add an additional burden to them by expecting far more of them than the Lord or reason demands.

However, the real battleground is in the city neighborhoods and small communities across the nation. The church of Christ will win or lose the battle for the minds and hearts of men to the extent that the normal, inconspicuous members of the church become conspicuously loyal to their King. The church members must get out of the stands and into the game.

Leaders of most major religious groups, including Catholics, are writing much these days regarding the need for a return to the original meaning of "laity," the New

¹⁹ John 6:66-68

²⁰ Matthew 10:32, 33; Titus 1:16

Testament doctrine of the "priesthood of all believers."²¹

Franklin M. Segler has well observed:

"History teaches us that the church is in need of constant renewal. God's people tend to take on the ways of the world. They become involved in their culture and follow the lines of least resistance.

"By the second century the church began to feel the effects of its environment. Deterioration set in when the church accepted the false dualism of the 'sacred' and the 'secular,' the 'clergy' and the 'laity,' For twelve hundred years, for all practical purposes, the clergy was the church, and the main body of the church, the laymen had little part."²²

Elton Trueblood has well described most of our congregations, as well as his own brethren, when he said:

"Our heresy has been to look upon the church as a society in which a few speak and many listen. Consequently there has arisen the strange idea that the primary Christian observance of most people is that of listening to sermons. There are many who, when they try to reform a bit, piously undertake to do some sermon listening."²³

He wrote in 1946, that there are

" millions who claim adherence to faith in the Living God, but who would be ashamed to get excited about it. That would be bad form. The faith is harmed far

²¹ Segler, Franklin M. *The Christian Layman* (Nashville, Broadman Press, 1964) p. 21

²² Trueblood, D. Elton, *Your Other Vocation* (New York, Harper and Brothers, 1952) p. 49

²³ Trueblood, D. Elton, *Your Other Vocation* (New York, Harper and Brothers, 1952) p. 49

more by such timid upholders than it is by its open and violent enemies. The worse blasphemy is not profanity, but lip service."²⁴

John R. Mott, one of the forerunners of the modern emphasis on the "lay ministry," has well said:

"A multitude of laymen are today in serious danger. It is positively perilous for them to hear any more sermons, attend more Bible classes and open forums and read more religious and ethical works, *unless accompanying it all there be afforded day by day an adequate outlet for their new-found truth.*" (emphasis mine)²⁵

Originally the word "layman," as used in the New Testament, meant simply "all the people in the church." They were the "laos" of God.²⁶ It now means only an amateur in any given business, sport, profession or religion. The implication of this modern meaning is that the really important work is to be done by the professionals.

One of the great "restoration principles" which we have faithfully preached has been the "priesthood of all believers" and that every person who has been baptized into Christ is to become an evangel to teach others the way of the Lord. We still hold to this strongly in our preaching, but we much admit that our practice is not consistent with our preaching. We preachers do not wear ecclesiastical titles and we do not claim the ecclesiastical powers associated

²⁴ Trueblood, Elton, *Foundations For Reconstruction*, (New York, Harper & Brothers, 1946) p. 31

²⁵ Mott, John R. *Liberating The Lay Forces of Christianity* (New York, The Macmillan Co. 1932) p. 84

²⁶ I Peter 2:9; Acts 8:1

with the denominational "pastor," but we must admit that in far too many congregations the preacher is "it." Much of the preacher's work is very similar to that of the elders, so the preacher can content himself that he is doing his own work; but, with all our rationalization, we have to admit that these quotations from men of other churches very vividly describe our need as well.

It is not enough for our members to become leaders in the business, professional, political, sports and entertainment fields. All of this amounts to a naked nothing unless their first vocation is the Christian religion. This does not mean that they are to go through the office or shop every day passing out tracts and "arguing" religion. Some of this type of evangelism has been more hurtful than helpful. But it does mean that the Christian has sanctified Christ in his heart, and is ready to give answer to every man that asketh the reason for his hope,²⁷ and it means that his life will be so distinctively Christian that men will ask! The non-professional minister has many advantages over the full-time preacher. The preacher is expected to take certain stands on moral and social problems, so his words often go unnoticed. A coach, business man, athlete, doctor, or other non-professional minister can say the same things the preacher has said on Sunday, and it can make headlines.

The non-professional has contacts with people every day that the preacher would never be able to reach.

This is not to minimize the role of the full-time ministers.

²⁷ I Peter 3:15, 16

The shortage of full-time, church-supported preachers is acute. However, if we can but awaken the sleeping giant we call the "laity," the "laos" of God, our preacher shortage will be solved!

In the past 18 years, free men have been lost to Communism at the rate of 5,000 per hour, 120,000 per day, 44 million per year.²⁸ Communism is not winning the world by "give-away" programs, but by the dedication of a hard-core minority who are willing to sacrifice everything for their cause. A vital faith is an evangelistic faith. Its first desire is to share itself with others. When this evangelistic zeal is gone and becomes self-centered, seeking only to perpetuate itself, it soon becomes a dying fire.

The church had made great strides in past years, but let us not mistake "respectability" for righteousness and a big contribution for conversion. There are still more being born into this world every day than are being born into the family of God.

Whatever your calling may be, may I challenge you to make your first vocation that of "LIFTING UP CHRIST" in your community!

History has a way of repeating itself. A century ago, Josiah Gilbert well described much of the world's condition today.

"For while the rabble, with their thumb-worn creeds,
Their large professions and their little deeds,

28 "Pulpit Digest," May 1966, p. 33

Mingle in selfish strife, lo! Freedom weeps,
Wrong rules the land, and waiting Justice sleeps.”

May his prayer for his day, be our prayer today.

“God give us men! A time like this demands
Strong minds, great hearts, true faith and ready hands;
Men whom the lust of office does not kill;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who have honor — men who will not lie;
Men who can stand before a demagogue
And damn his treacherous flatteries without winking;
Tall men, sun-crowned, who live above the fog
In public duty and in private thinking”²⁹

In Jesus' name, amen

²⁹ Morrison, James D. *Masterpiece of Religious Verse* (New York, Harper & Brothers, 1948) p. 353

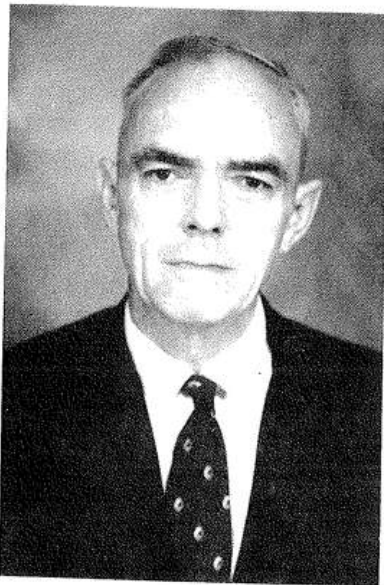
**MISSION
SPEECHES**

INDIA — LAND OF OPPORTUNITY

J. C. BAILEY

J. C. Bailey was born near Meaford, Ontario, Canada on September 13, 1903. He is the oldest son of the late T. W. Bailey and his wife Edith Bailey. Sister Edith Bailey lived to see her oldest son leave for India, but passed away a few months before his return. T. W. Bailey preached the gospel for more than 55 years and preached his last sermon on the radio while his body lay in the coffin.

J. C. Bailey attended the public schools of Ontario and for two years attended the old Carman Bible School. He then preached for more than two years in Montana. While in Montana he married Myrtle Buckallew. To this union seven children were born. They are all living and all are married but one. Brother and Sister Bailey also adopted three children, and these children are still in the Bailey home. They now have nineteen grandchildren. All of the children are faithful, members of the church except the youngest girl who is twelve and has not yet rendered obedience to the gospel.



J. C. Bailey has preached the gospel in every province in Canada. He has preached in 24 of the States of the Union. He has started many of the churches in Canada. For years he was editor and publisher of the *Gospel Herald*. This paper is still published at Beamsville, Ontario, Canada. He was connected for years with what is

now Western Christian College. When it became known in 1962 that Canadians could enter India to preach, and people from the United States could not, the Baileys volunteered to go. Their desire to go brought a response from others and the Don Perry family and Ray McMillan and David Hallett also entered India that year. It was intended that all should work in the Shillong area but Madras proved to be such a tremendous opportunity that the Baileys moved on to that part of India. The results were phenomenal. Up to June 22, 1966, when the Baileys left, owing to ill health, there had been 5213 baptized into Christ. Hundreds more have rendered obedience since that time. Brother Bailey is now working with the church at Medicine Hat, Alberta, Canada. He is still deeply concerned with the work in India and doing all that he can to extend the work in that far-off land.

(Introduction)

I am indeed happy for the privilege and opportunity that is mine to tell of the door of opportunity that is ours in India, to tell the story of the Cross. The work is growing so fast that anything I may say will be out of date one month from now.

Abilene Christian College is to be commended for using their facilities to have the story of India, as well as many other countries of the world, told before a great brotherhood.

There is no great country that we have neglected like India. Yet, no country has proved to be so ripe unto harvest as India is NOW. I mean by this no great nation is so ripe unto harvest as India. In population, India is second only to Communist China. The denominational

world has done much to evangelize in India. The Northern Baptists have been there for more than a century. The Canadian Baptists have been there for just under the century. I baptized in the same river, though not in exactly the same place, as where the Baptists one day in the last century, baptized 2,222. At one time the "Brethren" had more missionaries in India than all other denominations combined. Probably every major denomination has done much work in India. There were many individuals that had done more in India up to 1963 than the whole church of the Lord had done.

ONE GOOD THING

We cannot excuse our neglect of this country, or any other country, but probably India was never so ripe unto harvest as NOW. We cannot undo the past but we can act NOW. The words of Jesus are very apt right here; "Say not ye, There are yet four months and then cometh the harvest, behold, I say unto you, Lift up your eyes and look unto fields that are already ripe unto harvest" (John 4:35). This is not true of all India, but it is true, very true of South India. Just how many States are included in this we were not there long enough to find out. This should become more apparent with the passing of each month and efforts that are made in different States.

There have been more than 6000 baptized into Christ since we entered the Madras area. This does not include those who have been baptized in the State of Kerala, where K. V. George and other natives work. This does not include Assam, where Brothers Perry and Hallett labor for the Lord. This does not include the work in the Bombay area.

Paul had revisited the churches in Phrygia and Galatia. He thought to turn south into the province of Asia. (He later entered this province and spent more time here than any other single place in his preaching life.) However, the record says: "Having been forbidden of the Holy Spirit to speak the word in Asia" (Acts 16:6). He thought to turn north into Bithynia but, "The Spirit of Jesus suffered them not" (Acts 16:7). They proceeded in a westerly direction and soon came to Troas. "And a vision appeared to Paul in the night: There was a man of Macedonia standing, beseeching him, and saying, Come over into Macedonia and help us" (Acts 16:9). This was sufficient for Paul and his company, they were ready at once to go into Europe with the gospel. Let me tell you, my brethren, we did not have any vision at night. What happened in India happened in broad daylight. Let me tell you we never went looking for a place to preach after we had been there (Madras) for three months. Men wrote to us. They had read our literature we had put out. They came to our door. They beseeched us to take the gospel to their community, and there were so many of them that we never answered one out of ten that came. Many times they told us that they had already called their church, the church of Christ. In some cases they had even registered it with the government. They had people ready to be baptized but would we please come and baptize those who were ready for baptism.

This is continuing. Brother J. A. Johnson tells of how he still has to turn down invitations to come. Brother Carl Johnson in August 1966 was in a campaign that lasted for just over three weeks. There were 13 congregations started in that time. There were more than 300 baptized. So fields are ripe unto harvest NOW. A great door and

effectual has been opened *now*. Brother Reuel Lemmons visited this field in July of 1966 and he said, "We can have a million members if we want them." After more than three years in India, I am persuaded that this is true. DO WE WANT THEM? Brother Dick Eatough, one of the elders of the church in Whittier, California, paged Winston Churchill with this remark: "Never has so much been done by so few with so little." I am confident that that is right of this generation. I know that each worker in the Madras field was taking less than \$200.00 per month for wages and putting all the remainder into the work. WHY SHOULD WE WHO ARE ALREADY DEPRIVING OURSELVES OF SO MUCH MAKE THE SACRIFICE ALONE? We were not altogether alone. There were some that gave liberally and sacrificially to help us.

ONE BAD THING

Like many people in the denominational world, the Hindu says that all religions are good. He says that Hinduism is a better religion but that Christianity is a good religion. Christianity is the Western man's religion and Hinduism is our religion. Hitler has said that if you tell a lie big enough people will believe it. Even with the Indian who becomes a Christian he has this thought in his mind. The action of many of us from the West confirms this idea that it is a Western Man's religion. This has been the weakness of Christianity in India. It is an import.

Christianity came to India in the first century. There is a place called St. Thomas Mound near Madras where the apostle Thomas is supposed to have been killed. Be that as it may, the beginning of Christianity is lost in antiquity

in the State of Kerala. There were many Christians (?) in India when your forefathers and mine were still bowing down to wood and stone. The church in Kerala is known as the Syriac Christian Church. The very name shows that it is an imported religion.

The Indian does not speak of the Lutheran Church, or the Baptist Church, etc. He speaks of the Lutheran Mission or the Baptist Mission. So Christianity remains an imported religion, a religion of the foreigner. I was very particular in teaching along this line. We were not a mission. We were not starting a mission. The church belonged in India the same as it did in America.

When I was preaching in a new place I would often say, Christ was born in Asia, Christ lived in Asia, Christ did His miracles in Asia, Christ died in Asia, Christ ascended to heaven from Asia. So if Christianity were a sectional religion then it would be an Eastern religion but Christianity is universal, it belongs to no continent nor hemisphere in particular. I am afraid that many times we only pay lip service to this fact, though no one would deny its truthfulness. It has taken us generations to eradicate some errors and we did not eradicate this error entirely from the mind of brethren there in three years but this idea must die.

THE ENORMITY OF THE PROBLEM

We baptized six thousand people, while we were in India. I do not know how many were baptized by my own hands. On the other hand there were 36,000,000 more people born in India than what died while we were there. What

a pitiful effort we are making to carry out the Great Commission. Talk about crumbs that fall from the rich man's table! We are not doing even that. Doors do not remain open forever. Let us not look back in a few years and say, if we had only acted THEN. Never was it truer, as far as South India is concerned. NOW IS THE ACCEPTABLE TIME. NOW IS THE DAY OF SALVATION.

THEIR WAYS ARE NOT OUR WAYS

Let me give you an example. When I visit someone in Canada, or the United States after I have spent the time there that I think I can spend, I tell them that I am leaving. In India you are supposed to tell the person to leave. I could never get used to this. I would have business with a native worker, the business would be finished, and I would want to turn to other work but they would stay. Finally, they would say, May I leave now? They may have been waiting for an hour for me to tell them they should go. I do not know which way is the best. I see some advantages in both ways, but I just did not get used to their way. There was a sister who had a new set of earrings. I do not suppose that she had ever had such a nice pair of earrings before. Sister Johnson told her how nice her earrings were. She asked Eva if she liked them and she said she surely did. Immediately this sister began to take the earrings off.

If Sister Johnson liked them then Sister Johnson would have them. It took quite a little persuading that she did not LIKE THEM THAT MUCH. Upon several occasions my wife admired a woman's sari and the woman would be ready to give her the dress. It might have been the

only good sari she had. You had to learn to be careful not to praise the possession that they might have or you would find they were more than willing to give it to you. They could not understand why you were not as willing to give them something you had that they liked. This spirit leads to many problems.

THE SUPERIORITY OF THE WHITE RACE

We must remember that India has only had her independence for less than 20 years. They had been taught for 200 years that the White Man was superior. How many of us would say that we did not to some extent believe it, though we may know better. The great part of the Indian people believe it. I had a man with a Ph. D. argue with me that it was true. Colonial rule is justified on the ground that we are smarter and more capable than they are. The fruit of 200 years of indoctrination is a curse to establishing a truly New Testament church in India, or any other place in the world. In order to overcome this we shall have to stop acting as if we thought it were true. What few times I had the privilege of visiting with others and I would analyze our conversation afterward I would always come to the conclusion that in this respect we had not made good progress.

A slave does not build his own house. The master does that. So the church starts a MISSION. The church supports a MISSION. The MISSION supports the native preacher. After 200 years this pattern is not too easily broken. Especially when we still call our work missionary work and we refer to a worker, because he crosses the ocean, as a missionary. Where does a man change from a preacher of the gospel to a missionary?

Until we can correct our thinking along this line how are we going to expect the Indian or other people of other lands, that are less fortunate than we from a material standpoint to correct their thinking. I hope I am wrong in this but it seems to me that we have corrected our thinking only so far as it might be a little more economical. Can you blame the Indian, or others, if they wish to retain that which helps them in a financial way?

THE TERRIBLE POVERTY

We carried the gospel to the Indian people in their villages. It is estimated that 80% of the people of India lived in villages. We entered villages where no one had preached the gospel until a few days before I arrived. Some native preacher had been there to prepare the way for my visit. It has been conceded that the Untouchable, now called a Harijan, would accept the gospel. However, now we find that hundreds of the caste Hindus are ready to accept Christ. These villagers, many of them, are so poor that it beggars description. I was in one village where the workers were paid about $10\frac{1}{2}\text{¢}$ a day in the equivalent of American money. They were living on one meal of boiled rice per day. How are we going to teach these people that they must support their own church? To those people, driving cars of the latest model, riding in aeroplanes at times, and living in air conditioned homes I would suggest that you show these people how to do it. Go there and live as they live and at the same time pay for your preacher. I would rather see a sermon than hear one any time.

These people are liberal. I wear a wrist watch. It is a better watch than I would think of buying for myself.

Two girls that are stenographers and make less than \$25.00 per month, bought it for me. These girls are members of the church at Madras.

It was a common practice when I visited a village for these people to buy me fruit to eat. We did not buy apples at the house very often. We considered they were too expensive. Bananas were very cheap. We got them for as little as one cent each and sometimes less than that. Oranges were very reasonable at certain seasons of the year, but apples were expensive. Yet, many times the natives bought me an apple to eat. After a while I realized that they brought me an apple but had probably never tasted one themselves. They could not afford to eat it. Many of these were willing to buy you an apple. It would take their pay for half a day to buy that apple. So these people were not stingy and they were most hospitable.

They were willing to spend the last paise they had to buy good. They were willing to sleep on the floor and give you the only bed they had. If there was only one chair in the village then you sat on it and every one else sat on the floor or on the ground. Truly, it can be said of the villager in India,—given to hospitality. If they were that way they could not understand why you were not that way too. When you traveled from village to village then they expected you to buy food at the village cafe. Were they not your guests now?

HINDUISM IS A CONUNDRUM

I read some books before I went to India. I made many observations while I was in India, but I went to India to

preach the gospel and not to study Hinduism. Maybe other people can see some reasonable explanation to this matter but I must confess that I cannot. Ghandi believed that the caste system had to go. He worked hard to abolish it. It is unlawful in India to practice caste but it is practiced just the same. Segregation is unlawful in the United States, but it is practiced, is it not? He said that the Untouchables should not be called Untouchables but Harijans (children of God). So they are called Harijans, but that does not stop the practice of caste. Who was it said, "A rose by any other name would be as sweet?" So you never hear the name UNTOUCHABLE. However, a Harijan is what an Untouchable was. Ghandi broke caste. An ardent Hindu shot him. Some Hindus still celebrate the death of Ghandi. One of the sacred books of the Hindus says that the man that does not practice caste will go to hell. Yet, they now worship Ghandi as a god. More than once have I seen them pulling a statue of Ghandi through the streets of Madras in adoration. If you can reconcile all this then you are smarter than I am. They celebrate the man that killed him. They worship the man that used all his power to break the caste system. They hold as sacred the book that says he will go to hell and worship him at the same time as a god. Hinduism is a philosophy rather than a religion.

They hold the cow as sacred and yet they are so cruel at times with their oxen that it would nearly drive you into despair to watch them. A common question that is asked is this: Did you eat beef in India? We ate more beef in India than we usually did. It was cheaper than any other kind of meat. It was much cheaper than chicken, or pork, or goat meat, etc. Then I am informed that Hindus do not eat meat. **SOME CASTES DO NOT EAT MEAT.**

MANY CASTES DO NOT EAT BEEF. However, I was in a village where there were Hindus that ate beef. They killed the cow and tanned the hides. In the city of Madras they kill 700 goats every day for human consumption.

Sometimes Hindus say that they would accept Christianity if it were not so divided. I hold no brief for the division in the so-called Christian world, but surely Hinduism has no ground to suggest that division is wrong. We had Hindu friends in India. They both had their Ph. D., but one would (husband) eat an egg but the wife would not. I do not know if they belonged to different castes or if she interpreted the law differently or not. Hindus usually marry into their own caste.

HINDUISM IS VERY OLD

Catholicism is a perversion, a falling away, from New Testament Christianity. Hinduism is a falling away from the Patriarchal Age and the great truths that God made known to man before He gave the law to Moses. As I said, I did not extensively study Hinduism but it was really surprising what great truths were to be found deep in antiquity. How lofty its ideals. Once there was no caste. Once they were a people who were believers in one God. As they turned from God they have lustfully corrupted the principles of God. It became so vile that many practices had to be forbidden by law. The present government of India is largely made up of Hindus but the practicing of caste is unlawful.

CASTE IS A SOCIAL PROBLEM

I was preaching in a village. There were two wells only a few feet apart. I was told that one well was for the Baptists and the other well was for the Lutherans. I wondered why it was that they could not drink water out of the same well. I learned afterward that people from one caste had become Lutherans and from the other caste had become Baptists. So while they profess to be Christians they still acknowledge their caste of former years.

I was in another village that had been visited a few months before by the member of Parliament. He was a member of the Congress (the ruling party). There were two wells here only a few feet apart. He informed the people that he was born into a certain caste but he went over to the Harijan well and drank water from it. The people of the village told him if he did not want to practice caste that was his business, but they intended to practice caste. He was a Hindu. The people of the village were professing Christians. There was a caste man baptized and the other people in the village had been Harijans. He did not want to partake of the Lord's Supper with these people. He wanted us to make provisions that he might partake by himself. He was informed that this would not be done, nor was it.

As it is with the wells, so it is with the eating of meat, especially beef. People may have professed Christianity for years and never have tasted meat. Some might have eaten goat meat but never have eaten beef. We had a native doctor. He was one of the best doctors we had ever had, but he had never eaten beef. On the other hand our Tamil translator and interpreter had been born

a Brahmin but he ate meat with us and made no reservations whatever. Our Telugu translator came from a Christian (?) family but had never eaten beef. He found it rather hard to eat it, at first, but soon learned to eat it and enjoy it. We learned to make some practical applications of the 14th chapter of Romans in regard to the eating of meat.

CHRISTIANITY NOT NEW TO INDIA

We spoke earlier of the work in Kerala in the first century. Even denominational Christianity is as old in India as in the United States. I spoke one night in a building that was erected just a few years before, or a few years after the war of Independence in the United States. There is probably not in all of the United States as fine a church building as that one, that is; as old as that one. So there as here, others have labored and we entered into their labors. Some of this was good and some of this was bad. They gave us the Bible translated into the tongue of the people in many of their languages. This was good. Christianity has had many influences for good in India as well as some that were bad. The Indian never took kindly to denominationalism. Denominationalism is not making any spectacular growth in India at present.

THE INDIAN WANTS NEW TESTAMENT CHRISTIANITY

I think that I can best illustrate this in three ways. I spoke on a program with a high school teacher who had been a Brahmin but had become a Christian. He did not give allegiance to any sect. He believed in Christ as the

Son of God and in the Bible as the Word of God but had not rendered obedience to the gospel. This man made the observation: The Hindu is willing to become a Christian but the Christian is not. He was using the word Christian as it is commonly used in both India and America.

One time while staying in the city of Kakinada I was talking with a Baptist preacher. I told him about our work and how we were trying to get people to be simply New Testament Christians. We did not belong to any sect. His reply was: Why did you not come sooner? We did not want to become Baptists anyway. (Of course, there was no answer for that, we should have come sooner and much sooner.)

During this same trip or another to Kakinada, I am not sure which, I was visited by a man who was there to attend the Baptist Convention. He was one of the speakers. He said: I am a Baptist but I am not happy. I told him about New Testament Christianity and he went his way but about one week later he wrote me a letter and said that he was ready to make the needed change. He came to Madras and was baptized. His last year as a Baptist pastor he had baptized three people. His first year as a gospel preacher there were more than 75 baptized as a result of his work and quite a few of these had been caste Hindus. Such examples could be multiplied. INDIA IS RIPE UNTO HARVEST NOW.

If a preacher likes results, then surely India right now is a preacher's Paradise. If a preacher wants to live a soft life then he better stay away from India. There is only one hitch here. There are some things in the New Testament that could mean that he would be staying away from heaven too.

LITTLE PHYSICAL DANGER

To drive a car on the streets of one of the India cities is a nightmare, but probably safer than in United States or Canada. We had a riot in Madras and things were rather grim but it was tame compared to things that have happened here while we were over there. By accident we got into the middle of a fight while waiting for a bus on the highway, but India is not the only place where we have feud fights. There is probably more pickpocketing in India than in America, but if we had the desperate poverty that they have I am sure it would be no different.

ARE THEY HONEST?

No, all of them are not honest, but we have known some people here that were not honest either. Many times we were agreeably surprised at the honesty of these people. I was extremely busy in India. I did not go to the bank for months at a time. I had one man that did 95% of all my banking. He handled thousands of dollars and he was never anything but honest. I promised one village preacher some help on a prayer shed. I was quite sick before I left India and I carried on my work under very trying circumstances. I gave him the money but had no recollection of doing it and had failed to book it. When he came to the house later I offered him the money but he told me that he had already received it. We had a man that helped in the house and we found him to be as trustworthy as any person we had ever known. The gospel will have the same effect on their lives as on ours. God is no respecter of persons and the same gospel will have the same effect on them as on us.

ARE THEY FAITHFUL?

In meetings that I have held since returning this is one question that is asked more than any other. I usually answer it this way. Are people faithful here? We know that in almost any American or Canadian city you might wish to visit, there is a backslider for every faithful member. I do not know what the future holds but so far in India we are doing better than that. I do not think there is any great difference in human nature. Under the same conditions people react about the same.

A WORD ABOUT CEYLON

Brother Paul Nathan and I made a survey trip to Ceylon. Like so many other nations in the world it is getting exceedingly difficult to get into Ceylon, but I am sure it can be done IF WE WANT TO. Also, our trip made this very plain: There are thousands there that would respond to the gospel if they only had the opportunity. I am sure the way can be found if we are real desirous of working on this beautiful tropical island in the vast Indian Ocean. Most of the people on the Island are Buddhists. They hate the Catholic. Their opposition is mostly anti-Catholic rather than anti-Christian. In order to keep the Catholic out they are keeping all the rest out, but this difficulty could be overcome.

TOO BUSY TO TRAVEL MUCH

In asking me to speak of India, Brother Thomas suggested that I make mention of other countries in South and South East Asia. Outside of spending three or four days in Ceylon and attending the Missionary Workshop in

the Philippines, I was not out of India from the time I arrived until the time I left. I could only quote reports from the brethren that labor there and you have access to these as well as I have.

At the time of preparing this manuscript we do not know if the gospel is going to be carried into Indonesia or not. We are sure that the unsettled conditions of recent years will make it a ripe field if workers only enter. The whole brotherhood has been thrilled with the work in Vietnam. These brethren work under hardships that we did not know in India. Burma at present seems to be a closed field, but should the Chinese influence be withdrawn, then Burma would also be a field white unto harvest. The people of Pakistan are brothers in the flesh to the people of India, but Pakistan is predominantly Muslim, while India is predominantly Hindu. It has been demonstrated that you can win a Hindu much easier than you can win a Muslim. However, the response to the gospel in Pakistan is increasing.

After you have been in Asia awhile, you realize the truth of the statement: We must Christianize the heathen or they will heathenize us. In South India as the people give up their gods, that are no gods, then we must see that they accept Christianity rather than Communism.

The Holy Spirit declares that in the fulness of time God sent forth His Son. In many nations today surely it is the fulness of time to preach the gospel of God's Son. Would we save ourselves? Then we must save others.

HOW DO YOU PREACH TO THE HEATHEN?

This question is often asked. I should like to give you a classical example. I received word from one of the native workers that he had been doing some teaching in a village where they had electricity. He would like me to bring the projector and films. We arrived at this village late in the evening. We had already visited several villages that day. In the tropical heat we were weary almost beyond words, but we set up the projector and showed the film strip: GOD'S PLAN FOR REDEEMING MAN. In the morning we were told that these people had already put up their own prayer shed. There were no professed Christians in the village but they had erected their own prayer shed, (This is the name that the Indian uses instead of chapel or meeting house). We went to the prayer shed. People followed us in until it was full. There were many more outside than inside. Here is a summary of how we preached to these people. We told them that they were sinners. They knew they were sinners. That Jesus alone could save from sin. We told them that we knew there were many good things in the Hindu religion but there was nothing in it that would save their souls. We told them how shortly before this we had seen a Hindu woman dipping herself time after time in the Godavery River. She knew, they knew, and I knew that there was no forgiveness of sins for her. She would soon be back to dip herself again and again, trying to find what she could never find in the Hindu religion.

Sin is rebellion against God. God was displeased with man because he sinned and he was separated from God because of this. The wages of sin is death. Justice demanded that the price of sin be paid, but love had found a way

to pay it. So God had sent His Son to die for the sins of the world. This was indeed good news that Christ had died for our sins. He had paid the price in our stead. We emphasized the fact that while all religions had many good points only Christianity had love. Only Christianity brought by God's love the forgiveness of sins. Jesus saves. In Christ there is salvation and in none other.

The fact is, we must believe or die in our sins. Jesus had told us plainly, that if we did not believe that He was the Son of God we would die in our sins (John 8:24). We pointed out that this faith could only come from the written word (John 20:30,31). Faith was not a matter of emotion but of the acceptance of testimony (Romans 10:17).

We pointed out that there were seven great cardinal facts that we must believe in believing that Jesus Christ was the Son of God. I. We must believe that the Bible is the Word of God. There was no way we could believe that Jesus Christ was the Son of God, only through this revelation. II. We must believe in the virgin birth of Christ. The Bible so teaches and unless we believe in the virgin birth we did not believe in the Christ that God gave to the world. III. We must believe in the miracles of Christ. For the miracles proved that He was the Son of God (John 20:30,31). We must believe in His bodily resurrection (John 2:21,22). We believe that Jesus returned to heaven and that He will some day return. Then we must believe that we shall all be resurrected to stand before Him in judgment (John 5:28,29). Next we pointed that while faith was basic, it was not all. We could believe these things and end up in hell at last. The devils believe but they are not saved.

EXCEPT YE REPENT YE SHALL PERISH

We pointed out that Jesus used the people of Nineveh as example of repentance. The book of Jonah says that they turned every man from his evil ways. So the repentance that is acceptable to God is when men turn from their evil ways. However, we assured them that this was not all. We then quoted Matthew 21:28,29 (I suppose I quoted this verse as often as any other in teaching the heathen). We must do the will of the Father. We must go to work in the Father's vineyard. There were no gods but One. They could not serve God through Krishna. They could not serve Him through Mahomet. They could not serve Him through Buddha. They could only serve Him in Christ, just as there was only one God, and one Christ through which they could serve Him. There was only one church. "All your gods are no gods" I would shout. So all denominations have no place in the plan of God.

Then I would point out that if they truly believed and if they truly repented then they should confess that faith in Christ as the Son of God. God was waiting, Christ was waiting, the Angels were waiting to hear that confession. If they made these three steps then they could be baptized into Christ. Then, and not until then could they cross the line. It was here that they received the forgiveness of sins. I would urge them to consider well. They must in their heart truly believe and truly repent and if they had then they should say so. Would all these who had believed in their heart that Jesus was Lord and had resolved not only to turn from sin, but to become submissive to the will of the Lord, would they hold up their right hand? There were many hands went up inside the prayer shed, and outside of the prayer shed. We then went to the

water. We had those who had expressed a desire to obey the Lord to stand in two lines. We had them repeat in their own language these words: "I believe with all my heart that Jesus Christ is the Son of God." Then we had it repeated in their language: "Upon a confession of your faith in Christ Jesus, I baptize you into the name of the Father and the Son and the Holy Spirit. This baptism is for the remission of your past sins." We told the translator to watch that no one came for baptism that had not confessed his faith in Christ. We began to baptize people. When we had finished 55 caste Hindus had rendered obedience to the gospel. Since that time Brother Johnson baptized some more in this village. What a victory!

SOME LIES THAT WERE TOLD

It has been reported that some native workers baptized whole villages in order to get a raise in pay. This is absolutely false. In no case were there ever 10% of the people in a village baptized.

Another example of lying was a story that was circulated that in some villages people were baptized eight or nine times. Some people came from the denominations and were baptized for the remission of sins, but in no case were people baptized even twice.

This kind of propaganda helped us instead of hurting, because it revealed the spirit of certain people who professed to be serving the Lord.

BEYOND THE CALL OF DUTY

Some of the native workers worked in a way that many

times would put some of the rest of us to shame. I was supposed to visit a certain village on a certain day. One of the native workers was supposed to visit these villages the day before I came in order to have all things in readiness. This worker had a motorcycle. He received 90 rupees a month as pay. That would be about \$19.00 before the devaluation of the rupee. He was paying for his motorcycle out of that money. The motorcycle was broken down. He rode about 50 miles on a bicycle. It was about 106 in the shade.

One time not long after Brother J. A. Johnson came to India we went out with the little Standard and we had two flat tires. There was no place to get a tire fixed inside of twelve miles. Brother Johnson and I went back to the city and these two workers got a tire fixed after taking it for twelve miles to get it fixed. In the night then they ran out of gas and had to push the car for several miles to get gas (petrol). The car was there for me to go on the tour of places that I was to visit on Sunday.

THE FINISHED PRODUCT

The gospel is God's power to save. The gospel is to be preached. This preached gospel changes men when they believe it. This is what HAS HAPPENED IN INDIA. This will continue to happen if we continue to faithfully preach the Word of God. I would like to read several letters, or portions of letters that we received either before we left India or just after we arrived on this side of the water.

"Dear Brother and Sister in Christ: We are deeply moved on hearing of your departure from India to Canada on

22nd of June 1966. We wish to thank you for your kind help in bringing us into Christ and His blood bought church. If it were not for your valuable services, we, the New Testament Christians at Ganty, could have been eternally lost without the unadulterated gospel of Jesus Christ. We still remember the kind sacrifice you made in coming to India and to enlighten us in the word of God."

We are thankful to Brother Bailey for his valuable Biblical guidance and for teaching us the truth. We are equally thankful to the wonderful Christian lady behind him who has also rendered a great service to the Lord. We want to inform you that we will miss you for your life span on earth, but we rejoice within the promise of our Lord that we shall meet again." "Our faithful prayers shall be always at the feet of our Lord that He might bless you with good health and prosperous life for His cause. With kind regards and best wishes to you and your dear loving children.

In His Service,
Church of Christ, Ganty"

Paul Nathan was born a Brahmin. He became a Baptist and attended a Baptist seminary in the city of Calcutta. When I came to Madras he was preaching for the Christian Church there. He was a Calvinist and an ardent premillennialist. One day he came to the place where I was staying and told me that he preached for the other church of Christ in the city. From this acquaintance a deep friendship grew up. He learned the truth and became an ardent preacher. He was an excellent translator and interpreter. He was disowned by his family when he became a Christian. Because of the deep affection that developed between us he started calling me "Dad." So with this grey head I

was soon Dad to each person as he came in to the church. There was one old preacher that for years had been a preacher for the Church of South India. He learned the truth. He was baptized into Christ. He would tell people that he was the oldest son that I had. He was about six years older than I was. He did not call me "Dad." However, here is a letter that was written by Brother Paul Nathan, in part, the day after we left India. It was not intended for publication but it tells us of the success of the work in India in a way that nothing else could.

"My Dear Dad and Mom:

Hope this will find you in better shape, Dad. We do not expect any miracles but at least there will be doctors over there with better knowledge than ours. I do not know what to write, Dad, I am all confused. I went over to 19 Annex (that was where we lived) and I just could not stay there for more than five minutes.

Carl and Emma left for Ketti. (Carl and Emma are Brother and Sister Carl Johnson, they had come to Madras from Ketti for our departure). Manuel is to follow after a month's rest here in Madras. (Manuel is one of the native workers that Brother Nathan had brought to Christ.) I baptized Eslyn's girl friend. (Eslyn was one of the newer workers and a very faithful man indeed.) I am to conduct their wedding on the 28th. Brother Jim Johnson gave me some banking which I have finished.

Our prayer is you should be well again soon, Dad. Be assured I will do whatever I can for the furtherance of the gospel here in India. You gave me vision. You gave me a heart passion, You taught me how to work. I will continue as long as I am alive. I know and am sure Muriel will stand with me.

As ever, Paul and Muriel."

India, land of fabled riches. India that caused Columbus to discover America. India so rich in history. India so poor in this world's goods to countless millions. India, ripe for the gospel.

I am sure the writer of the hymn "From Greenland's Icy Mountains To India's Coral Strand" never thought that one day a person would be in India and Greenland the same day. Yet, we left India early in the morning and that afternoon we swept down over the icy glaciers of Greenland on our way from Frankfurt, Germany, to Boston, U. S. A.

"I see the woe falling, and India is calling. O ship of salvation thither flee."

There is no question; a great door and effectual has been opened.

OPERATION '68/BRAZIL— OUR FATHER'S BUSINESS CAL HALL

Calvin Eugene Hall
2606 N. E. 12th, Portland, Oregon 97212

Born in Puyallup, Washington, Sept. 3, 1930
Married Vondela Eldred in Bellingham, Washington, June 30, 1950

College— attended ACC, OCC, Willamette U. in Salem, Oregon, and received BA in Psychology from Lewis and Clark in Portland, Oregon, in 1965. Is now working on Master's.

Was self-employed in his own business before starting to preach in 1959. Has preached for congregations in Cyril, Oklahoma; Keizer congregation in Salem, Oregon; Albany, Oregon; and is now working with the Central Church of Christ in Portland, Oregon.



He is an experienced and capable song director. He has worked with young people for many years, and has been a camp director at Camp Yamhill from 1962 through 1966. He was one of those present when the dream of Operation '68 began, and he has been actively involved with its work ever since.

The Central congregation in Portland has spear-headed the O '68/Brazil movement since the work began in 1962. Cal Hall is now traveling over the U. S. telling the Lord's people of the opportunities in Brazil. The Hall family will be spon-

sored in their work in Belo Horizonte, Brazil, by the Central congregation. They will leave for Brazil in July, 1967.

The Hall's have five children, ranging in age from fifteen years to two years.

One young missionary told the story of a young nurse training to do medical missionary work in Africa. One day, while on duty, a doctor working with her asked very seriously, "Do you really believe that all men who have never heard of Christ are lost?"

Her answer was "Yes, Doctor, I do."

Again he asked, "And do you also believe that those who have heard of Him and have not accepted His gospel are lost?"

"Yes, I do," was her firm reply.

Then with a look of utmost seriousness on his face, he said, "Well, all I have to say is that if you believe that, you cannot live like the rest of us do!"

Oh, how often we give lip service to the belief that those without the gospel of Jesus Christ are lost. This belief should call for an all-out commitment of our resources to taking that message of hope to others. Yet all the time we are guilty of trying to live *just like everybody else*. My brethren—the doctor was right: it cannot be done. If you really believe that the world is lost and in need of Christ, *You can't live like the rest of the men around you.*

The task ahead is a serious one. It is so serious, that as we sit here today, for about an hour, seven thousand precious people will die, only five of whom have prepared to meet God, and another 13,000 will be born—but only twelve will ever know the New Testament gospel unless we change, and this is happening in spite of the fact that we have the members and resources to reach them.

Someone has likened this old world to a sinking ship. Picture with me a sinking ship, one end jutting toward the sky as it slides beneath the sea. The call for help has gone out. All boats and planes in the area are heading for the disaster at full speed; all other goals and plans are dropped in the urgency of the moment; *all* resources are brought into action. Lives must be saved immediately, or the opportunity will be forever past. This vivid picture portrays the task ahead of us, the task to get as many men off this world's old sinking ship as soon as we can, while there is still time.

Who has a right to preach His gospel? The church alone, and here is where we differ so much with early disciples. When they were scattered, they went *everywhere* preaching the gospel (Acts 8:4). They understood that the cause which they represented must come first, at all costs. Paul, in Romans, chapter one, verse seventeen, felt himself a debtor to *all* men to preach Christ. The early disciples recognized that the mission to a lost world was theirs and theirs alone. They realized that if a world was to hear, it must hear through the church, for God had no other plan. The following illustration emphasizes this thought.

Our Lord returned to heaven to be welcomed and honored. He was asked by someone there, "Have you paid the necessary price so sinful men can be redeemed?" "Yes," was the firm reply. "Do all men know about it?" "No, not all men know about it," answered the Lord. "Then how do you plan to tell them?" "I gave instructions to my disciples to go throughout the world and tell all men." "But," came the anxious question, "What if they fail? Do you have any other plan?" To which our Lord replied, "They *must not* fail, for I have no other plan."

The early disciples understood that if God's plan was not to fail, they must be willing to accept the responsibility He had placed on their shoulders, and carry His good news to the ends of the earth. They knew their Lord must be taken seriously. The disciples saw that the mission of the church was, as it still is, to preach the good news of Christ to all the world.

Where could we have gotten the idea that world evangelism was only a work of the church? The devil could not be happier about any concept in the church today. Satan would want us to believe, as so many of us seem to, that mission work is an option of the church, a work to be done after the building is built and paid for, a task to be tackled and discussed when all else is placed in the budget and we find a little money left over. Mission work is not *a* work of the church, but *the* work, the very purpose for which it was established, and for which it exists in our world today.

In Proverbs 11:26 we have this reading, "He that withholdeth the corn, the people shall curse him." Visualize with me a man with barns full and running over, while

all around him are the emaciated bodies of men, women, and children dying from starvation because of their lack of food. The man with the abundance of grain refuses to sell or give from his abundance to those in need, seeing only his own wants and pleasures. The perishing people curse him for such selfishness.

This is true spiritually even more than it is physically. The people may curse us when they learn of our barns full and running over spiritually, and that we care little for the needs of those in our world who are crying for that which will feed and satisfy them, the spiritual bread of life. I heard recently a parable illustrating this point, based upon a miracle in the life of our Lord, the feeding of the five thousand.

“The Lord blessed the few loaves and fishes and handed them to the disciples to give to all the hungry crowd. After passing the food to the first row, to the second, then the third, the disciples picked up the baskets full and again passed them to the first row, to the second, to the third. Then picking up that which was left over, they came back to the first, and second, and third rows again. Meanwhile, all those in the back rows were clamoring, shouting and holding out their hands, crying desperately ‘We’re hungry too!’ Occasionally a scrap of food, unwanted by those so busily gorging themselves, was thrown to the starving crowd that was pressing close around.

Is this parable more descriptive of the church today than we would like to admit? It certainly should make us want to stop and take a look at ourselves to see if we are really carrying out the commission given to our Lord’s disciples. *Since preaching the gospel is the God-given task for*

which His church is in existence, we need to be about our Father's business!

The motivation behind the Operation '68/Brazil movement is simply a group of Christians getting at their Father's business as if *they meant business*. It was interesting to find Alexander Campbell saying early in the last century in the pages of *The Christian Baptist*:

"If, in the present day, and amongst all those who talk about a missionary spirit, there could be found such a society, though it were composed of but twenty, willing to emigrate to some heathen land where they would support themselves like the natives, wear the same garb, (and) adopt the country as their own . . . should such a society set down and hold forth in word and deed the saving truth, not deriding the gods and religion of the natives, but allowing their own works and example to speak for their religion, and practicing as above hinted; we are persuaded that, in process of time, a more solid foundation for the conversion of the natives would be laid, and more actual success resulting, than from all of the missionaries employed for a lifetime. Such a course would have some warrant from scripture"

But few, if any of us listened to him. Only in recent years are we seeing a renewal of such planning among Christians. Just such a spark began unobtrusively in the Oregon woods at Camp Yamhill in 1962. We who were counselors were thrilled when three teenagers came up to us and stated that they desired to go together as missionaries to some area of the world in 1968, the time when they would be through with their education. What a wonderful indication that these campers were seeking a way to apply that which we were attempting to teach them in their Bible classes. We suggested that others in camp might be interest-

ed in dedicating their life to such a worthy goal in God's service. A meeting was called and twenty-four more young campers said they wanted to go. Then these young people looked at us, their counselors, and said, "You'll go with us, won't you?" Thank God that He had prepared us so we would say, "Yes, we'll go." From that small spark has grown a raging fire that threatens to encircle the world, as more and more people have accepted the challenge to go to the uttermost parts of the world with the good news of Christ. This movement has grown, not because of any who are involved: rather it has grown in spite of us through the wisdom of God and His wonderful response to the prayers of so many. He has seen our needs before we have, and answered before we called (Isaiah 65:24).

At present there are close to two hundred Christians prayerfully working towards moving to Brazil in these next few years. My family, along with eight other families, will form the Advance Guard, moving to Belo Horizonte in July, 1967. In the coming years many families will follow, including preachers, teachers, doctors, nurses and other vocational missionaries, all believing that the only way to spread Christianity rapidly is to spread Christians. Not all will stay in Belo Horizonte. Many, after learning the language and culture, will move to other cities to live and teach about Christ, taking trained Brazilian converts with them. We plead for your prayers that this work may be done according to God's will as we seek (1) to evangelize the giant land of Brazil, and (2) to show the way that others will begin now to plan large movements of Christians to every area of the world. Will you pray that God will lay such a burden upon the hearts of all Christians?

In talking to brethren across the United States, one question continues to haunt us, "What is preventing the brotherhood from accomplishing our Father's business?" What is slowing us down? What is keeping us from taking God's good news to every creature?

Harold R. Cook in his book on mission methods tells us it is a combination of lukewarmness, selfishness, and ignorance.¹ Elton Trueblood in *Company of the Committed* says that we are afraid or unwilling to look at ourselves objectively. That we comfort ourselves with rising attendance figures, with rising budget figures (which are usually given out of our surplus and mainly spent on our own comforts), that we comfort ourselves with more costly and commodious buildings, and with our new-found acceptance in the geographical and religious community.² The comfort that we draw from these false signs of success may be the death of us, if it prevents us from seeing and admitting our stark failure, and from asking God's forgiveness and His power to change the trend toward spiritual oblivion that much of His church is taking.

Let me quote Vance Havner, the venerable old war horse of the Baptist church, when he says something that is equally applicable to the Lord's church:

"How often have we hampered evangelism for our Lord, in meetings, etc., by having to spend so much time stirring

¹ Cook, Harold R., *Introduction to the Study of Mission Methods*. Moody Press, Chicago. 1954. pp. 13-15.

² Trueblood, Elton R. *Company of the Committed*. Harper & Row, New York 1961. pp. 3-4.

up the church that we had little opportunity to preach for the lost. The church should be in a healthy condition so as not to spend all our time taking our own temperature, doctoring our own ills, but able to give its best time to winning the lost. So much time is taken in defending our positions, holding our positions, holding our own, time that should be spent in aggressive forward action, carrying the war into the enemy territory. The devil has seen to it that individual Christians and churches alike take so much time treating themselves that they never get around to attacking him on his own premises."³

An old missionary wrote well:

"Some want to live within the sound
Of church or chapel bell
I want to run a rescue shop
Within a yard of hell."

C. T. Studd

If we would begin to take the preaching of our precious Lord more seriously, we would see many changes in the Lord's church today. Could it be that we listen to the world more than we do to Christ? The world calls the preaching of the gospel foolishness. But we don't believe that—*or do we?* Paul affirms that the gospel is God's power to save them that believe (Rom. 1:16), and this is still true today. Do we believe it? or do we listen to the world as it counts preaching as foolishness, and become discouraged? Since the message of Christ had the unbelievable power to turn the first century world right-side up, and we affirm that God's message has never lost its power, it cannot be the message that is failing today. Therefore, it must be the messengers.

³ Havner, Vance. *Road to Revival*. Fleming H. Revell Co., New Jersey: 1961. p. 97.

The world is crying out for fervent preaching as that found in the first century! Are we concerned that our preaching is not bringing the same results as that of the early disciples? We need to be. The church today is needing the same kind of preaching that the first century church was in need of: fervent, powerful, effective preaching which will build fervent, powerful, effective congregations. When we ask what is the matter with the church today, we must look first at our preaching, for we are so much a product of the preaching which we feed upon.

"We may have an all-time high in church attendance with a corresponding all-time low in spirituality. It may have been that in the past liberalism was rightly cursed by many as the seducer of the people. Now T.V. is the scapegoat, getting the anathema of the preachers. Yet having said all this, and knowing that both indictments carry truth, may I ask us preachers a question: Have we to confess with one of old, 'the fault, dear Brutus, is within ourselves'? To sharpen my scalpel and plunge it further into the quivering flesh of the pulpiteers: Has great preaching died? Is soul-hot preaching a lost art? Have we conceded to the impatient modern's snack-bar sermons (spiced with humor) the task of edging men's faded spiritual appetite? Do we endeavor to bring 'the powers of the world to come' into every meeting?"⁴

We preachers must, as Isaiah of old, look first to ourselves. "Woe is me! for I am undone: because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips" (Isa. 6:5). When we preachers look at ourselves, see our weakness, lay claim on God's power, we

4 Ravenhill, Leonard. *Why Revival Tarries*. Bethany Fellowship, Inc., Minneapolis, Minnesota: 1959. p. 54.

too can go out to arouse a dead and sleeping church. (But watch out, for waking up people is a thankless job, whether it be a Pullman porter at six a.m. calling someone on the train, or a minister trying to arouse a church at eleven a.m. on Sunday morning.) It was Paul who shows us how to do this, as he 'with a powerful anointing of God's power, went out to ransack Asia, mauling its markets, stirring its synagogues, and penetrating its palaces.'⁵

We might well ask ourselves how first century preaching would be received in our congregations today. The preaching of Pentecost brought pain, yet we live in pleasure: it brought burdens, yet we live in ease. The preaching of Pentecost brought prison, but most of us seemingly would avoid prison at all costs.⁶ Preaching similar to that of Paul when Elymas was struck with blindness: how would that set with the brethren where you attend? It would probably bring a court case against any preacher in our day. Preaching similar to that of Stephen which turned the listeners into a raging mob: would that fit in where you worship?

I suggest that we need a brand of preaching today in the church that will stir up the brethren as early preaching did. Bible-centered preaching that could not be ignored or leave the hearers neutralized. Preaching that is great not because of the preacher, but in spite of him, and by the power of God. Preaching that does not spend its time hunting mice, while lions are devouring the land.

⁵ Ravenhill, *Ibid.* p. 54.

⁶ Ravenhill, *Ibid.* p. 56.

We say we would be overjoyed to have Paul as a preacher, and *how* we need his kind of preaching today. Yet the astounding effect he would have on today's congregations would surprise even the most daring imagination. I'm afraid that he would last but a short while: perhaps only a few short weeks would pass before we stoned him and dragged him outside the church to leave for dead. Under his loving and withering preaching, the modern congregation would witness a mass exodus for a short while, as many would look for a congregation where the preaching was not so hard. This would continue until the word got around, then the exodus would reverse itself as simple disciples who were starved for such a Spirit-filled diet would flock to hear, believe and obey.

Why? Because God's message proclaimed through the lips of Paul, or anyone who preached a like message today, would not allow any listener to rest easily in a comfortable seat. Such preaching could not be ignored, neither could its listener remain neutral toward it. No person could say after listening to such Bible preaching, "Oh, wasn't that grand? I enjoyed it so much," and then ignore it. *Bible preaching wasn't meant to be ignored!* Bible preaching was not designed to make the church comfortable and to simply bring back the comfortable church-member to the next meeting to be comforted again. Bible preaching, when we take a look at it all the way from the prophets through John the Baptist and our Lord Jesus Christ and Peter and Stephen to Paul, was planned to force a response from the listener. It brought the listener to a point where a choice had to be made, and would not turn the listener loose until a choice had been made. It was not always the godly path that was chosen, but there had to be the choosing of one pathway or the other: not the apathetic,

so-wnat attitude which we see so much today. Such fervent, Bible-centered and Bible-emulating preaching will only produce fervent Bible-believing and Bible-obeying congregations.

Let's not listen to the world when it tells us that the preaching of the gospel as the early church preached it is foolishness. God says such preaching is wisdom and not foolishness (I Cor. 1:22-25) and that such preaching glorifies God. We must be about our Father's business!

In keeping with the previous thoughts, we might examine the emphasis of the preaching of the early church and compare it with ours. Perhaps we have been overemphasizing some aspects of the gospel? Have we emphasized technical aspects and neglected some important key commands?

Have we emphasized faith, repentance, confession, baptism, and forgotten to *Go*? Have we emphasized doctrinal purity and forgotten to *GO*? Have we emphasized unity of the believers and forgotten both to unify and *GO*? Have we emphasized following the commands of Christ to the letter and did not follow Him ourselves? (Romans 1:1-2). Have we hindered His work by our own inconsistency in following His simplest, most basic command? *GO!* There is a parable told of a lighthouse:

On a dangerous seacoast where shipwrecks often occur, there was once a crude little lifesaving station. The building was just a hut and there was only one boat, but the few devoted members kept a constant watch over the sea, and with no thought for themselves went out day and night tirelessly searching for the lost. Many lives were saved by this wonderful little station, so that it became famous.

Some of those who were saved, and various others in the surrounding area, wanted to become associated with the station and gave of their time and money and effort for the support of the work. New boats were bought and new crews trained. The little lifesaving station grew. Some of the members were unhappy that the building was so crude and poorly equipped. They felt that a more comfortable place should be provided as the first refuge of those saved from the sea. So they replaced the emergency cots with beds and put better furniture in the enlarged building.

Now the lifesaving station became a popular gathering place for its members, and they decorated it beautifully and furnished it exquisitely because they used it as a sort of club. Fewer members were now interested in going to sea on lifesaving missions, so they hired lifeboat crews to do this work. The life-saving motif still prevailed in this club's decoration and there was a liturgical lifeboat in the room where the club initiations were held.

About this time a large ship was wrecked off the coast, and the hired crews brought in boat loads of cold, wet and half-drowned people. They were dirty and sick and represented every skin color under the sun. The beautiful new club was considerably messed up. So the property committee immediately had a shower built outside the club where victims of shipwrecks could be cleaned up before coming inside. At the next meeting there was a split in the club membership. Most of the members wanted to stop the club's lifesaving activities as being unpleasant and a hindrance to the normal social life of the club. Some members insisted upon lifesaving as their primary purpose and pointed out that they were still called a lifesaving station. But they were finally voted down and told that if they wanted to save the lives of all the various kinds of people who were shipwrecked, they could begin their own lifesaving station down the coast. They did. As the years went by, the new station experienced the same changes that had occurred in the old. It evolved into a

club, and yet another lifesaving station was founded.

Today, you will find a number of exclusive clubs along the shore. Shipwrecks are frequent in those waters—but most of the people drown!⁷

We must be about our Father's business!

WHAT IS THE ANSWER?

The answer to all this lies in a church that will place the Father's business above all else. In most cases this will require transformed congregations which in turn will require transformed Christians. The answer is in churches filled with those who will "present their bodies a living sacrifice, holy, acceptable unto God, which is our reasonable service" (Rom. 12:1); and filled with members who love the Lord enough "not to be conformed to this world, but to be transformed." Here is the secret of a transformed church—to be "transformed by the renewing of our minds that we may prove what is good and acceptable and perfect will of God" (Rom. 12:2). A church filled with such transformed sinners will be truly a church transformed into the image of the body of Christ and nothing could stop it from being about the Father's business.

The world is waiting to see a church made up of such men of dedication referred to by John Wesley when he said: "Give me a hundred men who love God with all their hearts, and fear nothing but sin, and I will move the world."

⁷ Story by Theodore Wedel of Washington Cathedral College of Preachers, *The Christian*. Vol. 103 (October 17, 1965) pp. 6-7, 13.

A church filled with men who believe with all their hearts that the mission of God to the lost of this world is the most important mission in this world, and the knowledge that any other calling is less important.

Charles Spurgeon wrote to his son:

"I should not like you, if meant by God to be a missionary, to die a millionaire.

"I should not like it, were you fitted to be a missionary, that you should drivel down to a king.

"What are all your kings, all your nobles, all your diadems, when you put them together, compared with the dignity of winning souls to Christ, with the special honor of building for Christ, not on another man's foundation, but preaching Christ's gospel in regions far beyond."

When John Mott, a missionary, was asked by President Coolidge to serve as ambassador to Japan, he replied: "Mr. President, since God called me to be an ambassador of His my ears have been deaf to all other calls." And when the Standard Oil Company was looking in the Far East for a man, they chose a missionary to be their representative. They offered him ten thousand dollars, and he turned it down; twenty-five thousand, and he turned it down; fifty thousand, and he turned it down. They said, "What's wrong? Aren't we offering enough salary?" His answer? "Your price is all right, but your job is too small. God has called me to be a missionary."

The need is urgent when we learn that every ten to twelve hours more people are born than are added to the church in net growth in a whole year—that one-half as many

people die each day as we baptize in a whole year—that we are losing people from this earth at the rate of 530 for every one that we baptize—that every second four people are born and two people die and we must count time for five minutes, or 300 seconds, before even one becomes a Christian—that every time we win one to our Lord's church to stay there are 2024 more people in this world to win for Jesus. The necessity for moving out quickly is so very urgent! The seven thousand we mentioned at the beginning of this hour are now gone. There is nothing we can do about them, even if we all dropped everything and ran to help them, they are beyond reach. But what about the still living millions and billions who know not God? There is time to reach many of them. Though "the harvest is plenteous, the workers are so very few" (Matt. 9:37).

Children of God, don't we care that the people perish while we slumber and play and live in pleasure?

Dr. Madeiros, a recent seventy-year-old convert to Christ in Brazil, asked through tears of Glenn Owen who baptized him, "Why did it take you so long? Oh, why did it take you so long to get here?"

Many missionaries have had similar experiences when they were finally able to reach one who had been searching and longing for so long to hear of the treasures of God. But "How are people to call on One in whom they have not believed? How are they to believe in One whose voice they have never heard? How are they to hear without a preacher? How are men to preach unless they are sent?" (Romans 10:14-15, Weymouth). Paul's question is still a valid one today. "Faith then comes from a message

heard, and the message from the lips of Christ" (Romans 10:17). If faith comes from a message heard, *how* shall they hear without a preacher. Oh! how we need to be about our Father's business!

A long clear blast on the trumpet is needed. Let's tell the world about God! The time has come for all Christians to speak out. Preachers alone can't do it. We can't possibly train enough preachers to evangelize the world; besides it was not God's plan to try and do it only through preachers. God's plan requires that all Christians, everywhere, speak out: to be about their Father's business, to spread Christianity by spreading Christians. The time has come for us to be doing it! To speak out loudly, clearly, and strongly for Christ and His church.

Do you believe that God has blessed this earth through Christ? Do you believe that His word is a blessing to the human race, that we, His servants, have given into our hands the message that will point men from earth to heaven? Do we really believe that in Christ all men may be saved and their problems solved? Are we convinced that our own souls are at stake in this matter of world evangelism? Do we really believe that "God so loved the world that He gave His only begotten Son" (John 3:16), and that anyone who trusts in Him may be saved? Are we really living in expectation of His coming again and taking His saints to live forever with Him? *If so, then let's say so!* If these are the greatest things in our lives, then let's say so! Do you care that people perish?

Let's look at the record of God's goodness to us, and tell the world what an unbelievably great honor it is to serve Him with all our hearts: Let's tell them what a grand

thing it is to have one's name written in the Lamb's book of life: and what a great dignity and calling our Lord bestows on His children.

Our Lord is the one who lifted woman from slavery to sainthood; our Lord destroyed our masks of bigotry, hatred, pride, and hypocrisy. Our Lord is the one who made us want to match our words and deeds as no other could. Our Lord began the first war on poverty by offering to men the riches of heaven. Our Lord began the first hospitals wherever He was, and it was our Lord who called men to serve Him and taught them how to be fishermen for men. This is our Lord who lifts burdens, dries tears, who breaks down barriers, and comforts the aching heart. This is our Jesus who cleanses us of our sins and sets us free, to serve Him and no other. Let's lift up this Christ for all the world to see! Let us be about our Father's business.

All that He did was revolutionary in this old world. He stormed the gates of hell, the bastions of sin, error and darkness, to be raised by the power of God. He won over the powers of Satan, a victor over death and the grave, actually re-making the rules of the universe as He lived again; proving that we may likewise live again (I Cor. 15:12-19). Such incredible accomplishments as our Lord's make us to ask, "How can any man spurn Him or strive to serve Him half-heartedly?"

We have, in Him, the greatest message that the world has ever known. The truth of God has been given to His church, and to His church alone, to offer to the world. How great a message! How great a task! How great a cause to live and die for! If we could only get the church to recognize the great challenge of its own task, nothing

in this world would keep us from drowning the world in a sea of God's love. If we could only see the greatness of His message, the grandeur of His calling, this world would soon be swarming with Christians, everywhere teaching the glad news.

A man once said: "God has handed the church His gospel trumpet, and in our day we have blown it like a cub scout practicing on his first bugle." Does the draft of our stiff and solemn assemblies blow out the fires lit by our Lord at Pentecost? Are we drowning in doubt and fear instead of the warmth, love, and truth of God? You might think that we followed some human leader rather than the Son of the living God.

Haven't we had enough of tip-toeing on eggshells, enough of handwringing, enough of our apologizing for the message of God and its effects on men? Let's get busy in our Father's business. Let's prepare a generation of young and old to march out to war. Let's present God, with our sons and daughters holding a dream of world conquest over sin and Satan in the name of Jesus Christ and His church. Let us begin now to answer the call of God with a dedication that is rooted in the power of God. Let us *stand up* for Jesus!

As Moses, let us give our lives to the task of calling God's people out of bondage. In essence, God said to Moses, "I don't care about excuses, family, business situations or whatever else you may offer to keep from doing my work. The only answer I will accept is 'Yes, Lord, I'll go.'" The same is true with Ananias, who was ready to do anything except to go and jeopardize his life

to save Saul, the sinner. To him God said, "I don't care about your excuses, will you go?" and Ananias was compelled to go. Likewise, when Esther was needed for service which might jeopardize her life to save a nation, the words came through Mordecai in Esther 4:13-14. In essence, God said, "Esther, no excuse is big enough for not answering my call to service. Who knows, but that God has raised you up for just this moment. If you hold your peace and don't answer, then will God raise up another for the task. And, Esther, (vs. 13) don't you think that you will escape your responsibility, just because you are in the king's house!"

The application is plain, isn't it? 1) Has God raised you up for just this moment of service? 2) You hold the message of truth which can save the world. If you hold your peace, then will God raise up someone else to the task. But He wants *you*, and now. 3) If you expect to hold your peace, refuse to answer your Lord's call to service, you are mistaken if you believe that you will escape just because you reside in the King's house.

How many of us seek to live in the King's house and yet refuse His call to service? God gives us no hope of escape if we simply seek to live there. What is your answer today? How will you respond to God's call? Will you be up and about your Father's business?

"UNTO THE UTTERMOST PART"

GUY V. CASKEY

Having spent eight years in Africa, Guy Caskey is now minister for the Mary Ellen at Harvester Church of Christ in Pampa, Texas. Other Texas congregations for which he has preached include Dalhart, West Berry (Fort Worth), and Lamar (Sweetwater). His African work included preaching in Southern Rhodesia, South Africa and Tanganyika. He was instrumental in the founding of the Tanganyika Bible School in 1955.

Guy Caskey was born in Grapeland, Texas, on December 3, 1917. He was baptized by C. R. Nichol in 1929, and began preaching in 1934. He married the former Jessie Lee Zimmermann in 1938. They have two children: Guy David, recently returned missionary from Tanzania and now preaching for the Pearl Street Congregation in Denton, Texas; and Mrs. Gordon Balch of Abilene, Texas.



Brother Caskey has preached in gospel meetings and lecture-ships in many parts of our country. Because of his rich experience and personal dedication, he has been a powerful promoter of missionary expansion among the churches of Christ.

"..... and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). The Amplified Bible translates this passage: "..... and you shall be My witnesses in

Jerusalem and in all Judea and Samaria and to the ends—the very bounds—of the earth.” The distinguished and signal task of the church of our Lord Jesus Christ is the evangelization of the world. In the word “uttermost” is found the extent of our obligation, the size of our duty. The word means, “last in space.”¹ When it refers to place it means, “in the farthest corner.”² “Wherefore he (Jesus) is able to save them to the uttermost that come unto God by him” (Heb. 7:25). This is the very largest number. He is able to save all; and He is able to save those who are farthest away—those who are remotest. The meaning of “uttermost” is found in Paul’s statement to the Romans: “... their sound went into all the earth, and their words unto the ends of the world” (Rom. 10:18).

Well over a hundred years ago, Walter Scott well defined the term in these words:

“ ‘Go’ is a verb in the imperative mode. It is not simply indicative and declarative. It does not merely state a fact, but enjoins a duty. ‘Go ye into all the world’—to Europe, to Africa, to America, and to all the islands of the sea. Leave your footprints on the snows of the frozen north. Trace out pathways in the flowery pampas of the balmy south. Seek the setting sun, the far west, the wild prairies and the wilder men that inhabit them. Search out the land of figs and dates, the land of vines and olives. Tread over the golden sands and along the rivers gleaming with diamonds and gold far, far away. Go to those who water their steeds in the Rhine; to those who drink from the Seine, or who bathe in the Nile and

¹ See Kittel, Gerhard, *Theological Dictionary Of The New Testament*, Grand Rapids: Eerdmans Publishing Company, 1966, Vol. II, p. 697.

² See Arndt and Gingrich, *A Greek-English Lexicon Of The New Testament*, Chicago:

the Niger, the sacred Ganges, Indus, Brahamaputra, and Irrawaddi. Go to the ends of the earth, for your success will be the ratio of your mobility. Words are God's daughters and works are man's sons; to be fruitful, they must be married to each other."³

Although in the minds of some, the design and function of the church may be somewhat nebulous and confused, for the most part, there is no doubt about what we are supposed to do. We are His representatives to take the saving message of life unto the uttermost part of the earth. Like the preachers of the early church, "we will give ourselves continually to prayer and to the ministry of the word" (Acts 6:4). The scope, as well as the purpose, of the commission of Christ is expressed by Paul to the Christians at Colossae: "..... Christ in you, the hope of glory: whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus" (Col. 1:27, 28). There is a contemporary emphasis in these words of Peter: "..... That the nations by my mouth should hear the word of the gospel and believe" (Acts 15:7). The duty was enjoined upon Paul and Barnabas, and upon us, therefore: "..... I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth" (Acts 13:47). This is our obligation in this present generation. God intends that we "preach among the nations the unsearchable riches of Christ," and "to make all men see" (Eph. 3:8, 9). This term, "to make all men see," means "to give light, to illuminate, to shine upon, to re-

³ See Elkins, Phil, *Toward A More Effective Mission Work*, Dallas: Christian Publishing Company, p. 14.

ABILENE CHRISTIAN COLLEGE LECTURES

veal, to bring light to.”⁴ “To give understanding to.”⁵ So, our work, our employment in the kingdom of Christ, is to give understanding to all men.

There are only two classes of people in the world: the saved and the lost. The gospel of Christ recognizes no distinction in men. It is color blind. I am aware of the fact that all over the world there is seething discontent, political unrest, social turmoil, and racial ferment. It is seen in the noisy young Chinese guards of Red China, in the clamorous, murderous movements of the Buddhist dissidents of South Viet Nam, in the lawless and rampant riots of Los Angeles, Harlem and Chicago and in the blatant, brawling, bellowing, so-called “civil rights” marches all over our country. Racism, under the guise of human freedom, divides humanity into separate groups on the basis of color, and we are often partisan and prejudiced. God’s word makes such a position indefensible and untenable. “The point of division is the condition of the heart, not the color of the skin.”⁶

The genius of Christianity, the spirit and nature of the gospel itself, is expansive. Its inherent tendency is to propagate and extend itself. Propagation is a law of spiritual life. A living organism must reproduce itself or become extinct. In the word of God, this production is called “fruitbearing.” The Psalmist said: “And he shall

⁴ See *The Analytical Greek-English Lexicon*, London: Harper, p. 432.

⁵ See Thayer’s *Greek-English Lexicon*, New York: American Book Company, p. 663.

⁶ See *Christianity Today*, April 29, 1966, p. 3.

be like a tree planted by the rivers of water, that bringeth forth his fruit in his season" (Psa. 1:3). Fruitbearing is more than engaging in Christian works such as visiting the sick and supplying food for the hungry. The apple has some use besides its beauty and taste. In addition to being good to eat, it serves another purpose. Down deep within the heart of it is the power to reproduce itself; and if it did not possess and use this power, within fifty years there would be no apple orchards. May we learn this timely, needed lesson from Paul: Ye "are married to another, even to him who is raised from the dead, that we should bring forth fruit unto God" (Rom. 7:4). Christianity is expansive. The faith of the New Testament is a virile faith that prompts its possessors to seek others, for no man was ever yet convinced of any momentous truth without feeling in himself the desire and the power to communicate it. We see the exquisite beauty and power of this principle in the life of Andrew, which led him first to seek his own brother and lead him to Christ. Paul was possessed of a constant and overpowering impulse to communicate the gospel to others. "I am debtor both to the Greeks, and the Barbarians; both to the wise, and to the unwise. So, as much as in me is, I am now ready to preach the gospel to you that are at Rome also" (Rom. 1:14, 15). In this statement of almost unequalled beauty and meaning is seen the spirit and vision embodied in the Great Commission of Christ. Everywhere and always we are to preach the gospel. There is no worthy reason for being concerned about the man next to us which is not applicable to the man five or ten thousand miles away. Anyone can love his family, but it takes a high and broad-souled man to love men whom he has never seen, people about whom he has never heard.

In recent times, we talk more about the relevance of the message than we do the declaration of it. The gospel needs no modernization. It needs to be preached by and lived in the lives of men. Truth and honesty, integrity and purity are commodities as apropos now as they have ever been. They are as modern as today's sunshine and as needed as the sustenance for our bodies. Respect for authority, subordination of one's own will to a higher will, is as timely and germane as they could ever be. There is no updating of these things. I hear that our present-day preaching fails to touch the student and that it is wanting in reaching the scientist and the intellectual. If this is so, it is because we eschew preaching it to them, or because men shut their eyes and ears to the proof and power of the gospel. With Philip we should say to the skeptical, "Come and see" (Jno. 1:46). The gospel needs no outside embellishment, no props. "If they will not hear Moses and the prophets, neither would they hear though one should rise from the dead" (Lk. 16:31). Although we should use every approach and every proof that the word of God suggests to gain the hearts of men, I do not conceive this to be the great need of our time. The reason that the student, the scientist and the intellectual have not obeyed the gospel of Christ is because we have not taught him. It is possible, of course, that in many instances his heart is filled with earthly ambitions, furious desires and worldly wisdom that leave no room for the "foolishness of preaching." The "cares of this world" can crowd out the word of God. It is not my intention to leave the impression that our preaching ought not to be done effectively. When Jesus sent His apostles out to preach, He said to them: "Behold, I send you forth as sheep in the midst of wolves; be ye therefore as wise as serpents, and harmless as doves" (Matt. 10:16). Paul advised that in our preaching to and warning every

man, we do it "in all wisdom." Mr. Thayer says this means using "skill and discretion in imparting truth."⁷

That which should actuate and motivate us to blanket the earth with the gospel is the world's evident need for Christ. There are more than three billion people on earth and most of them are lost. He who has knowledge that is essential to the welfare, the salvation of his fellowman is under solemn obligation to convey it, to impart that knowledge. The world needs light and we are called upon to hold it aloft in the midst of a crooked and perverse generation. (Phil. 2:15). The world needs bread. It is starving to death. Fifty million children will die in India alone in the next ten years of malnutrition. More than half of the world is gradually dying of starvation, but this is not comparable to the tragedy of three billion people starving for bread and water of life. You and I can give it to them. Jesus supplies it, provides it; but you and I can dispense it. The world needs a physician. It is sick. Jesus is that physician. It needs to find the way. Jesus is that way. The intensity with which we desire to show them the light, feed them the bread and point them the way is in proportion to the intensity of our own sense of need. Not until we feel a great restless, unsatiated need for Him ourselves will we recognize that the world needs Him.

Each one of us ought to be grieved, distressed and ashamed that the gospel has not been preached unto the uttermost part of the earth. Our hope in correcting this lamentable condition lies in our searching out and ascer-

⁷ See *Thayer's Greek-English Lexicon*, New York: American Book Company, p. 581.

taining the cause for our not having done so. I do not propose to have all the answers to the question of why we have not preached the gospel in all the world. But I believe that sensualism lies at the root of all of it. I do not refer to the coarse and common sins classified under this heading, but to the sensualism of selfishness—a selfishness that is at the center of our world. I speak of a selfishness that recognizes no social obligation to a world that is lost—a selfishness that neglects, that excludes love for a humanity groping in darkness. But it is a sensualism that offers a theory of self-justification, an attractive and convincing presentation of our legitimate needs at home. We have formulated a plausible hypothesis that the gospel must first be well established at home before it can or should be preached elsewhere. When I was a student in Abilene Christian College, I heard from this pulpit the statement made by an able preacher of the gospel, "You do not have to get seasick to preach the gospel." Let me tell you that someone is going to have to get seasick if he does what Jesus told him to do—preach it "unto the uttermost part of the earth"! After one of my lectures here in 1955, two preachers were heard discussing it, and one remarked, "It looks as though one cannot go to heaven from Texas any more!" I am confident that if we all try to go to heaven from Texas, we will ultimately land in hell! We have developed a theory of rational self-love, of "charity begins at home," of a justifiable "looking after one's own." And I do not know any spirit that is more antithetical to Christianity. The religion of Christ differs from all other religions in that it shows a primary concern for other people. This is its inherent nature, its animating spirit. Edward Gibbon, the historian, said: "It became the most sacred duty of a new convert to diffuse among his friends and his neighbors the inestimable blessing which

he had received." Then he said: "When the promise of eternal happiness was proposed to mankind on condition of adopting the faith and of observing the precepts of the gospel, it is no wonder that so advantageous an offer should have been accepted by great numbers of every religion, of every rank, and of every province in the Roman empire."⁸ The life of Christianity is Christ, and the character of it is sympathetic. It is a religion of others: "Pray for one another" (Jas. 5:16); "love one another" (Jno. 13:34); "prefer one another" (Rom. 12:10); "edify one another" (Rom. 14:19); "admonish one another" (Rom. 15:14); "salute one another" (Rom. 16:16); "tarry one for another" (I Cor. 11:33); "have the same care one toward another" (I Cor. 12:25); "serve one another" (Gal. 5:13); "bear ye one another's burdens" (Gal. 6:2); "forbearing one another in love" (Eph. 4:2); "be kind one to another" (Eph. 4:32); "forgiving one another" (Eph. 4:32); "comfort one another" (I Thess. 4:18); "consider one another" (Heb. 10:24); "confess one to another" (Jas. 5:16); "show hospitality one toward another" (I Pet. 4:9); "have fellowship one with another" (I Jno. 1:7); "teach and admonish one another" (Col. 3:16); and "minister to one another" (I Pet. 4:10).

Not infrequently is this statement made: "I should not want to skip over so many unsaved people to preach in Africa, or Southeast Asia." Or the question is asked, "Do you believe we should neglect Dallas to preach in Johannesburg?" I do not. This is not even a question of concern to me. I am completely convinced that we should

⁸ See Gibbon, Edward, *The Decline And Fall Of The Roman Empire*, New York: The Viking Press, pp. 266, 276.

preach the gospel "unto the uttermost part of the earth." To say that we will first preach the gospel at home and see that it is first well established here means that we do not intend to preach it away from home. To say that the people are more receptive in Nigeria than they are in Baluchistan is tantamount to saying, "We have no intentions of preaching in Baluchistan." We thus restrict and circumscribe the range of the Great Commission of Christ and render meaningless the words of Jesus: "Ye shall be my witnesses unto the uttermost part of the earth." Are we saying with the people of Haggai's day, "The time is not come, the time that the Lord's house should be built" (Hag. 1:2). There is no more propitious or favorable time than now, for we have both men and means to send it around the world. But that which deters us, without doubt, is this sensualism. There is another facet of it—the allure-ment and magnetic pull of materialism. Haggai had the answer when he said: "Is it time for you yourselves to dwell in your ceiled houses, while this house lieth waste?" (Hag. 1:3). They lived in their adorned houses, and full of self-love, in their superfluous dwellings; and the house of the Lord lay desolate, in solitude, scorched by the sun and bestreamed with rain. Keil and Delitzsch make this comment: "They being wainscoated, that is with the inside walls covered or inlaid with costly woodwork. Living in such houses was therefore a sign of luxury and comfort."⁹ Their excuses were completely untenable for neglect of God's house. We want our houses ceiled, complete, finished, perfect and lacking in nothing. With diligence we do every-

⁹ See Keil and Delitzsch, *Minor Prophets*, Grand Rapids: Eerdmans Publishing Company, p. 178.

thing we can to enhance and embellish our interests, to be comfortable, secure and happy, while the Lord's house lies waste and the cause of world evangelism is neglected. Thus for our carnality, we are reproved who make little effort to build or repair or strengthen the temple of the living God.

What is required of us, if this great and noble task of preaching the gospel "unto the uttermost part of the earth" is accomplished? Although it seems stringent and exacting, Jesus said: "So, likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple" (Lk. 14:33). "Whosoever will come after me, let him deny himself, and take up his cross, and follow me" (Mk. 8:34). So then, it is necessary for us to deny self and forsake things. This is requisite to the accomplishment of the task before us. It is difficult to understand how that we, professed Christians, with Bible in hand, and the condition of the lost world before our eyes, manifest but languid interest in the most important work which Christ has committed to our charge. Our failure to carry His message everywhere and make His will known to all people emasculates the essential idea of the church. It is its supreme duty; and so the first disciples understood it to be the majestic enterprise of divine authority, for they immediately went forth in execution of this mandate. They did not limit the grace of God or doubt its adequacy for all men.

It is imperative that we be God's friends, as Abraham was. He believed God and it was imputed unto him for righteousness, and he was called the friend of God. (Jas. 2:23). But notice the things which were involved in this friendship. God said to him, "Get out of thy country, and

from thy kindred, and from thy father's house, into a land that I will show thee" (Gen. 12:1). This was a difficult demand. It entailed self-renunciation, separation from country and friends, and home, and all of the things that he cherished. It was the renouncing of the life that he had hitherto led. It was a denial of his former associations, with all of its charms and appeals and fascinations. It was a break with the former life. Make no mistake about it, it was a sacrifice. He became a landless, homeless, kithless wanderer and nomad. While it was difficult for him to get out of his country, it was also difficult for Him to get into another country; for it was a strange land, filled with strange people with strange customs, who spoke strange languages and practiced strange religions. It involved many hardships. It was five hundred and sixty miles from Ur to Haran, and such a journey was long and tedious across this perilous, pathless desert. Seemingly, there was no purpose for immigrating to an unknown country beyond the desert, of having no prospect for another home, to become a vagrant nomad. But Abraham filed no complaint, though there must have been within his heart a storm of grief and struggle. But he did not fail in his purpose. "Into the land of Canaan they came" (Gen. 12:5). He not only started but ended his journey. It is easy for all of us to say that we are friends of God when He has blessed us so abundantly in storehouse and field. He has given us houses and lands, comforts and luxuries—plenty of just about everything one could desire. And He is our friend as long as His demands are not too demanding. But there comes a time when friendship means more than this. It may mean facing a wilderness, sacrifice, hardship, loneliness, ill health, disease, inconvenience and discomfort. Under those circumstances, are you still God's friend? Jesus said: "Ye are my friends, if ye do whatsoever I command you"

(Jno. 15:14). Friendship to the Lord means doing, going, serving, being there when and where the Lord wants you and needs you. An old, white-haired and handsome African climbed the mountain to my home in East Africa a few years ago and stood on my veranda with a simple request. His clothes were tattered but clean. On his feet were sandals made from the tread of a worn out automobile tire. He did not know how old he was. I judged him to be seventy-five years of age. English was not his home language, but he made himself understood. In substance, this is what he said: "I am an old man; I have come from a very far distance and have climbed this almost impossible mountain on which you live. I have heard of this school, and now I want to be taught to preach the gospel." He stayed; he listened; he studied; he worked. On week ends, he would go out with the young men into the villages to preach near the school. During the vacation period, he went down the mountainside, and along the Great North Road for twelve miles, and then turned back into the foothills of the Kipengeres to a remote, almost inaccessible village, far up in the mountains. Here during the month of November, he preached to the people of this little village of Msalimwani and baptized seven precious souls. When school was resumed around the first of December, Sam John did not return. He had contracted some respiratory disease and had died. There are brethren in this country with whom we had to plead to secure twenty-five dollars a month to provide food, housing and school supplies for this old man who had his heart set on establishing the cause of Christ among these native people. And there are probably brethren now who think that this was too much and likely the money was wasted. But it would be hard to convince those seven souls that it was ill spent, for Sam John was their friend. He had brought

them the gospel, and today there is a strong congregation in this little village. And I think also that he was the friend of God, for friendship means being there when the Lord needs you.

This is what it is going to take to get the gospel around the world in our time. It is a matter of giving ourselves wholly to this task (I Tim. 4:15); of putting the kingdom of God first (Matt. 6:33); of having undivided lives and interests, for James says: "A double minded man is unstable in all his ways" (Jas. 1:8). This is a man with two souls. If we have a soul for God and a soul for Satan, a soul for the church and a soul for the world, a soul for spiritual things and a soul for material things, we will never bring to reality and consummation the function the Lord intends His church to perform in the world.

Jude calls it the "common salvation," but it will never really be common until we have made it available to people around the world. Kittel says that this word means "to have a share with someone in something that he does not have."¹⁰ Feeling something of the import of all of these great truths, the elders of the church at Mary Ellen at Harvester in Pampa, Texas, have devised a plan for world evangelism. It is not an innovation, or the introduction of something new, nor is it at all complex. It is a simple plan, designed and we hope destined, to accelerate the preaching of the gospel "unto the uttermost part of the earth." It is comprised of these simple but salient points: First, the selection of trained men to go into the

¹⁰ See Kittel, Gerhard, *Theological Dictionary Of The New Testament*, Grand Rapids: Eerdmans Publishing Company, 1966, Vol. III, p 797.

barren fields of the world. Of them, it is required that they be faithful men. "...put that teaching into the charge of men you can trust, such men as will be competent to teach others" (II Tim. 2:2; NEB). The Amplified Bible renders this verse: "...transmit and entrust (as a deposit) to reliable and faithful men who will be competent and qualified to teach others also." These men must be true and trusty. Their lives must be exemplary. "Be thou an example" (I Tim. 4:12). "Show thyself a pattern of good works" (Tit. 2:7, 8). To do the work that the Lord wants done, it is necessary for them to be prepared men. "Till I come give attendance to reading, to exhortation, to teaching. Neglect not the gift that is in thee, but rather use it, develop it and exercise it to the glory of God and the good of man." (I Tim. 4:13-16). They must be spiritual men. "Meditate upon these things" (I Tim. 4:15). Among other things, they need to be diligent men. "Be diligent to present thyself a workman to God" (II Tim. 2:15). Another translation has it, "Try hard to show yourself worthy of God's approval." And still another, "Do your best." At Harding College, on a bulletin board, I read: "We need men who are spiritually compelled, religiously literate, physically sound, emotionally stable, intellectually alert and socially sensitive." I believe above everything else that we need dedicated men. "Give thyself wholly to them" (I Tim. 4:15). "They made a complete dedication of themselves first unto the Lord" (II Cor. 8:5). When our school first began in Tanganyika, East Africa, a young man came to us from seven hundred miles away, Fort Jameson, Northern Rhodesia, and asked to be admitted. Brother Echols explained that we had just recently begun, that we had only a few cottages that were ready for the students and their families, that we were in the process of renovating some of the old buildings

that had been constructed by the Germans, but that at the present time there was absolutely no way we could make room to accept him into the school. And, then, rather jokingly, Brother Echols said, "Unless you would like to stay in the hen house!" And Efron replied: "Brother Echols, that would be just wonderful." And so he stayed. In the afternoons when school was out, he would go down to the little student village, and teach the women and children how to read, in the hope that one day they would be able to read the New Testament in their own language. Far into the night he studied his Bible regularly by the light of a little kerosene lamp. Often he studied all night long. On Friday afternoons, when school was out for the week end, he would go down this tortuous trail on the mountain on which we lived, and out onto the plains to preach and teach the gospel among the Wasangu people. They were notorious for their wickedness and their inhospitality. I remember well one week end. As soon as school was out on Friday, Efron took a little bundle of clothes and went down the trail and out into the villages, and there he stayed for three days. During this period, no one invited him into his cottage, none offered him a cup of tea or a morsel of bread. On Sunday afternoon, he started back up the mountain to the school, and somewhere along the trail he fell faint. Some of the Wanji natives came along and found him unconscious, and helped him up the trail to our house. We gave him tea and sandwiches, and revived him. The next morning, I met him on the terrace just above the little school room, and upon his face was a broad smile. He said to me: "Brother Caskey, these people out on the Plains are learning to love God a great deal these days." I did not say it to Efron, but I said it in my own heart, "How can you say this, when these people did not so much as offer you a place to sleep, a cup of

cheap tea or a crumb of bread the three days you stayed among them? And yet you say that 'these people are learning to love God a great deal these days.' " But a thousand times I have thanked God for Efron Matonga; and I have asked God to give us some Efron Matongas in America. There are today about forty congregations in this area of East Africa, and about four thousand Christians. The existence and strength of the church there are traceable very largely to Efron Matonga. It is this kind of dedication that would enable us to encircle the earth with the gospel of Christ and carry it into every nook and cranny the world around.

I think we have men with great qualifications. Many are now prepared to go into the fields of the world, but they need some help in the securing of their support. It is difficult to ask for help for one's self, and the church in Pampa would like to make the necessary contacts, introduce the man and the field, tell the story and point out the needs and encourage brethren to send to those places where the gospel has never gone. I knew a young man several years ago who attended Abilene Christian College, majored in Spanish to prepare to preach the gospel in one of the Latin American countries. After graduation, he set out to find support. He wore the soles off his shoes and the tires off his automobile, and used up all the money he was able to secure. Finally, he gave up frustrated, disappointed and saddened in the knowledge that generally brethren were not interested in getting the gospel to the lost. And other brethren often go to the fields on meager support, and on a shoestring, so to speak, with which to work. They are deprived of that with which to do the Lord's work effectively. We are forced to present the cause to people in a way that makes the Lord look like a beggar

and a vagabond. We believe that those who are trained and prepared to go, and who receive the necessary support, should be given a period of specialized training. They need to carefully study the field, the methods and the problems with which they will be faced when they reach their destination. "The swift current of events is sweeping the people along in its turbid stream. But people are still people with their sins and sorrows, their sadness and sickness, their soul hunger and emptiness: men and women for whom Christ died, needing Him above everything else ...Multitudes, Multitudes, Multitudes, living and dying without Christ. Multitudes in the valley of decision. We dare not forbear to deliver. We must not consider the sky. It is a time to sow and also a time to reap.... The fields are white unto harvest, urgent harvest!" The task is ours. And so, inescapably, is the choice.¹¹

¹¹ See Lyall, Leslie, *Urgent Harvest*, London, 1962: Quoted in *Christianity Today*, April 29, 1966, p. 4.

TODAY'S MISSION CHALLENGE

JUAN A. MONROY

Juan Antonio Monroy was born in Rabat, Morocco, North Africa, June 13th, 1929. He had his formal education in Moroccan schools and in the University of Morocco, with special emphasis on literature. His father was an atheist. His mother was a devout Catholic. He attended the Catholic church until he was fourteen when he began to be influenced by atheistic ideas, and especially by the French rationalist writers.

His conversion was rapid. In 1951, a missionary came to Morocco preaching the gospel, and Monroy accepted the doctrine of Christ immediately, being baptized the fourteenth of November of that same year. From then on he dedicated himself to missionary work. He preached among the Arabs in Morocco and later turned to the Spaniards. In Morocco he started three congregations, and in Spain

three others. In addition he has helped effectively in the development of other congregations in Spain. He always lived in Morocco until he moved to Madrid in June of 1965.



In January, 1956, he was married to Miss Mercedes Herrero. They have three daughters: Yolanda, 10 years old; Loida, 8; and Monica, 5.

Fluent as a speaker and writer of four languages, Spanish, French, English, and Arabic, he has traveled extensively throughout Europe, filling speaking engagements, also in northwest Africa and in the United States. As a professional

journalist and author, he has written seven books and has translated six others, four of them from English and two from French.

In Madrid he carries on a great work sponsored by the Highland Church of Christ in Abilene, Texas. Besides preaching for the congregation which he has started in that capital, he is the translator and speaker for the Spanish Herald of Truth radio program. He edits a twenty-four-page monthly magazine, *Restauracion* (Restoration), and also translates and publishes tracts and books by other writers of the churches of Christ. The latest addition to his labors is the management of a religious book store in the heart of Madrid.

He belongs to several international organizations, including the Royal Geographic Society of London, the Society of Authors of Spain, and the Association of Journalists and Writers of Spain, of which he is treasurer.

His favorite Bible verse is Joshua 1:9.

When we speak of the church's mission challenge, we generally begin with the Great Commission given by the risen Lord to His disciples. Nevertheless, we cannot forget that the God of the Old Testament and the God of the New Testament are one and the same. And this God has, in every age, willed that His people be holy, obedient and hard working. In the first chapter of the Bible when the creation of man is described to us, we find this mandate of God, "Be fruitful, and multiply, and replenish the earth." There is, then, a close relationship between this passage of Genesis 1:28 and the one in Mark 16:15 which commands, "Go ye into all the world, and preach the gospel to the whole creation."

The will of the Lord has always been the same: His

people should be the instrumentality for the multiplication of mankind in truth, in love, in worship, and in obedience to the one true and living God. The prophets of the Old Testament, as well as the apostles of the New Testament, had as their mission to make known unto other peoples, to other men, the salvation of the Lord. In the New Testament the command to increase and multiply was broadly understood and practiced by the first Christians. In a short time, *they* grew extraordinarily in faith, in consecration and in holiness, and at the same time they multiplied throughout the inhabited world.

Today, more than ever, we Christians *must* grow. We must grow inwardly in holiness and outwardly in service. Today, as never before, we must go into all the world preaching the gospel, for the world is crying out for this message.

A BLACK PICTURE

I do not know exactly the total number of members of the church of Christ throughout the world. If there are statistics, I am not aware of them. They tell us that in the United States we are about two and a half million. In all the rest of the world, there are not over a half million. On the whole, we may say that we are about three million strong. What are three million in a total world population of three billion people? Do we realize what this means? We ought to put on sackcloth and pour ashes on our heads like the men of the Old Testament, and, like Paul, weep until our heart breaks, crying out, "Wretched man that I am!" (Romans 7:24)

Reading our church papers, one would think that the

church of Christ was revolutionizing the world. Much is said about missionaries going and missionaries coming. But I, who am a professional journalist, realize that in all this there is more thunder than lightning. For example: we have a few churches in almost all the countries where French is spoken: in France, Belgium, Switzerland, part of Canada, and the African countries where French is the language. Stanley Shipp, who works in Switzerland, told me in Madrid that in all these countries put together—countries with which he is acquainted—there are not more than 500 members. That is fewer than in a small congregation in many an American city.

Our missionary work is a little like the fig tree of Matthew 21. It had many green leaves, and much appearance of life, but no fruit. Meanwhile, five great continents perish with spiritual hunger, and from the depths of their souls cry out, like the disciples in the boat, "Save, Lord; for we perish" (Matthew 8:25).

I. *Africa*

Africa is three times as large as Europe and almost as large as North America. Most of its 250 million inhabitants practice paganism. These countries have lived under colonial regimes which have not set the Christian example that they should. The Africans have associated the race and color of their colonial masters with the religion which they have claimed to profess. Now, in the rapid breakdown of colonialism, the Africans' revolutions against the white man are also revolutions against the white man's religion, against Christianity. This has been going on for 30 years, and is still going on right now, because the so-called Christians have not behaved like Christians. Every year

more and more young Africans are going to so-called Christian countries to study. There, the examples they see and then begin to follow change them so that when they return home, they are fanatically anti-christian.

Today, Islam is making extraordinary progress in Africa. Mohammedan missionaries from Arabic countries are invading black Africa; and statistics tell us that a half million Negroes have been converted to Islam in the last three years. Why? Is it because the Koran has more power than the Bible? Is the message of Mohammed more effective than Christ's? We must look for the causes in the *human* element, not in the divine. It is in the missionary failure of the church—you and me!

II. *Oceania*

I understand that in the two principal nations of *Oceania*, Australia and New Zealand, there are missionaries of the church of Christ. Chiefly in Australia our men, aided by the fact that English is spoken there, are carrying on an intensive campaign for Christ. Twenty million people live on that continent, mostly Anglicans, although the Catholic church, with three million members, is doing a very vigorous work as in all the other countries of English speech.

The doors are wide open to the gospel in *Oceania*. There are no language problems in reaching most of the population, a fact which makes many of our missionaries prefer that area. However, we should not merely select the easy, but the difficult challenge. The Bible says that "...when the days drew near for Him," that is Christ, "to be received up, He set His face steadfastly to go to Jerusalem."

(Luke 9:51). In Jerusalem, death awaited Him, but for this He had come into the world. And, to Jerusalem He went! Let *us* go where our mission may best be fulfilled, regardless of the dangers.

III. *Asia*

Asia ought to be to Christianity what the prophet Nathan was to King David. David's guilty but slumbering conscience was awakened when the prophet showed him that the sin was in him, that iniquity and cowardice had enthroned themselves in his own heart.

After twenty centuries of the gospel of Christ, Asia still stands as an accusation against the negligence of conscience of all of us, and of the cowardice of men who have not known how to carry the light of Christ to those parts of the world.

Asia is the largest of the five continents. It has about one billion, seven hundred million inhabitants—almost 57 percent of the total world population. Of these, only one percent practice any form of Christianity, that is, Catholicism and Protestantism. We do not know how many are Buddhist, but thirty percent are Hindu. The rest practice other pagan religions.

In Asia, there are countries that are closed to the gospel, but there are others where doors are open. Is the church of Christ making a real effort to penetrate these areas? How many missionaries do we have in Asia?

IV. *Europe*

This ancient continent with nearly 600 million inhabitants needs to be "re-Christianized" today. There is a profound religious crisis in Europe. The European "Christian" is an unfortunate being, unhappy, sad, without spiritual convictions, completely devoid of those spiritual values which should fill the life of human beings. Yet, paradoxically, European Christianity is today more active than ever. The Ecumenical World Council of Churches, which has its headquarters in Geneva, combines 198 different communions, composed principally of Lutherans, Calvinists, Methodists, Anglicans, Orthodox, and liberal Baptists. When this Ecumenical Council convened in New Delhi, India in 1961, twelve hundred delegates attended, representing more than 300 million so-called Christians distributed throughout ninety countries. From the 26th of October until the fourth of November of last year, a great Evangelical Congress was held in Berlin, attended by fifteen hundred representatives from all over the so-called Christian world. This Congress was sponsored by Billy Graham.

All these activities of so-called European Christianity may possibly have some value religiously, morally, and socially, with political and economic implications; but, this is not in any sense a spiritual power. Rather, such activity reminds us of the valley of dry bones in the days of Ezekiel, when the dry bones made a great noise coming together and there was even an earthquake; but, there was no spirit in them. (Ezekiel 37:7-8). This is the tragedy of Europe—where we have religion without spirit, activity without life, a Christianity without Christ.

In the face of this discouraging picture presented by European Christianity, what is the church of Christ doing on that continent? A German preacher, Dieter Alten, who took part in the 1964 Pepperdine Lectureship, said that we have two hundred congregations in Europe. Half of these are made up of Americans on U.S. military bases and those existing in England since the last century. The other half have been started in Europe since World War II. All are small congregations. I believe that in all of them put together, there are not as many as five thousand members. What is this on a continent which has thirty-five nations and almost six hundred million inhabitants?

The church of Christ in England ought to have taken the leadership all over Europe, but it has not done so. The Restoration movement is at least as old there as in the United States, but our brethren in England seem to be asleep; they are paralyzed. It seems as if the cold, clammy climate of the country has penetrated into their souls. In view of England's failure, the United States must continue sending missionaries to Europe until we flood the whole continent with the gospel of Christ, at least until the European congregations are, themselves, able to take over the responsibility of evangelizing their own countries.

There are countries in Europe where it is difficult for missionaries to enter. I say difficult, but not impossible. For example, Carl Mitchell, speaking at that same Pepperdine lectureship concerning the countries where the church has not gone, said, "Spain and Portugal seem temporarily inaccessible, but with prayer and determination, surely something could be done for them." Brother Mitchell said this in February, 1964. Six months later, in August

of the same year, I visited the New York World Fair. One of my books had been placed by the Spanish government in the Spanish Pavilion, and I wanted to see it and sign a few autographs. While there, I entered the Protestant Pavilion, and at the church of Christ display, I became engaged in a conversation with a preacher, brother Tom Isaacs of the Gentilly congregation in New Orleans. After a prolonged conversation, I discovered that you people here have the same beliefs and practices as a group of Christians that we have in Spain. Following the Bible only and without uniting with any denomination, we had succeeded in starting various congregations in several Spanish cities. Some of these churches have now been taken over by denominations, but others of them remain faithful.

The elders of Highland in Abilene took a great interest in this work. They sent a man to look it over, Ernest Sumerlin. Then, Haven Miller went, and later some of the Highland elders, and now others have gone, including brethren J.W. Treat, T.A. Isaacs, Albert Lovelady, and Stanley Shipp.

In November, 1964, the Highland elders decided to support the work in Spain, aided by other congregations such as Russell Avenue of Abilene, Tarrant Road of Grand Prairie, Gentilly of New Orleans, West End in Nashville and others. Highland is doing a great work in Spain, the true results of which will be revealed only in eternity. In less than two and a half years, the church of Christ has progressed marvelously there, making very strategic beach-heads for the future of the work. We now have six native preachers who are serving eleven congregations with about one thousand members. We publish a 24 page monthly magazine entitled *Restoration*. It is circulated among

Catholics, Protestants and atheists, as well as among members of the church. In September of last year, we launched a bookstore in the very heart of Madrid. It is called "The Christian Bookstore" and it is a great help in placing religious truth within reach of the people. Every week we broadcast the Spanish version of the Herald of Truth from Radio Luxemburg, beamed to Spain. We are preparing a Bible correspondence course. In the last year and a half, we have translated from English three large books, two small ones, and a pamphlet; and we want to translate more, for good reading matter is of great importance because the Spanish people do read.

The church of Christ is late getting into Spain, but now we are working hard. The Highland Church is supporting the work with firmness, with generosity and with decision. Also, there are individuals who have their heart in the work, such as Haven Miller, who is active in helping us with the publications program, especially with the magazine, *Restoration*, and who translated this speech for the Lecture Book.

Carl Mitchell said in 1964 that Spain was closed to the gospel, but brethren, it was not closed to the denominations. The Southern Baptists started their first congregation in Spain on August 10, 1870, almost a century ago. Today, they have twenty-four foreign missionaries there, forty-two native pastors, a good Bible school and some five thousand members, well organized. Meanwhile, what was the church of Christ doing? Why had we not sent missionaries to Spain? Is it not likely that we are acting the same way toward other countries of Europe and of the world?

V. *America*

The North American Continent is just as important a mission field as Africa or Europe can be. You are working hard and well, but you can do more and better. Claire Cox, in her book *The New Time Religion*, says, "An estimated sixty million Americans turn up in church on any given Sunday," and that is a lot of people doing the same thing at approximately the same time. But, where are the 120 million other Americans when weekly worship time rolls around? We know that included in those sixty million who attend Sunday services are many people who are still lost because they have never been born again. Because they do not worship God as they ought, they have no assurance of life eternal.

But America is not merely the United States. In the rest of North, Central and South America there are nearly 300 million more persons who desperately need Christ. In Canada and in Brazil the church is growing, but in the rest of the New World outside the United States our message is almost unknown. The Latin American nations are going through a profound religious and social transformation. The Catholic church is losing members; it no longer controls the masses as it once did. Communism, from its Cuban launching pad, is invading republics crying, "Down with God!"

In these five continents which I have mentioned, what is the church of Christ doing? It is not simply a matter of opening local places of worship, running off bulletins with a mimeograph and baptizing the street-sweeper and the scrub-woman. We must think big and work on a grand scale. In Africa, in Europe, in the Americas, in *Oceania*, and

in Asia, the church of Christ has to make a great missionary thrust.

FAVORABLE CONDITIONS

From one point of view, it is true that preaching the gospel today is very difficult. Modern man is far from God. He does not want to know anything about religion. The cultural development, the amazing progress of science and technology, the high economic standard of living in Christian countries which is giving rise to a materialism more and more destructive to the soul, the extension of Communism with its atheistic philosophy, the modern theories of the material origin of life—all these, plus the multiplication of new religions and sects and the apostasy of Christians, are putting tremendous pressure on modern man to keep him from seeking God, even to make him deny God and fight against Him.

But on the other hand, these same human conditions, this undeniable state of affairs in all aspects of life, make modern man need God more than ever. Man wants to appear happy and unconcerned, but in the depths of his soul he is an unhappy creature, for there is no real happiness possible without God.

FACING LIFE FILLED WITH FEAR

Men and women of our day are living in a state of anguish. It is said that anguish arises wherever there is a threat to human existence. Today, humanity feels threatened by wars, hunger, epidemics, earthquakes, and so on. Millions of human beings live today as distressed and in suspense as if they were hanging by a thread over a bottom-

less pit, fearing their business may fail, or that they may be fired, or that their whole world is going to come tumbling down around them. An animal feels anguish when its life is really in danger, but not modern man. He is overwhelmed with anguish in the presence of imagined dangers, before catastrophes that never happen. Psychiatrists and neurologists have come to be more important in the Christian countries than ministers of religion. Catholic families of Europe and America used to have a spiritual confessor. Today people turn to specialists in nervous disorders, who can do nothing for them because anguish is a sickness of the spirit.

FACING DEATH FILLED WITH INSECURITY

The anguish with which modern man confronts life becomes fright in the presence of death, because he is not sure of what lies beyond the tomb. Jessica Mitford, in her book, *The American Way of Death*, describes the way Americans bury their dead. She depicts those funerals where the dead is painted up, perfumed, surrounded with a forest of flowers and placed in a spacious, elegant parlor where soft music is heard. Sometimes the corpse is more handsome in death than the person was in life. If this grows out of a recognition that, for the child of God, death is a release from a world of suffering, or is like a graduation exercise, that the death of the Lord's saints is precious and beautiful, then such artistry may be appropriately symbolic. But in too many cases all this is done in a vain attempt to take away the horror of death because people feel an almost animal-like terror of death. As soon as a person feels sick, he sends an urgent call for the doctor, then scrutinizes his face with desperation to

see what impression his illness is making on the doctor. And as he feels the approach of death, he rebels; he is filled with anguish and despair. On July 2, 1961, Ernest Hemingway took his life with a gunshot. The press spoke of it as an accident; but Hemingway was an expert with arms. He carried on his body 297 scars of shrapnel and other injuries received on war fronts and in the jungles of Africa. This man, who lived disdainful of Christian principles, was incapable of bearing an illness, became overwhelmed with anguish and ended up seeking escape through suicide. Today there are many like Hemingway, who, although incapable of suicide, are overwhelmed with despair because they do not know the true message of Christ.

LACK OF IDEALS

Another characteristic of humanity in our day is the absolute lack of ideals. Human beings are living like beasts, materialistic, concerned only for the necessities of the stomach and the satisfaction of the instincts. Our generation, by and large, lacks those beautiful ideals which make life noble, which impose responsibilities, which make men pursue lofty objectives, which give life a solid and even at times a sublime purpose. They live only in and for the flesh. There is a morbid craving to discover and to experience new emotions and sensations, and for this purpose they practice all kinds of fleshly experimentation.

Spengler, in his *The Decline of the West*; Berdyaeff, in his *The End of Our Time*; Trueblood, in his *The Dilemma of Modern Man*, and other world-famous authors have written extensively about the crisis of ideologies in the present generation. It is one of the evils of our century. We have

before us a humanity that is disoriented and adrift without compass or chart on this wide sea of life, driven first one way then the other by the impetuous storm of passions and selfishness. There is no philosophy or ideal noble enough, pure enough, strong enough, or sufficiently enduring to save these men and women except the gospel of Christ.

RELIGIOUS DISILLUSIONMENT

The religious confusion which exists right within Christendom drives men away from God. I have already referred to the ecumenical movement with its stronghold in Geneva, Switzerland. You know how Protestant ecumenism began. In 1910, a world conference of Protestant missions was held in Edinburgh, Scotland, to co-ordinate their various efforts. Toward the end of the conference, a representative from the Far East arose and said to the delegates:

You have sent missionaries to us, who have made known to us Jesus Christ. For this we extend to you our gratitude. But you have also brought us your divisions; some preach Lutheranism; others, Methodism, Congregationalism, or Episcopalianism. We beg you to preach to us simply the gospel, and that you let Jesus Christ Himself stimulate in the heart of our people, by the action of His Holy Spirit, the development of the church according to their needs, according also to the nature of our races. Then it will be the Church of Christ in Japan, the Church of Christ in China, the Church of Christ in India, free from all the "isms" with which you are influencing the preaching of the Gospel among us.

In that assembly in Edinburgh they decided to create what is known today as Protestant ecumenism. The remedy

has been worse than the disease. Today, there are so many divisions in Christendom that men find themselves confused and disillusioned, for they know not which road to take. We need to show people the one road that leads directly to the Father, the only way in religious matters, the one life they can accept, imitate and follow: Jesus Christ.

SPIRITUAL VACUUM

The modern way of life, with its lack of a personal God, produces in man today a great spiritual vacuum which he tries in vain to fill. He is not happy nor does he know the way to happiness. He lets himself be photographed for front-page pictures in newspapers and magazines with a broad, publicity-type smile; he talks about joy, pleasure and love of life; but, then overnight, in the loneliness of his room, in desperation and bitterness, he takes his own life, as did Marilyn Monroe.

The pleasures of this world do not produce happiness. God has said in Jeremiah 2:13, "My people have committed two evils: They have forsaken me, the fountain of living waters, and have hewed out cisterns for themselves, broken cisterns that can hold no water." The human heart is full of holes, and through these holes happiness seeps away, then even the desire to live is gone.

Christ, making a distinction between the happiness of the world and happiness in the Lord, said, "Everyone who drinks of this water will thirst again, but whoever drinks of the water that I shall give him will never thirst; but the water that I shall give him will become in him a spring of water welling up to eternal life."

A famous American military officer, General MacArthur, accepting the surrender of Japan, defined the problem of our generation as basically "theological," saying, "There must be a regeneration of the spirit if we are to save the flesh." As a matter of fact, the problem of our age is neither political nor economic, neither moral nor social, although there are inevitable repercussions in these fields. The problem is essentially spiritual. Man, even including the one who practices some kind of religion, lives with a great void within himself. And God, that God who, in the midst of a world that had been "without form and void," created man in His own image, wants hearts that are full, souls that are redeemed, people who are happy. He says in Exodus 34:20, "And none shall appear empty before me."

CHOSEN MEN

The missionary failure of the church consists in the fact that too often those who are sent do not comprehend these qualities that characterize humanity of our time. We live in an age when being a missionary is a very serious and demanding business. We cannot afford to send to the mission field the first one who rises up in the church and says he wants to go and preach. Modern man is hard to convert, and missionaries must know their job well. A doctor does not prescribe medicine without first having studied carefully the illness of the patient. Our missionaries have the remedy for the diseases of the soul in the pages of the Bible, and they know that the disease is always the same; it is sin. But they must study carefully the causes that motivate that disease if they wish to help mankind, for these causes are not the same in every case.

We need to select, carefully-chosen missionaries. Let them be the best of the congregation, the most holy, the most dedicated, the most intelligent. The patriarch, Job, long ago seems to be speaking of this kind of missionary when he says, "If there be with him an angel (or messenger), an interpreter, one among a thousand, to declare unto man what is right for him; then God is gracious unto him, and saith, 'Deliver him from going down into the pit, I have found a ransom.' " (Job 33: 23-24).

In our churches, we take great care in selecting elders, preachers and deacons. That same care, or even greater, we ought to take in selecting soldiers of Christ to go forth into the world to fight the great battle of the cross. When the church at Jerusalem wanted to send missionaries to help Paul and Barnabas in Antioch, the names of Judas Barsabbas and Silas were carefully selected from among a numerous group of brethren. They were men who had risked their lives for the sake of the Lord; Christians who had demonstrated to the maximum degree their spirituality, their courage, and their Christian fortitude. (Acts 15: 22-27). This same passage says that the missionaries they sent were carefully instructed. This is very important. The missionary is going to a new world where everything will be strange and different for him. It is not enough to pay his travel expenses and assure him of the sending of his monthly check to cover his physical needs. Before he goes to the mission field, he ought to be carefully instructed.

I am not an elder in the church, but I believe my missionary experience in Africa and in various parts of Europe warrants my offering some recommendations.

Permit me to outline some principles which, of course, could be amplified:

I. *The Calling*

The missionary ought to be completely sure of his calling. Before saying with Isaiah, "Here am I; send me," he should hear the voice of the Lord speaking to his whole heart, asking, "Whom shall I send, and who will go for us?" (Isaiah 6:8). The decision to launch out into a mission field should not be merely the result of a tear-jerking sermon delivered by an eloquent pulpiteer nor of a pathetic appeal by a persuasive visiting missionary. Rather, it should result from the same deep conviction felt by Paul as he exclaimed, "...woe is unto me if I preach not the gospel!" (I Cor. 9:16).

II. *The Difficulties*

When he goes to the mission field, the missionary must expect all kinds of difficulties to beset him and to blockade his work. When the Lord sent forth the twelve to spread the good tidings, He said to them, "Behold, I send you forth as sheep in the midst of wolves." (Matt. 10:16). The situation has not changed. The human heart is the same in all ages of time. The message of the cross is foolishness in every country and in all climes. Many soldiers of the cross have abandoned the work when difficulties have arisen. But before going forth to the field, one must expect them to arise.

III. *Prayer*

If prayer is important for elders, for preachers and for

other Christians at home, it is even more important for missionaries. I am going to tell you a sad story. In August of 1964, when I was invited to spend the night in a New York apartment occupied by brethren who were working in the church of Christ display, it surprised me a great deal to find that the preachers who were there with me went to bed, as far as I could tell, without praying. I do not remember their names nor their faces, but I have not forgotten this detail! If those who lead souls in the local church need to pray, the missionary needs to even more, for he will have more problems in his work.

IV. Professionalization

The missionary must be very careful not to make of this work a profession. The Bible does not say how many hours Paul slept each night; but to preach, to write and to travel as much as he did, he must have slept little. The professional man may have a fixed timetable, an hour to begin his day's work, and a quitting time. The man with a real calling, the missionary, ought to have a time to get up, but never a time to go to bed!

V. Ambassadors of Christ

Here is a detail of great importance, which the missionary ought never to forget. Whether he goes forth from America, from England, from Sweden or from Spain, he is an ambassador of Christ. As such he ought to limit himself to preaching the Bible, not the customs of his own country, if he wants to have any real success. One of the most distinguished apostles, Peter himself, fell into the error of preaching Jewish customs to Gentiles, and Paul had to rebuke him publicly for it. (Gal. 2:11-16). To go to a

mission field and try to teach or to impose on the people one's own customs is neither prudent, nor does it produce good results.

VI. *Missionary Psychology*

Paul has much to teach us about missionary psychology. He knew how to adapt himself perfectly to the customs of each race and even of each city. So as to avoid irritating the Jews, he circumcised Timothy, whose father was a Greek. (Acts 16:3). He invoked his Roman citizenship when it was needed (Acts 22:25), and he tried to win the Jews at Rome by speaking to them of "the hope of Israel." (Acts 28:17-19). The human heart is the same everywhere, but still people are different. They have their history, their own culture. The missionary who wants to succeed *must* keep these things in mind.

VII. *Simplicity*

Simplicity is of supreme importance in missionary work. Generally the person whom the missionary converts, sees in him a sort of superior being, because he has taught the convert a great truth that he did not know before. It is up to the missionary to counteract this illusion and to demonstrate with his life that in the church of Christ there is no caste system, for its founder, "The Son of Man, came not to be ministered unto, but to minister..." (Matt. 20:28). There must be no barriers between the missionary and the people he teaches, neither in his standard of living, nor in his dress, nor even in his lan-

guage! The nearer he lives to the people, the better he will be able to help them.

VIII. *Literary Vision*

Few missionaries have a true vision of the importance of literature in missionary work. Today, there are nearly 800 million Communist Chinese. Now they are saying, "The missionaries taught us to read, but it was the Communists who gave us something to read." It is inconceivable that after years of mission work in Italy, in France, and Poland, the brethren there still have access to only a small handful of good materials translated into the language of the people. Literature, good literature, is a tremendous help in mission work; and this must not be ignored.

IX. *Perseverance*

A missionary project is *not a sight-seeing junket nor a tourist excursion!* One of the greatest problems of Christianity today is that the missionaries do not have enough perseverance. After being in a place two or three years, they either change to another one, or go home. By the end of their lives they have not built any really strong work. Jesus said, "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God." (Luke 9:62). Perseverance is needed in all walks of life, but is a must in the mission field.

X. *Truth and Life*

The missionary must keep in mind that while Christianity is a truth, it is also a life—a life for the mind, a life for the heart. The missionary may go to the mission field with

a great knowledge of Bible truths. He may be able to argue and convince; but if he himself does not back up the truth that he preaches with the life that he lives, his work in the long run will be in vain. Certainly the missionary must preach the truth of Christ, but he must also live the life of a genuine Christian.

These ideas which I have set forth are only simple human opinions. They could be amplified, but I have sought to list only the most important ones. All in all, the missionary should not get discouraged. To be a missionary is one of the noblest things we can do and it will bring the greatest glory we could attain in this life. Isaiah says, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace." (Isaiah 52:7). David said, "He that goeth forth and weepeth, bearing seed for sowing, shall doubtless come again with joy, bringing his sheaves with him." (Ps. 126:6).

CONCLUSION

"Go ye into all the world, and preach the gospel to the whole creation." (Mk. 16:15). This was the command of the risen Christ. Almost twenty centuries after these words were uttered, we find that we have to start all over again. Many Christians have gone; that is true. They have carried the name of Christ and the culture of Christianity, but they have not carried with them the life of Christ, nor the spirit of Christ, nor the practices of the church of Christ. They have been building upon the sand, and now the structure is crumbling. The church of Christ in America has a great task

to carry out throughout the whole world. I say in America because you are the most numerous, the oldest and the strongest economically. When cosmonaut Charles Conrad went up in Gemini XI to a height of 847 miles, he exclaimed, "It is fantastic! I have the whole western world before my porthole." We have the whole world—the Occidental *and* the Oriental in our hearts, with its gaze fixed on our missionaries.

We need an intensive campaign of consecration and holiness throughout all our congregations, a campaign in which we will include the elders, the preachers, the deacons, the missionaries, the adult men and women, and even the children in our Bible classes.

In many congregations, there is a very short-sighted and imperfect vision of the world's needs. The reason is that, although the members have been baptized, they have stopped in the middle of the road of the life that Christ wants them to follow. We have an imperfect vision like the blind man of Bethsaida. When the Lord laid His hands on him the first time and asked him if he saw anything, he said, yes, that he saw men as trees walking. His vision was still clouded. Men have never been trees. Trees have never walked. When Christ laid His hands on him again, the Bible says that he saw all things clearly. (Mk. 8:22-26).

We have elders, preachers and missionaries who need to have a broader vision, that they may see men, not as trees, but as beings created in the image and after the likeness of God, with souls to save, with bodies to redeem. We all need to have a new contact with Christ. Sometimes, like the multitude in Mark 5:24, we limit ourselves to being in the throng that is around Him. We ought to do like

that woman with faith, draw near to Him, touch Him, let Him touch us in the depth of our souls so that we can realize our responsibilities as redeemed Christians. With a new vision of God and of the world mission fields, the church of Christ can be in the 20th century a church on the march, a church winning souls, gaining spiritual victories, triumphing over the world, the Devil and the flesh.

**SPECIAL
SPEECHES**

THE OPPORTUNITY OF THE PREACHING SCHOOLS

O. J. RUSSELL

O. J. Russell was born July 3, 1924 in Grand Saline, Texas, and was baptized in June of 1940. He began preaching at age 16 in January, 1941.

He was graduated from Grand Saline High School in 1941, and received his B.A. degree from Abilene Christian College in 1946. He has also done graduate work in the graduate schools of the University of Oregon and the University of Portland, receiving the Master of Education degree in counseling in 1963.

He was married to Dorothy Priest on March 3, 1947 and now has two daughters, Janet, age 18, and Kathy, age 15.

During the past 22 years he has served churches in Sinton, Texas;



Durant, Oklahoma; Longview, Texas; Ardmore, Oklahoma; Portland, Oregon (Central and Eastside) and presently is serving the church in De Sota, Texas. In four of these places, major building programs were completed during his tenure. He has done extensive radio and television preaching, spending five years in radio work and four years as the regular speaker on a weekly T.V. program: "The Word of Life." In 1951, he authored a book of radio sermons entitled "Ten Great Questions," and is presently composing a "Handbook for Christian Counselors."

As an advocate of Christian

education, he taught religious education four years on a Bible Chair basis at Southeastern State College in Durant, Oklahoma, served as an advisory board member and District Chairman of Development for Oklahoma Christian College, and worked for Columbia Christian College as a member of the board of directors. For four years he served as a faculty member of Columbia Christian College, teaching special courses in personal counseling, religious education and Bible. He is presently serving on the faculty of the Preston Road School of Preaching in Dallas, Texas.

He has conducted three public debates: two on the subject of Holy Spirit Baptism, and one with a Lutheran minister on the conditions of salvation.

In addition to a heavy work schedule, he still finds time to conduct meetings, cooperative campaigns, and training classes each year.

While living in the Pacific Northwest he served as editor of the Northwest Regional edition of the *Christian Chronicle*, covering five northwest states and three Canadian provinces, and is a member of the editorial counsel of *Power For Today*.

There are 16,000 churches of Christ and 6,000 preachers — there are more than 100,000 towns in America with neither a congregation nor a preacher — there are but two gospel preachers for every one million people in the world — there would be only twenty preachers in Texas if our present supply were distributed according to the world's population!

These facts, like persistent news releases from a teletype, have in the past decade been brought with increasing intensity to our attention.

A casual glance, in view of present challenges and opportunities, should convince the most skeptical that the supply of gospel proclaimers is alarmingly and tragically low. The stubborn, sobering fact is: *we have not kept pace with the needs of the time, and our generation with its multiform aspects is not being reached with the gospel of Christ.*

SERVING OUR GENERATION

“For David after he had in his own generation served the counsel of God, fell asleep and was laid to his fathers and saw corruption” (Acts 13:36).

Each generation produces its own special challenges.

In the evangelization of our present generation today's preachers face a “new frontier” when compared with the past generation. Our present society is cultured, complex and chaotic and must be met on uncompromising ground by dedicated men who anticipate its movements and counter its assaults against the principles of truth and righteousness. The gospel, faithfully preached, is a weapon, mighty before God, capable of casting down strongholds (II Corinthians 10:3 ff).

While we are not among the fear merchants who peddle panic and anxiety without sober reflection on remedial measures, at the same time if we are to be “as wise as serpents and as harmless as doves” in the midst of “a wicked and adulterous generation,” we must view the battle ground where the barbarous legions of Satan's army will be met, and take a long hard look at the weapons and men necessary for winning the battle.

THE CHALLENGE OF OUR AGE

Robert Moskin, senior editor of *Look* magazine has warned that we are headed into danger and are in the midst of a moral crisis — “because the great majority of Americans who want to live moral lives no longer can be certain what is right and what is wrong.”¹

P. A. Sorokin of Harvard University, former president of the International Institute of Sociology, has observed that our present moral crisis is not an ordinary one, nor is it “an economic or political maladjustment.” He feels that we face the greatest crisis since the beginning of time involving “the whole western culture and society in all their main sectors.”²

Students of history are constantly reminding us that in our age, as in the days of the Roman Empire, a sensate culture has permeated education, art, law, music and every phase of human experience. Nowhere is this condition more evident than in the sector of modern day religious thought. Harvard’s Divinity School’s Dean Miller says:

“The church simply does not have a cutting edge. It has taken the culture of our time and absorbed it. It is ghastly that the church is run, not to serve the reality of human beings, but to conserve the institution.”³

¹ Moskin, J. Robert. “Morality U.S.A.” *Look*, September 24, 1963, p. 74.

² Sorokin, P.A. *The Crisis of Our Age*. (New York: E. P. Dutton and Co., Inc., 1951), p. 154.

³ Moskin, op. cit. p. 77.

Yale's Chaplain, William Sloan Coffin states:

"We churchmen are gifted at changing wine into water — watering down religion. The problem of the church today is ineffectiveness. We've never had attendance so high and influence so low, and maybe the two are not unrelated."⁴

Other religious leaders in the denominational world lament the fact that religion in general has sold out to financial strength, a successful career for the clergy, intellectual dishonesty and donations by big givers.

There is increasing talk of a crisis in denominational bodies, not only in America but in other nations throughout the western world.⁵

Just when our generation needs religion the most, organized religion has nothing to offer! What a challenge for the church of our Lord! Never since the early days of the church has the world been so ready to accept what we offer through the gospel. Our plea for restored New Testament Christianity will answer the need of a world which "cannot be certain what is right and what is wrong."

"For seeing that in the wisdom of God, the world through its wisdom knew not God, it was God's good pleasure through the foolishness of preaching to save them that believe" (I Corinthians 1:21).

⁴ Ibid., p. 77.

⁵ "Are the Churches in Trouble?" *U.S. News and World Report*, Vol. LX 16:54-60, April 18, 1966.

“For I am not ashamed of the gospel: for it is the power of God unto salvation to everyone that believeth; to the Jew first and also to the Greek” (Romans 1:16).

The need of the world is obvious and the answer to the world’s need is in the gospel—“but how shall they hear without a preacher?” (Romans 10:14).

The urgency, then, of our Lord’s words is intensified in our generation as He cries:

“The harvest indeed is plenteous but the laborers are few. Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest” (Matthew 9:37-38).

PREACHERS MUST BE PREPARED

“And the things which thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also” (II Timothy 2:2).

WORKERS IN HIS HARVEST MUST KNOW THE WORD OF GOD

It is obvious that obeying the command to “preach the word” presupposes a knowledge of the Word. Faithful brethren in the past decade have been justifiably alarmed at the trend away from fundamental Bible preaching. It is obvious to those conversant with present practices that preaching is becoming more and more liberal and non-distinctive. Some preachers consider it old fashioned and not in keeping with the times to quote scriptures and cite references. Even though the preacher shortage poses a grave problem, this does not pose the greatest difficulty

by any means. We need *faithful* men (faithful to God and His word) who will teach and preach like the men who restored the church to what it is today. The church was built and it grew and prospered, on distinctive preaching that would not be tolerated in the liberal precincts of denominationalism.

As long as we have dedicated men who can give book, chapter and verse, instead of paraphrase, who will use the language of the scriptures rather than that of psychology and philosophy, and who will quote Paul and Peter instead of Barth and Bultmann, the church will be safe.

If the present trend, clearly observable in some circles, continues, however, we shall be just another denomination among denominations. "*Pray ye therefore the Lord of the harvest that he will send forth Bible preaching laborers into his harvest!*"

WORKERS MUST UNDERSTAND CONTEMPORARY MAN

Paul declared: "I am become all things to all men that I may by all means save some" (I Corinthians 9:22).

At a special dinner, April 21, 1966, honoring the preacher students at David Lipscomb College, A. C. Pullias, president of the college, said:

"Training for service as gospel preachers should be as broad as the human race, since the preacher must deal with all the varied and multiple problems of the human race. To be effective preachers of the gospel, you will need

all the training you can obtain — not only in the knowledge and understanding of the Bible, but in the widest possible range of academic studies as well.”⁶

It was said of Jesus that “he himself knew what was in man” (John 2:25).

A gospel preacher needs all the training he can get and effectively use in communicating the gospel to a lost world.

Whether the preacher studies and learns in programs leading to degrees matters little as far as his effectiveness is concerned, but he must study hard if he is to meet the need of the hour. Some of our most useful preachers have had little formal education, yet they educated themselves as hard students and are swift to say that they would have liked to have had more formal training.

With a world population of three billion people there are but two preachers for every one million. We are told, however, that by 2,000 A.D. the world’s population will be between six and seven billion—in fact, their fathers and mothers are already here! We must prepare to reach this world with the gospel.

Norvel Young, president of Pepperdine College in Los Angeles, California, in a speech to the Preston Road School of Preaching on September 20, 1966 pointed out the following facts:

⁶ Collins, Willard. “Dedicated Young Men Preparing to Preach Are Honored at David Lipscomb College.” *Gospel Advocate*, May 26, 1966, p. 324.

1. There are now 10,000,000 college graduates in the U.S.A.
2. 6,000,000 students were enrolled in college in the fall of 1966.
3. 80% of high school graduates now plan to spend some time in college.
4. By 1976 there will be an estimated 12,000,000 people in college in the U.S.A.
5. 92% of the world's greatest scientists are alive today.

These facts re-emphasize the fact that we need all the training we can get to reach our educated, contemporary society with the pure gospel.

WHO WILL PREPARE PREACHERS?

We shudder to think of what the situation would be in the preaching field had not our fine Christian colleges borne the burden of preacher training thrust upon them. In the past seventy-five years these schools, under the direction of dedicated men, have provided a good liberal arts education implemented by a study of the Bible and related subjects. Countless young men in these schools have received inspiration and instruction preliminary to useful lives as evangelists. It is a privilege not to be taken lightly that a young man can receive Bible training and an inspiration to preach while gaining good academic standing.

One of our contemporaries observes, however:

"We are making a grave mistake, however, to expect that the Christian College can or should take the leading role in producing gospel preachers."⁷

⁷ Banowsky, William S. "Churches and Preachers." Speech delivered at the 1965 Lectureship, Preachers and Elders Dinner at Abilene Christian College.

In reality the Christian College does not exist for the primary purpose of training preachers. As we understand it, the purpose of Christian schools is to provide for all Christians a liberal arts education in a Bible centered environment.

Alexander Campbell said:

"We define education to be the development and the improvement of the physical, intellectual and moral powers of man with a reference to his whole destiny in the universe of God." ⁸

It is perhaps to the principles thus stated that our Christian colleges adhere.

Despite all the contributions made by our colleges in the field of preacher training, it is freely admitted that the percent of young men preparing to preach is declining with the passing years. ⁹

Batsell Barrett Baxter, chairman of the department of Bible at David Lipscomb, graciously supplied a list of schools—Christian and secular—where young men are preparing to preach. Those attending these schools in 1965-66 preparing to preach numbered 1,794. Past experience has proved that a large percentage of this number will not be preaching ten years from now.

In another approach involving only Christian schools,

⁸ Campbell, Alexander. From Inaugural Address, *Millennial Harbinger*, November, 1841, pp. 82-84.

⁹ Hearn, Roy J. "Fifty Thousand Preachers Not Enough," *Gospel Advocate*, August 11, 1966.

Baxter has surveyed 21 Christian schools and has projected the following statistics: In 1962 there were 9,168 students enrolled in these schools with 1,107 of the number preparing to preach. In 1963 there were 1,095 out of 9,230 interested in preaching. The figure for 1964 was 1,263 out of 9,984 and finally in 1965 the number hoping to preach was 1,471 out of 11,084 enrolled.¹⁰

THE CHURCH AT WORK— SCHOOLS OF PREACHING

It should be an occasion for rejoicing that churches are becoming more aware of their responsibilities in training men to preach. Since the church is "the pillar and ground (stay) of the truth" (I Timothy 3:15), it must be obvious that the fellowship of saints must see that men are trained from its number to be public proclaimers of the truth. By supporting, backing and encouraging preachers, the church has fellowship (partnership) in the furtherance of the gospel (Philippians 1:5).

Paul declares, "I am a minister — to preach — that through the church might be made known the manifold wisdom of God" (Ephesians 3:7, 8, 10).

In preparing men to preach the church has the obligation to go beyond the inspiring, enlisting and recruiting stage—*it has the solemn duty and obligation of training, to the best of its ability, those enlisted.*

¹⁰ Baxter, Batsell Barrett. "Young Men Preparing to Preach," Mimeographed Chart.

Cline Paden, director of the Sunset School of Preaching in Lubbock, Texas emphasizes this fact well:

"Elders should devise programs designed to discover early the talents a young man has. These talents can be detected as early as the eighth or tenth year. Once discovered these native abilities should be developed in and through congregational activity.

Parents can help. Parents should send recent high school graduates to a Christian college for the sobering, disciplining influence of a Christian education.

Elders should look out among their respective flocks for young men of maturity, ability, and desire, who currently sit frustrated in the pew — but who, with proper encouragement and training, could answer earth's highest calling.

Because the church as a whole is involved in the shortage of preachers, individual congregations should budget \$10.-\$25.-\$50.-\$100. or more per month for training these mature men in a school such as Sunset School of Preaching. This would be mission work of the first category. It could be the most significant mission work being done today. An adequate complement of preachers who have really studied the Word, and who through their knowledge of the same are set for the defense of the gospel would do more to plug up the inroads of liberalism, modernism, materialism, and sectarianism now running rampant in the church than anything we know."¹¹

¹¹ Paden, Cline R. Brochure, Sunset School of Preaching, Lubbock, Texas, 1966-67.

FROM THE BEGINNING

From the beginning of the church, support was given toward training workers; sometime to those in training and sometime to those that trained them.

“Even so did the Lord ordain that they that proclaim the gospel should live of the gospel” (I Corinthians 9: 14). Those who preach the gospel have the responsibility, commensurate with their work, of training others. Paul took such men as Timothy to train them while they were serving under him and they were supported while serving in this capacity (I Corinthians 16:10, 11; Titus 3:13; III John 6). How much of Timothy’s time was occupied in training and how much in service we cannot exactly know. We do know, however, that Timothy gave much time to study (II Timothy 2:15; I Timothy 4:13, 16).

At any rate, there is an immutable and irrevocable principle in God’s plan that what we do through others we do ourselves. For instance, when Paul speaks of the benevolence of the Corinthian church, he calls it “the liberality of *your* contribution” (II Corinthians 9:13). In another instance he reasons, “Avoiding this, that any man should blame us in the matter of the bounty *which is ministered by us*” (II Corinthians 8:2). The New Testament churches worked through others in administering to the needy and we are persuaded that they were involved in teacher and preacher training “ministered by ” Timothy and Paul (I Timothy 2:2; Acts 16:1-3; I Timothy 4:13-16; Philipians 2:22).

The evangelist was also in the elder and deacon training business when he was urged to “put the brethren in mind

of these things" pertaining to their conduct and behavior (I Timothy 3:15; 4:6). In the process of evangelism, the church was functioning in the ministry of the word both to its own edification and to the salvation of the world. As the epistle to Timothy was read publicly by Timothy (I Timothy 4:13), he, being sustained by the church, spent much of his time training men for service as he, himself, was being further trained and advised by Paul.

A current argument making its rounds is that the church can support only those already preaching and at work for the church. The reasoning is based on the law of exchange which demands an equivalent for value received. "If we sowed unto you spiritual things, is it a great matter if we shall reap your carnal things?" (I Corinthians 9:11).

Let it be observed, however, that this is but one of six arguments Paul uses in the ninth chapter of I Corinthians to prove that God's ministers have the right to forbear working at secular work while serving wholly in spiritual matters. The very first argument in the list, however, reads: "What soldier ever serveth at his own charges?" (I Corinthians 9:7). Here is a fitting parallel for those who war a spiritual warfare. The man who devotes his strength, time and talents to the defense of his country should be sustained and not required to support himself. This is the nature of the argument advanced to Timothy. "No soldier on service entangleth himself in the affairs of this life; that he may please him who enrolled him as a soldier" (II Timothy 2:4). When one is enrolled as a soldier, he has a period of basic training or "boot camp" to pass through. During this period, he is less able to pay his expenses than he would be even at a later time. *It seems strange, indeed, that brethren are unwilling to pro-*

vide support for dedicated defenders of the truth while they are in basic training. We would not think of entrusting our country's safety into the hands of untrained men and are perfectly willing to see that they are supported while in training. Truly, "The sons of this world are for their own generation wiser than the sons of the light!" (Luke 16:8).

NOT NEW IN THIS GENERATION

Some congregations, through the years, have met the urgent need of training young men to preach by giving them elementary training and experience necessary to start their work. Jesse P. Sewell has often cited the work done at Grove Avenue in San Antonio, Texas through which a large number of men and boys were led to preaching the gospel.

During the past 34 years, thirty-five preachers have been trained solely in the church at Jasper, Alabama. It is further observed: "A total of over five hundred preachers have received training in those classes."¹² Brother Gus Nichols has conducted these weekly training classes for men from all over North Alabama and Northeastern Mississippi.

These examples could be multiplied a hundred fold in varying degrees but are sufficient to show that for men who need help, there can be a great work done by churches and preachers cooperating in the great work of training men to preach.

¹² Bryant, Marvin F. "New Library Learning Center to be named in Honor of Gus Nichols," *Gospel Advocate*, May 26, 1966, p. 325.

SUNSET SCHOOL OF PREACHING

Several years ago, Cline Paden assisted by several faithful brethren began a school in Lubbock, Texas designed primarily for Latin American students. The school was soon deluged with requests from English speaking brethren to attend the school. An obvious need was pointed up for training to be extended to men who, because of varying circumstances, could not attend our Christian colleges. The growth of this school has been inspiring with 154 enrolled in 1965-66.

OUR BROTHERHOOD SEES THE NEED

In doing research for this lecture we appealed to the thinking of college presidents, Bible department chairmen, able evangelists and Bible teachers throughout the nation. With few exceptions, the excellent array of quotations, with needed warnings of dangers and abuses, emphasized the need for churches to train preachers in a systematic way.

Don H. Morris, president of Abilene Christian College, has supplied us with an evaluation which summarizes well all that has been received:

The basic quality necessary for leadership in the church is a knowledge and an understanding of the Bible. Another quality that will help greatly is to know how to teach and preach the truths of the Bible. The schools for preaching aim to develop especially these two important characteristics in their students.

The schools for preaching can serve in different ways. There are many men in the professions and in business who already have a good secular education who would

like to prepare themselves Bible-wise for preaching and other types of church leadership. Too, there are those who have not had an opportunity to attend a Christian college, or any kind of college, who would like to prepare themselves better for church leadership by a thorough study of the Bible and related subjects.

So the schools for preaching to many are just another opportunity to teach the Bible and to help men to use themselves more effectively for the Lord's cause. The schools for preaching and the Christian colleges, if they are properly directed, will complement each other. Those of us who work in one should encourage those who work in the other. Certainly those of us in Christian colleges should be thankful for every true Christian college that provides Bible teaching in a rigorous academic context and a Christian environment for young people in addition to the secular education so badly needed in all walks of life.

Christian colleges and schools for preaching, then, should encourage each other. Also each should avoid assuming the role of the other. It would be wrong for the college to claim to be the church and to claim that it should do all the work of the church, including special classes for preaching. It would be a mistake for the school for preaching to claim that it can supplant the Christian college.

I rejoice in the great good that the schools for preaching are doing.¹³

The sentiments expressed above are ours exactly and we are indebted to President Morris for his clear cut and concise statement.

¹³ Morris, Don H. Private Correspondence, September 29, 1966. Used by permission.

The schools of preaching are designed to aid men in their post college years — men who form, because of varied experiences and a seasoned and determined dedication, one of the greatest sources for potential preachers. *These schools are not in competition with Christian colleges nor are they designed as short cuts in preacher training.*

Roy Lanier, instructor in the Bear Valley School of Preaching in Denver, Colorado, observes:

Another danger is that these schools may take young men who should go on to college. I doubt if the average high school graduate is capable of taking the work we are offering... *If would be a mistake for these schools to compete for high school graduates and keep them out of college.* One school of preaching has tended to discount the need for formal college training. Some of its teachers have little formal training and things have been said before the students that tend to make the student feel that he can be as effective in his work as he could be if he had formal college training. I think this is a mistake and will do all I can to keep it out of our school.¹⁴

We agree that the average high school graduate cannot do the work in most of the schools of preaching. It is hard for those unfamiliar with the program of Bible instruction in these schools to realize the rigid schedule and intensified study imposed. Those who have been critical of this work would do well to visit these schools and spend a day observing the training being given. Hearing two or three graduates using bad grammar is no criterion for writing these schools off as a failure. No college

¹⁴ Lanier, Roy H., Sr. Private Correspondence, August 31, 1966. Used by permission.

on earth would care to be judged by three or four of its worst products!

A good example of the type of work being done can be seen in the operation of the school conducted by the Preston Road church in Dallas, Texas. This school began as a night school in 1964 and has provided training already to more than two hundred men and boys. The school has now been expanded to a full-time basis, offering an accelerated, tuition free, Bible-centered, two year program for preacher preparation. In a printed brochure the elders state:

Two watchwords have been kept before us: *Bible* and *Quality*. We are not training men in theology, philosophy, and psychology, but in knowledge of the *Word of God*. In offering this training we are determined to offer only the best; therefore, the faculty that we assemble will be men who have distinguished themselves in Bible knowledge, in teaching and preaching experience, and in the earning of college degrees.¹⁵

Four, nine weeks sessions, each year for two years, with four courses each session, give the student 32 courses and 96 semester hours! Each course offered requires 54 hours in the classroom and about the same amount outside class. Outside work entails extensive memory work, research papers and study for periodic examinations. With a study load so heavy, few of the students can work even part time. A number of congregations are providing living expenses for these men while they center their minds around learning the text of the Bible.

¹⁵ Brochure; School of Preaching, Preston Road Church of Christ, Dallas, Texas.

The Sunset School of Preaching at Lubbock, Texas, the Bear Valley School at Denver, Colorado, and perhaps others, follow basically the same pattern of disciplined study.

A WORD OF CAUTION

It is to be hoped that those who anticipate establishing a program of work like this will sit down first and count the cost. It takes more than "desire" to begin such an effort. There must be sufficient financial means to provide a faculty of four or five men qualified to give the type of training needed. Churches must have ample facilities and secretarial help. A source of prospective preachers and an area where men can have ample workshop experience are also great factors. Haste in multiplying the number of schools we already have, without adequate preparation, could easily cheapen and undermine present efforts to produce a quality of leaders who will bless the world.

A GREAT EXPERIENCE

Those of us who labor in this area of leadership training wonder why churches with ability have waited so long to begin this great work. It is a thrilling thing to bring one's preaching experience into a classroom and share it with others who will multiply such influence a hundred fold.

A teacher in one of the schools says:

This is my fiftieth year of preaching. I have spent much time in what we call "local work." I have spent sixteen of these years holding meetings and I have spent six years teaching in Christian colleges. But I believe I am

now engaged in the most rewarding work of my life. I believe I can accomplish more good for the Lord in this work than I could in any of the other avenues of service. If I can succeed in influencing and training these men to preach the gospel like I think it should be preached, and so multiply myself hundreds of times in these men, I believe I will do more for the Lord than I can do any other way.¹⁶

Thank God for such men! May their tribe increase!

May God give us strength and wisdom as we help fulfill the countless prayers for more laborers for the whitened harvest fields!

Of faithful Christians and faithful congregations we ask the following:

Encourage qualified men to become gospel preachers and enroll in a good school of preaching.

Help make it economically possible for such men to attend. Although there will be no tuition or fees, many of the men will need some assistance in order to have mere subsistence during the two years of study.

Above all, strive together with us in prayer that our dreams may materialize and that this may be one more effective step toward winning the world for our Lord!

¹⁶ Lanier, Roy H. Op. cit.

THE IMAGE OF THE CHURCH

ROBERT D. HUNTER

Biographical Sketch: ROBERT D. HUNTER
Assistant to the President
Abilene Christian College
Abilene, Texas

EDUCATION: Attended public schools in Dodge City, Kansas, until a sophomore in high school when he moved to San Mateo, California, where he was graduated from high school in May, 1947. Received the Bachelor of Science degree in business administration from Abilene Christian College in May, 1952. Attended law school at the University of Texas during the fall of 1952, but these studies were interrupted by military service. He has completed all work except his thesis for a Master's degree in business administration.



STUDENT ACTIVITIES: At Abilene Christian College he was president of a variety of organizations including his men's honor organization, the "A" Club; his men's fraternal organization, the Frater Sodalis; and his geographical club, the Golden West Club. He was elected vice president of the Students Association in 1951-52 and was elected president of the summer Students Association in 1952. In addition, he was a member of Men's Forum, Orphesian Society of Music, Press Club, A Cappella Chorus, Men's Quartet, and the staff of the student newspaper. Hunter was listed in Who's Who Among Students in American Colleges

and Universities and Who's Who Among Student Leaders in America.

PROFESSIONAL: In the summer of 1952, Hunter was appointed assistant to Vice President W. R. Smith at Abilene Christian College, and he worked in student recruitment. After military service, he returned to the College in the fall of 1956 when he was named Director of Special Events. In September, 1957, Hunter assumed the duties of Director of Alumni Relations. Hunter has represented the College at the national conferences of the American Alumni Council and is a member of the American College Public Relations Association. As a member of the AAC, he was elected chairman of the District IV representing colleges and universities in Texas, Louisiana and Arkansas and served on the National Board of Directors. He has frequently delivered papers before the district and national conferences of the AAC.

MILITARY: Hunter entered the United States Naval Officer Candidate School at Newport, Rhode Island early in 1953, becoming an Ensign in May of that year. He was then assigned to a post with the U. S. Naval Communication Facility in Yokosuka, Japan. During his Far Eastern assignment he served on the Flag Staff of Admiral Richard Ruble aboard the aircraft carrier, U.S.S Midway, and on the Flag Staff of Admiral Ira E. Hobbs aboard the U.S.S. Oriskany. Returning to the United States in September, 1955, Hunter was assigned to duty with the National Security Agency in Washington, D. C. He completed his military duty in September, 1956, while holding the rank of Lieutenant (J.G.).

FAMILY: Hunter was born June 25, 1928. While on duty in the Far East, Hunter married the former Shirley Margaret Long of Austin, Texas, on May 27, 1954, in Bangkok, Thailand. They have three children, Kent Wayne, born December 8, 1956, Carol Ann, born March 16, 1959, and Leslie Dean, born August 6, 1964. They live at 882 Canyon Court, Abilene, Texas.

The church like all other groups, organizations, institutions, and even individuals seeking public acceptance and support must be concerned with its many and varied publics. What the public thinks of the church and, of course, what the church thinks of its publics is a vital aspect of its ongoing and progress.

We should constantly seek ways and means whereby "public opinion" might better understand the role and mission of the church today in a world seething in sin and searching for solutions to the great issues of war, social injustice, poverty in the midst of plenty, and every form of emptiness without God.

Does our image actually reflect the true likeness of Christ in all its brightness and glory? Are we a beacon of light and hope in a sea of doubt and despair? Are we saying this way is right and good; and that way is wrong, thus saith the Lord, in a world searching for answers? Do our lives evidence conviction and commitment before a host of humanity driven to and fro by every wind that blows? Are we extending the balm and benevolence that will heal and save the downtrodden masses in degradation and depravity?

The late Henry J. Kaiser, Jr., vice president of the Henry J. Kaiser Company, told a convention of the Public Relations Society of America: "A few years ago I was searching for a key phrase which might reflect our corporate philosophy. I found one in the Bible. Jesus Christ said, 'Let your light so shine before men that they may see your good works.' "

Mr. Kaiser spoke to the convention from a wheelchair,

and though a relatively young man, he died not too long after this occasion. But his emphasis, that even in business good works must come first if the enterprise is to be favorably known in the public mind, stands as a fundamental concept of modern public relations. Our task in the church is to complete that quotation adding the dimension which he, speaking from a businessman's point of view, omitted: "Let your light so shine before men that they may see your good works *and glorify your Father who is in heaven.*"

The great mission of the church—telling the Good News to the lost—is a very big order. It always has been. When Christ said in Matthew 28, "Go ye into all the world and preach the gospel to every creature," he surely intended for us to use every appropriate and scriptural means at our disposal.

In an era in which "change" is the word which can best describe it and in which many traditional institutions and ideas are being debunked and discarded, the role of public opinion has become increasingly important in the affairs of men.

It should be quite apparent to every church leader that the church cannot grow and prosper without the understanding and support of the people—both in and out of the church. In our attempt to reach the individual we must realize that he is bombarded from all sides by a multitude of forces. The average person cannot evade the persuasive appeals which are thrown at him on every hand through every device of modern communication—the newspaper, radio, television, motion pictures, pictorial and editorial

magazines, billboards, handbills, telephone, and every form of specialty advertising just to name a few.

We must understand that the average person is forced to choose among the countless institutions—religious and otherwise—clamoring for his attention, membership, and support and that if he is to put the church in its rightful place, we will have to present our case in the most effective way possible before the bar of public opinion.

This is certainly not to say that the church must trim its sails to the winds of public opinion, in order to become more widely and more favorably known.

Long before Gallup polls and modern techniques of measuring public attitudes were developed the Master asked His disciples, "Who do men say that I, the Son of Man, am?" Our Savior was conscious of public opinion.

Paul said to the church at Ephesus, "Look carefully then how you walk, not as unwise, but as wise making the most of the time because the days are evil." (Ephesians 5:15)

Certainly we recall the teaching of the Master in Matthew 7:16-20: "By their fruits ye shall know them. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but the corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Therefore by their fruits ye shall know them."

Just as people make vivid or negative impressions on others, so does the church. Either the church can be a "city set on a hill that cannot be hid," or it can be like "salt that has lost its savor and is good for nothing."

You will recall how Jesus described His followers as leaven hidden in three measures of meal which worked upon the meal until the whole was leavened. I wonder if we as individuals are making every effort to induce our neighbors, our fellow citizens, the people of our nation—through acts of our own—to move in the direction of Christlikeness in order that the world may truly be leavened with our Savior's great love.

What we really are becomes all too evident to those who look upon us as outsiders. When we think of who makes up "the church's public," other than those who profess to be Christians and who worship regularly with the saints, we begin to see that it is a vast and varied group.

But for the purposes of our discussion let us consider as our "public" those with whom we and various activities of the church come in contact, those who hear about us or from us, and those whose actions in any way affect us.

Just as the early Christians at Colossae were told to "conduct themselves wisely toward outsiders" we, too, should be cognizant of our responsibility in this regard today. If we do not define our aims and do not interpret our identity as the church of the Lord in our community, the questions in the public mind concerning us will automatically be answered unilaterally—and more likely than not, unfavorably. Someone has said, "It's not that people

don't know enough about us; it's that they know so much that isn't so."

I think we all have heard at one time or another, "Oh, yes, you're the group that doesn't believe in music in the church." This is but one example of an attitude which does not reflect the true image of the church which Christ established. On the other hand, it is unfortunately true that in the vast majority of communities and cities throughout our nation, it could *not* be said of us, "Oh, yes, you're the group that is always rendering aid and benevolence to those stricken by disaster and to the unfortunate in a time of great loss."

Because of the very nature of its work, the church cannot hide itself from the public gaze. What it does and is certainly is expressed in its total image through all who make up its membership. Adverse opinions concerning the attitudes or actions or even the least known members create reactions that will sometimes be felt by all. Certainly anyone who takes an active part in the public worship or assumes a leadership role cannot escape the scrutiny of those who may be visiting the services of the church for the first time or by those who are trying to discern whether or not the plea of the New Testament church and its people is any more distinctive than that of the next group meeting down the street.

Do you suppose it strengthened respect for the faith of an elder's wife on the part of her neighbor when she noticed that the elder's wife gave a baby shower in her home on one of the nights of a gospel meeting with the explanation that she had planned it before she knew the dates of the meeting?

This is an isolated example, and I believe a rare one; yet it points up the damaging effect a single act by a single Christian can have on the "public relations" of the church in a given community.

United Press International reports a growing tendency among Americans to minimize the importance of church attendance. In a recent public opinion poll, two out of every three people interviewed agreed with the statement, "You don't have to go to church to be a good Christian." With that ratio of disregard for the divinely appointed hour of worship, church going in America could degenerate to the low point which now prevails in Great Britain and in many parts of Europe.

One of the strongest indictments regarding religion in America has come from a leading Baptist minister in the South who declared recently when talking about the Protestant churches of America in general: "The church has ceased to have any influence worth mentioning over human affairs... Many of its members demonstrate little or no respect for it. They contribute less for its support than they spend on amusements and luxuries... only at their convenience do they attend its services... and by far and large, they pay little or no heed to its teachings."

This declaration should be, at least, cause for us to stop and think about how near our "image" would be to all or part of that indictment in the minds of outsiders.

The alleged decline of religious influence means that the secularization of our society threatens the church with the severest challenge it has perhaps ever known. The severity of that test is confirmed by moral blight which has spread

across the face of America; filth displayed on newstands, television screens, and theaters; a steady rise of delinquency, rioting, and crime; disrespect for authority at all levels and for the rights of others; and by many other aspects of a decaying society.

Furthermore, it is evidenced by the progress of organized forces in their efforts to remove religion from the mainstream of our public life—proposals to ban public prayer and Bible reading, delete religious expression from federal communications media, oust chaplains in legislative halls and military installations, censure the pronouncement “In God We Trust” on coins and other properties.

Thomas J. M. Burke who has written a dissertation entitled “Public Relations of Religious Institutions in a Pluralistic Society” says he fears that if churches fail to employ effective weapons of persuasion, religious values may be “pre-empted” by other values in our society.

But in the face of all of this we have some great and wonderful works being advanced by members of the church in all parts of our country and throughout the world. There are many things being accomplished and, I might add, in unspectacular fashion, that will continuously improve the image of the church in the minds of others in order that souls may be won for Christ.

We must answer the alleged decline of religious influence with a call for renewal of commitment and dedication to the Master’s cause on the part of every soldier of the Cross. We must call for the church to constantly renew itself in the image of God. We must call for every Christian to strengthen his faith with a deeper and more devoted study

of God's Word. We must call for every servant of the King to go out into the vineyards where there is work to be done.

More than 100 years ago the French politician and writer, de Tocqueville, after an extended visit to our country said:

"I sought for the greatness of genius of America in her commodious harbours and ample rivers; and it was not there—in her fertile fields and boundless prairies; and it was not there—in her rich mines and vast commerce; and it was not there. Not until I went into the churches of America and heard the pulpits aflame with righteousness, did I understand the secret of her genius and power."

Probably the most "public" factor in all church public relations is our need for "pulpits aflame with righteousness." Our preacher shortage is not nearly so grave as our need for dynamic preaching. We can train all the preachers we will ever hope to need but if they are not taught the ability to dynamically communicate the all-powerful gospel of Christ, their effectiveness and usefulness will be drastically curtailed.

Of course, much could be said for what the pulpit minister means and does to the image of the church. There are many who can fill his role outside the pulpit but because of his unique responsibility in the public mind in our society today, he is perhaps more than any other person in a given congregation singularly responsible for what outsiders think of the church. His public utterances—or lack of them—in the press, radio and television media have much to do with the image the public develops about the church. Wise is the man who seeks some professional

help in this phase of his work when so much assistance of this kind is available in so many congregations of the church today.

The eldership must rightfully assume responsibility for the image of the flock they oversee. They are responsible for adopting the policies and the plans whereby the work of the church will be organized so effectively and efficiently that all of the relationships which the church has internally and externally will advance the worth of the church in the Master's cause.

Almost two thousand years ago Jesus of Nazareth expressed the definite relationship between action and reaction in all human relationships, when He said, "Whatsoever ye would that men should do to you, do ye also even so to them." Here is the key for all facets of human understanding. It is therefore the foundation of all good public relations.

We must remember in thinking about the image of the church that Jesus was not content to preach in a half-deserted temple in showing His way of life. He gave sight to a blind man, fed the hungry, healed a lame man, cheered the poor. Because He lived and worked with people, He understood them and their needs. For the most part, He was in the temple court, the city squares, the crowded places, the points where men and women gathered in groups. Through word and deed He acquainted the people with His teachings and beliefs. He used every means at His disposal, I am sure, to spread the gospel.

The church today, existing in a highly competitive, often critical society, can grow and be effective only when its

members are. Whatever an individual Christian wants the church where he worships to become, he must be himself. If it is to become a spirit-filled group, he must be personally spiritual. If he wants it to be evangelistic, he himself must demonstrate that attitude. If he wishes the church to project a comprehensive and dynamic program, he must provide for such with his own faithfulness—faithful with his presence, with his prayers, and with his “purse.”

Essentially that which is involved in establishing good public relations for the church in order that we may reflect the image God would have us be is a critical and honest examination of ourselves with the view of doing those things which will draw others closer to Christ.

No better admonition could we have for this topic than the one Paul gave the Galatians in Chapter 6, verse 10: “So then, as we have opportunity, let us work that which is good toward all men, especially toward them that are of the household of faith.”

PANELS

DNA AND CONTROLLED HEREDITY

W. CLARK STEVENS

William Clark Stevens
Professor of Biology
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William Clark Stevens was born at Richland, Texas in 1921. He was awarded the B.S. degree from Harding College in 1948. The M.A. degree was conferred upon him in 1951 by the University of Arkansas, and the Ph.D. was conferred by Vanderbilt University in 1956. In 1962 he was awarded a National Institutes of Health Post-Doctoral Fellowship to study for a year at the Marine Laboratory of the University of Miami.

Since entering the teaching profession, Mr. Stevens has held faculty positions at Beebe Junior College (Arkansas), Vanderbilt University, Harding College, and Abilene Christian College. He also served as Graduate Teaching Assistant at University of Arkansas and Vanderbilt University. He served for one year as Research Assistant in Microbiology at the Vanderbilt University Medical School. For the last three years he has engaged in part time research under a grant from the National Institutes of Health.



His general field of interest is microbiology; his special interests are in microbial physiology and biochemistry. He holds membership in the

Society of Sigma Xi, Beta Beta Beta Honorary Biological Society,
and in Alpha Chi.

"And God said, 'Let the earth put forth vegetation, plants yielding seed, and fruit trees bearing fruit in which is their seed, each according to its kind, upon the earth.' And it was so."¹

"So God created the great sea monsters and every living creature that moves, with which the waters swarm, according to their kinds, and every winged bird according to its kind, and God saw that it was good."²

"And God said, 'Let the earth bring forth living creatures according to their kinds: cattle and creeping things and beasts of the earth according to their kinds.' And it was so."³

"Then God said, 'Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the earth, and over every creeping thing that creeps upon the earth.' So God created man in his own image, in the image of God he created him; male and female he created them. And God blessed them, and God said to them, 'Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth.'"⁴

¹ Genesis 1:11

² Genesis 1:21

³ Genesis 1:24

⁴ Genesis 1:26-28

Thus God in His Creation set up the living kingdoms of the world, and the various kinds within the kingdoms. Furthermore He made provisions for each kind to bring forth seed after his kind or living creatures after his kind. Since the dawn of history man has marveled at the regularity of the herb bearing seed after its kind, the tree bearing fruit after its kind with the seed therein, and beasts and creeping things yielding offspring after their kind in conformity to God's command. Especially has he marveled at mankind producing offspring after his kind. Long before experimental science was developed man speculated about the mechanism involved in the phenomenon of like begetting like. 5

The speculations of the ancient Greeks are fantastic but they reveal the interest of man in inheritance. One of the earliest speculations was that of Pythagoras who proposed that the embryo was the condensation of moist vapor which arose from the brain, nerves, and other body parts of the male parent which developed and gave rise to parts similar to that from which it came. Empedocles recognized that offspring bore resemblance to both parents and expanded the idea of Pythagoras to include the mingling of condensates from each parent. A little later Aristotle speculated that the embryo began as a coagulum of purified blood which gradually took on form and developed the characteristics of its progenitor. For almost 2000 years this speculation was accepted without question until William Harvey in the 17th century refuted it with deer breeding experiments.

After the discovery of germ cells by the Dutch lens grinder, Leeuwenhoek, and his observation of the association of the sperm cells and egg cells of frogs and fishes, speculations about preformation developed. First, spermists proposed that the enclosure with the sperm cell of a fully formed being resembled its male parent except for its miniature size. It only lacked fertile soil (egg cell) in which to grow. Some of the drawings from the seventeenth century show such cells with their tiny occupants. Later the oovists proposed a similar function for the egg cell. Subsequently preformation was expanded into the encasement theory of Bonnet which states that each preformed individual has germ cells in which are even smaller preformed beings with germ cells with still smaller preformed beings and so ad infinitum. Brief consideration to the mathematical limitations involved readily invalidates this theory.

In the middle of the nineteenth century the Augustinian monk, Gregor Mendel, laid the foundation of modern genetics. Working with common garden peas he found evidence for separate and distinct factors in the germ cells. He did not call them genes nor did he know they were nuclear factors but he did formulate laws governing their operation and transmission from generation to generation. We now call these factors genes and know that they are carried on little nuclear bodies called chromosomes. This latter knowledge has resulted largely from the work of Thomas Hunt Morgan on the fruit fly, *Drosophila melanogaster*.

Chemically the chromosome has two major components: protein and deoxyribonucleic acid (DNA).⁶ It has been

⁶ Beadle, D. N., "Structure of the Genetic Material and the Concept of the Gene" in Johnson, W. H. and Steere, W. C., *This is Life* (Holt, Rinehart, and Winston, Inc., 1962), pp. 185-211.

assumed that any chemical carrying the extremely varied hereditary information governing the characteristics of an entire individual must occur in a great many different varieties. The protein molecule is very complex, consisting of a great many individual molecules of amino acid bound together chemically. Since there are at least 20 amino acids which contribute to protein structure and since these can be bound together in any number and combination to form the protein molecule, it was long believed that only this type of compound could be varied enough to serve as genic material. Not until after 1940 was it realized that DNA could be equally complex and was the chemical of which genes are made.

In 1928 Griffith carried out an experiment in which he transformed pneumococcus of one hereditary type into pneumococcus of another type by growing the first type in the presence of dead cells of the second. Thereafter the transformed cells gave rise to offspring only of the second type. Later it was found that a cell free extract of the second type would also transform the first type into the second type. In about 1944, O. T. Avery and his associates at Rockefeller Institute isolated and purified this transforming substance and found it to consist of complex DNA.⁷

Further proof of DNA as genic material has been derived from studies of certain bacterial viruses.⁸ These are tiny

⁷ Garner, H. R., "Bacteria: Reproduction and Heredity," in Johnson, W. H. and Steere, W. C., *This Is Life* (Holt, Rinehart and Winston, Inc., 1962), pp. 169-182.

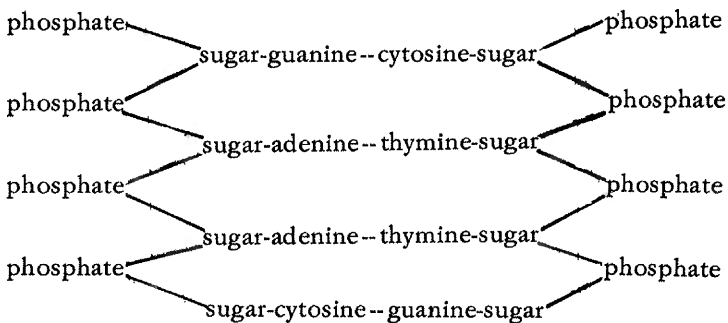
⁸ Siegel, A., "Viruses: Reproduction and Heredity," in Johnson, W.H., and Steere, W.C., *This Is Life* (Holt, Rinehart, and Winston, Inc., 1964), pp. 139-166.

organisms so small they can be studied microscopically only with the electron microscope which gives magnifications up to one million diameters. They are tiny tadpole shaped obligate parasites on bacterial cells. They grow and reproduce only within their bacterial hosts. Chemically they consist of a core of DNA enclosed in a protein shell. Biochemical and electron microscope studies have revealed a very unusual method of infecting bacterial cells and reproduction within the host. The virus attaches to the host cell by means of its tail and injects the DNA core into the cell. The protein shell does not enter and can even be sheared off from its attachment without interrupting the reproductive process. The DNA core which enters has all the genetic information necessary for directing the synthesis inside the bacterial cell of hundreds of viral particles which are exact replicas of the original parent virus.

The basic structural unit of the DNA molecule is the nucleotide.⁹ Broken down into its component parts a nucleotide consists of a sugar molecule (deoxyribose), a phosphate (derivative of phosphoric acid) and an organic base. There are four common organic bases in DNA: adenine, guanine, cytosine, and thymine. Nucleotides can be bound together chemically to form long chains called polynucleotides. Although the sugar and phosphate groups of each of the component nucleotides are always the same, the organic bases can exist in any combination and sequence. This gives infinite variety to the polynucleotide molecule and thus makes it suitable for encoding genetic information. Actually DNA exists as a double strand of

⁹ Levine, R. P., *Genetics* (Holt, Rinehart, and Winston, Inc., 1962), pp. 8-23.

polynucleotides, with the strands spirally wound around each other. The two strands are bound together through their organic bases. Since ordinarily adenine only combines with thymine and cytosine with guanine the two strands are complementary to each other. A short segment of DNA with the spirals straightened out might show the following structure:



Different kinds of hereditary information are coded in DNA molecules as variations of base sequence.

In the development of a fertilized egg into a mature individual a great many cell divisions occur and this must be accompanied by repeated duplication of genetic material. According to the Watson-Crick model the duplication of DNA is accomplished by a series of steps. The two strands separate and each strand begins to attract free nucleotides. It is proposed that these free nucleotides are present in abundance as the result of rapid enzyme activity in the cell. Since the bases of each strand have affinities for

specific bases of the free nucleotides (guanine for cytosine, cytosine for guanine, adenine for thymine, and thymine for adenine), the free nucleotides line up and combine with each strand in the same order as the original complementary strand. Under the influence of an enzyme called polymerase these free nucleotides also combine with each other through their phosphate and sugar components. The final result is that each separated strand controls the synthesis of its complementary strand. Thus two molecules of DNA are produced exactly like the one original molecule. With a mixture of the four different nucleotides, a small amount of DNA primer, and with the enzyme polymerase, DNA can be artificially synthesized in the test tube apart from the cell. Chemically this synthetic DNA is like the primer in the mixture.

Although the genetic information is stored in the DNA molecule, it is put into action by another type of nucleic acid, ribonucleic acid (RNA). RNA differs from DNA in three main respects: it is usually single stranded; it contains ribose sugar rather than deoxyribose; and it contains the organic base, uracil, rather than thymine. It is believed that the different kinds of DNA in the nucleus serve as templates for the synthesis of the different kinds of RNA. The different kinds of RNA move out of the nucleus to the protein synthesizing centers and serve as templates for the synthesis of the different kinds of protein molecules. The different kinds of protein molecules, acting as enzymes, then control the different activities of the cells, which in turn control the activities of the organism.

Along with the knowledge and understanding of the genetic machinery, considerable interest has developed about the possibility of artificially controlling the machinery

to enhance desirable characteristics and suppress the undesirable. Some geneticists enthusiastically proclaim we are now on the threshold of a new era in which we can make of man genetically just about anything we desire. Work along this line falls into three main categories: induction of mutations, introduction of desirable genetic material, and turning genes on and off.

Mutations are chemical changes in genes which alter their hereditary influence.¹⁰ Mutations occur spontaneously at very slow rates and result in some organismic variation. Certain agents (mutagens) greatly increase the rate of mutations. Various types of radiations, nitrogen mustard, organic peroxides, etc. are examples of mutagens. Unfortunately the mutations occur at random and are almost invariably degenerative in nature. Artificial induction or acceleration of mutations holds little promise as a means of desirable genetic control.

The second area of study involving control centers around turning genes on and off.¹¹ The many billions of cells which compose the human body theoretically all have exactly the same genes and hence the same genetic potential. Yet their structure and activity are quite varied. Some act as muscle cells, others as nerve cells, and still others have other activities. How can this be if they all have exactly the same genetic makeup? It is assumed that some mechanism exists for turning on those genes which

¹⁰ *Ibid.*, pp. 122-135.

¹¹ Schwimmer, S., and Bonner, J., "Nucleohistone as Template for the Replication of DNA," *Biochemica and Biophysica Acta* 108 (1): 62-67, 1965.

are needed by a particular cell type and turning off or suppressing all the other genes in the cells. James Bonner proposes that this is accomplished by the action of a protein type called histone. He has observed that when DNA combines with histone it loses its activity in RNA synthesis. Since DNA exerts its genetic influence by controlling RNA synthesis, the effect of combining it with histone is to suppress its activity or to turn it off. This discovery has led to a great deal of optimism about the possibilities of controlling inheritance artificially by turning genes off and on as desired.

The genetic makeup of bacteria has been altered by the introduction artificially of foreign DNA.¹² However, this procedure is successful only with the introduction of DNA from a closely related strain of the same species. In order to be applicable to multicellular organisms some method would have to be devised for introducing the DNA into the germ cells and this poses a problem of considerable magnitude. Even if it could be introduced into the animal germ cell there is no assurance it would "take" as it does in bacteria.

The great enthusiasm for and optimism about controlled inheritance probably is premature. The outlook is probably best stated by the great geneticist, George W. Beadle:

One can anticipate enormous technical difficulties, first in introducing extraneous DNA into cells of the germ line, second in doing it selectively, and finally in doing

¹² Garner, *op. cit.*, p. 169-182.

so in a manner that will not involve serious risk of unintended genetic damage. Only a fool would say it can never be done. But I personally would not want to be responsible for raising false hopes by predicting that it will be done in this or even the next generations of man.¹³

God in his great wisdom created the kinds described in the book of Genesis. In order to prevent living chaos God made provisions for each kind to yield offspring after its kind. The mechanism involved is so complex that its mysteries have only begun to be unraveled. God also made provision in this mechanism for variations to occur within the kind. Each kind might even be thought of as a sphere of variation. However, God placed limits on the extent to which a kind can vary and thus the kinds have remained distinct. By controlled breeding, man has been able to induce desirable variations into many domestic animals and plants. He even has a limited understanding of the control of human variation. However, in these respects he is still limited to the bounds which God originally set for the Biblical kinds. Although I am confident man's knowledge of heredity and its control will be vastly expanded in the years to come, I am equally confident his experimental successes will still be confined to the bounds of God's kinds, and each kind will continue to bear seed after its kind until time blends into eternity.

¹³ Beadle, G. N., "Genetics and Cultural Change," *Chicago Today* 3 (2): 16-23, 1966.

SCIENTIFIC PROPHECY

JACK WOOD SEARS

Jack Wood Sears was born in Cordell, Oklahoma, on August 12, 1918, to Dean and Mrs. L. C. Sears. He began his education in the first grade of Harding elementary school at the age of six and continued in Harding, with the exception of one year spent in the public school of Chicago, until he received his B.S. in Biology in 1940. In 1943, while attending the University of Texas, where he received his M.A. and Ph.D. in Genetics, he was married to Mattie Sue Speck. They have three children: James David, Pattie Sue, and Martha Ann.

Besides Harding College and the University of Texas, Brother Sears has attended the University of Minnesota, University of Chicago, University of Wisconsin, University of Colorado and the University of Puerto Rico. The last three institutions were attended under the



sponsorship of the National Science Foundation. After teaching in the University of Texas, he came to Harding College in 1945 as the chairman of the Biology department. He is a past president of the Searcy Lions Club and of the Arkansas Academy of Science. He is a member of a number of scientific societies including the New York Academy of Science, The American Institute of Biological Sciences, the Genetics Society of America, the American Fisheries Society, The Creation Research Society, and was elected a Fellow of the American Association for the Advancement of Science. He has served as Tour Lecturer

in the high schools of Arkansas under the sponsorship of the Arkansas Academy of Science and the National Science Foundation.

Besides teaching Biology, Brother Sears teaches a class in Bible each semester at Harding. He has preached for churches in Arkansas, Texas, Mississippi and Tennessee. He is an elder of the Downtown Church in Searcy where he also serves as Educational Director. He conducts a number of gospel meetings each year and speaks to youth groups in churches and colleges on topics related to science and the Bible. He is on the editorial board of *The Twentieth Century Christian* and writes for a number of publications both scientific and religious.

The Scientific Revolution is far from over. The changes of the first fifty years of this century are nothing to those that are to be if God permits. This is an age of science and technology. The common man is astounded. Is anything too hard for science? Are there any problems to which science does not hold the key? Look at the advancement! We have already conquered much of the space problem. Our technology has made it possible not only to shoot a rocket to the moon, but to take pictures of its "back side," make "soft" landings on it. Our space crafts have rendezvoused in space, been connected together, then disconnected and returned to earth to land at a predetermined spot. Our astronauts have walked in space. True there are still some technical difficulties to overcome, but who can doubt that man will travel to the moon, walk on its surface, dig in its crust, and return to earth to tell us of his exploits. And this is but the first step. The universe is next!

In medicine we have also made great strides. In America at least we are no longer troubled with nutritional deficiency, diseases like beriberi, scurvy, or pellagra. We have conquered one after another the infectious diseases that have cursed man through the centuries: smallpox, malaria, the plague, typhoid, diphtheria, polio, and are well on the way to the control of other types of diseases — cancer, heart and circulatory diseases, and in instances at least those defects due predominantly to heredity. The use of the artificial kidney and heart-lung machines is now common. Plastic heart valves to replace defective ones, plastic arteries and electrical “pace-makers” inserted right into the heart to control its beat are successfully used today. We have blood banks and eye banks now; who knows when we may also have banks for other “spare parts”? Through artificial insemination we have saved many couples from the curse of childlessness and are on the verge of at least a partial control of human heredity.

In physics and chemistry we have released the energy within the atom and have made new products from old. This is the age of the wonder drugs, of plastics, of television, of the rocket engine and the jet plane. We have more education, more schools, more libraries, more churches, more hospitals and more benevolent institutions, more art museums and concert halls than ever before. But we also have more crime, more hate, more unrest and more broken homes than ever before. This is the age of race riots and war, of mass murders and of insanity.

This is the age of science and technology. Dazzled by the technological progress and amazed at the apparent omniscience of science men have turned to the religion of

scientism, the worship of science. "God is Dead," long live Science!

There has always been a philosophy of materialism antagonistic to the concept of the spiritual. This not new nor is it scientific. The technological advancements, however, have supplied the atheist with much ammunition. Look what we have done, he shouts. Who needs God? And an alarming number of people hear him and follow. They may not really renounce their faith in the Eternal, but for all practical purposes they live as if there were no God. But this also is not new. There were those in Peter's day who said, "Where is the sign of his coming?"¹ and lived as if He were not there—as if it were not in Him that "we live and move and have our being."²

I am not decrying science. I am a practicing scientist. I value science. I believe that we are carrying out the God given directive to "subdue" the earth,³ I believe that science leads to God, not away from Him. As the scientist in humility probes the mysteries of the universe and of life itself, he is discovering truth and the ultimate truth is God. It is only when we lose our humility and forget our colossal ignorance and the limitations of science that we become fools and deny God.

It is common to hear the idea expressed that science is the answer to all our problems. The priests of scientism are quick to ridicule the thought that answers to reality

¹ II Peter 3:4.

² Acts 17:28.

³ Genesis 1:28.

can be found anywhere else. Julian Huxley, the high priest himself, has plainly said that we now need no supernatural religion. We have passed from the darkness of superstition to the sunlight of science. He has denied the existence of anything but the material and any method of finding truth but the scientific. He scoffs at the idea that man is a dual being, a body and a soul, and maintains that man is, like the universe, purely matter. Others join with him in varying degrees. ⁴

But all profession does not make it so. Science is a valuable approach to truth, but it is just that. It is an approach. According to James Conant if we ever found absolute truth, exposed all the mysteries of the universe, science would cease, for science is a type of activity, of searching for truth. ⁵

Someone has said, science is what the scientist does when he is acting as a scientist. But science is not the only approach to truth or to ultimate reality. To make this point clear, let us notice that science deals only with the material. Science cannot by its very nature work with the spiritual. This does not mean that there is no spiritual realm, but only that the spiritual realm is outside the realm of science. Science deals only with things that are timeless, i.e., the same yesterday, today, or tomorrow, like the laws of nature. It deals only with those phenomena that are universal, i.e., the same in Abilene as in Searcy or in Moscow. It

⁴ See *Evolution after Darwin* 3v., Sol Tax, ed. (Chicago: The University of Chicago Press, 1960).

⁵ See Conant, James B., *Science and Common Sense* (New Haven: Yale University Press, 1951), p. 25.

deals only with those things that are repeatable at will. A scientist that performs an experiment and gets a certain result and then tries that experiment again and does not get the same result knows something is wrong. It should always be the same. You don't put hydrogen and oxygen together today and get water and do the same thing tomorrow and get aspirin. Science is dependable. But is this all of existence? What is the most important thing in your life? Take a minute. I dare say it is your birth. Had you not been born, you would not be here. Yet your birth is not a scientific fact. It was not timeless, universal, repeatable at will, dependable. You were not born in all times, in all places, again and again. You were born one day, in one place and only once. I was born August 12, 1918 in Cordell, Oklahoma. That is not scientific, it is historical. But think again. What great events in the history of man can you recount? The giving of the Law at Sinai, the conquest of Canaan, the birth of Jesus, His death, resurrection, and ascension into heaven, the establishment of the church; and in purely human endeavors, the signing of the Magna Carta, the signing of the Declaration of Independence, the War of Independence, the forming of the Constitution, and on and on. All historical, all extremely important, but not a one of them scientific. Science is one approach to truth, history another. To admit the validity of history does not deny science nor is it unscientific. But to insist that science is the only valid approach to truth is inexcusable blindness.

Perhaps today as never before science is challenging religious faith. That there is and has been a conflict between some scientists and those professing faith in the Bible is generally recognized. This is regrettable, but perhaps inevitable. Science is an approach to truth; it is therefore changing. The science textbooks I used a decade ago are

not the ones I now use. We have learned a great deal more in the meantime. In one text I used a few years ago, a standard one in human physiology, it was stated that the life span of the human red blood cell was about two weeks. This I taught my students and required that they remember this "scientific fact." The text I now use, a newer edition of the same standard text, states equally as emphatically that the life span of the human red blood cell is a hundred and twenty-five days. Why this discrepancy? Was science wrong in 1945 and right now? Examination of the history of this rather trivial conflict reveals that our first estimation was based on the best scientific observations available to us at that time but that when newer and better techniques for observation were developed (in this instance the use of radioactive tracers) we discovered the error in our first estimate and were able to come to more exact approximation to the truth. Though this is a small thing, it could be duplicated again and again in the history of science. This means that science is not the final word. Scientific pronouncements of today are not infallible. They can be and may be changed tomorrow.

On the other hand, human knowledge of the Bible is not perfect either. The church authorities of Galileo's time misread their Bibles and insisted that God's word taught that the earth was the center of the universe and so Galileo was forced to recant. The men of Columbus' day read their Bibles to say the earth is flat. We know they were wrong. In fact we are indebted to science for helping us to understand our Bibles, not only in these two cases but in many others. Science did not contradict the Bible, it only illuminated it. For example, in Genesis 30 there is an account of Jacob's trying to influence the inheritance in his flock by peeling almond rods and many interpreted

this as confirming prenatal influence. In chapter 31, God revealed to Jacob that the rods had nothing to do with this but that the success was the result of recessive inheritance, but no one understood this passage until Gregor Mendel discovered the laws of heredity many centuries later. Such is our state of ignorance in science and in the understanding of the Bible that one is wise to be humble.

I do not know what is in the future for science. When I began to study science a few years ago I had no idea that we would make such progress as we have. There has been one break-through after another in nearly every area of science. The accomplishments make Jules Verne look pale. What will the future bring? Will we reach the moon and then go on to the planets? Will we completely conquer disease? Will we be able to extend the life expectancy still further so that men can live happy useful lives for hundreds of years as they did before the flood? Will we be able to "create" life in a test tube? To all of these questions I must honestly answer I don't know. I do not know how far God wants man to go in subduing the earth or how far He will let him go. But some things I believe are certain. If any or all of these things should occur and many more besides, this would not invalidate the scriptures or destroy our need for God or our faith in Him. Some years ago when I was a participant in a Religious Emphasis Week at Auburn University, Auburn, Alabama, the daily newspaper carried an interview with Dr. Harlow Shappley, the noted astronomer, in which he remarked that we would have to discard our Judeo-Christian religion because it was now too narrow for the space age. Others have spoken in a similar vein. What if we find life on other planets? What will that do to the Christian religion? we are asked. Of course all of this is due to a childish misunderstanding

of the Bible and the religion of Christ. The Bible purports to be the revelation to man on planet earth. It has nothing to say about life on other planets. It neither denies nor affirms such. It maintains that God created the universe including the earth and that He placed man on this earth. Because man on earth sinned and fell from the fellowship of God, God began a long and nearly thankless task to redeem him and bring him back into His fellowship. In this process God's only Son gave His life to make the reconciliation possible. This is the gospel. I am sure that if there are intelligent, moral beings on some other planet, and if they have sinned as we on planet earth have sinned, that my God will treat them with mercy and love as He has us.

If we should be able to create some form of life in a test tube this would not destroy the Bible nor discredit the book of Genesis. This would only show one way by which God, an intelligent being, might have brought life into being. It would not lessen in the least the need for God or for creation. For if life is ever created in the laboratory, it will not be by blind chance but by the definite plan and industry of an intelligent man.

In all the uncertainty of the future it is good to be able to find some things that are certain. No matter what science may or may not do, there are certain things that must be faced up to. First, there is existence. Existence must be rationally explained. This universe is here and we are here. Where did it all come from? Chance is no explanation. Matter cannot be ultimate reality, for it does not have within itself its own reason to be, nor can it be the source of all else. One cannot derive rational thought or altruistic love from matter. There must be a God, an Eternal Spirit

who is omnipotent, omniscient and the source of all goodness and love. Only God can satisfy the problem of existence. Second, there is a Bible. To carefully read it is to marvel. To study it with an open mind is to become convinced that it is God's word. One can ignore the Bible, but only the inspiration of God can explain its existence. Finally, there is the Christ. That Jesus lived and that He died is undeniable. His resurrection is attested by the strongest of testimony. The resurrection is admittedly a miracle but it is a historical fact. Without the resurrection one cannot explain the action of the apostles and the early church. We are not dealing with a bunch of fools. The apostles were intelligent men. They saw the risen Lord and so they testified, and so they lived, and so they died. The early church was not made up of a bunch of morons or of gullible children, but of hard-headed, intelligent, mature men and women. They examined the testimony, and they, too, believed and lived and died. Through the years intelligent, honest men have examined the testimony and have believed. Through their experience with God in a life of service they have come to testify like Paul, "I know whom I have believed."⁶

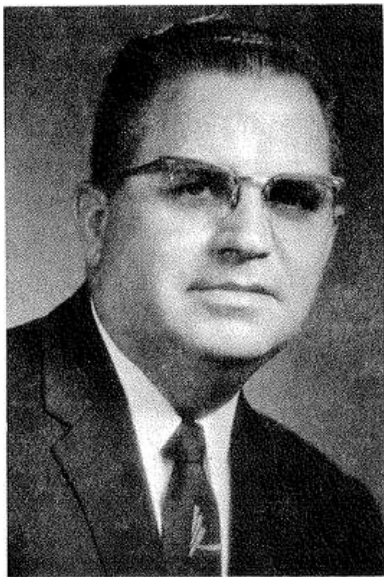
⁶ II Timothy 1:12.

PRESENT STATUS OF THE SOCIAL GOSPEL

CLEON LYLES

Cleon Lyles was born near Rector, Arkansas. Started preaching while still in High School at the age of 17. Worked for the church at Tahlequah, Oklahoma while attending Northeastern State College. Preached four years for the Central church in Muskogee, Oklahoma, a little more than four years for the Lamar Avenue church in Paris, Texas. Moved to Little Rock in 1945.

As there has always been a battle between truth and error we wage an endless battle against knowledge and ignorance. Whether we will ever be able to span the gulf between the two is a question that cannot be answered



because there are so many suspicions and mis-understandings between the two. We tend to be afraid of what we do not know. We also often reveal a fear of learning. Perhaps this fear comes from some isolated cases of which we have some knowledge and because of which we are prone to condemn every person or institution that may have touched the life of this individual. We forget that people go on learning after they have ceased formal scholastic study and that it is pos-

sible for them, in their wide range of reading without the guiding hand of one who is wiser, to take positions they did not learn in the schools attended or from the professors who taught them. But because they were once connected with these people we are prone to blame their former contacts for their present error. This is both unwise and unfair. I am thinking now about a young man who is in the middle of the field of modern speculation, drinking theological speculations that were spit out in Europe many years ago. I know his background and the schools he attended. None of the ideas he expounds were received in his home, home congregation, or the schools he attended, at least through his undergraduate work. But before he had finished his undergraduate work he had busied himself in reading the writings of modernists and they captured his fancy. Then when the opportunity came to break away from former associations and institutions of learning he moved far away from the truth. In his case I know that we cannot blame those who tried to mold his mind during the earlier stages of his learning. Did the higher learning make him what he is? I don't think so because the tendency for speculation showed up long before his graduate work, and try as they did his professors could not help him. It is as possible for one to be wrong in his thinking without a college degree as it is for one to be wrong with a college degree. The only difference I can see is that the degree may get him into some circles where he otherwise might not go and give him an avenue of expression that he otherwise might not have. But the error is the same.

We cannot afford to condemn what we call "higher learning" because some have erred. Neither can we afford to place a premium on ignorance because we can find as much

error here as any other place. In some ways we may find more but of a different kind. I believe it was Rue Porter who told the story in his book "I Remember" about a section of the country where he preached in earlier years. It seems that the people did not believe in learning. One night a preacher said, during his sermon, "I thank God that I am not a college preacher. I ain't been to nobody's school no time to learn nothin'. I thank God that I am just one of God's old ignorant preachers, and I pray God to make me ignoranter." Some fellow about half drunk who was sitting in the back of the audience said, "Poor God, he's got a job on his hands." Naturally we view such as being ridiculous. And if someone went to that extreme today we would condemn him. But we must remember that all the rough spots of the road that leads from that conclusion to learning have not been made smooth yet. We are still dealing with the same attitudes and dispositions, although they may have been exalted some.

As there has always been a battle between truth and error, knowledge and ignorance, there has also been a battle regarding the kind of learning in which one may engage. How much can we know about how many subjects? Here again we are prone to condemn what we do not know. How much we need to know can only be determined by what we plan to do. If we intend to be teachers of others we must know more than they do. If we intend to combat error we must know what that error is and how to meet it. If we are to help others so that they may not flounder when the first wave of error hits them it will be necessary to teach them what error is and how to meet it. It is unfortunate when a person tries to meet error when he does not know what the error is. When this is true he will find himself reaching conclusions that are

not true and making statements that lead to false conclusions. If our plan is to teach people what the Lord said we must know the Bible. If we are going to help them make a fight against modern approaches to the Bible we must be acquainted with that error and know how to handle it. Otherwise we may find ourselves teaching error while trying to combat error. Or we may find ourselves helpless to defend the truth when it needs defense. And in our helplessness we may find ourselves taking positions that are as much in error as the error we are trying to destroy. We need also to keep in mind that knowledge of one subject does not guarantee knowledge in other subjects. A person might very well know the teaching of the Bible and know little about the approach that false teaching takes toward Bible truths. Another might have superior knowledge of some language and know little about the Bible. Hence our ability to speak with authority on any subject will be determined by what we know about that subject and not what we may know about other things. And as knowledge of one does not guarantee knowledge of another, ignorance of one does not mean ignorance of another.

I do not know of any subject where the antagonism between knowledge and ignorance is more expressive than in dealing with "The Social Gospel." It is easy to find ourselves using a word to mean what we want it to say rather than what it actually means. In this way we appeal to the ignorance and prejudice of people, rather than making an appeal to their intelligence. And though we may for the time gain what we are after we have not done so on solid thinking but on prejudice. Such gain is neither helpful nor lasting. The use of certain words has a tendency to close minds. But we have not gained anything nor

helped anybody when we cause them to cease thinking. Let's look at a few of these words.

"That's modernism," is all you need to close some minds. What do you mean by that? If you are in the company of those who do not believe in having classes for Bible school on Lord's Day it means those who do have classes. If it comes from those who have the "one cup" idea of partaking of the Lord's supper, it means more than one container. If it comes from one who does not believe the church should help a home for homeless children it means those who believe it is all right to help in this way. If you are speaking to people who believe that higher learning is dangerous it means a person who has graduated from a college. It is easy to see how the word falls into bad company and is used falsely and for the purpose of reaching false conclusions.

"That's worldliness," is another term that is often used to express many things. Too often it is used concerning things I do not personally like to do and dislike others because they do it. It is often used as an expression against anything that we do not understand. It is seldom defined and seldom understood. In the same way we hear "That's Catholic Doctrine," "That's denominational teaching," etc. Now in the same way the term "Social Gospel" is used. All that is necessary to fill some minds with prejudice is to say "He believes in the Social Gospel," or "He Teaches the Social Gospel." About ninety-nine times out of one hundred, people who thus use the term do not know what "The Social Gospel" is. If they did they would not make such accusations. I want us first to see what the Social Gospel is not, and then see what it actually is as taught in schools of theology today.

The "Social Gospel" has nothing to do with people getting together socially. People may thus engage in social activities, teach the gospel, and never get in "hollering distance" of the social gospel. This accusation is made against people who may eat in a building that belongs to the church. Because a place is provided where people may enjoy fellowship one with another and in doing so eat together those who believe that it is wrong to eat in a building that belongs to the church say those who do believe and teach the social gospel. A little thinking will reveal that such a conclusion does not make sense. If this conclusion is right a person who may have a little sinus drainage and may clear his throat in a building that belongs to the church and thus be a believer and teacher of a "Sinus Gospel." Since in the early days of the church most of their meetings were held in homes where people lived they must have believed in "Sleeping Gospel" because they slept in the same house where they met. I think I know some brethren who must believe that now because they sleep so well during services. There is no way to prove that it is wrong to eat in a building that belongs to the church. The same argument that would prove it is wrong to eat in a building would also remove the drinking fountain, the rest rooms, and many other conveniences. One person I know argued that it is not wrong to eat in the building but it is wrong to build a building in which to eat. That makes about as much sense as the old fellow who was rather mixed up in what the Bible says, and said, "I am like Paul, I was brought up in ignorance at the foot of Mt. Gamel." Whether brethren eat in a building owned by the church or whether they do not does not concern me, but it does concern me when brethren argue that because one does eat in the building he teaches "The Social Gospel."

What do theologians mean when they speak of the "Social Gospel?" They are saying that instead of the gospel being for the purpose of saving the soul it was designed to change society. Now it goes without question that a product of believing and obeying the gospel will cause some outward changes, but the outward change is a by-product and not the real purpose of the gospel. They say that instead of teaching that people should believe in Christ, repent of their sins and be baptized for the remission of sins, that we should be engaged in slum clearance and better housing for the poor. They believe the church should be doing the work that government and civic projects have been doing across the years. They believe that one main purpose of the church is to provide food for people who are hungry and clothing for those who need it. They believe that it is our business to engage in demonstrations and other expressions that might bring about equality among races. Thus they believe the gospel was intended to change a person's environment here on earth. Generally speaking these teachers will deny the inspiration of the Bible, the miracles recorded therein, the virgin birth of Christ, or even deny that obeying the gospel has anything to do with the saving of the soul. Some may even go so far as to deny the existence of God and of both heaven and hell. Their thinking has to do with the earth and generally with what happens on the earth only. Who is ready to say that people who teach the gospel for the saving of the soul and eat in a building that belongs to the church are on a par with these teachers? We need to know what we are saying before we say it.

Jesus had no program of this kind while He was on earth. That He went about doing good, and in many ways helped people, and taught His disciples to do so,

is without question. But the purpose of the gospel was for the saving of the souls of men, and the work of His followers was to preach that gospel. Jesus never advocated a "chicken in every pot," or a "car in every garage." He never set up any system for "social security." In the midst of slavery He did not advocate abolishing the practice, and where there was social injustice He did not advocate any demonstration on the part of His followers for the removal of the practice or those who practiced it. Jesus made His appeal to the heart. He was trying to make a person better from the inside out. We can never make one better from the outside in. We may provide better food but we have not helped the soul. Neither have we necessarily caused people to open their hearts to the truth because of a program of feeding them. Jesus had many followers while He was passing out the loaves and fishes but when He ceased doing it His crowd grew very slim. These were not following Him because of what He taught but for the hand-out they received. It is doubtful that they actually heard much of what He said though they might have appeared to be listening. Now when we try to convert the world by creating a better environment, instead of teaching the gospel that saves, we will have the same experience Jesus had. In making His appeal to the heart, and cleansing the soul, Jesus made it possible for people to live and be happy in any environment. That is why those of the first century church could "eat their meat with gladness and singleness of heart." That is why they could sing and shout all over the hard, cruel Roman Empire. They had a greater power than any power in the world. That is why they could sing in a foreign jail in the middle of the night. That is why some of the richest of the epistles came from a dungeon cell. That is why Paul could say "None of these things move me." And that is

why they could face injustice, cruelty, torture and even death with no expression of concern or regret. When all is right with the soul everything else is all right and other things sink into insignificance. So important is the soul, and so unimportant is the world, that Jesus said, "What shall it profit a man if he gain the whole world and lose his own soul."

Now as Jesus did not teach, nor practice "The Social Gospel," neither do my brethren. We believe that "The gospel of Christ is the power of God unto salvation to everyone that believeth," and so teach. We believe we must "Go into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned," and so teach it. We believe "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, throughly furnished unto all good work" and so teach it. The fact that brethren may come together in a building belonging to the church and eat together does not mean they believe or teach the social gospel. Those who thus accuse them demonstrate that they do not know what "The Social Gospel" is. The fact that brethren may support a home for homeless children, thus practicing "pure religion" does not mean they believe or practice the social gospel. If the time ever comes when we cease to believe the gospel is "the power of God unto salvation," and preach it only as a means of making the physical environment better, we will be preaching the social gospel. Until that time comes we should be very careful about making accusations that are not true, but which only reveal our ignorance of the words we use.

SUBJECTIVITY OF REVELATION

JOHN DAVID STEWART

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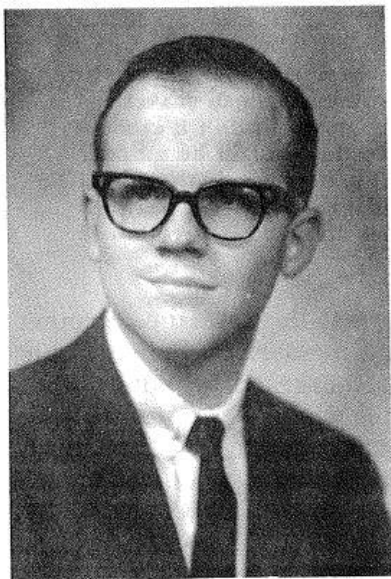
B.A. 1960, Abilene Christian College (Major: Greek)

M.A. 1961, Abilene Christian College (Major: Doctrinal field:
Minor: Church History)

M.A. Thesis: *A Consideration of Bultmann's Concept of Demythologizing as a Hermeneutic Method*

Ph. D. (in philosophy) 1965, Rice University

Ph. D. Thesis: *Paul Ricoeur's Phenomenology of Evil*. This thesis received the John W. Gardner award as the best thesis in the field of humanities.



Positions:

Lecturer in Philosophy, Rice University, 1964-65

Assistant Professor of Philosophy, North Texas State University, 1965-66

Director of New Publications, R. B. Sweet Co., 1966--

Publications:

A Study of Major Religious Beliefs in America (Austin: The Sweet Co., 1962).

A Study of Minor Religious Beliefs in America (Austin: The Sweet Co., 1962).

The 12: (A Study of The Apostles) (Austin: The Sweet Co., 1963).

Series editor of *The Christian Life Curriculum*, a Sunday

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Has published articles in *Restoration Quarterly*, *Kerygma*, *20th Century Christian*, and *Philosophy Today*.

Those of us who wish to defend the Bible as revelation face a dilemma which is well summarized in the following allegory. A man visited an up-to-date city in which everyone talked to the President of their city on the telephone. They made requests of him, thanked him for gifts, and received from him, in turn, commands, orders, promises, and encouragement. Our visitor wanted to talk to the President too, but when he picked up the phone he heard nothing—not even a busy buzz. So he began to ask questions:

Has so-and-so ever seen the President? The answer to that is that the President is invisible. The man shakes his head: "An invisible President!"... But hadn't it ever occurred to him that the whole thing might be a hoax? An invisible President! No, it never had, though of course, he had heard such talk. He had never paid any attention to it and it had never affected his devotion to the telephone.

This is a philosopher's story; yet it illustrates the dilemma in which many modern men find themselves. Being unable to accept the Bible as revelation, they search for some other kind of revelation of God. And when they are unable to find it, they conclude that God is dead. Or if not dead, at least inactive. Or if alive, that our language is inadequate

¹ O. K. Bouwsma, "Adventure in Verification." Unpublished paper, 1966.

to talk about such things. In any event, piety becomes difficult because of a conviction that if God is not dead, He is at least absent from our world.

John Baillie tells of talking with a university official in the United States who said to him,

You speak...of trusting God, of praying to Him and doing His will. But *it's all so one-sided*. We speak to God, we bow down before Him and lift up our hearts to Him. But He never speaks to us. He makes no sign. *It's all so one-sided.*²

All this well reflects the dilemma of modern man. He seems to be saying to God, "If you are God, prove yourself; reveal yourself." One cannot help but compare this to the jeering cries of the enemies of our Lord, "If you are the King of the Jews, save yourself!"³ We are reminded that Jesus told those of His own generation who demanded a sign that none would be given them except the sign of Jonah. And Paul said the gospel was offensive both to Jews and Greeks because the Jews were looking for a miracle and the Greeks wanted an argument.

Modern theologians, it seems, are turning almost everywhere but to the Bible to find a revelation of God. Bishop John A. T. Robinson startled many persons with his best selling book, *Honest to God*, in which he observed that we can't get to God in a space ship. Then after discarding all spatial metaphors about God which would place Him

² John Baillie, *The Idea of Revelation in Recent Thought*, (New York: Columbia University Press, 1956), p. 137.

³ Luke 23:37.

“out there,” or “beyond,” he concluded by saying that one can find God in the depths of the human personality.

Shortly after this controversial book appeared, a young professor at Emory University declared on nationwide television that God is dead. But Thomas J. J. Altizer is no ordinary atheist; he calls himself a *Christian* atheist, a most startling juxtaposition of words. And when pressed for his meaning, Professor Altizer talked about such obtuse things as the “self annihilation” of God and stressed that God became Christ and no longer exists as a transcendent reality. And where is Christ to be found now? According to Altizer, we find Christ in encounter — in encounter with the poor, in the march at Selma, in picket lines, in reaching out to the disadvantaged in our midst. If all this has a mystical sound to it, no wonder. For Altizer finds in the mysticism of William Blake a model for his own theology.

What is the Christian to say in the face of this? What is he to answer to the person who wants a revelation of God? Does God reveal Himself?

THE BIBLE AS REVELATION

The Christian’s answer is, of course, God has revealed Himself. God revealed Himself “at sundry times and in divers manners,” to use the language of Hebrews. Beginning with the fathers and the prophets, and finally in His son, God has revealed not only Himself but the way of salvation. And we find this revelation in the Bible, for here we read about God’s mighty acts in history, His deliverance of Israel from the tyranny of Egypt, His care and protection of them, His discipline of them, and His preparation of them for the Messiah. But it was finally,

and most fully, in Jesus Christ that God is revealed. Jesus Christ, the Word that was with God, that was God, became flesh and dwelt among men. This incarnation of God was the full effulgence of God, and the writers of the New Testament could say with assurance, "That... which we have heard, which we have seen with our eyes, which we have looked upon and touched with our hands ... we proclaim also to you"⁴

I mention these familiar facts in order to point out one very significant thing: modern theologians seem to want some kind of continuing revelation of God, some kind of revelation that will continue to bring a self-disclosure of God. But the Bible's claim is to finality; God *has* revealed himself in Christ and in Christ God acted decisively. The Greek word *hapaks* (once for all) suggests a finality to God's redemptive work in Christ.⁵ To expect a continuing revelation of God would be to discount the finality of God's revelation in Christ.

There is, however, a sense in which God's revelation of Himself is incomplete, for we are awaiting the full and final revelation of God at the end of time.⁶ Christians are living in a kind of parenthesis in history between God's decisive act for mankind in Christ and the consummation of all things in Christ. This is the claim the Bible makes for its revelation of God, and any other kind of revelation would be, according to the Biblical view, anticlimactic.

⁴ I John 1:1, 3.

⁵ Hebrews 9:28; I Peter 3:18.

⁶ I Peter 1:13.

In view of these claims to revelation, why is the Bible all but ignored by many modern theologians? What has happened to cause this shift away from the Bible to mysticism, or encounter, or existential struggle for a revelation of God? The answer to this question is both long and complex, and my treatment of the subject must of necessity be brief and sketchy.

A HISTORICAL PERSPECTIVE

There was a time, during the middle ages, when revelation was seen clearly to be both through the Bible and the church, and through nature, or what amounted to the same, through the unaided use of natural reason. Thomas Aquinas prepared a handbook for Catholic missionaries to the Moslems. And this book, *Summa contra Gentiles*, is notable in that it is a natural theology. Thomas makes no prior appeal to Scripture but bases his arguments for God's existence, His nature, and His demands for morality on what reason, unaided by Biblical revelation, can know about God. There are, of course, certain doctrines such as the Trinity and the Incarnation to which unaided reason could never ascend; but other than this, reason alone could arrive at truths of God. Reason *and* revelation were the twin books from which man could read, and there was no essential difference between the two. Why, then, if man could come to the truths of Biblical revelation without the Bible, did God give an added, written revelation? Thomas' answer was that not all men are philosophers, and hence not all men could reach the divine truths by the use of unaided reason. Besides, in a matter as important as the salvation of souls, God took no chances—particularly since the human intellect had been dimmed by the power of sin.

This balance between reason and revelation was partially upset by the Protestant reformers, particularly Luther, who turned to the Bible rather than to reason. As John Baillie observes,

... the Reformers, taking a darker view than the medievals of the corruption of human nature... maintained that human reason was now so damaged an instrument as to yield little or no reliable knowledge of things divine. Accordingly they touch but lightly upon natural theology and base their systems almost wholly upon the revealed Word. Luther, as is well known, has some particularly hard things to say in contempt of reason, and also in contempt of the Scholastic theologians who made so much of it. ⁷

If Luther chose revelation instead of reason, others in Europe were choosing the opposite. By the seventeenth century, the grandiose rationalistic systems of the continental philosophers were emerging. And one of these men, Benedict de Spinoza, was one of the first to turn reason against revelation. In his book, *Tractatus theologico-politicus*, Spinoza, himself an excommunicated Jew, gave birth to the modern science of higher criticism. In this book written in 1670, he questioned the Mosaic authorship of the Pentateuch, suggested that a later redaction of the historical books had occurred, and questioned the authorship of some of the books of prophecy. The most significant characteristic of Spinoza's work, however, is his book entitled *Ethics*. The conclusion of this treatise, which is really more than an ethical study, is that the blessed life consists in the intellectual contemplation of God. And this can be achieved by the use of reason alone.

⁷ Baillie, *op. cit.*, p. 8.

This optimistic trust in reason perhaps reached its peak in the writings of F. C. Wolff, who confidently authored a book entitled, *Some Rational Thoughts Concerning God, the World, The Soul of Man, and All Things in General*. It remained, however, for one of Wolff's students, Immanuel Kant, finally to separate reason from revelation. Kant's contribution to philosophic thought was to argue, in his book, *Critique of Pure Reason*, that all of our knowledge is limited to what appears to us under the form of space and time, the *phenomena*, as Kant called them. The things in themselves are closed to us; reason cannot soar beyond the boundaries which it must set for itself; therefore, knowledge of God, the world, the soul is impossible. Revelation is out of the question. Kant had a place for God, and he acknowledged in the preface to the second edition of his *Critique* that he had destroyed knowledge to make room for faith. But faith for him was a kind of intellectual trust, (*Vernunftglaube*) which meant only for Kant that the demands of morality called for a transcendent God.

Two streams emerged from this Kantian fountain. One judged the Bible's claims to revelation by reason; the other judged revelation as feeling or emotion. Hegel said we find God as the fulfillment of his philosophic method; Schleiermacher said we find God in a feeling of absolute dependence; Kierkegaard said we find God in the leap from despair to faith.

Most modern theologies stress one of these answers to varying degrees. Another school of thought with Kantian roots is positivism, which accepts as truth only that which is verifiable analytically or empirically. This is not the place, nor do I have the time, to discuss in detail the various options offered by present-day theologians. In-

stead I refer you to the excellent article by Dr. Tom Olbricht in Vol. 8, No. 4 of *Restoration Quarterly*. In passing, however, I would like to mention two representatives of modern theological viewpoints: Rudolf Bultmann, and Karl Barth.

Bultmann shares the existential concern stemming from Kierkegaard, which emphasizes the importance of involvement. For Bultmann, the modern scientific viewpoint has destroyed the possibility of accepting the events in the Bible as historical. Bultmann discounts miracles because of his belief in the inviolability of nature, and he refuses to accept the resurrection of Jesus as a literal truth. What he finds in the New Testament is the possibility of achieving what he calls "authentic existence" by confronting God in the Christ event. But, his critics point out, according to Bultmann's own presuppositions, one's encounter with God need not be limited to Biblical revelation. Bultmann writes:

When the revelation is truly understood as God's revelation, it is no longer a communication of teachings, nor of ethical or historical and philosophical truths, but God speaking directly to me, assigning me each time to the place that is allotted me before God, i. e., summoning me in my humanity, which is null without God, and which is open to God only in the recognition of its nullity.⁸

According to Bultmann, revelation is not limited to the Bible; in fact the Bible is revelation only if it leads man to encounter God in his own personal experience. Bultmann

⁸⁸ Rudolf Bultmann, "The Case for Demythologizing: A Reply," *Kerygma and Myth*, Vol. 2, Hans-Werner Bartsch, ed., Reginald H. Fuller, trans. (London: S.P.C.K., 1962), p. 192.

again says, "Thus the revelation has to be an event, which occurs whenever and wherever the word of grace is spoken to a man."⁹ The how and the when of this encounter are to be worked out by each man in his own search for authenticity.

At the opposite pole of the theological spectrum is Karl Barth, whose theology is much more Biblically based. But Barth, for all his respect for the Bible as the Word of God, does not limit revelation to that Word. God reveals Himself in various ways, through preaching, through the community of belief, and through sacrament. The time and place of God's extra-biblical revelation remain a mystery to man. "Theology responds to the Word which God *has spoken, still speaks, and will speak* again in the history of Jesus Christ. . . ." ¹⁰

There is another current in modern theology which tends to be even more Biblical, represented by such men as Albright, Stendahl, Wright, Cullmann and Pannenberg. It is still too early to say what the impact of these men will be on American theological thought. Again I refer you to Dr. Olbricht's excellent article in *Restoration Quarterly*. Whatever the future influence of these men may be, it is beyond dispute that the majority of seminaries in this country are influenced in their views of revelation by Bultmann, Barth, or perhaps Paul Tillich, whose existential

⁹ *Ibid.*, pp. 192-193.

¹⁰ Karl Barth, *Evangelical Theology: An Introduction* (New York: Holt, Rinehart and Winston, 1963), p. 20. This book is the publication of Barth's American lectures delivered at the University of Chicago in 1962. They provide an excellent introduction to Barth's thought for those who do not wish to undergo the rigors of his longer *Church Dogmatics*.

interpretation of religion leaves almost no room for a doctrine of the Bible as revelation.

THE CHRISTIAN'S RESPONSE

I have come to the end of this brief survey of the rise of modern attitudes toward revelation, and we are still faced with the question we raised at the outset: What should be the Christian's answer to views of revelation which deny the objective validity of the written word and emphasize the subjective quality of human response?

First, I should like to point out that most modern theologies of revelation are activist and stress the importance of obedience to God's revelation, however they may conceive revelation to have occurred. The words, involvement, response, encounter, run throughout the writings of many modern theologians. It seems as though they would have us believe that God can speak in the imperative mood but not the indicative. But why is this the case? Certainly there is no good Biblical reason. The Bible is full of statements about God: God is love, the Word became flesh, not to mention all the specific narrative and historical events recorded in the Bible. We must insist that the one who comes to God's word for revelation of God accord it the same respect he would any other historical document. He should not rule out, on *a priori* grounds, the possibility of miracles. He should not reject, even before coming to the word itself, our Lord's claims for Messiahship. He should not repudiate, before examining them, the witness of the early disciples to Christ's resurrection.

Secondly, our brief survey of the rise of subjective theories of revelation has made clear that one must answer many current views of revelation on philosophic grounds. The Restoration Movement could well turn to Alexander Campbell's use of the empirical philosophy of John Locke to answer many contemporary challenges to objective revelation. This lecture does not provide the proper context for such an analysis and I want to make it clear that philosophy — even good philosophy — cannot replace God's Word. Richard Niebuhr has said, "Idealistic and realistic metaphysics, perfectionist and hedonistic ethics have been poor substitutes for the New Testament, and churches which feed on such nourishment seem subject to spiritual rickets."¹¹ We must come to God's word, be instructed by it, learn from it, and obey it.

Thirdly, we should stress the nature of Biblical revelation.

1. *It is personal.* The God revealed in the Bible speaks to us through His accomplishments. The Bible's revelation is not *about* God but a revelation *of* God. Unlike religions of the East, whose writings are filled with descriptions of the seers, the Bible tells of God's acts in history.

2. *It is historical.* The God who revealed Himself to Israel revealed Himself within their time, within their history. Their God was the one who led them out of Egypt, who spoke to Moses on the mount, who gave them victory in battle. Even the visions of prophets are dated; Ezekiel says

¹¹ H. Richard Niebuhr, *The Meaning of Revelation*, (New York: The Macmillan Company, 1960), p. 47.

specifically his was in the thirtieth year, in the fourth month, in the fifth day of the month. ¹²

3. *It is particular.* The Old Testament does not outline doctrine of general revelation. There are no arguments for God's existence that can be construed as cosmological, ontological, or even teleological. The psalmist says that the heavens declare the glory of God; but God's existence is never doubted, because God revealed Himself in particular and specific ways. And the atheist the Psalm calls a fool is the practical atheist—the man whose conduct is like it would be if there were no God.

Finally, there is the question of how we are to present the Bible as revelation; how can we argue for it as being the revelation of God and God's will to man? The answer to this question, it seems to me, is that the Bible doesn't need our defense; it is its own best apologist. We must never forget that the gospel is God's power for salvation, and for us to attempt to argue for the validity of the revelation itself is to usurp the gospel's own prerogative.

No doubt, many intellectuals will be offended, but this should not surprise us, for they were offended during the first century as well. To attempt to make revelation palatable to modern man by apologizing for it, propping it up with our own defenses, or justifying it on philosophic grounds seems to me to be missing the point. C. S. Lewis remarked somewhere that whenever a person is converted to Christianity, he wants to come in much further than liberalism can take him. I believe this is true. Our appeal

¹² Ezekiel 1:1.

to him must be to come to the Bible with a minimal sense of faith, with an openness which will view encounter with God's revelation as a kind of rational adventure. Our mission is to brush aside what barriers we can, and then to proclaim God's good news to the world. There comes a time when apologetics must stop and proclamation must begin. I am firmly convinced that there was never a time in the history of the church when well informed preachers were needed more than they are today, for only if we understand the sickness can we apply the antidote. But we must also realize that the success of the gospel does not reside in our own mental dexterity, or in human philosophic arguments, but in God's revelation itself. We can have the boldness of Paul if we remember that the gospel is God's power for salvation, to everyone who believes.

SUGGESTIONS FOR FURTHER READING

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- Macquarrie, John. *Twentieth Century Religious Thought*. New York: Harper & Row, 1963.
- Moule, C. F. D. "Revelation," *The Interpreter's Dictionary of the Bible*. Nashville: Abingdon Press, 1962., Vol. 4, pp. 54-48.
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PRESENT-DAY CALVINISM

JAMES D. CLAYTON

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James D. Clayton is presently completing his sixth year of service as minister of the Northwest Church of Christ, Chicago, Illinois. During his ministry the Northwest Church has experienced a continuous spiritual as well as numerical growth and they have influenced the establishment of several congregations in Metropolitan Chicago.

Clayton was born in Henry County, Tennessee, in 1933. At the age of eleven he was baptized by Charlie Taylor. He graduated from David Lipscomb College with a B.A. degree, receiving a major in Speech and Bible and a minor in Greek. He also holds a M.A. degree from Harding College and is a candidate for the Ph.D. from the University of Chicago in the field of New Testament and Early Christian Literature.



Clayton has served congregations of the churches of Christ in Tennessee, Arkansas, and Illinois. He has appeared on the Lectureship programs of Abilene Christian College, Harding College, Oklahoma Christian College, and Michigan Christian College. He is a member of the Society for Biblical Literature and writes for several religious journals. He edited a Bible Dictionary and other Bi-

ble helps published in the *Christian Home Bible*; edited *A Combined Bible Dictionary and Concordance*; published a *Bibliography for New Testament Research*; contributed a chapter to the book *Joy and Sorrow*, edited by Dr. J. D. Thomas and is engaged in research for the editing of a short popular commentary on the complete Bible.

Clayton is married to the former Betty L. Brisendine and they have five sons ranging in age from three to twelve years.

"A short Statement of Faith written in these times, dealing with the great verities of the Word of God and facing today's burning issues"¹ was the directive to the Adams Committee at the 169th General Assembly (May 1957) of the Presbyterian Church in the United States of America and repeated in subsequent years to the Special Committee on a Brief Statement of Faith. Little recognized was the effect these words would have not only on Presbyterians in America but on churches of the Calvinistic background throughout the world.²

At the 170th General Assembly (1958) of the United Presbyterian Church (at which time the union of the United Presbyterian Church of North America and the United Presbyterian Church in the United States was consummated), the Special Committee on a Brief Statement of Faith was first appointed. The Committee was

¹ *Minutes of the General Assembly*, 1957, Part I, p. 143, in a report signed by Arthur M. Adams, Chairman.

² See the editorial "The Overriding Ecumenists and the Restless Laity," *Christianity Today*, X, No. 5 (Dec. 5, 1965), pp. 29ff., where attention is drawn to the effect of the proposed "Confession of 1967" to churches of the Calvinistic background.

originally composed of nine members with Dr. Edward A. Dowey, Jr., serving as chairman.³ In subsequent years eleven more were appointed to membership.⁴ D. H. C. Read (1960) and Dr. Addison H. Leitch (1961) resigned. Dr. G. Ernest Wright and Dr. John Mackay (1961) retired from active participation.

At the end of the first year's work the Committee reported to the General Assembly that it had discovered it was also the desire of a majority of churches within the Reformed tradition throughout the world to restudy their creeds with the desire of revising or making new ones dealing with the "burning issues" of today.

The Committee sought and received approval from the General Assembly to study, in addition to the Westminster Documents, several others, including the Heidelberg Catechism and Second Helvetic Confession.⁵ The Committee also offered to the General Assembly and received approval of a restatement of its work, that was to serve the Committee throughout its life, in these words:

"(1) consideration of the nature of truly confessional statement; (2) restudy of our traditions in full breadth and historic depth; (3) the outlining of theological themes that require special study and emphasis in our day; (4)

³ The original nine men appointed to the Committee were: John Wick Bowman (unable to serve), Arnold Come, Edward J. Dowey, Jr., Addison H. Leitch, John A. Mackay, D. H. C. Read, Samuel M. Thompson, L. J. Trinterud and G. Ernest Wright.

⁴ They were: Markus Barth, Calvin DeVries, Mrs. E. Harris Harbison, G. S. Hendry, Cornelius Loew, James D. Smart, T. M. Taylor, Gayraud Wilmore, Kenneth E. Reeves, John W. Meister and Charles West.

⁵ *Minutes of the General Assembly, 1959, Part I, p. 268f.*

the citing of issues in the modern world (in the human situation, among rivals to the Christian faith and in distortion of it) in the presence of which we must confess and witness as a Church."⁶

A further request of the Committee was made of the General Assembly (1964) concerning its work in these words:

"(1) fuller recognition of our own confessional history in the form of a book of creeds and confessions taken from the early, reformation, and modern church; (2) a contemporary statement which is not a syllabus of all the topics of theology, but a confession of the meaning of Christ's reconciling work concretely in the life of the Church; and (3) the need, in the light of the first two points, for appropriate changes in the subscription formulas now in use for ministers, elders, and various other offices in the Church."⁷

At the 177th General Assembly (May 1965) of the United Presbyterian Church in the United States of America the text of the proposed 'Confession of 1967' was presented.⁸ The document consisted of about forty-two hundred words and was arranged in three parts: (1) God's Work of Reconciliation; (2) The Ministry of Reconciliation; and (3) The Fulfillment of Reconciliation.

⁶ *Minutes of the General Assembly, 1959, Part I, p. 269.*

⁷ *Minutes of the General Assembly, 1964, p. 501.*

⁸ The text of the proposed "Confession of 1967" with a special summary of the Committee's activities and a copy of the proposed creeds to be included in the "Book of Confessions" are included in the booklet, "*Report of the Special Committee on a Brief Contemporary Statement of Faith to the 177th General Assembly*, obtainable from the office of the General Assembly, 510 Witherspoon Building, Philadelphia, Pa.

In presenting the proposed "Confession of 1967" to the 177th General Assembly the Committee made certain recommendations and explanations.

It suggested a 'Book of Confessions'⁹ in which a total of eight documents would be included. They were: (1) The 'Nicene Creed'; (2) The 'Apostles' Creed'; (3) The Scots Confession, composed by John Knox and five associates at the request of the Parliament of 1560; (4) The Heidelberg Catechism, composed for the Church in German Palatinate in 1563; (5) The Second Helvetic Confession, written in 1561 by Heinrich Bullinger, friend of Calvin and chief pastor in Zurich for forty-four years after Zwingli's death; (6) The Westminster Confession and Shorter Catechism; (7) The Theological Declaration of Barmen (May 1934) representing the work of an emergency synod of Reformed, Lutheran, and Union churchmen in Germany who "sought a common message for the need and temptation of the church" in their day; and, (8) The new "Confession of 1967."

The intentions of the General Assembly had never been to revise the Westminster Documents, but to compose a historical introduction and a brief contemporary statement of faith.¹⁰ However, in the presentation of the

⁹ Dr. Addison H. Leitch, a retired member of the Committee calls attention to a real problem as to which creed is to take precedent over the other where they differ. See his article, "The Scriptures as Creed," *Christianity Today*, X, No. 3 (Nov. 5, 1965), p. 61f.

¹⁰ The report of the Committee attached to the proposed "Confession of 1967" declared that the proposal for amending the confession does not entail revision or deletion. See *Report of the Special Committee on a Brief Contemporary Statement of Faith to the 177th General Assembly* (May 1967), p. 7.

proposed "Confession of 1967" the Committee stated:

"This section [The Place of the Bible] is an intended revision of the Westminster doctrine, which rested primarily on a view of inspiration and equated the Biblical canon directly with the Word of God. By contrast, the pre-eminent and primary meaning of the word of God in the Confession of 1967 is the Word of God incarnate. The function of the Bible is to be the instrument of the revelation of the Word in the living church... questions of antiquated cosmology, diverse cultural influences, and the like, may be dealt with by careful scholarship uninhibited by the doctrine of inerrancy which placed the older Reformed theology at odds with advances in historical and scientific studies."¹¹

The 177th General Assembly accepted the document and appointed a committee of fifteen to study and involve the church in discussing the document,¹² making amendments, corrections, etc., to the 178th General Assembly (May 1966). After which time the document would be passed on to the Presbyteries for voting. Should two thirds of the Presbyteries vote approval, the document would be returned to the 179th General Assembly (which will meet in Portland, Oregon, May 1967) for final approval and incorporation into the Church's constitution.

As would be expected, reactions to the proposed "Con-

¹¹ *Report of the Special Committee on a Brief Contemporary Statement of Faith to the 177th General Assembly* (May 1965), p. 29.

¹² One of the more popular study guides was that prepared by E. Davis Willis, *A Study Guide for the Confessional Proposals*, prepared for the Adult Education Committee of the Presbytery of Philadelphia, Nov. 1965.

fession of 1967" were mixed.¹³ The liberal element in the Presbyterian Church hailed it as a triumph for church renewal and involvement in the problems of the world. The conservative element blasted it as a denial of the Bible and personal salvation.¹⁴

The real strength of the document consisted in its effort to see Christianity as involvement in every area of life. However, what was to have been its strength turned out to be its weakness for in its insistence on 'involvement' it omitted fundamental doctrines of the Christian faith.¹⁵

Specific criticisms of the document were:¹⁶ (1) A universalistic view of salvation; (2) reduction of the Bible to strictly a human product; (3) it makes the Bible only one among many ways in which the Holy Spirit bears witness

¹³ See for example the article by A. M. Miller, "Do Presbyterians Need a New Confession?" *Christianity Today*, X, No. 13 (April 1, 1966), pp. 10ff., where he blasts the "Confession of 1967" as a serious down grading of the Christian faith, and calls upon Presbyterians to repudiate it.

¹⁴ See article by John Gerstner, "A Church Historian Warns: Presbyterians are Demoting the Bible," *Christianity Today*, X, No. 5 (Dec. 3, 1965), pp. 11ff., where he charges that never before has a church spoken of the Bible without bearing witness to its inspiration.

¹⁵ See the article by John S. and Margaret Loomis, Presbyterians of Winnetka, Ill., where they compare the new confession to a giant umbrella under which modernists, liberals, neo-orthodox as well as fundamental Christians may all stand together. "A Layman and His Faith," *Christianity Today*, X, No. 2 (Oct. 22, 1965), p. 22f.

¹⁶ Attention is called to the article, "A Debate on the Confessional Position of the Church," *Presbyterian Life*, XVIII, No. 22 (Nov. 15, 1965), pp. 12ff., where critics of the proposed confession raise several criticisms and Edward A. Dowey, Jr., Chairman, of the Committee gives answers.)

to Christ:¹⁷ (4) stress on the humanity of Jesus to the almost exclusion of His divinity; (5) though specifying racial strivings, wars, and poverty as particular areas of church concern, yet it failed to include other vital areas, viz., crime and lawlessness, the sexual revolution, disintegration of family and juvenile delinquency, etc.; (6) accusations of anti-Americanism because it called for reconciliation among nations even at the 'risk of national security.'¹⁸

Of the many proposals and study groups none were so effective as the group known as "Presbyterians United for Biblical Confession." The group sponsored a church-wide conference of Presbyterian ministers and laymen in Chicago (Nov. 22 and 23, 1965) to review and study the "Confession of 1967." The group recommended a revision of the "Confession of 1967" that would:

1. Affirm the deity of Christ with no less clarity and emphasis than His humanity.
2. Affirm the inspiration of the Bible and provide clearer and stronger affirmations regarding its authority.
3. Provide stronger emphasis upon reconciliation between God and man and upon the place of faith and

¹⁷ Geoffrey W. Bromiley, "The '1967 Confession' and Karl Barth," *Christianity Today*, X, No. 11 (March 4, 1966), pp. 15ff., compares the "Confession of 1967" to the theology of Karl Barth and concludes that the new confession maintains a weaker or less orthodox element and abandons those features that keep Barth's theology more strictly in line with the Reformed tradition.

¹⁸ In an article by W. P. Thompson, "One Criticism of the Confession is Irrelevant," *Presbyterian Life*, XIX, No. 16 (Aug. 15, 1966), p. 30, he argues that this is not a valid criticism and the "Confession of 1967" serves only to sharpen the Presbyterian sense of the sovereignty of God and warn against substituting any one state for God.

repentance as man's response.

4. Clarify certain statements in the section "Reconciliation in Society" and extend the witness of the church into additional areas of social concern.
5. Strengthen the subscription vows required for ordination.¹⁹

"Presbyterians United for Biblical Confessions" and other study groups were responsible for several modifications in the document which was approved by the General Assembly in May 1966 and sent to the Presbyteries for voting upon. The changes of most importance were:

1. Specific statements as to the deity of Christ.
2. Declaration of the need for man's response to God's forgiveness.
3. Revised the section on the Bible to affirm that the Scriptures were given under the guidance of the Holy Spirit, and proclaim the Bible as not just the 'normative' witness, but the 'unique and authoritative witness.'
4. Added a section on sex and morals.

Even after the changes approved at the 177th General Assembly (May 1966)²⁰ the "Confession of 1967" still fails to come to grips with Biblical doctrine, e.g. the meaning of redemption and how personal conversion is

¹⁹ See for the suggested revision, *Recommendations and Suggestions Regarding the Proposed "Confession of 1967."* Copies of this document may be obtained from Dr. E. G. Montay, Executive Secretary, Box 1096, Jamestown, N. Y.

²⁰ A copy of the revised "Confession of 1967" as approved by the 177th General Assembly can be examined in "The Proposed Confession of 1967." *Presbyterian Life*, XIX, No. 16 (Aug. 15, 1966), pp. 24ff.

achieved, Revelation, Scripture, etc. What the "Confession of 1967" will accomplish, if adopted, is to make the church a society for the prevention of wars, eradication of poverty and racial prejudice, one institution among many which calls upon man to live a responsible inter-personal life; view the Bible as only one, the best until now, witness of God's reconciliation to man; understands Jesus as an example for man to come to self-understanding but never conversion.²¹

The ensuing controversy over the "Confession of 1967" has alienated many of the more conservative elements in the United Presbyterian Church and will cause them to withdraw completely if the "Confession of 1967" is adopted. The liberal element, well aware that many Presbyterians will leave, are prepared to pay this price to get a document which will allow them to emerge "out of the past into the present."²² It is much too early to assess the final results of the document, whether approved or rejected, on churches of the Calvinistic heritage as well as other conservative groups. One thing appears certain, that a liberal-socialistic theology²³ is continuing to make inroads in traditionally

21 See the article by Abram M. Long, "Does the New Confession Alter the Spiritual Mission of the Church?" *Christianity Today*, X, No. 16 (May 13, 1966), pp. 16ff. Dr. Miller, a retired minister of the Presbyterian church, shows that a great gulf separates the scriptural picture of the church's spiritual mission and the social, economic and political aims of the "Confession of 1967."

22 *Report of the Special Committee on a Brief Contemporary Statement of Faith to the 177th General Assembly* (May 1966), p. 7.

23 Dr. M. Richard Shaull, professor of ecumenics at Princeton Theological Seminary, told the Conference on Church and Society meeting in Geneva under the auspices of the World Council of Churches that "the Church's service to the world is that of being the 'pioneer of every social reform' without making any claims for Christianity or try to Christianize the revolution." Reported in *Christianity Today*, X, No. 22 (Aug. 19, 1966), p. 42.

conservative groups, even to the dividing of denominations and congregations.

All of the above material sets forth in detail the current tribulations of one reformation religious tradition — that of the Calvinists, who, in the past, had a strong view of the Bible.

This conflict among those who subscribe to the Westminster Confession well reflects the changes that are taking place in all religious traditions due to the impact of 20th century philosophies with their new subjective concepts of religious authority and relativistic codes of morality. It is a "fight to the death" and will, no doubt, alienate members of communions who were formerly able to tolerate opposing views.

A trouble with the Evangelically-minded among these people, and which tremendously weakens their defense of the Bible is that they also engage in subjectivity, allowing an unverifiable direct and daily guidance by the Holy Spirit to supersede the Bible and, therefore, they do not take scripture at face value. One man's concept of how the Spirit leads and guides may be totally different from another's, and thus, their subjectivity is, in fact, as strong as the next person's.

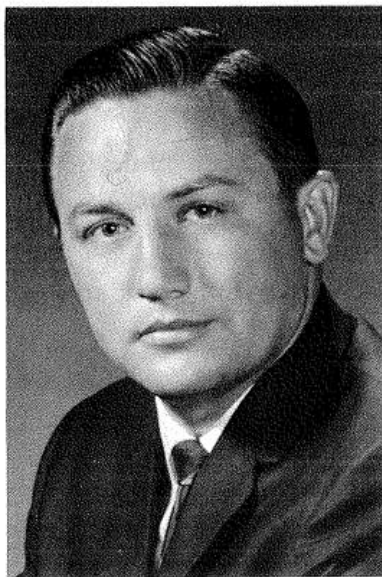
It is up to us to keep teaching that the New Testament is the only revelation and the only authority for God's people today.

THE NEO-EVANGELICALS

ALLEN C. ISBELL

Allen C. Isbell was born December 14, 1937, to Mr. and Mrs. A. V. Isbell. His father presently serves as President of Southwestern Christian College at Terrell, Texas.

Allen received the B.A. degree from Abilene Christian College in 1959 and the master's degree from the same school in 1963. At ACC he won the Cox Extempore Speaking Contest as a freshman and later won the Thomas Bible Reading Contest. He was a member of Blue Key and of the 1958 debate team which represented the college at the National Debate Tournament at West Point, New York. He was recognized in both 1958 and 1959 as a member of Who's Who in American Colleges and Universities and was graduated magna cum laude. He began his preaching experience in 1955 and as a student in college preached for churches at Maryneal, Colorado



City, Kaufman, and Nugent. Since 1959 he has served as local minister for the Sunset Church of Christ in Carlsbad, New Mexico. Isbell has been guest speaker at Lubbock Christian and Pepperdine College Lectureships, participated in Harding College, Oklahoma Christian College Lectureships, and has given special lectures to Bible Chair groups in New Mexico, Texas, and Oklahoma. He has written for the *Firm Foundation*, *Minister's Monthly*, and the *20th Century Christian* and is the author of two books, *The Seven Deadly Sins*, published by Christian Publishing Company, and *War and Conscience*, published by the *Biblical and*

Research Press. He is a member of the Rotary Club, of the Advisory Council to the Mayor of Carlsbad, and of the Central Committee of the Democratic Party for his county. He was appointed a delegate to the 1966 New Mexico State Democratic Convention. He is staff writer for *Way of Truth* magazine, and member of Editorial Council for *Power For Today*.

Isbell is married to the former Mary Michael (Mikey) Gilley, and they have two children, Carla and John Allen.

Evangelical Christianity is distinguished by a high view of the Scriptures and by its insistence upon the word of God written as its only source and authority. The acceptance of Biblical infallibility, rather than denominational affiliation, distinguishes the evangelical from the non-evangelical.¹ An evangelical accepts the Bible as a "public truth" revelation from God in its "propositional-statement, ordinary words" form.

The evangelical persuasion is not an abandoned option, shared only by a diminishing remnant of uninformed Christians. As a matter of fact, the majority of Protestant clergy resist the theological dilution of the historic faith, which is generally characteristic at the seminary level. A survey of theological convictions in America, sponsored by *Christianity Today* and conducted by Opinion Research Corporation, revealed that 74% of the Protestant ministers designated themselves as conservative or fundamentalist.

¹ Carl F. H. Henry, "Bible Infallibility: Important or Essential?" *Christianity Today* (January 21, 1966), 44.

The term "conservative" was preferred by 39% and the term "fundamentalist" was selected by 35%.²

Within the evangelical fellowship is a group distinguished by their scholarship and by their sophistication in current theological issues. These are the "neo-evangelicals."³ These scholars are generally associated with the fortnightly, *Christianity Today*, which serves as a fulcrum of contemporary evangelical conviction. Dr. J. D. Thomas speaks of the neo-evangelicals as being a group,

... represented by several younger men who have individually achieved a degree of scholarly prominence — having obtained the doctorate as a rule at one of their modernist seminaries, and who have gained a rather full comprehension of the theological issues of the day. These men have maintained their basic conservative theology, however, even though they have achieved recognition as competent scholars by even those of modernist outlook.⁴

Among the more prominent neo-evangelicals are Carl F. H. Henry, Gordon Clark, Cornelius Van Til, Edward J. Young, Bernard Ramm, and Edward J. Carnell.

2 Carl F. H. Henry, *Frontiers in Modern Theology* (Chicago: Moody Press, 1966), pp. 120-122.

3 The term "neo-evangelical" is used occasionally to denote a group other than that intended by this writer. For example, it was used by Carl F. H. Henry to categorize certain conservative American scholars whose recent doctoral dissertations were written under neo-orthodox teachers and who have yielded to the present theological emphasis on divine confrontation and human encounter. See "American Evangelicals and Theological Dialogue," *Christianity Today* (January 15, 1965), 27-28.

4 J. D. Thomas, *Facts and Faith* (Abilene: Biblical Research Press, 1966), Vol. I, p. 74.

The re-birth of conservative scholarship, with its emphasis on the inerrant Scriptures, is significant. In reply to the question: "What twentieth century development represents the greatest gain for Christianity?" Frank E. Gaebelien, co-editor of *Christianity Today*, said: "It could well be that the renaissance of evangelical scholarship, evident both in the number and in the quality of books by conservative scholars, is the greatest gain for Christianity."⁵

Some of the distinctive characteristics of the neo-evangelicals are a belief in the supernatural, a high view of the Bible, a loyalty to the Protestant Reformation, a suspicion of the modern ecumenical movement, and a rejection of all forms of modernism. Each of these particulars merit brief treatment.

A BELIEF IN THE SUPERNATURAL

The reality and ultimacy of an invisible supernatural realm is strongly affirmed. Supernaturalism holds that the ultimate power behind the universe is Mind and that the universe is not a closed system. It is viewed as an essential characteristic of any true understanding of Christianity because Christianity revolves around the miraculous incarnation of God in Jesus Christ, His propitiatory death on the cross, and His miraculous resurrection from the dead. Naturalism is regarded as rationally indefensible and morally objectionable.⁶

⁵ "Modern Christianity's Crucial Junctures," *Christianity Today* (October 11, 1963), 30.

⁶ See Carl F. H. Henry, "What Is Christianity?" *Bibliotheca Sacra* (April-June, 1966), 106-109.

A HIGH VIEW OF THE BIBLE

As previously noted, true evangelicals accept the infallibility of the Bible. This doctrine is necessary in order to protect the gospel message. As Hordern has written, the doctrine of the errorless Scripture is the conservatives' first line of defense in the preservation of orthodox Christianity.⁷ Bernard Ramm correctly assesses that contemporary theology entered an indecipherable maze when theologians "abandoned the concept of revelation as the disclosure of the infallible truth of God and gave up the corollary that Scripture is this revelation in written form and thus the authoritative norm and controlling canon in theological construction."⁸

Evangelicals do not claim that any edition of the Bible which we presently possess is without textual errors. Only the autographs, as first dictated by God, were free from any error. Differences in manuscripts show that copyists made occasional errors. However, God providentially kept the Bible from the kind of errors that affect man's salvation or would alter any doctrine of the Christian faith.

Most neo-evangelicals hold membership in the Evangelical Theological Society (ETS). The doctrinal basis for membership is subscription to the statement: "The Bible alone, and the Bible in its entirety, is the Word of God written, and therefore inerrant in the autographs."

⁷ William Hordern, *A Layman's Guide To Protestant Theology* (New York: Macmillan, paperback edition, 1962), p. 66.

⁸ Bernard Ramm, "The Labyrinth of Contemporary Theology," *Christianity Today* (July 16, 1965) p. 6.

Within evangelical circles there is a lively concern regarding the nature of divine revelation. A survey of the membership of the ETS demonstrated that two out of three evangelical scholars believe the Biblical authority is the main theological problem now under review in conservative circles in America. This critical development is accounted for by the pressures for doctrinal redefinition resulting from theological speculations about the nature of divine revelation.⁹ Also, there is tension in evangelical circles created by "the inordinate pressures of contemporary scientific theory about the antiquity of man."¹⁰

Because evangelical scholars are fully aware that the doctrine of the Bible controls all other doctrines of the Christian faith, they devote a considerable portion of their scholarship to this area of investigation. The literature produced by this interest includes: *Revelation and the Bible* (Carl F. H. Henry, ed.), *The Infallible Word* (N. B. Stonehouse and Paul Woolley, eds.), and *Inspiration and Interpretation* (John F. Walvoord, ed.).

LOYALTY TO THE PROTESTANT REFORMATION

Carl F. H. Henry is representative of the neo-evangelicals in his statement that, "When it is viewed in its totality... the Reformation was the greatest movement in Christian history since the days of the apostles."¹¹ Undoubtedly,

⁹ "American Evangelicals and Theological Dialogue," *op. cit.*, 27.

¹⁰ *Ibid.*, 28.

¹¹ Carl F. H. Henry, "Our Protestant Heritage: Eight Imperishable Principles," *Christianity Today* (October 22, 1965), 3.

the Protestant Reformation was a great event. However, an uncritical loyalty to it only perpetuates several errors. Indeed, the neo-evangelicals' commitment to the Reformation entangles them in several presuppositions which hinder a clear understanding of man's responsibility to God.

One is that the Holy Spirit must enlighten the individual before he can grasp scriptural truth:

When conservative scholars assert that God's revelation in history is not found by scientific research but is given to faith, they mean that the Holy Spirit illumines the minds of men to accept the scriptural revelation of the meaning of the events of Christ's life, death, and resurrection. That the truth of apostolic interpretation is grasped only by faith and our acceptance of Scripture is a work of the Holy Spirit is a constant evangelical emphasis. ¹²

How can they, then, dispute anyone's interpretation of the Scripture? How does one prove that a particular interpretation is not of the Holy Spirit, but is the result of ignorance? At this point, the neo-evangelicals are as open to the charge of subjectivism as are those who insist on an existential interpretation of the scripture. Why could not God communicate His will with plain words that could be read and understood naturally? Indeed, faith comes by hearing and hearing by the word of God, Romans 10:17.

Salvation by faith only is another dogma adopted from

¹² Carl F. H. Henry, "Basic Issues in Modern Theology: Revelation in History," *Christianity Today* (November 20, 1964), 18.

the Protestant Reformation which the neo-evangelicals affirm.¹³ This view prevents an appropriate emphasis on man's responsibility to respond obediently to the commands of God. It is difficult to reconcile this Reformation principle with Matthew 7:21-24; James 1:22-23; 2:14-22.

SUSPICION OF THE MODERN ECUMENICAL MOVEMENT

Notably, a rift exists between evangelicals and the modern movement.¹⁴ The former are concerned mainly with spiritual and theological fidelity whereas the latter are concerned mainly with institutional or organizational alignment. This is responsible for the cleavage between them.

The evangelical cannot sweep his own uneasiness under the rug or surrender his deep convictions about the faith once delivered to the saints. He feels he cannot "join the club and then talk about our differences"; he wants first to know what he is joining and what membership commits him to.¹⁵

In revealing the evangelical disenchantment with the drive for a super-church, the editor of *Christianity Today* poses several relevant questions:

Why do many in the ecumenical movement stress service at the expense of proclamation, and leave men to die in

13 "Our Present Heritage: Eight Imperishable Principles," *loc. cit.*

14 See Carl F. H. Henry, "The Ecumenical Age: Problems and Promise," *Bibliotheca Sacra* (July-September, 1966), 204-219.

15 Editorial, "Evangelicals in the Ecumenical Movement," *Christianity Today* (June 24, 1966), 24.

their sins though their temporal condition may have been improved? How can the evangelical ignore the ecumenical voices loudly proclaiming that all men are already reconciled to God and that they need only be informed of their divine adoption? Why do churches in the ecumenical movement do nothing to silence blatant spokesmen for unbelief within their midst—indeed, why do they often grant such persons significant places of leadership?¹⁶

A fundamental flaw in the modern ecumenical movement is that its inclusive nature has resulted in a theological conglomerate in which the evangel is confused. Those who seek theological fidelity must, it would seem, remain apart from the modern ecumenical movement.

CONFLICT WITH MODERNISM

The finest contribution of the neo-evangelicals is their capable analysis and refutation of all forms of modernism. Their sophistication in these issues has proved beneficial to those of us who have neither the time nor the inclination to delve so exhaustively into these competing philosophies and theologies.

Specifically, this lecture will consider the neo-evangelical analysis of the neo-orthodox theology and of the newer principle of *Heilsgeschichte*.

Neo-orthodoxy. Liberalism was challenged by Karl Barth as being a rationalistic heresy. His competing theology is called "Neo-orthodoxy," "Crisis Theology," "Dialectical Theology," or "Barthianism." Neo-orthodoxy stresses

¹⁶ *Ibid.*

God's transcendence. Man can know God only as He reveals Himself. If man is to know God, God must break through to him. This he does in a moment of crisis. In a crisis, the individual responds by a "leap of faith." Barth, being influenced by the Protestant tradition regarding the Bible, argued that the Bible is an apt locus for God's revelation of Himself. But, this revelation is indirect. It is not in plain, propositional statements to be believed or obeyed. The revelation in the Bible is made through man and is man's witness to God's revelation. This witness, being human, is not infallible. The Bible, therefore, contains truth and error.

Neo-orthodoxy distinguishes between what is historical in the ordinary sense (*Historie*) and that which is above ordinary history (*Geschichte*). The revelation in the Bible belongs to the *Geschichte* realm and is, therefore, not open to scientific study or documentation. The historical life, deeds, and words of Jesus are irrelevant, in the neo-orthodox view. The "Jesus of History" interest (which enthralled the liberals) is replaced by the "Christ of Faith."

Neo-evangelicals correctly point out that Christianity's historical foundation is obscured by a distinction between *Geschichte* and *Historie*. Further, neo-orthodoxy is irrational and subjective. There is no way for the neo-orthodox to know for certain whether his "revelation" (in a given moment of crisis) is genuine, or merely a product of his imagination. As Thomas assesses: "The 'existential' insight is totally mystical and subjective and must necessarily remain unverifiable and indefinite - even to the recipient."¹⁷

¹⁷ Thomas, *op. cit.*, p. 294.

Heilsgeschichte. A reaction to the neo-orthodox disregard for literal history has come in the form of the kerygmatisms who devote special attention to the early preaching of the apostles in order to determine historical events in connection with Jesus. The fulcrum for this search is the book of Acts. Kerygmatisms accept the resurrection of Jesus as an historical event (*Historie*). Generally, they accept the principle of *Heilsgeschichte* (holy history) "which connotes that God . . . is actually working out in history an over-all 'scheme of redemption' and that all human history relates to and is a part of this program."¹⁸ Since God has worked more particularly with the Judaeo-Christian strand of history, the Bible is the finest record available of God's activity. In contrast to Bultmann or Barth, kerygmatisms insist that the Biblically-recited events are actual history. The salvation-history scholars investigate the revelation-significance of God's acts in history.

The *Heilsgeschichte* scholars and the neo-evangelicals have several points of view in common: (1) that Christian faith concerns the "historical Jesus," as well as the "Christ of faith"; (2) that divine revelation and redemption are objective historical realities; and (3) that the sacred events of the Bible, like all historical incidents, are knowable to the historian by the same methods of research used in the study of all history.

The value of the *Heilsgeschichte* scholars' insistence on the historicity of the Bible is negated by their own contention that the *meaning* of these sacred events is derived by a subjective, spiritual decision, rather than by plain words of

¹⁸ *Ibid.*, p. 63.

authoritative Scriptures. This fatal flaw is detected by Thomas:

Although we can appreciate the kerygmatisists for opposing the myth emphasis of other theologians, we fear that they ultimately come out at the same solution, when they insist that the Bible cannot be interpreted as plain, ordinary propositional statements, but rather must be considered as highly symbolic and requiring an "existential" or "inspired imagination" interpretation. This view actually changes the meanings which are to be obtained from the words of the Bible, just as much as does the mythological emphasis.¹⁹

THE NEO-EVANGELICALS AND THE CHURCHES OF CHRIST

There is agreement between the neo-evangelicals and those of us within the churches of Christ in several strategic areas. Two examples of this unanimity is a belief in the supernatural and a high view of the Bible. But a basic difference exists between us as to how closely the Scriptures must be followed before fellowship and mutual recognition can be extended. Within neo-evangelical circles there is a latitude which indicates an insufficient care to insist that the Bible be followed explicitly. An example of this is the matter of baptism—who should be baptized and how baptism is to be administered. This failure to stand firm on the plain teachings of the New Testament is a disappointing feature of their witness. The churches of Christ, following the principle of restoring the New Testament

¹⁹ *Ibid.*, p. 64.

pattern, clearly have an emphasis that is needed by the neo-evangelicals. It is not enough to contend that the Scriptures are inerrant; they must be followed. Incrustations from the Protestant Reformation have prevented the evangelicals from discarding extra-Biblical teachings and going back to complete New Testament faith and practice.

ECUMENICAL ATTITUDES IN
THE RESTORATION PRINCIPLE
HOWARD HORTON

Birth: Hanceville, Alabama, August 4, 1917

Baptized by: Pride E. Hinton, August 4, 1931

Wife: Mildred E. Gladney - married: December 23, 1938

Children: Angela and Ann Crystal

Began Preaching: Western Kentucky, 1936

Colleges: David Lipscomb College, George Pepperdine College, A.B.,
Vanderbilt University, B.D.

Churches Served: Bessemer, Alabama, 1939-42; Baltimore, Maryland,
1949-52; Nigeria, West Africa, 1952-54; Nashville, Tennessee,
Lawrence Avenue, 1955-56, Hillsboro, 1956-57, Central 1958; Los Angeles,
California, Central, 1959-62; Oklahoma City, Oklahoma, Village, 1965 --



Papers: Twentieth Century
Christian

Books: *Breaking Down Barriers
Among Catholics; Private*

Meetings: Georgia, Alabama,
Tennessee, West Virginia,
Maryland

Other Facts:
Radio broadcasts - Bessemer,

Alabama; Baltimore, Maryland; Chattanooga and Nashville, Tennessee
Bible Faculty - Oklahoma Christian College, 1958-59
Pepperdine College 1959-65
Foreign Mission Work - Nigeria, West Africa, 1952-54

Present Positions:

Dean of Students, Oklahoma Christian College
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The Ecumenical Movement is perhaps the most significant factor in the religious scene during the twentieth century. We of the restoration family cannot, and must not attempt to avoid grappling with ecumenism. We must exercise even greater wisdom and sincerity than were applied in grappling with denominational teachings during the first half of this century.

Too often we have allowed factional band wagons to determine our thinking. This tends toward "personality papacies" where factions gravitate around winsome and brilliant leaders. The more winsome the spirit and the more brilliant the mind, the more likely is such a leader to build a sect around himself. This is often accomplished by ridicule and scoffing, by slashing and scorching, by cynical sarcasm and critical buffoonery, by arrogance and rivalry, by head-hunting and head-counting, by markings and severings, even at times by libel and slander, and by comparisons which are inappropriate among Christians.

Florence Nightingale revolutionized hospital practice by this slogan: "Whatever hospitals do, they should not spread

disease." When she began her work, hospitals were not practicing principles of cleanliness — cooking utensils were not properly scoured, beds were not properly cleaned, diseases were not adequately insulated, surgical instruments and incisions were not properly sterilized. As a result many persons entered hospitals with minor illnesses, contracted major diseases and died. Nightingale started her bucket brigades, sterilization of instruments, care of beds and patients, isolation of contagious and infectious diseases. Hospitals were transformed.

We might paraphrase Florence Nightingale's slogan: "Whatever the Restoration principle does it should not multiply division nor subvert truth." The Restoration Movement was born of two longings: unity among all believers and rediscovery of New Testament teaching and practice. Barton W. Stone, a Presbyterian, experienced dissatisfaction with unscriptural dogmas, repudiated sectarian teachings which divided Christendom and urged unity upon the Scriptures alone. Thomas Campbell started with the longing for unity and was driven more and more to the Scriptures alone as the basis of faith and teaching.

Note again: Stone began with the plea for a Scripture basis for faith and launched a plea for unity. The Campbells began with a plea for unity and were driven to Scripture alone as a basis of faith and practice. As the Restoration progressed these twin pleas were allowed to work against one another. As some men with deep longing pressed for unity, fidelity to the New Testament in doctrine and practice was compromised and eroded, creating division. As others with equal longing pressed for fidelity to New Testament teaching and practice, opinionated hobbyism invaded with similar divisive effects. Far greater wisdom

and insight than Nightingale's is demanded to avoid one or the other of these extremes. *Whatever the Restoration does, it should neither multiply division nor subvert truth.*

The constant task of restoration is to renew *both* goals—*unity and faithful teaching*. We must confront the first humbly, prayerfully, thoughtfully—recognizing the *truth* of unity, but not becoming “misty” and blind to Scripture distortions. We must confront the second, recognizing the necessity of Scriptural authority for faith, but not becoming hard and unbending in matters of opinion, praying for wisdom to know the difference.

The restoration principle is inherent in divine revelation. Every generation is confronted with the necessity of reaffirming the revelation, renewing the faith, advancing human conformity. Whenever we assume that we have perfected the Restoration, we diminish the possibility of advancing it. However, we must not surrender the *principle* merely because it entails a task that is never finished.

Our day sees restless concern for both goals of the restoration principle longing for unity and concern for Bible truth. Never since the height of the Restoration has there been so much concern for unity. The Ecumenical Movement, born of missionary fervor, has grown to mammoth proportions now itself divided into three quite different groups—the liberally dominated National Council of Churches, the evangelical “middle-of-the-road” National Association of Evangelicals and the very fundamentalist American Council of Churches. The strong surge for unity is further evidenced in the merging of denominations, often of quite different theological and ecclesiastical backgrounds. Voices of concern are heard with all shades of willingness

to bridge doctrinal differences with bonds of good will.

So universal has this longing for union become that a prominent Disciples of Christ preacher has wondered if the purpose of the Restoration has not been accomplished. At a luncheon in Nashville I heard a group of ministers of Christian churches talking of their disturbingly small growth. One observed that the Restoration was born of the longing for unity; and now, everybody wants unity. "Perhaps," he concluded, "our purpose has been served and it is time for us to merge into the stream of uniting churches."

No thoughtful Christian can be undisturbed by divisions, nor unmoved by longings for the true unity for which Jesus prayed. The tragedy of a divided Christendom has left its ugly mark upon every nation where missionaries have gone, in spite of the good works that have resulted. *Unity is a Bible doctrine.* No one concerned with "speaking where the Bible speaks" can ignore the poignant cry of a divided Christendom seeking a remedy for walls of separation. Nor can he pass off without heartache the longing of awakening nations and tribes seeking light from the confused rays of divided Christendom. These concerns have brought the urgent call for unity to the center of contemporary theological discussion. No lover of Christ would ask for *less* longing for unity.

However, it seems important to me that all who strive for unity must recognize two vital considerations. The first is illustrated by an observation of Dr. Wilhelm Pauck, world renowned historian of Christian doctrine, that part of the problem in religious discussion is the fact that so many of the theological terms are "weasel words." Thought

and discussion become foggy and confused because the "weasel words" keep shifting in connotation as they fly from mouth to mouth.

All discussions of ecumenical attitudes must recognize that "UNITY" has become one of the most subtle of these weasel words. It may say something or nothing—even something quite different from what it seems to say. For one person it may mean only good will, broad and general enough to disturb no one. It may mean temporary and limited cooperation in a common task, united in immediate direction only, as even enemies may unite in common defense. Unity may mean mutual agreement to cooperate in spite of differences. It may mean full endorsement of belief and practice, or it may even mean full inner, spiritual communion.

This complicates the search for meaningful unity. Two persons who differ doctrinally may experience sharp differences of opinion as to the possibility of unity. One may think of it only as good will and cooperation, while the other thinks of it as essential agreement in faith and teaching. Two may start discussions of unity, in all good faith, only to discover that they are operating upon different concepts of what unity entails or requires. Two may start out in agreement, only to learn later that an entirely different meaning has been unconsciously or intentionally brought in, requiring more than one can give in good conscience.

This brings into focus the second vital consideration for those who would strive for unity: *unity* requires *fidelity to Scripture*. Human togetherness does not answer Jesus' prayer for unity. At some point every dividing issue must

be put to the test: "Is this justifiable on the ground of Scripture." In the restoration family we have accepted the validity of Thomas Campbell's statement of this in the "Declaration and Address":

"Nothing ought to be received into faith or worship of the Church or be made a term of communion among Christians that is not as old as the New Testament."¹

The tendency to write off, ridicule, or apologize for the restoration ideal reveals failure to understand what those men really sought to say and to achieve. It also reveals a lack of sensitivity for the relevance of the plea for every generation. The world of Christendom is struggling through many of the very agonies the Restoration experienced. This is no day for pride in the false notion that the Restoration has been finished for all time. Nor is it a day to forsake what has been learned through hard and prayerful struggles. While humbly realizing our human failures to advance the restoration principle to complete fulfillment, we may take courage that the principle of Bible authority is being studied vigorously in the Ecumenical Movements.

Our own attitudes in the contemporary ecumenical discussions should be formed in awareness of the living issues involved. The Ecumenical Movement, like the Campbell portion of the Restoration, was born of a longing for unity among all who preached Christ. Like the Campbells, the Ecumenical leaders have been driven to the necessity of a *norm* for unity. The Restoration leaders concluded that the Scriptures alone are sufficient. A rising chorus of

¹ Richardson, R., *Memoirs of Alexander Campbell*, (Cincinnati: Standard Publishing Company, 1897), p. 259.

voices is cautiously suggesting the same conviction within the Ecumenical Movement.

The influential evangelical magazine *Christianity Today* has recorded many voices of concern. Note a few of these:

"...The light of Holy Scripture...[will show] that the only proper basis for Christian unity is agreement in the truth which the New Testament proclaims and obedience in the holiness which it enjoins. It will show that departure from the faith as it is in Christ Jesus and from his obedience is departure from the faith once delivered to the saints and therefore from the community of God's people."²

The Dutch theologian G. C. Berkouwer of the Free University of Amsterdam says,

"But to speak now of a theology of the Word of God is only the beginning. We have had the formula for over thirty years, and *many accept it who destroy its best sense*. ...We are called to a *Gospel-conforming theology made concrete in our life work* and renewed day by day."³ (Emphasis mine. H.H.)

Alexander Schmemmann, an Orthodox priest, viewing the ecumenical scene today contends,

"It is truth and not unity which should be the immediate goal of the movement — or rather unity is 'nothing else' but the natural consequence of truth, its fruit and blessing."⁴

² *Christianity Today*, Henry, Carl F. H., ed., (Washington, July 5, 1963), p. 48.

³ Quoted by Henry, Carl F. H., "Which Way For Theology in the Near Future," *Christianity Today*, (November 6, 1964).

⁴ Cited by Cailliet, Emile, "An Ecumenical Self-Indictment," *Christianity Today*, (July 6, 1963) p. 10.

"Let it plainly be said that the Church of Jesus Christ needs renewal and healing of her divisions. The unity of Christian believers is highly imperative... Unity is indeed a part of truth; but Christian truth has other aspects than unity. The unity Christ seeks cannot be achieved simply by ecclesiastical maneuvering or by ignoring the basic question of doctrinal purity." Along with considerable ecumenical research into the nature of the church, there has been a rather wide disregard of what she ought to believe and of what she must preach."⁵

Professor Otto Michel of Tübingen has emphasized the vital need to give the Bible meaningful authority in life. He says,

"The Bible remains the theme of preaching for modern theology, but it is no longer the authority for life and thought among people generally. Its content is fairly well known, but it is not honored as the divine rule of faith and practice. *So Germany today lacks a chart for life.*"⁶ (Emphasis mine. H.H.)

Theology has for fifty or more years tended to be descriptive, that is, simply to tell what people are thinking. All have hesitated to affirm a normative theology, to affirm what men *ought* to believe. There are indications that this could be changing. The famous Swedish theologian, Nygren, says, "There can be no genuine theology which is not Biblical; otherwise it is only bad philosophy of religion."⁷

Another Swedish professor, Harold Riesenfeldt, has said,

⁵ Henry, Carl F.H., "The Ecumenical Movement Today," *Christianity Today*, (January 29, 1965) p.4.

⁶ Quoted by Henry, Carl F. H., *Christianity Today*, (November 6, 1964).

⁷ *Ibid.*

"We don't think it's worthwhile to be normative at the present, because the theological situation in Sweden is such that no normative theology would be accepted. But we must be prepared for a new perspective. Things will change in another ten or twenty years. We are inclined to think normatively because ultimately we must face the problem of truth in Biblical revelation and theology."⁸

What can we say to a nation expected to so change in the direction of accepting the Bible as a norm? Will we by then be ashamed to affirm what they are hungry to hear?

Norwegian theologians openly challenge the assumption that doctrine cannot be normative even today. The religious world has passed through fifty years in which it was considered non-scholarly, or non-academic, to affirm "*this* is what all men *ought* to believe." Scholarship tended to be equated with learning a great deal about all religions, but believing hardly anything as final and normative. This climate is rapidly changing. Scholars are no longer convinced that an open mind must never close on anything as worthy of absolute faith. Reaching a definite, normative conclusion need not repudiate scholarship. Norway's free-faculty systematics professor, Aulen, affirms that theology *must* be normative.

Conservative, evangelical scholars are seeking a norm that is not so much *established* by churches, as *recognized* by churches to be genuinely *Scriptural*. This has been the restoration plea for one hundred and fifty years.

An outstanding recent Dutch theologian wrote:

⁸ *Ibid.*

"The period of the apostolate has been absolutely indispensable to the Church of Christ, not merely with respect to that particular time, but even more specifically with respect to the church of all succeeding ages... A fixed standard of doctrines that were to be preached was absolutely indispensable to the Church of Christ, and also in the face of widely diverging types of churches believers should know which type to retain... Hence the apostolate was... to lend to the newly established churches... a form of their own; a proper form of government; and... to create a literature which should govern the life and the official functions of the churches until the end of time."⁹

In our own country a Presbyterian leader in Harlem's inner-city ministry has arrived at some excitingly familiar statements growing out of his experience:

"In every time of reformation men seek to go back to the New Testament. This is the basis for our knowledge of the event by which God's salvation is made known. It is also the story of the new community, the church, through which God chose to make known the Gospel to all men... Only as we are steeped in the Old and New Testaments does the Gospel take root in our lives. By the same token it seems more and more logical to look with fresh eyes at the pattern of life in the New Testament church... Perhaps we have not dared to take seriously the witness of these young churches because the quality of their obedience and of their foolishness was beyond that which we are willing to affirm."¹⁰

⁹ Kuypers, Abraham, *The Revelation of St. John*, Trans. deVries, John Hendrik, (Grand Rapids: Eerdmans, 1964), pp. 50, 51. Used by permission.

¹⁰ Webber, George W., *God's Colony in Man's World*, (New York: Abingdon Press, 1960), p. 26.

The same writer affirmed:

"At the risk of sounding like a Biblical literalist, I would submit that we deviate from patterns of the early church at considerable peril. We can rationalize greatly about changed times, but increasingly I am persuaded that... in the experience of the early church there are patterns for our life today of indescribable value. In a quite fascinating critique of the missionary movement (*Missionary Methods, St. Paul's or Ours?*, World Dominion Press), Roland Allen argues convincingly that when a church does not take these patterns seriously, it is in very great danger."¹¹

In such expressions are reassurances of the validity of the Restoration Principle. After searching for and experimenting with other answers, many leaders in all nations are turning again to seek a Biblical basis for faith and practice and opening their minds to normative Bible teaching. It is becoming more and more evident that we need not feel defensive or apologetic, as an odd group of obscurantists, out of step with our century. To a world struggling through many of the very dilemmas the Restoration experienced, we ought to be able to speak some things with humility and confidence out of our own struggles. This is no day for pride in the false notion that we have perfected the task of restoration; and above all no day for cheap union at the expense of divine truth.

Ours is an exciting age. We have opportunities to demonstrate as seldom before that looking back in faith and practice to the authority of Christ and His apostles is ahead of every century. This is the way forward. God grant that

¹¹ *Ibid.*, p. 63.

we have the wisdom, the courage, the humility, the conviction, Bible knowledge and faith to speak effectively to our century.

Ours is the challenge to say, "Come, walk with Christ, led by His word. We've traveled the roads you now travel in search of unity. The road of inclusiveness has been tried with its reckless additions, admitting more and more and more until new divisions multiplied. Equally disappointing has been the road of exclusiveness, rejecting more and more and more until trapped, circumscribed and doomed in blind alleys of hobbyism. We've experienced many cross-roads of indecision and compromise. We've often erred in knowledge, often bound opinions, often failed to accept opportunities to communicate. But through our struggles we have learned, often with heartbreak. Far from personal perfection, here is what we have learned and what we can share with a world crying for unity determined by God's will."

Let us remember Mordecai's challenge to Esther, "Who knows whether you have not come to the kingdom for such a time as this?" When Esther hesitated, she was reminded, "If you keep silence at such a time as this, relief and deliverance will rise . . . from another quarter, but you and your father's house will perish" (Esther 4:14). I feel absolute confidence that the men who started the restoration plea on the North American continent were men of God's hour. In His providence they came. The call back to Christ, as He and His will are revealed in Scripture, is a call God wants made. If we, like Esther, hesitate to make this plea for Him, it will still be made. If necessary, He will raise up men from elsewhere to do it.

Our task is to examine and re-examine Scripture to confirm, to enhance, or to correct our teaching and practice. We must not assume that our faith and practice received from our fathers in the church is infallible. We must by careful study confirm or correct them and make them our own. However, we must never assume that one has not studied unless he changes his convictions or ridicules conclusions voiced by a previous generation.

Ours is a broken world — ethnically, economically, politically, as well as religiously. Those who love Christ long for true unity. We cannot be true to our Master without longing, striving, praying for the accomplishment of the unity for which He prayed,¹² nor without being willing to practice that unity as He desired. On the other hand, we cannot honor Him while seeking or approving unity on any base that subverts truth.

Martin Luther, John Calvin, Barton W. Stone, Thomas and Alexander Campbell discovered, as we must discover, that true unity with others requires that at some point we find it necessary to stop short and say, "Enough! I can in good conscience go no farther." At this point we discover the real tension between the twin longings for *unity* and Scriptural *truth*.

Our task is not to decide *which* of these is to be held. Both are essential. The search for each separately and for ways to hold them together in God-approved balance has created many conflicting attitudes and approaches. Our task is to continually renew knowledge of "the faith once

¹² John 17:21-23.

for all delivered unto the saints," and to constantly seek the unity for which Christ prayed. The answers are by no means obvious, but a few observations may be in order concerning attitudes and principles.

1. We must at all times retain readiness to be taught by God in honesty and humility.

2. We must at all cost avoid the temptation to set up our ideal and demand that God grant unity on our terms.

3. We must be willing to offer ourselves to others in sincerity and openness for searching study of the Scriptures and self-examination, to go anywhere, meet anyone, confront the truth openly and affirm it humbly without apology.

4. We must avoid (and recognize) what some have called "spiritual Machiavellianism" (living in a group, accepting its financial support, while knowingly working against its known convictions).

5. We must avoid Pharisaism — spiritual and intellectual. We must shun the Pharisaism that would make us self-righteous. We must even avoid the new Pharisaism that becomes enraged at Pharisaism.

6. We must avoid the intellectual snobbishness that seeks to reduce all contrary views and criticisms to obscurantism. This means avoiding the obscurantism that refuses to study any new thought. It equally requires avoiding the obscurantism that can accept nothing from a prior generation.

All of this requires some guiding principles that can give order to the search for unity. Some guidelines would seem obvious and unchangeable.

1. Whatever principle subverts, or even questions or ridicules, any clear command of the Scriptures also subverts unity.

2. Whatever principle leads to unrevealed additions to worship and teaching, whatever principle, if consistently followed, would allow infinite multiplication of non-scriptural additions subverts unity.

3. Whatever principle results in endorsement or encouragement of unscriptural teaching and practice constitutes *sinful perpetuation* of division, even if *union* results.

4. Any policy which advocates unity at the expense of sincere conscience demands what is impossible for the sincere.

5. Every principle which would legislate where God has not makes man's opinions or scruples equal to God's Word and subverts both truth and unity.

While the world is crying for *unity* and searching for a unifying criterion, let us with courage contribute to the studies our most honest, humble and forthright proclamation. We need be neither afraid nor ashamed to urge upon all men unity upon the teaching and practice of the Scriptures alone.

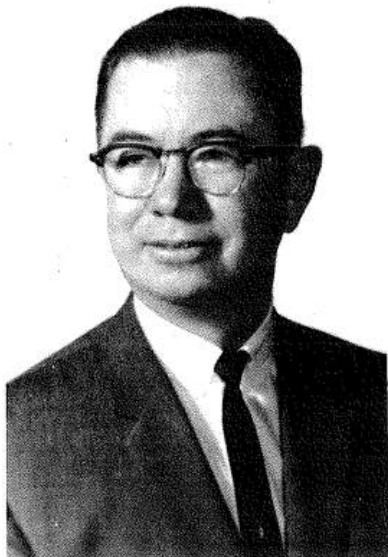
INSTRUMENTAL MUSIC IN THE WORSHIP OF GOD

THOMAS B. WARREN

Thomas B. Warren was born in Carrizo Springs, Texas, August 1, 1920 of Christian parents. He was baptized at the age of twelve by H.E. Speck, Sr. He graduated from Carrizo Springs High School in 1937 as valedictorian of his class. Dr. Russell A. Lewis was superintendent of schools. He then attended Trinity University for one and one half years. He then attended art school and later worked as a commercial artist.

On October 1, 1941, he married his high school sweetheart, Miss Faye Brauer. He and Mrs. Warren now have three children: Mrs. J.M. Waters, Jan, and Lindsey.

During the early part of World War II, he entered the Air Force and served for fourteen months in the South Pacific area as a mathematician and topographic draftsman. He then returned to the United States, and, after eighteen months of College at Oklahoma State University, pre-flight, and navigation school, he was commissioned as an officer in the Air Force, with rating as an aerial navigator. After being released from the service, he enrolled in Abilene Christian College, from which he graduated *magna cum laude* in 1947. He taught mathematics one year at A.C.C.



He began his preaching career in late 1945 with small congregations in the Abilene area. He began his first full time work as a preacher in Liberty, Texas.

He then labored two years with a congregation in Fort Worth while doing graduate work in Southwestern Baptist Theological Seminary. He then labored two years with the Galena Park (Houston) church. While in Houston, he attended the University of Houston, where he received the Master of Arts degree in religion. In 1953 he moved back to Fort Worth to work with the Eastridge congregation, where he preached almost twelve years. While in Fort Worth, he did work toward the Ph. D. Degree (at Texas Christian University) in religion.

In 1958, he served as editor of the *Spiritual Sword*, and was appointed to the staff of the *Gospel Advocate*. Among the books he has authored or co-authored are: *Lectures On Church Cooperation and Orphan Homes*; *Warren Ballard Debate*; *Warren-Fuqua Debate*; *Logic—And the Guardian*; *Is Mark 16:9-20 Inspired?*; *Principles of Defending the Truth*; *Marriage Is For Those Who Love God---and One Another*. His latest book which came from the press in Nov., 1963, is *A Sun And Shield*. He is also on the editorial council of *Power for Today*.

He has engaged in a number of debates, both as disputant and moderator, meeting Baptists, Adventists, Pentecostals of various kinds. Among problems which have faced the church, he engaged in discussions on divorce and re-marriage, Bible classes, women teachers, located preachers, orphan homes, and church cooperation.

He, along with other brethren, was instrumental in establishing Fort Worth Christian College, having been a member of the original board, and having served as Head of the Bible department from its beginning in September 1958 until June 1961. He also served as President of the school from May, 1959 to June 1961, at which time he resigned. He continued to serve as minister of the Eastridge church during the time he was connected with the school. In the fall of 1963, he was appointed to serve as Head of the Bible Department of Freed-Hardeman College. He assumed his duties in September 1964 in this capacity. He attended (on a part-time basis) Harding College Graduate School of Bible and Religion in 1964-65.

Currently, he is on leave from Freed-Hardeman College while completing work on the Ph. D. degree in philosophy at Vanderbilt University. He will resume his duties at Freed-Hardeman next September.

A question often heard from people who visit during the hours of worship of churches of Christ is, "Why do you *not* use instrumental music during your worship?" Since the burden of proof is upon the shoulders of those who engage in a practice, a better question (for those who use instrumental music in worship) would be, "Why *do* you use it?" The average person who does use it has little idea as to why he does so---other than the fact the group with which he is associated has used it as long as he can remember. But if men are to worship God in a way which is acceptable to Him, they must have a better reason than mere tradition for what they do.

The Bible clearly teaches that sin is transgression of the law (I John 3:4), when we do that which is a violation of the law of God (the gospel of Christ for this age), then we are guilty of sin. I suggest to you that the one basic reason why men should not use instrumental music in the worship of God is that it is sinful to do so; it is a violation of the law of God to do so.

The subject with which we are concerned is thus a most serious one. Not only must we recognize that we must preach the principles involved to those of the world, but we must also recognize that the Lord's church itself is never more than one generation from possible apostasy. I therefore feel that this topic is a very important one. This is the case for at least the following reasons: (1) because the principle involved is so basic, and (2) because it is so "relevant" (to use a word which is popular these days) to contemporary times and situations.

I. THE USE OF INSTRUMENTAL MUSIC IN WORSHIP IS A VIOLATION OF GOD'S LAW OF (INSTRUCTIONS ON) AUTHORITY

According to Matthew 21:23-27, on one occasion the Jews had asked Jesus two questions: (1) what authority did He have for His action; (2) who gave Him that authority? Jesus' reply makes it clear that He regarded man as having only two possible sources for authority for religious beliefs and practices: (1) from heaven (that is, from God) and (2) from men. It is thus clear that every religious act is done either by *divine* or by merely *human* authority. To perform a religious act by only human authority is to be guilty of sin. To understand this point, there are some other matters with which we must be familiar. (1) All authority inherently resides in God, by virtue of the fact that God is the creator of the world and all things therein, including man (Genesis 1-3; Romans 9:11-24). (2) He (God) gave all authority in heaven and on earth to Jesus Christ, His Son (Matthew 28:18-20). (3) In turn, Christ sent the Holy Spirit upon the Apostles to guide them into all the truth (John 16:13; 14:26; Acts 2:1-41), thus delegating authority to them to reveal His word (truth) to man. (4) The Apostles laid hands on other men that they might receive miraculous power from the Holy Spirit, thus becoming prophets, with the power to reveal the word of God by inspiration (Ephesians 3:5; I Corinthians 12-14; Acts 8). (5) For a time, then, the word of God was in inspired *men*, who were able to infallibly *preach* the gospel of Christ. With the passing of time, these men (the Apostles and prophets) *wrote* the various books of the New Testament. The word of God was then in the inspired *book*. Today, there are *no* inspired men: there is *no one* who has any *miraculous* gift of the Holy

Spirit----today we have the *inspired book*, the Bible, and no religious act is pleasing to God which is not authorized by that book (II John 9-11; Revelation 22:18, 19). This truth was recognized as *authoritative* by the early church. They obeyed this truth in becoming Christians (Acts 2:14-41). They then *lived* their daily lives in harmony with that truth (Acts 2:42-47A). They recognized that any action not authorized by that truth was sinful (Galatians 1:6-9; II John 9-11; Revelation 22:18, 19). Not only is the Bible authoritative; it is also *sufficient* (II Timothy 3:16, 17; James 1:25; I Corinthians 13:10). There is thus no need for any further revelation (Jude 3; Revelation 22:18, 19). Men must learn not to go beyond the things which are written (I Corinthians 4:6). Among other things, the Bible is sufficient to teach man: (1) what to do to become a Christian; (2) how to live the Christian life, including all Christian work and worship.

Since every religious act which is not authorized by the Bible is sinful, the question arises: *how* does the Bible authorize? Due to lack of time, I can do no more than briefly state the matter. The Bible authorizes action in three basic ways, with subdivisions of at least two of them. (1) The Bible authorizes by *direct statement*. Basically, there are four types of such statements: (a) *declarative* statements, as in Mark 16:16; (b) *imperative* statements, as in Acts 2:38; (c) *interrogative* statements, as in I Corinthians 12:29, 30; and (d) *hortatory* statements, as in Romans 6:2. (2) The Bible also authorizes by *implication*, as in Acts 22:16. Even though there is no explicit statement that Paul was still unforgiven at the time he was instructed to be baptized, the purpose for which he was to be baptized implies that he was at that time still unforgiven. (3) The Bible also authorizes by *account of approved action*. Not every account

of action in the New Testament authorizes men living today to do the same thing done by New Testament characters. Note the various kinds of action described in the New Testament; (a) action which was sinful for men living then (in the days of the New Testament and for men living now, as in the cases of Judas' betrayal and Peter's denial of Christ; (b) action which was obligatory for some men in New Testament days but not for any men today, as in the case of spiritual gifts, etc. (I invite your study of a much more detailed account of the various kinds of action described in the New Testament in my speech during the A.C.C. Lectureship of 1960.)

As to the matter of instrumental music in the worship of God, an intensive careful study of the New Testament will reveal no instance of instrumental music being *authorized* in any way by God's word. To say this is to say that the use of such instruments in worship is sinful.

II. THE USE OF INSTRUMENTAL MUSIC IN WORSHIP IS A VIOLATION OF GOD'S LAW OF (INSTRUCTION ON) EXPEDIENCY

For anything to be expedient according to Bible teaching, it must (1) give advantage in doing what God would have man to do, and (2) be *authorized* by His word. Even though man may feel that a particular thing would give certain advantages in carrying out God's instructions, if that thing is not authorized by the Bible, then that thing is *not* expedient. For a thing to be *expedient*, it must first be *lawful*.

When God tells man *what* to do without telling him *how* to do it, man is free to do that which in his own judgment

is most expedient (remembering all the while that nothing is expedient which is not first lawful). For instance, the Bible teaches us to baptize (immerse) penitent believers in *water* (Matthew 28:19, 20; Acts 10:47, 48; Acts 2:36-38). We *cannot* obey this instruction by immersing people in any element other than water. This is the case because relative to this matter the Lord not only told us *what* to do (*immerse* people) but he also *specified* the element in which it was to be done. Thus, we cannot rightly contend that gasoline or any other element (other than water) could be an expedient. The Bible instructs us to *teach* the gospel but it does not specify all the details as to how such is to be done. This is the reason why we can teach by either using a blackboard or not using one. Whether a teacher would use a blackboard or not he would still be doing nothing but teaching.

When God tells man *what* to do and also *how* to do it, then the *how* is as binding as the *what* in the doing of whatever it is that is to be done. If you were to tell a man, "Bring me a vehicle on which I can ride," he could obey your instructions (that is, he could act by your authority) by bringing any one of many different vehicles, such as a bicycle, a wagon, an automobile, and so on. However, if you told that man, "Bring me an automobile," his action would not be authorized (by you) if he brought you a bicycle. However, so long as he brought you an automobile, it wouldn't matter what kind or make of automobile it was; he still would be acting by your authority. He could bring you a Ford, or a Plymouth, or a Chevrolet, or any number of other makes of automobiles and still be acting by your authority. Why is this the case? Because your instructions authorized the general field of automobiles and did not specify any particular make.

Further, he could bring any color which he might choose and still be acting in accordance with your instructions. Why is this the case? Simply because you said, "Bring a car," but did not specify the color. Further, he could bring you any model of any year he might choose, because you did not specify any certain model or year. However, let us suppose that you had told the man, "Bring me a blue 1967, two-door Chevrolet Chevelle." He could not obey your instructions by bringing you a blue, two-door Plymouth. He could not even obey you by bringing a red, 1967 two-door Chevrolet Chevelle. It would have to be a *blue* one.

In the same way, when God told Noah to make the ark out of gopher wood, Noah's action would *not* have been *authorized* if he had used pine, oak, or any kind of wood except *gopher* wood. To many people, to say that such things really matter to God is to "make mountains out of mole hills." To rid oneself of that delusion, he has only to study Leviticus 10:1, 2 to learn that when Nadab and Abihu offered unto God "strange fire" which He had not commanded them, God killed them by fire--- even though the object of their worship was God Himself. To many men, doing acts in religion which are not authorized by God is a matter of little or no importance, but to God Himself it is a matter of very great importance indeed. This is the case because it has to do with whether or not one is willing, without prideful reservation, to truly submit himself to God and to His authority. We cannot justify an unauthorized act by calling it an "aid" or an "expedient."

Applying this principle to New Testament teaching regarding worship, we note the New Testament teaches

that we are to "sing." The New Testament nowhere authorizes us to use instrumental music in the worship of God. There is no direct statement, no implication, and no account of approved action authorizing us to use such instruments in the worship of God. Thus, it is sinful action every time they are used in the worship of God by any one today. The New Testament says, "Speaking to yourselves, in psalms, and hymns, and spiritual songs, singing and making melody in your heart to the Lord" (Ephesians 5:19). Further, the New Testament teaches, "Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord" (Colossians 3:16). Quite obviously, these verses instruct us to *sing*---but they do not (by direct statement, by implication, or by account of approved action) authorize us to use instrumental music in the worship of God. Paul, by inspiration of the Holy Spirit, specified that we should *sing*. To instruct someone to *sing* is not to authorize him to *play* an instrument of music. Instruction to *sing* is not instruction to *play*!

Some two or three years ago, in the midst of a discussion on this question with a minister of the conservative Christian Church, I posed this question to him, "Suppose a member of the congregation with which you work asked you to read---during the course of your next sermon---the passage (s) in the New Testament which would lead the members of the congregation to conclude, without any 'explanation' by you, that they should---or at least be *allowed* to---use instrumental music in the worship of God. Just which passage (s) would you read?" He considered the question very carefully for some time before he uttered a word in reply. Finally, he said, "I am going to be honest

and just say that I do not know of any which I could read which would do that." I commended his honesty and urged him to recognize the seriousness of the admission he had made. I decided to press this point further, and (there being another man also in our discussion) I asked him, "Let us suppose that you two men---(I'll call them John and Bill for the sake of reference)---agreed that you would act only by my authority; that is, that you would do only what my instructions *authorized* you to do. And, let us further suppose that I told you, John, to go to the rostrum---(we were talking in the auditorium of a church meeting house)---and sing the song, 'Nearer My God to Thee,' and that I told Bill to go to the rostrum and *play* the same song. Now, if each one of you did only what I authorized him to do, would you both be doing *exactly* the same thing?" He replied very forthrightly by saying, "No, of course not. I would be *singing*, and Bill would be *playing*." "Do you mean to say," I continued, "that even though each one of you would be involved in action relative to the same song, that the two of you would *not* be doing the same thing?" "Yes, I admit that," he candidly replied. "Then is it not clear," I further asked, "that instructing someone to *sing* is not the same thing as instructing him to *play*?" "Yes," he replied, "I admit that also." I pressed the point by further asking, "Since you have agreed that you and Bill would do *only* such acts as are authorized by my *instructions* to you, suppose I had in mind that I *wanted* the two of you to *both* sing and *play* (on a piano, or an organ, or a guitar) the song 'At the Cross.' If I said to the two of you, 'Go to the rostrum and sing 'At the Cross,' ' would I get the result I wanted (that is, to get the two of you to *both* sing and *play* that song) by the instructions which I gave you?" "No," John replied, "if we did only what you *authorized* us to do by your *instructions*, we

would *sing* and *not play*." "Then," I asked, "you would agree that *playing* is not implied when instruction to *sing* is given, that *playing* does not become an expedient just because authority has been given to sing?" He readily agreed that such is the case. I felt certain that he was about ready to renounce the practice, but, so far as I know, he has not. How an honest person could make such admissions and still refuse to give up the use of instrumental music in worship is more than I can understand.

III. THE USE OF INSTRUMENTAL MUSIC IN WORSHIP IS A VIOLATION OF GOD'S LAW OF (INSTRUCTIONS ON) COVENANTS

In Jeremiah 31:31-34 is found a prophecy of the doing away of the Old Covenant (the Law of Moses) and the coming in of a New Covenant (the Gospel of Christ). Reference to this fact is also found in Hebrews 8:8-10. Even though we are instructed that the things which were written aforetime were written for our learning and admonition (Romans 15:4), we recognize that such instruction applies the the *principles* involved in that Old Covenant, not to the *specific details* of it. That Law (in its totality) was nailed to the cross when Jesus died (Colossians 2:14) and was taken out of the way (Galatians 4:21-31). The Law of Moses is thus not to be used in an effort to establish authority for either work or worship during this, the dispensation of the New Testament. Among other characteristics, the Old Testament involved matters which had a very strong appeal to the physical sense of man--- those of sight, smell, etc. For instance, the Jews were instructed to offer the sacrifice of *animals* in their worship of God. But the fact that we can turn to the Old Testament and find passages which tell of God's instructing man to offer

animals in sacrifice does not mean that *we* should hold this as having authorized us---who live in the dispensation of the New Testament---to do the same thing. Exponents of the use of instrumental music in worship ordinarily have no trouble in seeing this point when it involves the sacrificing of animals. I have heard of none of them express a desire to bring a bull or a goat into their worship services and urge that its throat be cut in the presence of those assembled. Many similar illustrations could be noted to show that at least most of those who use the Old Testament in an effort to justify their use of instrumental music in worship, will not use the same Old Testament as authority to offer animal sacrifice, burn incense, build an ark, offer a son as a sacrifice, and so on. Then why do they go to the Old Testament (to Psalms 150, for instance) in an effort to justify instrumental music in worship? Simply because they recognize that they cannot find authority for it in the New Testament: I remember that during the first public debate in which I was ever engaged, we discussed four different topics, with use of instrumental music in worship among them. In spite of the fact that the proposition we had signed to discuss began by saying, "The *New Testament* teaches . . ." my opponent spent all of his time in either the Old Testament, showing what they had before the New Testament actually came into force or in trying to show what there *will be* in heaven; that is *after* the present dispensation is *over*. In reply, I marked off the blackboard into three sections in the following way: (1) the first represented what was authorized during the Old Testament dispensation-- that is, *before* the New Testament dispensation; (2) the middle section represented what is authorized *during* this, the New Testament dispensation, and (3) the last section represented what is to be done in heaven-- that is, *after* this dispensation is over. I challenged

him to write in the middle section the passage or passages which authorized the church of Christ to use instrumental music in the worship of God. The debate closed without his having met the challenge. He continued to refer to Old Testament passages and to misrepresent passages which refer to heaven. Such tactics are a violation of God's law of (instruction on) covenants. Even though, during the Old Covenant dispensation, God allowed divorce and remarriage on a rather liberal basis, this fact does not constitute authority for a man today to put away his wife and to marry another for any cause except that of fornication. In the same way, Psalms 150 does not constitute authority for the church to use instrumental music in the worship of God.

IV. A CURRENT EFFORT CONSIDERED

In the material which I have presented thus far, effort has been made to reply to three basic efforts to justify the use of instrumental music in worship of God: (1) by holding that one needs no Bible authority for what one does in worship; (2) by holding that such usage is merely an aid, a matter of expediency; and (3) that such is authorized by what was allowed during the period of the Law of Moses.

In times past, some effort was made by various men to justify the use of instrumental music in the worship of God by actually seeking to find such authority in the New Testament. Apparently such men recognized much of the truth which has been presented in this lecture; viz., (1) that the Bible is the inspired word of God; (2) that in order to be pleasing to God in what we believe and practice, our beliefs and practices must be *authorized* by the *Bible*; (3) that the

Law of Moses was given only to the Jews, and that it was taken out of the way when Christ died on the cross, and is thus not addressed to either Jew or Gentile during this, the dispensation of the New Testament, and thus cannot be used to authorize the use of instrumental music in the worship of God during this dispensation; (4) that such usage cannot be justified upon the basis of instrumental music being a mere *aid* in the worship of God.

However, until recently such efforts to show that the New Testament either demands or allows the use of instrumental music in the worship of God seemed to have been almost abandoned by the devotees of that view. Apparently this diminution of efforts to produce New Testament authority for instrumental music in worship resulted from the patent failure of those who had earlier attempted such. But recently there have been definite signs that once again some of those who use such instruments in the worship of God are going to base their defense upon efforts to prove that the New Testament actually does authorize such. (It should be noted that this effort is antagonistic to the efforts made by those of their brethren who claim that instrumental music is not actually a part of the worship but is only an "aid.") I shall now give some attention to these latest efforts.

Due to the lack of time, my remarks on these current efforts must of necessity be brief. However, I believe that even in this brief time, we may at least set forth the principle which shows that these current efforts have failed to accomplish what their authors had hoped to accomplish.

The principle to which I refer is the fact that any living language faces the fact of the change of the meaning of at

least some of its words. It is usually not sufficient to simply find *a* meaning of a word; we must, to be accurate, find the meaning of a word *at the time* with which a given passage in the Bible is involved. The New Testament was written in Greek, but there have been at least five definite periods of the Greek language. And words do not always retain the same meaning throughout a long period of time. The very fact that linguists recognize periods of a language means that changes have occurred.

The fact of change is the case even with our own English language. It is only with great difficulty that a twentieth century reader of English can make sense of the writings in English of, say four centuries ago. And it is practically impossible for any untrained person of the twentieth century to make sense of the English of seven or eight centuries ago. Some of the words which are found in the King James version of the Bible, translated in 1611, now have meanings which are different from what they were in 1611. In KJV, the word "let" meant "to prevent, or to hinder." Now, that same word means, "to allow," the opposite of what it meant in 1611.

Much of the controversy with regard to current efforts to show that the use of instrumental music in the worship of God is authorized by the Bible hinges over the meaning of some two or three words in the Greek New Testament. These three words, in their verb forms, are: *psallo*, *ado*, and *hymneo*. There are also cognate (related) forms of each of these words in the Greek New Testament. I emphasize that the controversy hinges upon the meanings of these words in the Greek New Testament, for the standard versions of the Bible in English actually admit of no controversy, as I have already pointed out. In the standard

versions of the Bible in English, there is not one passage in the New Testament which even hints at instrumental music being authorized in worship of God for this dispensation. But currently some men are making effort to uphold the view that the standard versions in English (such as the King James Version, the American Standard Version, the English Revised version and perhaps others) do not adequately translate such passages as Ephesians 5:19. Such men hold that this passage really should be translated in such fashion as to make clear the meaning that one is both to sing and to play an instrument of music in the worship of God in this dispensation. May I kindly point out that if such is the case, then the standard versions have decidedly missed the translation of this passage. This would mean that a large number of the world's ripest scholars did not actually translate the passage---rather those who espouse this view must hold that they *mistranslated* the passage. To support this view they cite various lexicons of the Greek New Testament to the effect that the Greek word "psallo" means "to sing to the accompaniment of an instrument of music." The truth of the matter is that the great weight of scholarly evidence supports the translation of the standard versions to the effect that, even though the Greek word "psallo" has had various meanings down through its long history antedating the days of the New Testament, in *the time of the New Testament*, the Greek word "psallo" meant "to sing."

A careful study of history makes it clear that instruments of music were *not* used in the worship of God by the New Testament church. This fact is especially significant in the light of the fact that the church was at first composed of Jews who, in the light of such passages as Psalms 150, were not uninitiated in the practice of using instrumental

music in the worship of God. Yet, when the church was established, these same people stopped their practice of using such instruments in the worship of God. Why? The obvious reason is that knowing they must have authority from God for what they did in worship, and further knowing that they did not have new covenant authority for the use of such instruments in worship (and bear in mind that the inspired apostles and prophets knew the meaning of "psallo" better than do current defenders of instrumental music), they did not *play* in the worship of God, but they did *sing*. Thus, current defenders of instrumental music in the worship of God would have the early church guilty of willful, deliberate disobedience to God in the matter of worship. But this conclusion is surely an unacceptable one. Not only did the church of the first century not use such instruments in the worship of God, but it was several centuries before it was even brought into the worship of the *apostate* church. Even then it was brought into the worship of the Roman Catholic church only after great controversy. Also such usage was later strongly opposed by leaders of the Protestant Reformation, on grounds that such was not authorized by the New Testament but was borrowed from the Old Testament.

Thus it is seen that the evidence of: (1) the standard versions of the English Bible, representing the ripest scholarship of the world, (2) lexicons of the Greek New Testament, and (3) the practice of the early church all combined to make it clear that the use of instrumental music in worship is sinful in the sight of God.

It may be that some of you will have specific questions about some of the current efforts being made to defend

instrumental music in worship. If so, then I shall do my best to answer them during the question and answer period which will follow shortly.

As I close, may I urge you to prayerfully consider this truth: no belief or practice which is not authorized by the Bible can be pleasing to God.

I am indebted to my colleague, William Woodson, professor of Bible and Greek at Freed-Hardeman College, for his aid in discussing some of these matters.