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1952: Abilene Christian College Bible Lectures - Full Text

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G. H. P. SHOWALTER, Publisher

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BROTHERLY LOVE

Elbridge B. Linn

Brethren and friends, I am humbly grateful for the privilege of speaking at this lectureship on the subject of "Brotherly Love." My sincere feelings for you could not be expressed in more meaningful terms. Since the theme of this series of lectures is "Back to the Old Paths," it is very significant that the subject of "Brotherly Love" was given to one of the speakers. When one is convinced that men have departed from the divine order of things religious, or that they need to guard against such departure, and raises the scriptural cry, "Back to the Old Paths," how appropriate it is to consider that when we walk in them, we shall love the brethren.

We would not plead that men return to the days of Jeremiah, nor of any of the later prophets under the law. It is sufficient to say that should we do thus, we should still be obligated by the command "love thy neighbor as thyself" (Lev. 19:18). Likewise, our responsibilities as brethren to others even under the Old Covenant would be many. Moreover, those who were the nations round about Israel had largely forgotten the "brotherly covenant," even as the prophet Amos condemned Tyre (Amos 1:9); and also pronounced divine retribution upon Edom, saying, "Thus saith Jehovah: For three transgressions of Edom, yea, for four, I will not turn away the punishment thereof; because he did pursue his brother with the sword,

and did cast off all pity, and his anger did tear perpetually, and he kept his wrath forever" (Amos 1: 11).

A return to "The old paths" definitely demands a return to Christ and his way of living, to the church of the New Testament, and to the will of God as revealed in the New Covenant. Christians are regulated by the word of God in the New Testament. To no other authority do we have recourse. The New Covenant alone is sufficient, and to no other book do we expect to appeal.

During the earthly ministry of Christ, his disciples, who later became apostles, were taught the absolute importance of brotherly love. In the setting of the last supper, Jesus taught the eleven disciples, for Judas had already gone out into the night, saying: "A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:34, 35). Thus, Christ made love the badge of discipleship.

Years later, the apostle John wrote: "He that saith he is in the light and hateth his brother, is in the darkness even until now. He that loveth his brother abideth in the light, and there is no occasion of stumbling in him. But he that hateth his brother is in the darkness, and walketh in the darkness, and knoweth not whither he goeth, because the darkness hath blinded his eyes (1 John 2:8-11). Also, "in this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not

of God, neither he that loveth not his brother. For this is the message which ye heard from the beginning, that we should love one another: not as Cain was of the evil one, and slew his brother . . . We know that we have passed out of death into life, because we love the brethren. He that loveth not abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. Hereby we love, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him? My little children, let us not love in word, neither with the tongue; but in deed and truth" (1 John 3:10-18). And then, "Beloved, let us love one another: for love is of God; and every one that loveth is begotten of God, and knoweth God. He that loveth not knoweth not God, for God is love . . . Beloved, if God so love us, we also ought to love one another . . . If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, cannot love God whom he hath not seen. And this commandment have we from him, that who loveth God love his brother also" (1 John 4:7, 8, 11, 20, 21).

Are our hearts left hard and untouched by the tendering truth of these words of scripture? Do we think we can get by in a denial of the goodness of God by brotherly unkindness? Whoever he may be, he ignores the commandment of our Lord who does not love his brother. He is stumbling in the dark-

ness, is yet a child of the devil, remaineth in death to righteousness, knoweth not God and is not begotten of him, who loveth not his brother.

The unbeliever is in a state of condemnation. The impenitent has not turned to God. The unbaptized has never been buried with his Lord by baptism into death, and raised to walk in newness of life. The believer who lives and worships after a thus saith man, and not a "thus saith the Lord" is in doctrinal error. Equally condemned by the truth along with these is the church member who is without brotherly love! The word of God is at this point very explicit.

Because of the emphasis made in all of God's teaching with regard to our brotherly responsibilities, Paul wrote the Thessalonians: "But concerning love of the brethren ye have no need that one write unto you: for ye yourselves are taught of God to love one another" (1 Thess. 4:9). Through Paul's instruction the Colossian brethren had love "toward all the saints" (Col. 1:4). Peter likewise admonished all Christians, especially the elect of the Dispersion: "Seeing ye have purified your souls in your obedience to the truth unto unfeigned love of the brethren, love one another from the heart fervently" (1 Peter 1:22). To the Romans, Paul gave exhortation: "Owe no man anything save to love one another: for he that loveth his neighbor hath fulfilled the law" (Rom. 13:8).

We do owe the brethren love. Our responsibilities toward them are measured by this tender regard. Our attitudes toward and our deeds on behalf of others in Christ must be in harmony with the divine principle of love.

Brotherly Love Is Expressed In Forgiveness

Man's deepest need from man is forgiveness, just as it is also his greatest blessing from God. Jesus knew that in all of our human relationships that we would sin against others and others would sin against us. Of course, this unpleasant truth grieves us as Christians, but face it we must. Jesus said to his disciples: "Take heed to yourselves: if thy brother sin, rebuke him; and if he repent, forgive him" (Luke 17:3).

The innate unwillingness of even Christians to forgive is then rebuked by Jesus. Peter's question to him expresses the carnality of men: "Lord, how oft shall my brother sin against me, and I forgive him? until seven times? Jesus saith unto him, I say not unto thee, Until seven times; but, until seventy times seven" (Matt. 18:21, 22). Here in Peter's words we see illustrated the perversity of human nature. It might be all right to forgive once or twice, but the average person would be pretty well tired out by the time he forgave seven times. No doubt Peter used the number seven to mean perfection or completeness, after common Hebrew usage. But Jesus abolished for all time the tabulating system of forgiveness in saying: "I say not unto thee, Until seven times; but, Until seventy times seven." Our Lord thus has taught us that forgiveness has no limitations. For, in the following parable of the king and his two servant debtors, (Matt. 18:23-34), Jesus emphasized the truth in parable that God has forgiven all of our many sins against him. Therefore, we ought to forgive the few sins that our brother has committed against us! (Note 18:35).

Restoration of the offender and reconciliation with the offended are included in forgiveness, wherever possible. "And if thy brother sin against thee, go, show him his fault between thee and him alone: and if he hear thee, thou hast gained thy brother. But if he hear thee not, take with thee one or two more, that at the mouth of two witnesses or three every word may be established. And if he refuse to hear them, tell it unto the church: and if he refuse to hear the church also, let him be unto thee as the Gentile and the publican" (Matthew 18:15-17). What tragic dissensions have there been in the church, which would have been stilled before they erupted, had brethren followed the teaching of Christ. How long have brethren carried on their bitter quarrels, which never could have lasted had they listened to the words of Jesus! This teaching bound upon us by the apostles of Christ was, as some other teaching given by our Lord during his public ministry, to be followed by his church, beginning on the day of Pentecost.

Our pardon of the offences of others will certainly result in our prayers for them. The Lord's followers are to pray for their persecuters (Matt. 5:44). How much rather will they intercede on behalf even of sinning brethren! "If any man see his brother sinning a sin not unto death, he shall ask, and God will give him life for them that sin not unto death. There is a sin death: not concerning this do I say that he should make request" (1 John 5:16). As long as your brother lives, pray for him. Pray God's blessings upon his work of faith, labor of love, and patience

of hope. And, when he sins, pray that Jehovah will give him life yet that he may repent!

One's love for a brother in Christ will constrain him, though even as the offender, to seek the offended. "If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift" (Matt. 5:23, 24). While Christ spoke to those under the law, the principle remains the same today. How salutary would be the application!

Brotherly love, then, is seen in forgiveness, restoration and reconciliation, and in prayer for one another.

Brotherly Love Tempers Judgment

Probably, there is no weakness more general among Christians than fault-finding. In the Sermon on the Mount Christ dealt with this human fault as follows: "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured unto you. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me cast out the mote out of thine eye; and lo, the beam is in thine own eye. Cast first the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye" (Matt. 7:1-5). Christ is not here forbidding judgments by the civil courts, nor by the church on evil within, nor even that private appraisal of the character of another.

He advised men, "Judge not according to appearance, but judge righteous judgment" (John 7:24). He also laid down the axiom that a tree is judged by its fruit (Matt. 7:17) and a man by his words (Matt. 12:35). That which Christ forbade was "judging" all right, but the context definitely establishes the condemnation of Christ as against fault-finding, harsh criticism, censoriousness, a carping attitude, caviling, or hypocritical hypercriticism. Criticism may be constructive, in eliminatng weakness, suggesting improvements, and ensuring success. Such a critic is a friend. All of us should yearn for the wisdom to thus counsel, even as Disraeli said of another: "He wreathed the rod of criticism with roses."

Jesus said that he was a hypocrite who tried to pick the "mote" out of his brother's eye, while he still had a "beam" in his own eye! Life would be a perpetual flea-hunt, if one was compelled to trace down all the little mean, unjust criticisms made against him. But how much lower is the vocation of him who is a fault-picker, who goes about seeing only the vices of men and never their virtues! They practice seeing only what is wrong with others (they think) until they are blind to their own weaknesses. For such obvious inconsistency the Lord had but one word: Hypocrite! Surely he is a hypocrite who insists on removing a splinter from his brother's eye, while he has a telegraph pole in his own. Such an one does not want to be his brother's keeper; he would prefer to be his brother's judge!

“Judge not! the workings of his brain
And of his heart thou canst not see;
What to thy dim eyes may seem a stain,
In God’s pure light may only be a scar,
Brought from some well-won field
Where thou would’st only faint and yield!”

“But thou, why dost thou judge thy brother? or thou again, why dost thou set at nought thy brother? for we shall all stand before the judgment seat of God”
“Let us not therefore judge one another any more: but judge ye this rather, that no man put a stumbling-block in his brother’s way, or an occasion of falling”
(Rom. 14:10, 13):

Brotherly Love Is Considerate of Others

We must consider others. Our words, the deeds of our lives, as related to others, are as the threads of a garment knitted together. This is the very illustration used in the Scriptures. Christians are said to be “knit together in love” (Col. 2:2). I am not chiefly considering the courtesy and gratitude which we ought to express toward one another, even though they should not be neglected. Rather, there are brethren who are babes in Christ, who are deficient in knowledge, who are weak in the faith. Paul proved by his own example, that, rather than judging the brethren, he carefully scrutinized his own life, lest he put a stumblingblock in his brother’s way, or an occasion of falling. There were weak brethren then, and there are weak brethren now. Then, meat offered to heathen gods in pagan temples was a stumblingblock to weak

Christians, who had just been rescued from paganism. While by no means, did all Christians consider an idol the same, yet, those who were weak were wounded in conscience in seeing those who were stronger spiritually eat meat which had been sacrificed to an idol. Then, Paul wrote in 1 Cor. 8:11-13: "For through thy knowledge he that is weak perisheth, the brother for whose sake Christ died. And thus, sinning against the brethren, and wounding their conscience when it is weak, ye sin against Christ. Wherefore, if meat causeth my brother to stumble, I will eat no flesh forevermore, that I cause not my brother to stumble."

The danger of unrestrained indulgence of the Christian's liberty, may be avoided by following Christ's example (Phil. 2:5-7). With a self-sacrificing disposition and an affectionate attitude, we should strive for the well-being of every Christian, however, ignorant or weak he may be, teaching him, of course, at the same time. After citing the example of Christ, Paul admonished the Roman brethren: "Now we that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let each one of us please his neighbor for that which is good, unto edifying" (Rom. 115:1, 2). In making application of this principle, one must remember (1) that it refers to things in themselves indifferent. It is not a question of the truth of the Gospel, nor of the basic Christian life. Where true Christian liberty was endangered, Paul refused to yield (Gal. 2:3-5). (2) Each Christian is to be the judge of how this course of action is to be followed in certain circumstances, as for example, the manner of one's behavior on the Lord's Day, or the

relations of Christians to some public amusements. Expediency may be a far cry from liberty.

Love of the brethren will constrain us to encourage "the fainthearted, support the weak, be longsuffering toward all" (1 Thess. 5:14), "forbearing one another in love" (Eph. 4:3).

Brotherly Love Exercises Sympathy

"In love of the brethren be tenderly affectioned one to another" (Rom. 12:10). "Weep with them that weep" wrote Paul. This is sympathy. It may be easier to sympathize with one when his tears bathe his cheeks, than to rejoice with one on whom "good fortune" has smiled. But the whole verse reads: "Rejoice with them that rejoice; weep with them that weep" (Rom. 12:15).

There was a time when Christians were persecuted for their faith. Some of them suffered almost unmentionable injuries. When the Hebrew writer had exhorted: "Let love of the brethren continue," he added for the sake of those who were persecuted because they loved Christ, "Remember them that are in bonds, as bound with them; them that are ill-treated, as being yourselves also in the body" (Heb. 13:1, 3). Brethren, do you love enough to do that?

I stepped to the information desk of a certain hospital, to intercede for a young wife whose husband lay at that moment in a room above us, at the very point of death. Mine was a simple request. The folded cot under my arm suggested that the wife desired to be at her husband's side through the night, trembling at his every labored breath, lovingly wiping

away the sweat of death from his face, and then perhaps to sink exhausted on the cot herself.

The nurse's terse reply was, "No, it's against the rules!"

She had scarcely uttered the words when the young woman stepped before her, and whispered her plea in words that would break your heart: "Please, they say Billy may die tonight!"

The request was granted. Why? Who knows? Sympathy? Yes, it might have been. The nurse may have remembered the last hours of a husband, or of a friend, or of her own little girl. Whatever her reason, I know that my brethren will exercise brotherly love so that they may "rejoice with them that rejoice; and weep with them that weep."

Brotherly Love Produces Kindness

The word of God instructs us to "add to your faith . . . brotherly kindness, and to brotherly kindness charity (love)" (2 Peter 1:5-7). We are reminded in 1 Cor. 13 that "love . . . is kind" (vs. 4). Brethren, it is not a sign of weakness to be kind, but of strength. Unkindness is weakness, because God is love and all-powerful. We have already been admonished, "My little children, let us not love in word, neither with the tongue, but in deed and truth" (1 John 3:18). To be sure, there is today too much palaver and not enough performance. Being kind is not to be confused with being "mealy-mouthed." It is to "speak the truth in love." But never forget that brotherly love induces kindness of speech.

Gossip, slander, and tale-bearing are not kind. Per-

haps one of the cruelest inflictions of pain upon man is to burn away his reputation and to sear his soul in the fire started by a tongue that is devil-kindled and hell-lighted. Many persons, without realizing it, have played gossip's game, and have thereby become unpaid devil's messengers, bearing about infernal messages.

Titus cautioned the brethren "to speak evil of no man" (3:2), although Paul later warned the brethren to refuse a factious "man after a first and second admonition" (3:10). It is plain then that Paul distinguished here, as well as elsewhere, between speaking of a man's evil, and speaking evil of a man! Brotherly love will keep you from speaking evil of another, guarding that your words should be without intent, even when they deplore another man's evil.

Hear God speak to you: "Bless them that persecute you, bless, and curse not" (Rom. 12:14). "Speak not one against another, brethren. He that speaketh against a brother, or judgeth his brother, speaketh against the law . . ." (James 4:11). "Finally, be ye all likeminded, compassionate, loving as brethren, tenderhearted, humbleminded: not rendering evil for evil, or reviling for reviling; but contrariwise blessing; for hereunto were ye called, that ye should inherit a blessing" (1 Peter 3:8, 9). In the light of these scriptures, does not the kindness of brotherly love suggest to you that it would be far better if you could just FORGET much of that which you have heard, and read?

"If you see a strong fellow, ahead of the crowd,
A leader of men, marching fearless, unbowed,
And you know of a tale whose mere telling aloud
Would cause that fair head in anguish to be bowed,
It's a pretty good plan to forget it!

If you know of anything that would darken the
joy

Of a man or a woman, a girl or a boy,
That would wipe out a smile, or in the least way
annoy

A fellow, or cause any gladness to cloy,
It's a pretty good plan to forget it!

If you know of a thing, just the least little sin,
Whose telling would cause a laugh or a grin
On a fellow you didn't like—

For his sake keep it in!

Don't be a knocker; right here stick a pin—
It's a pretty good plan to forget it!

Brotherly Love Fosters Peace

Behold how good and how pleasant it is for brethren to dwell together in unity! (Psa. 133:1). The Christian is urged to "seek peace, and pursue it" (1 Pet. 3:11). There is a mistaken notion among some brethren today that Christian love should seek peace at any price. God's word has not so taught. Instead, "the wisdom that is from above is first pure, then peaceable" (James 3:17).

Many persons have made the mistake of assuming that our first spiritual objective is unity, and the

peace which ensues. Some have even charged that those are without love who do not seek peace first. But God's word affirms that our primary objective should be to do his will. When we have a common faith, the result will be unity, and the product of brotherly love: Peace. Hence, Paul wrote: "I therefore, the prisoner in the Lord beseech you to walk worthily of the calling wherewith ye were called, with all lowliness and meekness, with longsuffering, forbearing one another in love; giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all" (Eph. 4:1-6).

When we have all been baptized by the one baptism of the one faith, we shall be brethren, members of the one body, and should exercise brotherly love to keep the unity of the Spirit in the bond of peace.

God's children are peacemakers (Matt. 5:9), and should endeavor, "if it be possible, as much as in you lieth, (to) be at peace with all men" (Rom. 12:18). The children of God are taught: "Avenge not yourselves, beloved, but give place unto the wrath of God: for it is written: Vengeance belongeth unto me; I will recompense, saith the Lord. But if thine enemy hunger, feed him; if he thirst, give him to drink: for in so doing thou shalt heap coals of fire upon his head. Be not overcome of evil, but overcome evil with good" (Rom. 12:19-21).

Brethren who cannot control their anger are warned, lest it be the means of destroying their souls: "Ye have

heard that it was said to them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: but I say unto you that every one who is angry with his brother shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; and whosoever shall say, Thou fool, shall be danger of the hell of fire" (Matt. 5:21, 22).

Let no Christian seek self-justification before the church, nor vengeance upon another, forgetting the divinely appointed obligations of brotherly love. It is possibly true that the Christian may have no greater enemy than the consuming passion of anger. "So then let us follow after things which make for peace, and things whereby we may edify one another" (Rom. 14:19).

Brotherly Love Is Seen In Service

How we need one another! This is true in material matters. A fundamental principle of the faith is: "remember the poor" (Gal. 2:10). Faithful and loving brethren have always been zealous so to do. The exhortation from God: "So then, as we have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of the faith" (Gal. 6:10), is remembered well today, as Christians care for the poor, the widow, the orphan, and the infirm. Brethren sometimes speak and write of their benevolent work. Let us follow the teaching: "For ye, brethren, were called for freedom; only use not your freedom for an occasion to

the flesh, but through love be servants one to another" (Gal. 5:13).

Lest any man think this unimportant, the judgment scene graphically portrayed in the words of Christ himself (Matt. 25:31-46) emphasizes the eternal importance of ministering to the hungry and thirsty, of being hospitable to strangers, of clothing the naked, and of visiting the sick, even those sick brethren in prison! I have heard of some of these ministrations being neglected, even today, but in the judgment day the Lord will not hold them guiltless, who have thus neglected their brethren, even the least among them. "Inasmuch as ye did it not unto one of these least, ye did it not unto me" (Matt. 25:45). How tragic will be the endless doom of Christians who did not exercise brotherly love in service, only to learn that they also failed to minister to Christ! The attitude of some is expressed in the words of James: "If a brother or sister be naked and in lack of daily food, and one of you say unto them, Go in peace, be ye warmed and filled; and yet ye give them not the things needful to the body; what doth it profit?" (Jas. 2:15, 16). Divine appraisal of such action, with condemnation, is in the next verse: "Even so faith, if it have not works, is dead in itself."

Brethren likewise need spiritual assistance. "Brethren, even if a man be overtaken in any trespass, ye who are spiritual, restore such an one in a spirit of gentleness; looking to thyself, lest thou also be tempted" (Gal. 6:1). We should encourage the fainthearted, support the weak, longsuffering toward all, and exhort

faithful and unfaithful. "Let us consider one another to provoke unto love and good works" (Heb. 10:24). May we remember that we fulfill the law of Christ by bearing one another's burdens (Gal. 6:2).

An outstanding New Testament example of insistence that a Christian give spiritual assistance to a brother is given by Paul, who, in writing to Philemon instructed him that his former runaway slave, Onesimus, had been converted to Christ, and was being returned to Philemon, whose responsibility it was to accept and help him as a brother beloved in the Lord. (Philemon).

Brotherly Love Honors The Deserving

The New Testament commands: "Honor all men. Love the brotherhood. Fear God. Honor the king" (1 Peter 2:17). Paul instructed the Roman Christians: "Render to all their dues: . . . honor to whom honor" (Rom. 13:7). And also, "In love of the brethren be tenderly affectioned one to another; in honor preferring one another" (Rom. 12:10).

It should be noted that this use of the word "honor" means "respect, esteem." Respect is due men in varying degrees, of course, and is to be shown in varying ways. This is a sound rule: "Respect the respectable; pity the despicable."

Even today, and certainly as the church grows stronger, it will be increasingly necessary to guard against the formation of classes in the church. It would be so easy to capitalize the words "Church Officers, Ministers, Elders, Deacons," as distinguished from (the lower case) "laymen," and as distinguished

from "the common herd" of "Christians" who are simply trying to serve acceptably the Lord. The brethren are careful in general, but due to the frailties of egotism and ambition, we must in this area be alert watchmen on the walls of Zion!

Nevertheless, there have been, are, and will be men and women in the church who deserve our loving esteem. Elders, deacons, preachers, various members of the church deserve honor. Who could withhold grateful esteem and lifelong respect from certain teachers, and others, connected with Abilene Christian College, and similar schools? How I do honor the brethren of the Highland Church of Christ for their love and courage in the willingness to oversee the work of the "Herald of Truth," a nationwide radio broadcast! All connected with it, all supporting it with their prayers and gifts, deserve honor for their works' sake!

The example of the apostle Paul serves to instruct us. All who know his epistles have been struck with the force of his grateful esteem for so many, some of whom he names. He spoke of Timothy as "the brother whose praise in the gospel" had "spread through all the churches" (2 Cor. 8:18). Titus was honored and the brethren with him, who, as "the messengers of the churches" were called "the glory of Christ" (2 Cor. 8:23). While Paul himself recommended humility always, he also urged: "But we beseech you, brethren, to know them that labor among you, and over you in the Lord, and admonish you; and to esteem them exceeding highly in love for their work's sake" (1 Thess. 5:12, 13).

In view of the following Scriptures, how do certain terms which some Christians apply to others, including elders and evangelists, sound in your ears? Name callers will do well to remember that their very actions betray a weakness within them, not to mention the fact that they pursue a course diametrically opposed to the will of God. Those who hurl invective and use vitriolic language against brethren, beware! repent! and do the will of God!

It would be amusing, were it not so tragic, to relate the blunders of otherwise well-meaning people when they felt it necessary to honor someone. The results were almost as bad as that related by the apostle James (2:1-9). He has condemned sin, and we should not forget it!

Brotherly Love Administers Rebuke

Lest anyone misunderstand, and fear that I have been pleading for a moratorium on correction of the erring, or even on religious discussion, I quote the words of Christ: "If thy brother sin, rebuke him." And also, Paul's Spirit-guided exhortation: "Preach the word; be urgent in season, out of season; reprove, rebuke, exhort, with all longsuffering and teaching" (2 Tim. 4:2). No man dare plead for anything else who respects the teaching of God's word. The discussion from the pulpit, in religious papers, and everywhere, of living issues before the church is to be encouraged and not discouraged. Of course, I am talking to brethren who have the good sense, and the spirituality, to make proper application of other portions of God's word, too.

God's word protects God's church, when men will be ruled by that word! Directions are given in 1 Timothy 5:19, 20, to protect elders from false accusations, and to protect God's people from false elders, and from their sins. The church is the flock of God which is to be preserved from wolves in sheep's clothing. God's flock is not to be fleeced by hireling shepherds! False teachers are to be "marked" and turned away from (Rom. 16:17). The disorderly are to be withdrawn from (2 Thess. 3:6, 14, 15), while faithful Christians are not to "keep company" with the immoral and unspiritual brother (1 Cor. 5:11).

Conclusion

Men can grow in brotherly love. Paul admonished the brethren to "abound more and more" (1 Thess. 4:10). John, once a "son of thunder" grew in love. Many have done likewise.

With no trepidation do we face the future. Brethren will love each other. The tornado of hatred cannot destroy the church. True, its winds may blow a little, but the "foundation of God standeth sure" (2 Tim. 1:19).

The church marches ahead. It is a kingdom which cannot be moved (Heb. 12:28). God's people will win because they live better and love more sincerely. "Let love of the brethren continue" (Heb. 13:1).

THE PROGRESS WE HAVE MADE

Joseph W. White

"Then opened he their minds, that they might understand the Scriptures; and he said unto them, thus it is written, that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem" (Luke 24:45-47).

"They therefore, when they were come together, asked him, saying, Lord, dost thou at this time restore the kingdom to Israel? And he said unto them, It is not for you to know times or seasons, which the Father has set within his own authority. But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth" (Acts 1:6-8).

"They then that received his word were baptized: and there were added unto them in that day about three thousand souls" (Acts 2:41).

"And day by day, continuing steadfastly with one accord in the temple, and breaking bread at home, they took their food with gladness and singleness of heart, praising God, and having favor with all the people. And the Lord added to them day by day those that were saved" (Acts 2:46, 47).

"But many of them that heard the word believed; and the number of the men came to be about five thousand" (Acts 4:4).

"And believers were the more added to the Lord, multitudes both of men and women" (Acts 5:14).

"And the word of God increased; and the number of the disciples multiplied in Jerusalem exceedingly; and a great company of the priests were obedient to the faith" (Acts 6:7).

For a century and a half, an ever-increasing number of persons have been vitally concerned with the restoration of New Testament Christianity. The call, "Back to the old paths," is not a new one. But there is an ever-present danger that we may stray into new and more inviting ways. Every generation needs to re-examine itself. I am happy that I have been assigned the topic: "The Progress We Have Made." Let us take stock and see whether, and how much, we have progressed.

Four or five years ago, some of our British brethren published a booklet of addresses with this title: "Forward—Back to Jerusalem." I take it that the assignment of this subject had that kind of progress in mind, for any "progress" which does not take us back to Jerusalem is the wrong sort of progress. Desirable growth must lead us: ". . . unto the building up of the body of Christ: till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a fullgrown man, unto the measure of the stature of the fullness of Christ that we . . . may grow in all things into him" (Eph. 4:12-15). Progress in that direction "maketh the increase of the body unto the building up of itself."

Scriptural growth is not simply enlargement; not mere expansion. Several months ago in **The Horizon**,

published monthly by Abilene Christian College, Brother Morris made this statement, "Expansion is an increase in size; growth is an increase in stature." Certainly no one can dispute the fact that churches of Christ have grown in size and in number. The point with which we are concerned is whether in that increase in number we have merely increased in size, or we have grown, that is, increased in stature; whether we have progressed, that is, moved forward—"forward—back to Jerusalem."

All around us we hear cries that we are drifting. That some have drifted, there can be no doubt. In the early days of the restoration movement the growth was tremendous. Multitudes of persons came "back to the old paths." Whole congregations changed their status from denominationalism to New Testament Christianity. Indeed, entire regional associations of congregations did so. One great leader became so enthusiastic that he renamed his periodical, "The Millennial Harbinger." Not, it may be said, to give aid and comfort to speculative theories, but because he believed that a great age of gospel glory was being ushered in.

Statistics gave some grounds for such a conviction. In the census taken in 1850, what was known as the Disciples of Christ was the fourth ranking church in the nation. In the decade from 1850 to 1860 it grew far more rapidly than any other group. However, with the dissensions which began chiefly after the Civil War, starting from opposition to the first missionary society which was organized in 1849, and an even more intense opposition to instrumental music

which was first introduced in a few churches in the 1860's, the body of Christ was gradually split into two distinct groups. In 1906, for the first time, churches of Christ were listed as a separate group in the census, and since that time have been treated in those reports as a distinct body.

In the forty-six years that have elapsed, have the innovators been progressive and the remainder of us non-progressive?

Some years ago, a preacher excitedly said to the noted Henry Van Dyke: "Dr. Van Dyke, Christianity is at a crisis!" Calmly, Van Dyke replied: "Christianity is always at a crisis." Granting the truth of that statement, how have we met our crises for the past forty-six years? Many voices have been pessimistic. Listen to this statement regarding conditions in general:

Referring to a well-known magazine, a Christian journal says that it "has printed in recent issues some interesting facts concerning the general decline in church attendance in modern times. It is evident that all churches are passing through a period of unusual dullness. As a whole, they are making progress, but slowly. In general, it has shown so little interest in industrial conditions, the causes and the iniquity of the unequal distribution of wealth, and so little concern for the needs of the struggling masses, but these masses have concluded that the church cares little for them."

A quotation was then given from a Cleveland, Ohio paper in which it was stated that, "At the regular meeting of the Cleveland Presbytery today the ques-

tion of how to counteract the influences which are decreasing the attendance at the churches represented was discussed. A number of the most eminent ministers declared that they had for some time sought to increase the attendance by means of sermons upon subjects of popular interest. This they all said proved effectual for a time, but had ceased to accomplish its object. What to do next was the question. The Presbytery decided to consider it during a season of fasting and prayer to last from 8 a.m. to 6 p.m., behind locked doors."

Our own religious journal commented: "To put the case plainly, the average fashionable church of modern times does not offer 'the struggling masses' anything much which they cannot get without attending the churches. The world has its entertainment bureaus, with their orchestras, oratorios, cantatas, and operas, high and low; their theaters, concert halls, musicals, and every other variety of entertainment the carnal appetite calls for; and when the churches 'enter the lists' to compete for patronage in the score of entertainment, they need not be surprised if they are hopelessly left in the race."

One of our older brethren wrote the following: "I have been in the evangelistic field for 33 years, and of course I have seen the church of our blessed Lord and Savior Jesus Christ in her day of unity and power, and I have seen her in her division and weakness. I have seen her go forth clear as the sun, fair as the moon, and terrible as an army with banners. I saw her when the denominations combined against her; when they put forth their strongest men to meet our

ministers on the field of public discussion. I saw her glorious sons, mighty men of valor, stand forth as one man, heart to heart and hand in hand in her defense, presenting such a solid front that, like the Austrian phalanx, place for attack was nowhere to be found. Brethren of the North and South, East and West were perfectly joined together in the same mind and in the same judgment. During this glorious time of unity and brotherly love, many consecrated men from all the walks of life, waxing bold, took their Bibles and without purse or script, carried the good news into almost every nook and corner of this fair land. On every hill and from every valley, by every stream and rivulet, every town and village, the Bible was held up to the people as man's only infallible guide in the religion of Christ. Their motto was 'Where the Bible speaks, we will speak; where the Bible is silent, we will be silent. It was no wonder that under this teaching congregations multiplied and increased in numbers and influence throughout the country. But how is it now? Division, strife, animosity, hatred, immolation, and every evil work. The results are loss of influence, loss of spiritual power, stagnation, and death.'

Listen to another quotation: "Upon the whole, the outlook is not flattering, and it seems to me there is less active, aggressive feeling manifested by God's people than I have ever observed before. There is a lethargy observable and a lukewarmness manifested which is simply appalling.'

Here is still another: "Christianity has been rapidly declining. Bible institutes, Bible colleges, and lecture

seasons have not prevailed to stop the decline of pure Christianity and genuine, saving piety and devotion . . . The world is farther away from God today than it was twenty years ago . . . The only remedy for this terrible evil is a return to the 'old paths.' "

Are these statements accurate appraisals of our present situation? Are they warnings to which we would do well to take heed? All of these quotations were taken from the Gospel Advocate. The first appeared in the issue of January 3, 1901; the second, February 20, 1902; the third, June 15, 1899; the last, January 3, 1901.

Now in repeating these quotations, the chief point is this: fifty years ago our brethren were looking back to the "good old days" of twenty years before. If time permitted, the same things could be quoted from journals printed in 1880. All of them have the same refrain: "the church cannot hold its young people," "people no longer read the Bible," "church attendance is declining," and even, "preachers do not preach first principles like they formerly did." All of them look back to a golden age which never existed. Oftentimes, as we grow older, we lose perspective, and like Elijah of old, we declare: "I have been very jealous for Jehovah, the God of hosts; and I, even I only, am left." All of us, as we grow older are inclined to feel like the man who recently said:

"Everything is farther than it used to be. It's twice as far from my house to the station now, and they've added a hill that I've just noticed. The trains leave sooner, too, but I've given up running for them because they go faster than they used to.

"Seems to me they are making staircases steeper than in the old days. The risers are higher and there are more of them, because I've noticed it's harder to make two at a time. It's all one can do to make one step at a time.

"Have you noticed the small print they are using lately? I have to squint to make out the news. I really don't need glasses but it's the only way I can find out what's going on, unless some one reads aloud to me, and that isn't much help because everyone seems to speak in such a low voice I can scarcely hear them.

"Even the weather is changing. It's getting colder in the winter and snow is much heavier than it used to be. The rain is wetter too. I wear rubbers here of late. And I guess the way they build windows now makes drafts more severe.

"People are changing too. For one thing, they are younger than they used to be when I was their age. On the other hand, though, people my own age are much older than I am. I realize that my generation is approaching middle age (to me that is roughly between 20 and 101) but there is no reason for my classmates tottering blissfully into senility.

"I ran into my roommate the other night and he had changed so much that he didn't recognize me." "You put on a little weight, Bob," I said. "It's this modern food," Bob replied. "It seems to be more fattening."

"I got to thinking about poor old Bob this morning while I was shaving. Stopping a moment, I looked at my own reflection in the mirror. They don't use the same kind of glass in the mirrors any more."

What are the facts with regard to the good old days?

Were they as good as we imagine? Insofar as churches in general are concerned statistics show otherwise. 55.6 per cent of the population of the United States were on church rolls of one religious group or another in 1950. In 1900, only 34.7 per cent belonged to some religious body. In the fifty years intervening, the rise from one in three to more than one out of two has been steady. In spite of the stories we hear of abandoned church houses, in 1950 there was an all time high of 278,479 congregations. Of course, this represents all denominations claiming to be Christians. However, those trying to follow the New Testament order have gained far above the average noted.

The Christian Herald, a widely known family religious magazine which has for a number of years gathered statistics with regard to religious bodies in the United States, provides these figures. The latest year for which the report is available is 1950. As stated, in 1950, those who claimed to belong to any religious body amounted to 55.6 per cent of the total population. The population growth in the United States in 1950 over 1949 was 1% plus. The increase in membership in religious bodies in that same year was 3%, so that the average growth in membership of churches of all kinds was nearly three times that of the population growth. But that which will particularly interest us is that in the year 1950 churches of Christ were listed as having 901,000 members, whereas in 1949 they had been listed as having 778,000 members. According to those statistics, and I shall not question that statistics regarding the membership of the

churches of Christ can never be completely reliable—while the churches in general showed an increase of 3 percent in 1950 over 1949, churches of Christ were reported as increasing more than 12%. In 1906, the first year in which a separate census report was made of churches of Christ, they were credited with a membership of 159,658, although in all probability the actual membership was three times that amount. But even with three times that amount, the increase in membership from 1906 to 1950 is a phenomenal one. In 1906, the census reported that there were 1974 buildings, but 2649 congregations, the point being that some 693 churches, or more than one-fourth of the total reported, were using rented halls rather than buildings which they owned themselves. Of the 2649 congregations, 631 were in Tennessee and 627 in Texas. In other words, nearly half of the congregations were located in these two states. At that time were eight Christian colleges with a total faculty of 73 and 1024 students, far less than several single Christian colleges have today. The total property value of all those colleges was \$170,000. It would be difficult to build a respectable building on a college campus for that sum today.

No one with even half-closed eyes can be unaware of the increase in size, in wealth, in astounding building activities. But the question is, "what progress have we made?" The dictionary defines progress as "a journeying forward; advance to an objective; gradual betterment." Are we journeying forward—back to Jerusalem? Are we advancing to a scriptural objec-

tive? Are we better in the eyes of God or merely in the eyes of man?

Always there is the danger that we will mistake expansion for growth; and confuse change with progress. Always there is the peril of making ends of means, of failing to distinguish between material prosperity and spiritual soundness. Every generation has its problems, every change of emphasis has its hazards.

Let us go back to 1906. As has been stated, in that year, government census reports first listed us apart from those using instrumental music. It is a good starting point for other reasons. As Brother Sanders stated here last year, in 1906, at Lubbock, the first church building was erected on the plains of Texas to replace those lost to the innovators.

On August 23, 1906, the following notice appeared:

"Brother A. B. Barret has been for several months working most energetically to establish a Christian college at Abilene, Texas, and these efforts have been crowned with success, having secured five acres of land on which there are several buildings in the center of the city. To these buildings another has been added, and the school will open on September 10, 1906. Abilene has a population of about eight thousand, and those in a position to know regard it as a very fine field for such work. We wish Brother Barrett abundant success."

This will be difficult for many of our younger members to believe, but when L. S. White in January, 1906, began work with the Pearl and Bryan congregation, in Dallas, he was the only preacher south of

the Mason and Dixon line doing full-time, local work with the church of Christ. My father never made this claim for himself alone. Often, I have heard him say that he and his life-long friend, Jesse P. Sewell, were the only two men doing such a work at that time. However, Brother Sewell, himself, insisted to me he should not be included, for when he labored at San Angelo during this period, he supported himself by salesmanship.

If L. S. White had not moved to Dallas, probably someone else would. Brethren were beginning to catch a vision. Great credit is due to godly, farseeing ones in Dallas, and soon thereafter, elsewhere. "How shall they preach except they be sent?"

In 1906, others were laboring with one congregation, but usually they were also farmers, or grocers, or insurance salesman. Or they were "located" during the winter months and held meetings in the summer. Others were employed for full-time, but were used to hold so-called mission meetings. Forty-six years ago, located work really began among us. Look at us now! Six days ago, in Los Angeles I was invited to address a group of business and professional men. In talking to the program chairman, I mentioned that I would be in Abilene this week. He, a Methodist, said to me: "You know, you can't drive into a town in Texas that you don't see a sign calling attention to the church of Christ!"

Are you aware that we have differences now? Read the files of religious journals of forty-five or fifty years ago and you will discover that the brethren were concerned with these problems:

Two acts of worship simultaneously
 Whether an invitation song was scriptural.
 Ordaining elders by the laying on of hands.
 Preaching for a stipulated salary.
 Rebaptism.
 The order of worship.
 Participation in civil government.
 Life insurance.

This query came to one of our papers:

"I would like to have your views on life insurance. It is becoming very popular in Texas. Most of our best preachers are holding policies. Some have got so deep into it they hardly have time to preach."

The use of a chart in a sermon.
 Contribution during, or after, the public-worship.
 Passing a basket (instead of laying it on the table).
 Building a meetinghouse (It was all right to use one already built)
 Shaking hands (instead of a holy kiss)
 The name of the church (The Pearl and Bryan congregation was known as the First Christian church until nearly 1920)

There were many others. Some of these questions were of importance to only a few persons, but others, such as the rebaptism controversy and the ordination of elders raged for years. These and other questions

have largely been settled by the "sanctified common-sense" of the brotherhood. I believe that the questions which agitate us now will be determined in the same way, indeed, they are being determined.

In the years before 1906, we were largely a dispirited people. The disciples had appropriated most of our buildings, particularly in the larger cities. They had most of the wealth, the education, and the prestige. There was not much left to us but the gospel, a plea and a growing vision. Those have proved to be enough.

But in 1906, few had a vision of what could be accomplished, or the zeal to perform. A homely, but common, saying averred that many of the brethren wanted to "sit on the stool of do-nothing and whittle on the stick of do-less."

Many had a purely negative attitude—they were "agin" everything. They were said to be anti-everything except ante-up. On August 17, 1905, A. O. Colley wrote from Theo, Texas that "It is a much better place to labor than any other part of Texas that I have ever visited; there are less wrangles."

The chief activity of most congregations was the annual "protracted meeting." On October 4, 1906, one brother wrote:

"There is an 'evil under the sun' that has assumed alarming proportions among the churches throughout the country . . . The trouble is this: Some eloquent preacher, usually 'from a distance,' 'called' to 'hold a meeting' for some church during the months of July or August. The brethren for miles around come out to hear the 'big preacher' . . . The preacher, enthused by the great crowds, holds a 'powerful meeting' and

'goes on his way rejoicing.' The papers report a 'great ingathering,' including a number of "restorations," etc.

"Many of these new converts go their ways and never meet with brethren on Lord's day a single time. I have in mind one large congregation . . . During the meeting there were more than one hundred 'confessions.' At least one-half of this number failed to report for duty on the next Lord's day."

In the late fall, churches went into winter quarters. In the miscellany column of the Gospel Advocate for December 28, 1899, there was not a single report from a preacher. In June of that same year a brother wrote: "The people in Texas will not go to meeting if it rains or has the appearance of rain, or storm. Should there be an appearance of a windstorm, they seek a hole in the ground, which they call a 'storm house.'

Most preachers were part-time preachers. One of them wrote in 1905: "The thing that is worrying us most is that so many of our brethren are preaching only, and that those preachers that preach only are preaching only to 'some old congregation.' Your humble servant is asked frequently why he does not give up his occupation and give all his time to preaching. His reply has always been this: If he did, how would those poor people around the mountains of Tennessee and Kentucky ever hear the gospel? Those preachers who do nothing but preach have their hands full."

In the great cities of the United States there were relatively few congregations holding fast to the simple gospel. Many of the larger cities, such as New

York, did not have a single congregation of that sort. This was particularly true in the Eastern states. In the Rocky Mountain states, the Pacific Northwest, and the Pacific Coast there were only scattered handfuls of members and only a few congregations, those congregations almost entirely small and uninfluential in their community.

Many portions of the United States were destitute of the gospel. In the six new England states there were six congregations, three of them established within a few years of that time, the other three older congregations. The combined membership of the six churches was only about one hundred and seventy-five persons. In these six states only one man was devoting his whole time to preaching the gospel, and one other devoting part of his time.

We might glance at some other localities, where the gospel is well-known today. As has been mentioned, a building was erected in Lubbock in 1906. Two years later, it was proudly stated that there were more than 1000 members. In February, 1905, it was related that "the church at Weatherford has just completed an excellent stone meetinghouse, costing about six thousand dollars. Some of the brethren criticized them for building such an expensive house."

On April 30, 1908, this report of conditions at Wichita Falls was written by Price Billingsley. "There was only one sister at this place when I began here two weeks ago . . . I called upon all who were willing to stand for the purity of work and worship as recorded in the New Testament to come forward, and

thirty-five persons responded. Several of these are from the 'digressives.'

On June 25, this sister wrote that "we are now meeting in the courthouse . . . and have purchased a lot."

On March 12, 1908, a brother wrote from Denver, Colorado, that they "met to worship . . . for the first time . . . twelve of us were present . . . Our first contribution was about six dollars."

In 1906, for many weeks, E. A. Elam wrote articles on the front page of the Gospel Advocate, with the plea, "Help Memphis! For example: The small and only congregation in Memphis, Tenn., striving to maintain the New Testament order of work and worship, is in need of help to erect a place of worship."

Later, Elam wrote that they were "now using a schoolhouse . . . a small struggling church . . . yet it has raised over fifteen hundred dollars this year for the Master's cause, and is now asking for help only to erect a house of worship of humble and modest proportions."

In 1906 about five or six persons were missionaries in Japan, principally the McCalebs and the Bishops. There were three missionaries in Africa. That was about all anywhere. In 1912, L. S. White engaged in correspondence with a Methodist preacher and his wife who were retired missionaries, having spent the greater part of their lives in India. At that time they were living in Portland, Maine. The correspondence grew out of the fact that this man who bore the hyphenated name of Armstrong-Hopkins had read the Russell-White Debate. In the correspondence he grew inter-

ested in the plea of churches of Christ. The Pearl and Bryan church sent my father and mother to the home of Brother Armstrong-Hopkins, where, as the result of a gospel meeting, he and his wife were baptized. They were invited to come to Texas with the hope that churches might be interested in sending them back to India.

Later, a long article appeared in the Firm Foundation, in which a detailed history of this missionary work was told. L. S. White, who wrote the article, made the statement that he assured Brother Armstrong-Hopkins and his wife that if they would come to Texas and tour the churches, let themselves be seen and heard, he believed that a sufficient amount of money could be raised to send them to India and guarantee their support. The article was written with the implication that it took a great deal of faith to make that assurance. The amount of money which was to be promised them and which they needed was the munificent sum of \$30.00 per month. They came to Texas, they toured the churches, they were seen and heard. And with considerable effort, the sum of \$30.00 per month was guaranteed them by the churches of north and east Texas. One would not need to labor the point to contrast that experience with what is being done today.

In February, 1906, a brother recorded with reference to Brother Yohannan, in Persia, that "so far as I know only twenty-five dollars was sent to him last year."

Let it be said for the record, that probably the first "cooperative" missionary work among us was begun

by the Pearl and Bryan congregation, at the return to Japan, in 1902, of William J. Bishop and his wife.

Time would fail me, if I attempted to indicate all the evidences of growth and progress among churches of Christ in the past forty-six years. I have attempted to point out something of the conditions at the beginning of that period. The story of the present you can see for yourself. The great audiences which assemble at Abilene Christian college annually are part of the evidence. You, yourself, are a part of what we are today. The church is what you are making it. What you and thousands like you are doing, constitutes the activity of the church. The contrast between now and then is startling.

Today, we are neither dispirited nor discouraged. One of the commonest expressions heard at these lectureships is that "the church is on the march." If we keep our feet on the ground, maintain our zeal and continue to "speak where the Scriptures speak and remain silent where the Scriptures are silent," nothing can stop the onward progress of the church of God. I am fully persuaded that the church of our Lord will make greater progress in the next ten years than it has in the last fifty.

Of course, this movement must be progress and not mere change. It must represent growth and not mere expansion. A generation or two ago, some among us introduced innovations, fancying that thereby they were progressive—and liked to so denominate themselves. History records the fact that this "progress" was but the first step in a retrogression that proceeded further and further until many of their own

number have recoiled in horror. Would to God that the great number of them who still love the Book could be led to see that the first steps they took inevitably led them to worldiness and modernism.

"Whosoever goeth onward and abideth not in the teaching of Christ, hath not God: he that abideth in the teaching, the same hath both the Father and the Son" (2 John 9).

Today there may be an insignificant minority that scorns the old paths and rejects the old Book. It, as yet, has little influence in the church. I am sure that I am merely echoing the conviction of this great audience—with perhaps not a dissenting voice—when I say that the body of Christ is opposed to modernism and religious liberalism in every form, whether it be open or concealed, blatant or disguised, evident or sugar-coated.

Forty-six years ago, as a people, we had little vision. We were afraid. We lacked confidence in ourselves and, because of unpleasant experiences with false brethren, we did not trust one another. Above all, we lacked faith in God.

It was a common thing in those days for some good old brother to stand at the Lord's table and declare: "Brethren, we are few in number and poor in this world's goods, but you know that Jesus said that where two or three are gathered together in my name, there will I be in the midst of them!"

Many of us were so afraid that we would do something wrong, that we did not do anything at all. Thank God, we have caught a vision. The old days

are past. May God grant that we shall never go back to them.

When Jesus said to "go into all the world and preach the gospel to every creature," he instituted the biggest program in the world's history. It takes big men, with big minds and hearts to accomplish the task. I am not afraid of the right kind of bigness. I am afraid of littleness. We have had enough of that.

Until a few years ago, the churches as a whole practiced a hop, skip, and jump method of "establishing" congregations. Actually, thousands of churches were not established, they were just started. You know the pattern. A preacher would go into an area, perhaps hundreds of miles away from his home and a considerable distance from the nearest congregation. A meeting would be held, varying in duration from a week or two or three weeks. A number of people would be baptized, perhaps five or six, sometimes twenty-five or thirty. These, together with a few who had been members for some years, would form a new congregation. The "evangelist" would appoint two or three untried men to the eldership and inform the religious papers that he had "set the church in order."

Then the preacher would jump over to a spot two hundred miles away and repeat the same process. In the meantime, the "faithful few" he had left behind would struggle along for years as best they could. Eventually, some hobby-rider would come along and, in their ignorance and simplicity, the congregation would be a fertile field for his hobbies.

Today, thank God, conditions are different. All over this great southwest, and in an increasing acceleration elsewhere, the land is dotted with church houses, overflowing with members who are "zealous of good works." No longer can it be said, as it was forty or fifty years ago: "If you are in a strange city and want to find the church, go around the outskirts of the town. Go down the least desirable streets. Look for a little, unpainted structure. It will be the meeting-house of the church of Christ."

But the question may be asked: Have we progressed, or have we merely changed? Have we grown, or have we just expanded? We have a right to ask these questions. And we should "be ready always to give answer to every man that asketh."

Have we developed a pastor system just to be like the denominations around us? That our present system works, no one can dispute. If anyone had predicted ten years ago—not forty-six years, but ten—that we would be doing what we are in Germany, in Japan, in South Africa, or in Texas, hardly anyone would have believed him. If I were to tell you now what I believe that with the help of God we will accomplish in the next ten years, a great many would think I was a dreamer. But, brethren, I repeat, the next ten years will see greater progress by churches of Christ than the past forty-six years.

But will this growth be scriptural? Will we stay in the old paths? We will, if we never forget that the old paths were not surveyed in 1906, or 1880, or 1830. The old paths were planned by God in heaven, brought to earth by Jesus Christ, revealed by the Holy Spirit,

and laid out by the apostles. I am grateful for what the pioneers have fought and bled to pass on to us. I am humbly thankful for the benediction that the life and teaching of at least one of them has meant to me. But I am not concerned about walking in the paths in which walked L. S. White, or E. A. Elam, or T. B. Larimore, or David Lipscomb, or Tolbert Fanning, or Alexander Campbell. I am concerned with walking in the path trod by the apostolic church.

Let us re-examine the scriptures read at the beginning of this speech. I shall not repeat them, for you know them as well as I. What was the program?

First, Jesus commissioned us to go into the whole world. That means that our horizon knows no limit. Our vision must encompass it.

Second, the apostles were told to stay in Jerusalem until they were "clothed with power from on high."

Third, after the church began, the apostles remained in Jerusalem until the church was thoroughly established. How long it was from Pentecost to the dispersion, I do not know. McGarvey says it was two years. Others think it was three years, or longer. One thing, however, is evident from the account in Acts, and that is, they went over the face of the earth, but stuck to the job in Jerusalem.

What a masterful job they did! "The number of the men came to be about five thousand." After that, "the number of the disciples multiplied in Jerusalem exceedingly." Tradition tells that the number of Christians in Jerusalem reached forty thousand. That may be an exaggeration. Nevertheless, if there came to be five thousand men and they later increased ex-

ceedingly, there must have been not less than fifteen or twenty thousand disciples in the Jerusalem church. Before you decide that a congregation is getting too big and "needs to swarm," compare it with the Jerusalem church! A church may need to swarm, but not because it is too big. Compared with the church in Jerusalem, we do not have any big churches yet.

Now to our fourth point. After the church in Jerusalem was thoroughly indoctrinated and saturated with Christianity and trained to work, the efforts were centered on Judaea and Samaria. If you look at a map, you will see why Samaria was the logical place. Besides geography, there were spiritual reasons why Samaria was next. Only after Judaea and Samaria were Christianized did the gospel start spreading all over the world. By the lowest estimate, the Antioch church was not founded until eight years after Pentecost and Paul did not begin his first missionary journey until ten years after Pentecost. Ten years of concentrated work in an area that would fit into one corner of Texas!

Brethren, the pioneers of other generations called us back to the old paths, insofar as doctrine is concerned. But the pioneers of this century, some of them dead, many of them living, some of them here today, have led us back to the old paths of church building. I did not say church buildings, but church building.

Have we made progress? We have. Are we progressing in the old paths? In the respects I have mentioned we are. May God grant us the vision to take advantage of our opportunities today, as some men of

twenty to fifty years ago did in their day. The good old days are not fifty, or seventy, or one hundred years ago; the good old days are right here and now. These are the best days the church of our Lord has seen in modern times. They are but a beginning to what the church will do in the years ahead of us. Brethren, the church is growing!

RESTORING GOD TO EDUCATION

"The Urgent Need for More Christian Education"

M. Norvel Young

Too many of us today are like the college student who showed up in class with a sign pinned on his sweater with the letters, "B.A.I.K." His professor asked him just what that stood for and he said: "Boy, Am I Konfused." "But," objected the professor, "confused is not spelled with a 'k'." "Well," said the student, "That just goes to show how confused I am!"

There is no one to doubt that our world is in a confused and demoralized state. Boys are dying in the Far East while technically "peace" exists at home. Apparent prosperity prevails while inflation threatens all our economic values. More people are on church rolls than ever before in the history of the nation and yet there is more ungodly wickedness. Jeremiah has a message for or to us. Centuries ago he wrote by inspiration these words which sound strangely modern and up-to-the-minute:

"But this people hath a revolting and a rebellious heart; they are revolted and gone . . . For among my people are found wicked men; they lay wait, as he that setteth snares; they set a trap, they catch men. As a cage is full of birds, so are their houses full of deceit; therefore they are become great, and waxen rich."

He goes on to describe the moral and spiritual deterioration of his time and of ours in these words:

“The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof? . . . For from the least of them even unto the greatest of them every one is given to covetousness; and from the prophet even unto the priest every one dealeth falsely . . . saying, Peace, peace; when there is no peace.”

Doesn't that sound like it might be a commentary on conditions in these United States this year of our Lord, 1952?

“Were they ashamed when they had committed abomination? Nay, they were not at all ashamed, neither could they blush; therefore they shall fall among them that fall; at the time that I visit them they shall be cast down, saith the Lord.” Then it is that Jeremiah makes this eloquent appeal which we apply today to our nation and particularly to our modern system of education: “Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, wherein is the good way, and walk therein, and ye shall find rest for your souls.”¹

Every fruit goes back to a root. A good tree will bear good fruit, and an evil tree will bear evil fruit. We believe that much of the responsibility for the evils of our generation must be placed upon the kind of training which our generation has received from the homes, the churches, and the schools of our nation. H. G. Spaulding, a high school principal in New Jersey pointed this out in the educators' magazine, **School and Society**,

1. Jeremiah 6.

"Black markets have flourished, supported by millions of dishonest citizens. Innumerable strikes have threatened the welfare of our people, as workers and employers alike, have shown a callous disregard for the rights of their fellow-citizens. In a multitude of ways, in large affairs and small, our people have given evidence of a lack of that moral sense which exalteth a nation. Who are these adults who wreck their homes, seek wealth by dishonest means, and violate the laws of God and man? Why they are our former pupils, and in part we made them what they are."²

The moral and spiritual breakdown of millions of our fellow citizens did not just happen. It is no accident that one marriage out of three ends in divorce, that a major crime is committed every 17 seconds (and largely by juveniles), that gangsters and racketeers can grow so powerful they can flaunt our laws and control many of our great cities and even reach into Washington with their filthy fingers dripping with violence and vice. Something is wrong with the kind of training which produces a generation which spends twenty billion annually on gambling, more than on all their clothes and shoes. Somewhere we have missed the road when 65,000,000 of our people drink alcoholic beverages while more than 4,000,000 are chronically in trouble with drunkenness, and 1,200,000 die from alcoholism or related diseases.³

Alcohol is the greatest killer, worse than cancer or heart disease. And yet in spite of this our people will not even vote to stop the spending of millions

2. H. G. Spaulding, "Education and the Crisis in Character, *School and Society*," 3-29-1947, p. 219.

3. Estimates from the Yale Clinic on Alcoholism.

of dollars annually to use radio, television, and the press to persuade teen agers and their parents to drink more and more. The Langer bill in Congress would prohibit such advertising, but not enough people are concerned. "My people love to have it so," said Jeremiah of the corruption of his day. There are more girls tending bars in our nation than attending college! In this day when clear heads and pure hearts are so direly needed, our nation's capital is rated as the heaviest drinking city in the world, including Moscow.

Senator Tobey put his finger on the problem when he said: "The underworld of America operates on a budget of billions of dollars—larger than any single state, and second only to that of the United States. And where does it get its money? From multitudes of men and women, who with calloused consciences participate in varying degrees in its lawless activities. If all these people would find God . . . the source of income and power of the archcriminals would dry up." These and similar statements from educators, editors and business executives, as well as preachers, show some signs of an awakening to the dangers which confront us. But the general public reaction to exposes of crime and abominable corruption is that of apathy, a shrug of the shoulders, and a "Why be excited" attitude. Jeremiah's description fits too well. "They were not at all ashamed, neither could they blush."

Fellow Christians, it is time to wake up. We Christians must lead the way. We must ask for the old paths of righteousness and walk therein. Our time

to act is limited. It is limited by the brevity of our lives. It is limited by God's forbearance. How long will he allow our nation to continue in immorality, corruption, and sin? Oh, someone says, "There have always been prophets of doom who said the world was going to the dogs and yet we are still being blessed." Yes, but had you ever considered the historical fact that all the other "worlds" or "civilizations" of the past that violated God's laws have "gone to the dogs." Where are the Babylonians? Where are the ancient civilizations of Egypt, Greece, and Rome? Those "worlds" went to the dogs, and God raised up people with stronger moral convictions and gave them a chance. Just as surely as we continue as a nation in gross unrighteousness we "shall be cast down, saith the Lord." The need is urgent for a moral and spiritual regeneration of our people! Who else can lead the way if the people of God do not? Where better to start than with our program of training the coming generation?

First, we shall deal with the inadequacies of our huge system of public education, and then suggest some practical ways in which we can help solve the problems through improving our system of public schooling, through private Christian schools, through the home, and through the training program God delegated to the church.

One reason we treat the public education system first because so many parents have been led to believe that they can turn all their educational problems over to the public school and if enough money is appropriated the end result will be wonderful. The thousands

of God-fearing, Bible-believing educators in our public system recognize that more is needed than money to guarantee success. Our public system of education is a remarkable achievement. It is one of the most significant achievements of our time, and nothing which we say by way of constructive criticism should be construed to mean that we join those of certain faiths who would seek to destroy it. It is not the system which we oppose. The system is merely a huge and effective tool which can be used to disseminate truth or error. But we are strongly opposed to the efforts of secular and materialistic forces which are seeking to employ our public schools for their unworthy goals!

The very size of our educational system and the trend toward centralization makes it difficult to keep it a servant of the children and their parents. More than a million and a quarter teachers are employed in this largest American business. More than thirty-five million students are engaged in full-time study with more than four million in part-time study. In other words, approximately one-fifth of our total population is engaged in some aspect of the gigantic American school system. Consider what a potent tool this is for influencing the destiny of our people. Consider what a temptation this multi-billion dollar industry is to those who would control our youth for their own selfish ends. One of the significant trends in modern dictatorships of the type of Hitler, Mussolini, and Stalin is the use they have made of the public school systems to propagandize the children for their evil purposes. There is a trend today to obligate our

schools to the national government by Federal Aid to education. We may be sure that in time whoever pays the piper will call the tune. Let us keep the control of our public schools in the hands of the local communities, close to the homes they are to serve!

Our major criticism of the job being done by and large by our public schools is that we have mistaken freedom of religion for freedom from religion. We are strongly opposed to the dominance of our schools by any sectarian church, but we believe that it is equally dangerous for the irreligious, naturalistic philosophy of life to be inculcated at public expense. Dr. Rodney Cline, Professor of Education at Louisiana State University states it concisely:

"If knowledge is increased without an accompanying increase in moral and spiritual responsibility, tragedy results. Modern public education in America seeks, as it were, to ignore the existence of any obligation which it may have in this respect. Despite the religious nature and the religious reason for existence of early American education, later trends have ushered in a day when materialistic considerations are all the vogue, while spiritual matters are ignored, if not actually forbidden, as part of the life of the school."

He goes further to describe the situation aptly:

"In jealously guarding the sectarian dominance of education, a point of reaction has been reached which is surely too much in the opposite direction. Sectarianism and religion are by no means synonymous, but in this case they have been treated as such. In attempting to see that the religious beliefs and practices of

no church might hold sway in the public school, modern society finds itself burdened with an educational system in which, while the teaching of religion is prohibited, the teaching of things anti-religious is condoned."

It is impossible to teach in a philosophical or religious vacuum. We have closed the door to teaching about God as the Creator of the universe, but we have left another door open to those who would "teach a so-called naturalistic philosophy in which God is not mentioned, and where the learner is supposed to believe that nothing is higher than the materialistic laws of nature." Thus, Dr. Cline continues "the child is deprived of the opportunity for the whole stimulation of that part of his nature which is nobler, and more important, than all the rest."⁴

Dr. Samuel McCrea puts it succinctly in these sentences:

"Colleges today turn out students who have an intimate acquaintance with Russian novelists, but lack so much as a nodding acquaintance with the Bible."

"The lack of serious concern with religion in institutions of higher learning is at least a partial explanation of the lack of dedication and commitment in many of their graduates."

"In effect, even if not in intent, the educational institutions are saying to students: 'Religion is not important enough to be a concern of the university. We omit it because it is a matter of minor importance, not calling for serious examination.'"

4. Rodney Cline, *Boardman*, Journal of the Louisiana School Boards Association, 1951.

Dr. Cavert goes on to criticize the "warped kind of education which comes from an intensive study of Julius Caesar but no reference to Jesus Christ."⁵

We believe that the real foundations of the best in our culture go back to the Bible and to Jesus Christ. We believe the respect for human personality which makes democracy possible goes back beyond Bunker Hill to the Sermon on the Mount. The very beginning of our public school system grew out of a desire on the part of God-fearing citizens that their children should learn to read and write and "be taught the principles of religion and the capital laws of the country and be put to useful work," to quote from the General Court of Boston in 1642. In 1647 they were more explicit in stating their purpose:

"It being one chief project of ye old deluder, Satan, to keep from the knowledge of ye scriptures, effort must be made to thwart this old deluder, ye learning may not be buried in ye grave of our fathers in ye church and Commonwealth."

Not only were elementary schools begun with this spiritual end in mind and with a primer, catechism, Psalter, and a Bible for textbooks, but our earliest and most famous colleges were started by men who feared God and loved the Bible. Harvard University was begun with an estate left by a preacher (how he accumulated it is a mystery to us) and its motto was "For Christ and the Church."

Let us contrast this general sentiment which was sympathetic toward Christianity with the import of the report of a committee of outstanding educators

5. Quotes in *Our Sunday Visitor*, pp. 1, 4. 1951.

appointed by Harvard University to outline a course for higher education. The report is emphatically non-Christian and in some instances even anti-Christian. Truly ours is a cut-flower generation. We have cut the roots of faith in God, and the Bible, which produced the best flowers of our culture. We are blinded to the fact that the freedom and prosperity we enjoy grow out of the spiritual values which we as a people are denying. Notice his important report which has been very influential in educational circles.

"Sectarian colleges have, of course, their solution . . . the conviction that Christianity gives meaning and ultimate unity to all parts of the curriculum, indeed to the whole life of the college. Yet, this solution is out of the question in publicly supported colleges, and is practically, if not legally impossible in most others. Some think it the Achilles' heel of democracy, that by its very nature it cannot foster general agreement on ultimates, and perhaps must foster the contrary."

Overlooking the prejudicial term "sectarian" to cover all private schools with a Christian view of life, we notice the insinuation that the unity which our modern world is seeking cannot be found in Christianity. Notice further:

"As early Protestantism, rejecting the authority and philosophy of the medieval church, placed reliance on each man's personal reading of the Scriptures, so this present movement, rejecting the supreme authority of the Scriptures, places reliance on the reading of those books which are taken to represent the fullest

revelation of the Western mind . . . Whatever one's views, religion is not now for most colleges or universities a practical source of intellectual unity."

In this connection it might be pointed out that in the great publishing project known as "Great Books of the Western World," which contains some forty volumes which our leading educators consider important for modern man, the Bible is not included! Plato, Aristotle, Cicero, Virgil, Augustine, Aquinas, Shakespeare, Milton, but not the Bible! Oh Lord, open the eyes of the blind guides who lead the blind youth of our day!

We are not saying that the full-fruits of materialistic and naturalistic philosophy which has infiltrated into our educational system is seen in all of our local schools. There are thousands of devoted teachers and school executives who have not bowed the knee to Baal, but there is no doubting the planned and concerted effort on the part of many educational leaders to banish faith in God and Christ and the Bible from the minds of our children. John Dewey is the dean of educational philosophers today, and although he has contributed many valuable educational techniques, and concepts his basic philosophy is that of pragmatic experimentalism, opposed to the Christian view of the world. Here is one of the many quotations which bear this out:

"We affirm that genuine values and tenable ends and ideals are to be derived from what is found within the movement of experience. Hence, we deny that

they can be derived from authority, human or supernatural, or from any transcendent source.”⁶

To take this out of philosophical terminology and put it into the words of a student of his, we quote: “Faith in God and in authority, ideals of soul and immortality, belief in divine Grace—these have been made impossible for the educated mind of today.”⁷

Under this type of influence in our colleges and universities and with tens of thousands of teachers who have absorbed varying degrees of it, is it any wonder that thousands of our young people are acting like the animals they have been taught they are? Is it surprising that our divorce rate is shooting up, that our athletic contests are marred by bribery, and that the honor system on examinations breaks down. Is it any wonder that of the more than two million young people in colleges today fewer than one in twenty ever study any system of ethics or moral values, to say nothing of the Bible itself? As Bernard Iddings Bell puts it in his important book, *Crisis in Education*,

“Many a mild-mannered professor, who goes on being scholarly and scientific but who forgets and fails to give to others a sense of man’s high destiny and dignity is as truly a foe to humanity as any designing dictator. Karl Marx, for instance, had no idea . . . that he was helping to lift into power a Stalin or a Molotov.”⁸

Dr. Bell goes on to ask why it is that most modern u

6. “The Underlying Philosophy of Education,” quoted in Cook, *Philosophy, Education, and Certainty*, p. 252.

7. Norman Woefel, *Molders of the American Mind*, p. 119.

8. Bernard Iddings Bell, *Crisis in Education*, McGraw-Hill, 1949, p. 166.

universities have ruled out the discussion of the "Why?" of life. He claims that it is not so much the universities' forgetfulness of God as "its debased conception of man." Its tacit assumption is that man "is only an animal, and that his happiness, significance, greatness are to be achieved by providing him with the increasing satisfaction of his animal appetites, the appetites for food and shelter and rest and play and sex." God and religion are ruled out as "irrelevant."

In sharp contrast to this conception is the Christian view of man. Jesus said that the end or purpose of man is to "know Thee, the only true God and Jesus Christ whom Thou hast sent." Solomon stated that "The fear of the Lord is the beginning (essense, first principle) of knowledge." The difference between the Christian concept and the materialistic, naturalistic concept of so many modern educators is fundamental, and basic. You cannot sow to the one and reap the other.

Life magazine wrote of school children who had broken into a modern school plant and wrecked havoc with its expensive equipment, pushing grand pianos off the stage, and breaking fixtures to the extent of several thousand dollars damage. They pointed out the moral that such students without adequate moral and ethical training could easily become the influence peddlers, the five-percenters, the dishonest business men of the coming generation. The Apostle Paul put it this way: "For he that soweth to the flesh shall of the flesh reap corruption . . ." Faith in God and the teachings of the Bible are the bulwarks of our ethics

9. Proverbs 1:7.

and morality. As one schoolman has put it: "If there is no God, to take obvious examples, free love is entirely defensible, and politics based on force is inevitable. No wonder our secularized world denies more and more the validity of a moral code based on anything but expediency. Children soon discover that this is true." How can we expect Christian character to come from non-Christian training? Professor A. H. Hodge of Princeton Theological Seminary made this startling prophecy three-quarters of a century ago:

"I am as sure as I am of the fact of Christ's reign that a comprehensive and centralized system of national education, separated from religion as is now commonly proposed, will prove the most appalling enginery for the propagation of anti-Christian and atheistic unbelief . . . which this sin-rent world has ever seen."¹⁰

Let us hasten to remind the reader that it is not the powerful system which we criticize, but the abuse of that system by those leaders who have denied the supernatural, Christian view of life and who seek to impose their philosophy upon our children through public education. Our vast educational system is but a tool to be used for enlightenment, freedom, and virtuous character development, or to be used by designing men for the enslavement, and moral degradation of our country youth. Like the radio or the telephone, the same marvelous instruments can be used to uplift mankind or to propagate falsehoods and deceive the

10. *Popular Lectures on Theological Themes*, Philadelphia: Presbyterian Board of Education, 1887, p. 233 f

people. Let us not be so enamored of the new tool that we think it can do no harm. Modern airplanes are wonderful or terrible depending upon their use. They can carry doctors and medicines to disaster victims or they can carry atomic bombs and poison gas to be dropped on hospitals and residential areas. The use depends upon the philosophy or faith of the men who order the mission. The most important thing about any man is his underlying philosophy of life or his concept of God and man.

But it is not enough to "curse the darkness," or to point out some things that are wrong. The Chinese proverb says: "It is better to light a candle than to curse the darkness." What can we as Christian parents do? We cannot do everything, but we can do something, and simply because we cannot do everything we should not refuse to do the something which we do. Let us notice what we can do in the home, in the church, and in the school.

The home is a divine institution ordained by God as the place where the prime responsibility for the rearing of the child should be placed. To parents God says: "Train up a child in the way he should go and when he is old he will not depart from it." There is no substitute for the real Christian home as the matrix of Christian character! Dr. Bell points out that too many have assumed that fathers and mothers are invariably incompetent and "that public school teachers, under the direction of skilled scientists in education, are the proper and almost infallible guides of youth." It simply is not so. There are tens of thousands of skilled and consecrated God-fearing teachers

in our public schools, but they are prohibited by law from giving your child the Bible knowledge, the development in religious convictions, that he must have to become the Christian person you desire him to be. And anyway, you have the child through six of his most formative years before the public school enters the field. You cannot begin too early to teach him to respect and love you, to respect his playmates, to pray to God through Jesus Christ, to be truthful and fair, to be unselfish, and to love others. The ancient Jews tried to teach their children before they could talk so that the first words they uttered would be a quotation from scripture. Too many parents are influenced by the materialism of our day to think that their primary obligation is to feed and clothe the child. Your child is not just a body. He is an immortal soul that will live forever. He needs spiritual guidance and instruction from the Word of God.

But someone may protest that parents are not always informed as to the latest findings of the psychologist or psychiatrists. It is well for them to be informed, but not to be overawed by the latest fads. The fads in child training that were so popular ten to fifteen years ago are now out of date, but the poor children who were the guinea-pigs will carry the scars of the mistakes through life. Do not be intimidated by the "authorities". One prominent psychologist has said: "Boil down all that we have really learned" about human personality and you have "a poor and partial statement of the sermon on the mount." Follow the principles of Christ's way and you will not wake up some morning to find that your methods

have been discarded by the "authorities." Teach your child the Word of God "when thou liest down and when thou risest up and when thou walkest by the way." Continue that training all through school days, for even though your child is in school six or seven hours a day you still have the rest of the waking hours to influence his character. Read his textbooks. Check up on the attitudes he is being taught, and counteract any which are not in harmony with the Christ-Way.

Especially let me urge fathers to take responsibility for their child's training. God expects fathers to do more than pay the bills. "And ye fathers provoke not your children to wrath: but nurture them in the chastening and admonition of the Lord" (Eph. 6:4). Children are told in the same chapter to "obey your parents in the Lord" and fathers have the prime responsibility, as heads of the household, to see that their children are "nurtured" in the Christian Way. One successful and prominent citizen recently said: "I owe my success to being brought up on the knee of a devoted mother and across the knee of a determined father." Let us go back to the Bible and put the emphasis upon child-training in the Christian home.

Next, we ask what the church can do? The church of the New Testament is described as the pillar and ground of the truth. Its primary obligation is to teach the Word of God to those in the world and to those in the kingdom. The church must never abdicate in favor of the state. The child is a living soul, not designed for the state, but for God. John Milton ex-

pressed it in classic words: "The end of all education is for the child to gain the knowledge of God in Christ, and out of that knowledge to love him, to imitate him, and to grow like him." We cannot expect the state to accomplish this end, and we should not expect the home to do it alone. The church has a heavy educational responsibility which its members cannot afford to shirk. There is no doubt about the fact that a part of the blame for the moral and spiritual bankruptcy of our generation lies in a failure of the church to effectively train its children, its youth, and adults.

The soul of education is the education of the soul. God intended that his divine "body", the church, the kingdom of God on earth, should not only teach all nations, and baptize those taught, but teach those baptized "all things whatsoever I have commanded you" (Matt. 28:19, 20). I am thoroughly convinced that most churches of Christ are not beginning to start to commence to do this educational task as effectively as it should be done. The elders of each church should give hours of prayerful consideration to ways and means of improving their "nurturing program." Too many spiritual babes are lost for lack of the sincere milk of the word. Our infant mortality rate is a shame. If we could actually see souls starving and dying as we can see bodies, we would be aghast at the picture.

So we plead, let us go back to the old paths in our training program in the church. Let us get back to the New Testament example of a daily training program. "And every day, in the temple and at home, they ceased not to teach and to preach Jesus as the

Christ" (Acts 5:42). Our church buildings should be used seven days a week. There should be daily classes for pre-school children taught by volunteer teachers that have sacrificed to train for such work. Our Roman Catholic neighbors are teaching such children by the tens of thousands. There is no reason why we cannot teach these children the Bible effectively with the use of story hours, workbooks, visual aids, etc. Then we can follow this up with daily Bible Classes for all ages of school children after school hours. In some communities it is possible to get released time from such for such a program. In the evenings various classes for young married couples, for new converts, for the training of elders and deacons, and preachers can be conducted. We are not touching the hem of the garment. Most Sunday Bible Schools could be doubled in a year's time with proper training of the teachers and enthusiastic work on the part of the faithful Christians. The average church spends about ten per cent of its energy and money on its Bible School and yet one study showed that seventy-five per cent of new members come through the Bible School, eighty-five per cent of the workers in the church, and ninety per cent of the preachers, elders and missionaries. More prayer and more money and more effort should be expended in this teaching program each Sunday morning! Also most churches can have classes for all ages to train for service prior to the evening worship period, and can have very effective vacation Bible Schools the first two weeks after public school is out. Let us work to that end with redoubled zeal!

Lastly, we shall notice what can be done through the schools. One of the most obvious things is the need for more Christian parents to take an active interest in their local public school system and seek to influence it so that it will at least provide as favorable an opportunity as possible for the training of boys and girls from Christian homes. Where we can conscientiously do so, we should take part in parent-teacher meetings and let our voice be heard for schools that will inculcate freedom *of* religion, but not freedom *from* true faith in God and the Bible. If God-fearing parents do not take an interest in their public schools we may be sure that the element which does not fear God or accept his word will take over. Also, we should try to encourage real Christian teachers to use their influence through the public school system. More Christian boys and girls should enter the teaching profession, even though it may not be as profitable as others. The example and influence of a godly teacher is most powerful, and we thank God for the thousands of devoted teachers who have resisted the materialistic philosophy so prevalent today.

But we might as well face the fact that all of our efforts in this direction are hampered by the fact that such a great number of people in our nation do not want the schools to be oriented in favor of God and the Bible. Since the public schools are for all, we must do our best to influence them in the right direction, but there is another way in which we can light a candle of righteousness, that is what we often call "Christian education" through private schools

supported and controlled by Christian people. One of the freedoms of our land, and we trust that it shall long prevail, is the freedom of individuals to establish and maintain schools which are in harmony with their faith and ideals. Within the restoration movement more than twenty-five colleges and a number of primary and secondary schools have been established during the last century and a quarter. The leaders in the restoration movement of the nineteenth century in this country were men of education and who appreciated the importance of enlightenment. Alexander Campbell established Bethany College in West Virginia because he felt the need of a liberal arts college where the Bible was taught as a textbook. He said:

“In all the ages of Christianity, the reformers of the world were educated men. Who have been the fathers of Protestantism, of Bible translation, and of the diffusion of Christian light, learning and science in the world . . . who were not nursed and cherished in the bosom of a college?” Then he goes on to say: “We, indeed, as a people devoted to the Bible cause, and to the Bible alone, for Christian faith and manners, and discipline, have derived much advantage from literature and science, from schools and colleges. Of all people in the world we ought then to be, according to our means, the greatest patrons of schools and colleges” (“Colleges—No. 1,” *Millennial Harbinger*, Series Four, II (1852), 110.

Campbell goes on to emphasize the fact that the restorers did not accept the idea that religious con-

victions came from the mystical or miraculous operation of the Holy Spirit, but said:

“Religious ideas, like others, can come only through the processes of clear thought working upon materials furnished by the senses; that feelings and the mystical consciousness gives us no valid religious knowledge; that man can know God only through revelation, which must come in clear sensory form; that faith is an intellectual act, the belief of testimony given by revelation” (Quoted in *A History of Christian Colleges*, by M. Norvel Young, Old Paths Book Club, 1949, p. 25.

With such a conviction it is no wonder that the leaders in the restoration movement emphasized the need of schools and colleges which would teach the Bible as a text. Tolbert Fanning founded Franklin College near Nashville, Tennessee, in 1845 and Burritt College was established at Spencer, Tennessee, in 1849 and Add Ran College was begun in Thorp Spring, Texas, in 1873. These three were the pioneer institutions. Later the Nashville Bible School was established by David Lipscomb and James A. Harding in 1891 and the predecessor of Freed-Hardeman College was founded in 1885 at Henderson, Tennessee. More than twenty-five colleges have been established by members of the church, with eight living today. These eight are: David Lipscomb College, Freed-Hardeman College, Harding College in Searcy, Arkansas, Abilene Christian College in Abilene, Texas, George Pepperdine College in Los Angeles, California, Montgomery Bible College in Montgomery, Alabama,

Florida Christian College in Tampa, Florida, and Central Christian College in Bartlesville, Oklahoma. In addition to these colleges there are a number of high schools and grade schools devoted to the same ideals.

These schools are adjuncts to the home in the training of children beyond the capacity or opportunity of the home to train them. They cost a great deal of money which must be supplied by Christian people who believe the results justify the expenditure. Approximately one dollar has been donated by some generous friend for every dollar paid in tuition and fees by a student of one of these schools. Such schools are not profit-making enterprises. Tolbert Fanning expresses amazement when some of his critics accused him of "college speculation."

"Can I be astonished then, that some of the little-souled of this almost soulless age, should charge 'speculation' on me for spending all I have to establish a college to benefit the youth of my day? What honest, sensible man, ever heard before of 'college speculation?'" (T. Fanning, "Franklin College," *Christian Review*, III, No. 11 (November, 1846), p. 257.)

If we are going to light a candle in this darkened age we must recognize that we must pay for the tallow and the string. One reason why many Bible Colleges have died is that their friends were under the misapprehension that once they were started they could become self-supporting on tuition and fees. Such schools will need donations just as long as they continue to serve our children. Each child served costs more than the student pays. Of course, endowments

can help by providing continuing support through the income from the endowment.

Are such schools worth the cost? Tolbert Fanning, David Lipscomb, T. B. Larimore, James A. Harding, A. G. Freed and a host of other pioneers thought they were. They made great sacrifices to provide the opportunity for training students who have become outstanding leaders in the cause of Christ. They believed that the soul of education is the education of the soul, and they could see that Christian character needed to be developed by Christian teachers using the Bible as a daily textbook. After all, what is the value of a soul? Jesus asks: "What shall a man be profited if he gain the whole world and lose his own soul?" No price tag can be placed on the immortal souls of our boys and girls. Whatever the sacrifice, we must provide the best training not only for their minds and bodies, but for their souls!

But let us briefly notice just what such a Christian college offers that cannot be expected in our state institutions, due to their very nature. First, there is the reverent teaching of the Bible, God's word, each day to each student (one or two of the schools do not have the Bible each day, but require a sizable amount for graduation). If we believe that the word of God is living and active and is the seed of the kingdom, we know that such an influence is bound to be beneficial for all students. William Lyon Phelps, celebrated scholar of Yale, said that if he had to choose between a college education and a thorough knowledge of the Bible he would choose the latter.

Secondly, there is the daily chapel or worship services for each student and faculty member. I can bear witness from personal experience at three of the colleges to the profound spiritual effect these daily worship experiences have. I have seen rough athletes who groused at the idea of "having to go to chapel" become devoted leaders in the church in their home community and give most of the credit to the influence of college chapel. I have seen students who began the school year trying to cram for tests during chapel end the year with a deepened spiritual love for God and Christ. We are all human, and our children are human. Daily worship to God in spirit and in truth in fellowship with hundreds of fellow-students builds us up in soul.

In the third place there is the advantage of Christian teachers, not only in Bible, but in science, in history, in English, and the hundreds of courses offered. The Christian view of life is not an air-tight compartment which deals with a few moral or religious principles. If God is God, then no fact in the universe can be properly understood apart from him. "In him we live and move and have our being." How can we comprehend history, the study of nature, or the study of man, without reference to God and Christ? This is a point often overlooked by well-meaning Christian parents. Modern college training does not consist merely of learning certain techniques such as how to spell, how to add and subtract, how to use a microscope, or play a violin. It also proposes to develop attitudes, to teach the meaning of the world about

us, to cultivate the personality. In this area it is so important to have teachers with the Christian view of life.

In the fourth place let us mention the factor of Christian associates and social activities in harmony with the godly life. Young people of college are making lifelong friends and most of them will marry someone they meet in college. Nine out of ten Americans marry, and it is an old rule that we marry those we go with. This is not to say that Christian schools do not have some undesirable companions, but it does follow that you have a select group drawn largely from Christian homes with parents of similar ideals. The chances of marrying one of the same faith and concept of a Christian home are much greater on the campus of a Christian school. It is a matter of hard fact that whereas in the general public one marriage in three ends in divorce, marriages made through associations on Christian college campuses show less than one per cent ending in divorce. "By their fruits ye shall know them." The fruits of higher education under Christian teachers, with the Bible taught daily as the word of God, with daily chapel, and with a majority of Christian associates, have proven good. Parents who have tried them have been pleased with the results in the vast majority of cases. Students who have experienced both the state or secular type of college training and work in a Christian college bear witness to the value of the education *which goes the second mile* to train the soul as well as the mind. Yes, Christian education is a bargain in terms of character and spiritual values.

Now, let me make a personal appeal to Christian parents to plan for their children to have the advantages of a Christian program of training! Many parents who are exceedingly careful about the physical health of their children, who gladly pay extra to have the best food with fortifying vitamins, who will sacrifice a new car, or a larger house, so that their children can obtain proper training of their minds, are often amazingly unconcerned about the moral and spiritual training they provide. I believe that Christ should have a say about where you go to school just as he should about where you work or what kind of recreation you engage in. And parents are responsible!

Let me illustrate with a family whom I have known for years. They were very active in the church and had two fine children, a boy and a girl. These children came to Sunday Bible School and all the worship services and were very interested. Their prospects were bright for a continuing development in the service of our Lord. But their parents did not see the importance of a Christian training on the college level. These children were honor students in the public high school, and their parents said: "Our children are above the average and they have honors coming to them in the world, and we are going to send them to a university where they will receive all the recognition that is due them." This was their attitude in spite of the fact that they lived in a city where both types of education were offered, the Christian, and the non-Christian. They deliberately chose the latter.

Their children, like so many thousands of others from Christian homes, soon lost their interest in prayer-meeting, and Bible School, and Sunday evening worship. They joined a prominent fraternity and sorority and were soon in the whirl of dances, cocktail parties, week-end outings which were unchaperoned, and conflicted with the worship of God. As their consciences pained them at first they were ripe for entertaining the insinuations of their professors that the Bible is simply another book written by fallible men, that God is the product of man's own yearnings, and that morality consists in the traditions of the culture in which we happen to be born. These doubts and their own worldly living combined to make these young people think that their parents were old-fogey and that the sermons they heard were "narrow" and out-of-date. Later they married those who shared their new-found "liberty". Now their parents are heart-broken. The children have not darkened the church door for years, and their beautiful grandchildren are growing up as ignorant of the Bible and the Christian life as pagans. Yes, the children obtained honors and recognition and had their pictures in the local society pages a number of times. But, oh how empty those honors seem now in retrospect compared with the soul-sickness which has overtaken them!

Fellow-parents, let us wake up before it is too late. This actual case in history is not an isolated case, but could be duplicated in nearly any church in the land. Through the years I have lived in cities where large colleges and universities are located, and have seen the same tragedy re-enacted over and over again.

Others have told me of their experience in towns where large numbers of members of the church come to school. The general rule is for about half of the students to begin attending Bible School and worship. Within the first semester the percentage is reduced to a third, and by the end of the first year the number is usually down to a fourth of those enrolled. By the end of four years not more than 10% of the Christians who started are faithful and loyal to the church. Of course some of the 90% are reclaimed later on, but not too many. Now, let us hasten to give credit to that ten per cent. Usually they are exceedingly strong. Usually they have resisted all the pressures to compromise in moral living or in doctrine. Some of the most faithful Christians I know are in this ten per cent. But the casualty rates are too high. No general would be willing to send his boys into battle with such odds against him. He would call for reinforcements, and that is exactly what the Christian schools are trying to provide! Parents, we have our children only once. If they make the most prominent professional people, and the most successful business men of the country and forsake God and Christ and the church, what a miserable failure we have made, and they have made. Jesus said: "Seek first the kingdom of God and his righteousness and all these things shall be added unto you." This applies to education!

Many times parents have refused to allow their children the advantages of a Christian school because they claimed that the work was not standard, the buildings were not adequate, and the teachers were

not well known academically. Unfortunately, this has sometimes been the case, but today there is no room for such an excuse in most cases. Most of our colleges are doing creditable work on the undergraduate level, and their buildings and equipment are standard. Abilene Christian College has recently been admitted into the Southern Association of Colleges and Universities which is the highest accrediting organization. But, even though the state may provide more expensive buildings and larger laboratories, and may have on its faculty men of wider reputations, shall we value these things above the spiritual advantages outlined above? Or shall we be willing to make sacrifices for the rewards in character and soul development which will come? Put God first in your choice of a school just as you would in your choice of a life's companion!

We realize that not every child from a Christian home can have the advantage of a Christ-centered education. There are more students in state schools in Texas and Tennessee and Oklahoma than in all of our Christian colleges at the present time. What can we do for these boys and girls? We can and should do the best we can by having Bible Chairs at each of these schools. Our Bible Chair at Texas Technological College in Lubbock, Texas, serves some 400 members of the church with daily morning devotionals, and with Bible classes and opportunities for fellowship. But, although we think we have a much better than average state school, we cannot influence the student in ninety-five per cent of his work. We think we are doing well to have fifty attend the morning

devotionals and to have sixty take a Bible class one or two hours per week. The state allows twelve hours of credit during the four years, but the rigid requirements of most departments keep the great majority of the students from taking more than three to six hours during the four years. Other Bible Chairs report similar obstacles. So we can see that the Bible Chair is very worthwhile and Christians should see that one is established at every school which will permit it, but they are not a cheap solution to the problem of restoring God to our college education.

Therefore, we urge every reader to pray about this matter, and to work for the increasing of opportunities for our children. There is a dire need for better support of the existing schools. Some students of the situation estimate that not more than ten per cent of the members of the church in our land have helped provide the funds which have made our present schools possible. There is a need for a general awakening to the need. We honor all of those devoted friends of Christian schools who have sacrificed in time, in talent, and in money to make the present schools as effective as they are. Many ex-students and many parents have benefited from the sacrifices of board members, of faculty members who turned down professional advancement and enticing salary increases to stay with this work. A number of these beneficiaries have yet to show their gratitude. George Peabody said, "Education is a debt due from present to future generations." We who have freely received from others our Christian training must show our gratitude by providing better training for our chil-

dren and children's children, and for other people's children!

Let me also appeal to elders and preachers to use their influence to acquaint Christian parents with the situation. Too many times those who are charged with the leadership of the local congregation's thought have not informed themselves, and have failed to warn parents of the pitfalls of neglecting the soul in college training. Also, sometimes, Christians have seen the mistakes that fallible men sometimes make in conducting a Bible-centered school, or they have allowed personal taste to keep them from seeing the overall value of Christian education. Of course, mistakes have been made, and no doubt others will be made, but let us not make the mistake of failing to see the forest for the trees. Let's not throw out the baby with the bath water! Or to put it another way, let us not tear down the whole house because there may be termites under the back porch. Let's help honest, godly men correct mistakes of policy. Let's be real friends by offering constructive, rather than destructive, criticism, and then be willing to use our influence to help schools which are worthy. We are making no appeal here for any college which has lost its bearings and which has forsaken the fundamentals of spiritual emphasis and the teaching of God's word. A Christian school which is not thoroughly Christian forfeits its claim to the support and patronage of Christian people. But we do believe that many good brethren have failed to use their influence in behalf of good Christian schools. For example, we know of a mother who invited a visiting preacher home for

dinner so that he could encourage her daughter to go to a Christian College in Tennessee. Instead of encouraging the parents, the father was not a Christian, he began to criticize one or two individuals and a few minor policies of the school. The result was that this girl went to a state school and lost her faith and was lost to the church. Somebody will have to answer at the judgment for failing to use his stewardship of influence properly. We are stewards of our influence just as we are of our money. If we who preach, and we who teach, and those who are elders and deacons, do not use our influence in the right way to help Christian parents, God will hold us all responsible. In these days more and more children are going to college somewhere. Shall we by our neglect to teach on this theme, or by our fear of criticism, or because of any purely personal tastes refuse to urge parents to see that their children have this well-rounded training of mind, and heart, and soul?

There is a great need for more Christian schools throughout the land. Colleges such as Abilene Christian College need to be enlarged to take care of the wide variety of training programs desired. But we still need a number of junior colleges, and in some cases where the environment is especially anti-Christian, we need Christian high schools and grade schools. These schools will serve as feeders to the large ones able to give further work. We need several colleges able to give graduate work with the same Christian emphasis they have on the undergraduate level. Our population is increasing at such a rapid rate that statisticians tell us that by 1960 the number of

students in college in our nation will be doubled. It takes time to build meetings to train a faculty, and prepare for increased enrollment. It is later than we think! We must be up and doing if we would light many candles in this age!

What we need is *total commitment* to Christ and the church. Once more nominal members of the church are totally committed to putting God first in business, education, as well as on Sunday morning, wonderful things will begin to happen. Recently I heard Dr. Raines of Indianapolis tell this story about a young man who became interested in a young lady. At first he won 25% of her attention, but he came home very dissatisfied. Then he won 51% of her attention, which is a voting majority in any democracy, but he was still not satisfied. Then he won 75% of her interest and loyalty, which is a passing grade in any school, but that wasn't enough. He worked harder at the job and finally won 99.4%, which will float anywhere, but it was not enough. He was not happy until he won 100% of her attention and loyalty. Then he could say certain words to her, make certain promises, and outline certain plans for the future, which were not possible until he had her *total commitment*.

So it is with us and the Lord. Many people think that Christ should be satisfied with a token bow to him on Sunday morning and a tip to God on the collection plate. But God must be first or not at all. He wants 100% of our trust and loyalty. When we yield to him in that total commitment, he can do wonders with us!

May God bless every Christian home, every truly

Christian school, and his kingdom on earth that his will may be done on earth as it is in heaven. May we march forward by going back to the old paths of Jesus' teaching!

“Advance, O Church of God, Advance!
Your banner be unfurled;
A higher sovereignty rules
The kingdoms of this world.

Advance, O Church of God, Advance!
We dare not longer wait,
To share our Christ with all the world
It is already late!

The world, confused and changing calls,
Advance, O Church of God, Advance!

BACK TO THE OLD PATHS (Doctrine)

C. R. Nichol

“Reformation” and “Restoration” discussions are robbing pulpit time, and paper space, which should be given to preaching the gospel.

The pulpit and religious press are bristling with too many perpendicular pronouns.

Worthy soldiers endure hardness. Bitter cold, need of clothing, food and sleep have proven the mettle of our men in Korea. Gospel preachers are soldiers (2 Tim. 2:3). Are you seeking physical luxuries and persecution exemptions? Have you proven your valor by contending earnestly for the faith?

My brother, if you can live with yourself without becoming a preacher, I beg you, do not disgrace the cause by becoming one.

The words “I think” were used 33 times in a 30 minute sermon, preached recently by a minister in a congregation with many members.

Are you doing violence to your conscience by being a moral invertebrate, perverting the gospel? Adorn the gospel of God in all things.

When a mere lad, I heard a member of the church advise an illiterate man, with a large family, to “con-

tinue farming, your speech will bring adverse criticism and hurt the church." The man replied: "I must preach the gospel. Even though they make fun of me, I will preach the gospel. If they put me in jail I will preach the gospel through the key hole. If they put me in a barrel I will preach the gospel through the bung hole."

Can you when standing on the brink of the "Great Divide," say with pioneer Paul: "I have fought a good fight"? (2 Tim. 4:7, 8).

"Woe is unto me, if I preach not the gospel" (1 Cor. 9:16).

"Back To The Old Paths"

The theme of this series of lectures, be it a wise selection, or one regarded by some of small moment, does not reflect wisdom on my part; nor warrant an adverse criticism. The general theme stems from the cry of Jeremiah, one of the prophets who lived 600 years before the birth of Christ, in the closing days of Manasseh's wicked reign. It was during the days when the Hebrews were God's chosen people, a people who were largely a profligate people; not only failing to follow God's way, but turned from God into paths of wickedness; when the wreck of Jerusalem and the destruction of national Israel was not far removed.

Jeremiah lived but a short distance from Jerusalem; and his soul was vexed by the wickedness of the people. Josiah's reign brought some relief, and reformation in a national sense was to some extent in evidence; but it was not of a character to bring

the realization of individual responsibility and devotion to right living and holy ideals.

The death of Josiah at Megiddo seems to have aroused Jeremiah, and his voice startled all Israel, and brought to him implacable enemies. From his lips fell the words:

“Stand ye in the ways and see, ask for the old paths, wherein is the good way; and walk therein, and ye shall find rest for your souls: But they said, We will not walk therein” (Jer. 6:16).

It was the call to God's covenanted people to return from their wickedness, to turn to the paths of righteousness. They had gone far astray, they had “gone away backward” (Isa. 1:4). It was not a call to Gentiles, people who had not been in covenant with God as were the Hebrews! Even at that time the destruction of their capital city was pending, for not far removed was the destruction of Jerusalem, following which Jeremiah went to Egypt, and there died, or was possibly killed by his brethren. They despised him because he reproved them.

Many sermons have been preached by my older brethren from the text: “Back To The Old Paths.” They had in mind through the demolition of false doctrine, and a call for the denominations to abandon their human doctrine and become Christians. They preached the gospel.

The New Covenant became operative after Jesus had received “all authority” in heaven and on earth, after he had been coronated “KING OF KINGS, AND LORD OF LORDS.”

"All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing (immersing) them into the name of the Father and of the Son and of the Holy Spirit" (Mt. 28:18, 19).

"Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized (immersed) shall be saved; but he that disbelieveth shall be condemned" (Mk. 16:15, 16).

"Thus it is written, that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem. Ye are witnesses of these things. And behold, I send forth the promise of my Father upon you: but tarry ye in the city, until ye be clothed with power from on high" (Lk. 24:46-49).

To the city of Jerusalem they went, and remained there till they were baptized in the Holy Spirit; and then they began to execute the Great Commission. That day marked the beginning of the church Christ promised to build (Mt. 16:18). On that day the kingdom promised through Daniel (Dan. 2:44), had its beginning on earth (See also Mk. 9:1, 2; Isa. 2:1-4). It was there, and then that the apostles began to preach under the Great Commission, declaring the message which was for all nations, and for all time. Offensive work began, the people present were arraigned and condemned for their rejection of Christ,

and demanding his death. In the multitude present there were three thousand who became subjects of the new kingdom, members in the new church; they turned from their old religion, and rejoiced in the "new and living way." The stone cut out of the mountain without hands began to increase, the heaven was working; conquests were made by the soldiers of Christ; yet not a reed was broken, not a blade of grass was bruised; no war dogs were heard to bark, nor was there a sword of shining steel unsheathed. There was no violence, no physical coercing. See the small group unfurl a new banner, coming with a new message; a small number of men without financial standing, or social prestige, surrounded by thousands of Jews who came to that city to observe the feats of their religion; and Rome with eagle eye, and power almost ten fold, soldiers unnumbered ready to break to pieces any new power proposing to question the supremacy and right to rule. Not a tremor of fear was felt by the men of God as they lifted their voices declaring that Jesus had been made Lord and Christ; and that it was his right to demand the loyal adherence of all men. The conflict was opened, the disciples of Christ took the initiative, declaring the law of the King of Righteousness, calling for men to become his servants in the new kingdom; to become members of the new church. The triumph attending the first declaration of the King's power and authority was attended by the success which has never been attended by the announcement of a new kingdom in all profane history. Within another day the number of subjects were more than doubled. The kingdom

grew, the borders of the church were extended; leaping the walls of Jerusalem all Judea heard the new announcement, Samaria was invaded, Galilee was evangelized; within ten years the length of the Mediterranean knew of the new church. But Asia was not the limits of the field in which the disciples were to labor, for soon Europe heard the new message, and within thirty years the whole world was hearing the gospel of the Messiah.

The new church in Jerusalem was of one accord; of one heart and soul (Acts 2:46; 4:32). They were not vascillating, they continued steadfastly in the apostle's teaching. It was a great brotherhood preaching the same gospel throughout the known world. Within the United States today there are 265 different religious groups, sects, or denominations each group making the claim that they teach the way of life. The divided condition of the professed Christian world is a far cry from the unity which existed when the church of Christ began.

The marching order of Christ was: Go preach the gospel. Why preach the gospel? The gospel is God's power to save. Why preach the word? "It is the sword of the Spirit" (Eph. 6:17). It illuminates (Ps. 119:30). It is the "seed of the kingdom" (Lk. 8:11).

Preach the gospel. Beyond this no teacher in religion has a right to go. Its God's power to save. Love for souls impels the faithful man of God, and love for Christ will constrain him, and keep him within the limits of the message delivered to the world, through inspired men, selected by the Master. In olden times the command was: "He that hath my word, let him

“speak my word faithfully” (Jer. 23:28). To change God’s word is presumptive disobedience. For one to withhold God’s word is to sin against Jehovah, defraud the people, and show oneself a time-server, a cringing coward! A wolf in sheep’s clothing, on whom the wrath of heaven abides! Jehovah said: “I am against that prophet, saith Jehovah that steals my word every one from his neighbor” (Jer. 23:30). “Let the word of Christ dwell in you richly” (Col. 3:16). “Thy word have I laid up in my heart that I might not sin against thee” (Ps. 119:11).

To Timothy, the young preacher:

“I charge thee in the sight of God, and of Christ Jesus, who shall judge the living and the dead, and by his appearing and kingdom: preach the word” (2 Tim. 4:1, 2).

Does It Make Any Difference What a Man Believes?

If it makes no difference what a man believes, why the command to “Preach the gospel”? It is a well established fact that if a man believes he is right he feels that he is right; and so long as a man believes he is right his conscience approves his course; hence what a man believes colors his conduct through life.

In the early days of the Christian religion there arose false teachers, and warnings were given:

“Though we or an angel from heaven, should preach unto you any gospel other than that which we have preached unto you, let him be anathema (Gal. 1:8, 9).

"Beloved, believe at every spirit, but prove the spirits, whether they are of God: because many false prophets are gone out into the world" (1 Jno. 4:1).

The curse of heaven rests on those who preach other than the gospel of Christ.

I submit there is too much preaching "about" the gospel, and not enough preaching the gospel; just as there is too much studying "about" the Bible, and not enough studying the Bible. More time is being given to "preparation to preach," than to preaching. Too much time given to "Sermon Outlines," too little studying the Bible. To the young preachers: If you must have a "sermon outline" on the pulpit stand before you, or in the Bible in your hand, when the sermon is preached, at the first opportunity tear the "out line" to shreds and throw the litter into the waste basket. Study the Bible. Do not be a copy-cat, allowing others to do your thinking, study the Bible. Preach the word. If you must have an outline, and the copy on the pulpit stand, then make the "outline" yourself. Do not use one prepared by some other. "Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth" (2 Tim. 2:15).

It was one of my preaching brethren who said: If Stephen had made the proper psychological approach to the people who murdered him, he would have likely converted them to Christ, and saved his own life. The brother was thinking more of modern psychology than about the word of the Lord. He should have read what God said about Stephen in

Acts 6:8-15. The statement of the brother did not indicate reverence for the word of God, nor respect for the gospel of Christ; but rather the egotistical opinion of a self-inflated young man who arrogated to himself, knowledge and wisdom of modern psychology. I advise: Study the approach Jesus and the apostles made. Preach the gospel!

Not long ago one of my brethren, a successful business man was boasting of the work being done by the congregation of which he was a member. I mentioned some things I heard that congregation was doing, which I questioned. He replied: "I am not certain all the things we are doing are authorized by the Scriptures, but we are doing more than has ever been done by the congregation. We have more money, and are doing more work at home and abroad than the congregation has ever done. We are doing great things!"

A few years ago one of my brethren had as his slogan: "Great things for God." It now seems some have the slogan: "Great things!" and leave God out of the program.

I heard one of my brethren in a Sunday morning service. He gave time to welcoming the visitors, assuring them he was glad for their presence; and insisting that they register in the "Guest Book" in the foyer of the building. (It was my impression that the strangers were present, not as *visitors* of the congregation, but to worship, and proclaim the death and coming of the Lord). What! have ye not houses in which to visit!! The preacher bragged on the members of the congregation, and gave assurance, oral,

that he was glad they were present. Announcement was made of the sick of the congregation, naming them one by one, and stating the hospital and room in which they would be found, and insisted they be visited; then came announcements of protracted meeting and lectureships to be had in congregations in other towns, with the assurance those who attended would be welcomed, and profit by hearing the speeches. The preacher spent 21 minutes making the announcements, and 19 minutes were devoted to the sermon. Ala Peter and Paul! Preach the word!

In the days of the apostles the studious Gnostics were long on knowing, and shy on doing! The shibboleth seems to be, now, Do! Do whether you know it is in keeping with God's word, or otherwise. Better go to hell for doing too much, than doing too none! The Jews had much zeal in the days of Paul, but were ignorant of God's righteousness, and were trying to establish their own righteousness—doing what *they thought was right!* (Ro. 10:1, 2). "My people are destroyed for lack of knowledge" (Hos. 4:6).

Many professed Christians are today denying the virgin birth of Christ; miracles are declared to be no more than the religious folk-lore of the ignorant. The church they declare was quite adequate for the age in which it was first established, but in this advanced age, with the great progress the world has made, the Bible, and the church of the first century are out of date, and much of the Bible should be eliminated, and the church modernized! That entertainment should be in the program of the church;

as though the Lord built a church to furnish entertainment.

I find an urge among preachers to count noses, members, regardless of the faith, or opinion one may hold, provided he does not disturb the congregation with some crack-pot idea. The number of members, with their names on the church roster is no thermometer by which to measure the strength of the church. Recently a brother published of the congregation where he preached: "We have reached our goal" in membership.

Doctrine

When Zophar, Job's friend accused him of being impious, Job affirmed: my doctrine is pure (Job. 11).

The Christians in Jerusalem continued steadfastly in the apostles' doctrine (teaching). Timothy was exhorted to "preach the word." Teach them what? "Sound Doctrine" (Tit. 1:9). When one obeys from the heart the doctrine of the Lord, then, and not till then is he made free from his sins, or saved (Ro. 6:17).

How widespread is the view that if one only worships Jehovah he is saved, and his acts of worship are accepted by the Lord. Such a view shows a lack of information on the part of one making such a claim, or else he does not believe the Bible. Jesus said: "In vain they worship me." I give emphasis to the words of the Master: "they worship me" (Mk. 7:7). Though they worshipped the Lord, they did not recognize, or respect, his authority. It was merely lip-service in which they engaged. "This people honoreth me with their lips; but their heart is

far from me, teaching as their doctrine the precepts of men—(Mt. 15:8, 9). The worship they offered was "vain" futile, empty, unfruitful, and withal displeasing to the Lord. The worship in which they engaged was not according to the truth, it was unauthorized, it is worship ordered by man. "It is not in man that walketh to direct his steps" (Jer. 10:23). There is no place to compromise the word of the Lord. When Jehovah speaks, "tis not to question why; tis but to do or die." "Whosoever goeth onward and abideth not in the teaching (doctrine) of Christ, hath not God" (2 Jno. 9). The widespread thought, and contention that if one is honest, and conscientious in his acts of worship he is saved, is as far from the truth as the act of Judas was from righteousness when he betrayed the Master. Saul of Tarsus was conscientious, religious, when persecuting Christ—killing Christians; and after the most strict demands of the Pharisees he worshipped, yet he was a sinner, lost! Worship to be accepted by the Lord must be according to the truth, with the whole heart, and not observance of some man-made rote, or form.

To Timothy, the young preacher, the command was given:

"I charge thee in the sight of God, and of Christ Jesus, who shall judge the living and the dead, and by his appearing and kingdom: preach the word; be urgent in season, out of season; reprove, rebuke, exhort, with all long-suffering and teaching (doctrine). For the time will come when they will not endure the sound doctrine; but, having itching ears, will heap to themselves

teachers after their own lusts; and will turn away their ears from the truth, and turn aside unto fables" (2 Tim. 4:1-4).

There are today the characters described in the passage. They yearn for a doctrine which satisfies the fleshly appetite. Such desires if cultivated grow quickly, and rapidly, severing one from Christ; and if continued will damn the soul. For every group, congregation, with "itching ears" who would heap to themselves teachers after their own lusts, there are those ever ready and willing to commercialize their work, to answer the call and meet the demand. The attraction of the "price paid" eclipses the command to "preach the word." Simony did not end with the offer to buy from Peter and John the gift of God. It exists in many forms today. Many preachers seek temporal benefits, have their price and sell their souls for a mess of pottage. The lake which burneth with fire and brimstone seems to have no terror for them.

The New Testament preachers never thought of preaching the gospel as a job or position that carried financial remuneration. The professional idea was unknown to them. The bread and butter side of life was of no standing (to them). Pure devotion to Christ and the truth was their only motive. How many preachers today would retain their present address were they offered \$25 per week increase over their present salary?

There are others, among them a host of young men, unsullied souls, stalwart characters, with deep convictions who would suffer themselves "quartered and

drawn" before they would deny the Lord or compromise his word at any point, or conditions. Men who are willing, if needs be, to suffer even death before they would withhold, or compromise the truth. Jehovah's blessing attend them!

You have often heard: *Vox populi, vox Dei*; then came *Vox ekklesia, vox Dei*; and now it appears the masses think it is *Vox diakonos, vox Dei*. In a measure the people are a product, religiously of their ministers. In too many instances the preacher does the thinking, and so often the planning for the church where he labors. There are some places where they do not want strong gospel preaching. They clamor for preachers who deal in generalities, well seasoned with flattery. Preachers who spend much time expressing their gratitude for large audiences, and things which have been done for their glory. Preaching the word is of little consequence. Be soldiers, established by grace (Heb. 13:9).

There is a hue and cry against dogmatic preaching. There are some of my brethren who do not want "doctrinal" preaching. There was no namby-pamby preaching by the apostles. They preached Christ, the Son of God, the head of the church, with all authority in heaven and on earth. That inspired men made known the condition of salvation, and only those who have obeyed the gospel have the promise of salvation.

Christ and the apostles were dogmatic preachers. A faith that is not dogmatic is as spineless as a jelly fish. An honest character cannot be separated from his faith. There are some who talk as though they

can believe to a degree, and repent in a measure, and please the Lord. There are too many perpendicular pronouns in the pulpit. How often one hears in the pulpit: "*I think.*" Preach the word!

Faith Is Necessary

Without faith it is impossible to please God (Heb. 11:6). In our religious life we walk by faith (2 Cor. 5:7). In worship, whatever is not of faith is sin (Ro. 14: 23). Faith in Christ is not only to believe the fact revealed about him; but it is to impose in him trust; taking him as our guide, his word for us given is the course of our lives; relying on him as Saviour. The inspired word is the source of our information as to what our acts of worship should be, as well as the limitation of our service to him. Faith which is not expressed in action, acts of obedience, never brings a blessing. Faith apart from works is barren (Jas. 2). It is a faith which works that "*avails*" (Gal. 5:6).

Repentance Is Necessary

Repentance is necessary to remission of sins (Acts 3:19; 17:30).

Immersion In a Condition of Salvation

The Great Commission: "Go into all the world and preach the gospel to every creature, he that believeth and is baptized, (immersed) shall be saved" (Mk. 16:15, 16). "Repent ye, and be baptized (immersed) every one of you in the name of Jesus Christ unto the remission of your sins" (Acts 2:38).

There is not a place in all the Bible, Old, or New Testament, where by God's authority water, water un-

mixed with some other element, was ever sprinkled or poured on any one for any purpose! The first known departure from immersion was the case of Novation in A. D. 250, or 251. Sprinkling or pouring water for baptism (immersion) is an invention of man. Sprinkling was "legalized" by the Roman Catholics in 1311 at the Council of Revenna, and has been adopted by many other churches.

Baptize (Immerse) Believers

Believers only were commanded to be baptized (Immersed). Infants are not believers; nor are they subjects of the command to immerse—"baptize."

Preach The Gospel—Let Others Alone

How often is it heard: "Preach the gospel; let other people alone." Those making such a demand, or request, are unthoughted, or plain dumb! Surely they are not acquainted with the Bible, or else they do not believe it! Paul did not let those who denied the resurrection alone. John condemned those who taught the doctrine of the Nicolaitans; Jesus condemned false teachers. Exactly what will one teach and "let others alone?" If one preaches "God Is", the atheist cries: There is no God, let us alone! If you preach that Jesus is The Christ, the promised Saviour, the Jew raises his voice, saying: "Let us alone." If you preach that faith in Christ is necessary to salvation in this life, the Universalist insists that you let him alone. If you teach that one must live the faithful Christian life, the Baptists declare you should let them alone, for they declare it IS NOT necessary to salvation to live faithful! If you teach

that believers only are subjects of baptism (immersion) the Methodists and Presbyterians insist you let them alone. What can one preach and "let other people alone"?

Paul said: "Am I striving to please men? If I were still pleasing men, I should not be a servant of Christ" (Gal. 1:10).

Care should be taken to make your religious neighbor know you do not oppose any good thing they, or others may do. The Christian stands for all that is good, no matter by whom it is done. To the extent one does good, that far he is fighting on our side—the side of right. If some society does something that is good, I willingly endorse the good, even though I cannot endorse the society. Those who do good are to that extent on "our side"—they fight with us. Show them that all the good they propose to do, it is yours to do as a Christian, and not as a member of some human society. Unto God be the glory "in the church", the divine institution (Eph. 3:21).

Timothy was exhorted to "Guard" that which was committed to him (1 Tim. 6:20). Surely the injunction is as necessary now as it was then.

Many are "missing the mark" today because they do not know what to do, they have not been taught the truth. Even among those who stand with Christians many of them do not know the truth. Around the corner from your residence there are those who have never heard the truth in its simple purity. What have you done about it, what are you going to do? The first persecution of the church in Jerusalem,

when it was scattered, the members went forth, preaching the word.

There are more people on earth today than at any time in the history of man. The cry is greater than ever for the simple gospel. Speed the day when in every nook and corner of the earth the gospel will be preached, and the borders of the kingdom extended till every heathen hears the message of salvation.

Hasten the day, Lord, when Christians will be aroused to the full sense of their duty to God and man; when preachers will study to be *approved of God*; being courageous, never forgetting that battles are not won *save by the aggressor*; hence the command; "Go, preach the gospel", granting no quarters to false teachers; making no compromise with those in the plains of Ono. God hates false doctrine! With the blood-stained banner of the Prince of Peace: Preach the word, condemn sin, uproot false doctrine. The gospel is God's power to save. Preach it. Unto him be glory in the church throughout all ages. The church was not impotent in the days of the apostles, nor is she impotent now. No super-organization is needed! The church in the world is a blessing; but when the world and worldly organization are in the church Satan must hold high carnival in hell!

A "20th century church" is not needed, but the church the Lord built, functioning in the 20th century, as it functioned in the first century. Too many with *their wisdom* (?) feel modern organizations are necessary to the success of the church built by Christ. Jeremiah plead with Israel to return to the way God ordained. Is it amiss to plead with God's people to

return today to God's way in worship and work?
Preach the gospel.

Be warned: The church of Christ in the 19th century was torn asunder by departure from "the faith"—human organizations, and worldly pleasure. God has given a perfect revelation, as well as an adequate church—neither need additions!

GRACE AND SALVATION

G. C. Brewer

Introduction

President Morris and the other members of the Program Committee assigned me the subject of Grace and Salvation. They announced the purpose of making the general theme of this lectureship "Back to the Bible" and they certainly could not get back to the Bible without discussing the question of salvation by grace. We shall see that this is pre-eminently a Bible question and yet, as we begin discussing it, we must also take recognition of the fact that the theories about salvation by grace are almost numberless. No one can question the proposition that our salvation is by the grace of God. But then there is the idea advanced that because salvation is a free gift it must interfere with, if not completely destroy man's free moral agency. The Calvinistic view does this admittedly. Then there comes the Roman Catholic idea that the grace of God must have sacramental assistance and that it takes the priest and certain ceremonies prescribed by ecclesiastical authority to save the soul. Then there are the variations upon these views which are sometimes expressed as Arminianism or Pelagianism. These theories place the emphasis upon man's volition and man's responsibility and perhaps go to the extent of making salvation dependent upon man's efforts in a way that would make void the grace of God. We are not concerned with any of these theories as such. We mention them

only because it is necessary to clarify the issue in order that the plain teaching of God's word may be made clear. We should like to free the subject of all confusion and set it forth in the light which God himself has caused to shine upon it. The teaching of the New Testament is exactly what we want and if we have not learned it, it is time that we gave attention to this lesson. We must view the subject without bias in order that we may see it in all of its glorious meaning. Our brethren have always taught the truth upon this point, I think, but some of us may have given so much attention to certain errors that are connected with the subject that we only refuted the error and didn't make the truth plain. We, ourselves, may have felt such a feeling of revulsion at certain errors that we swung to an opposite extreme in our emphasis, even in our own ideas. We shall hope to make the truth plain enough to refute all of the errors without placing so much emphasis upon the error itself as to have our attention completely occupied by it. This is our hope tonight. How well we shall succeed we shall have to wait for time to tell.

We have already indicated that the proposition of salvation by grace is one of universal agreement. We have also indicated that many brethren have discussed this subject and set forth the truth as God has revealed it. But only now and then do we find a preacher who seems to have a complete grasp of this momentous question. A greater theme was never discussed by mortal tongue and human ears accustomed to the babel of voices have never heard a sweeter

story than the story of the grace of God that has brought salvation to a sin cursed and death doomed race. Brother James A. Harding was very profound in his discussion of this question and his soul was thrilled with the realization of its meaning. We have seen tears flow down his cheeks and his countenance brilliant with the very thought as he shouted the story of the rich provision that God has made for our salvation. In "Biographies and Sermons" by F. D. Srygley from which we shall quote in this lecture, Brother James A. Harding began his sermon with these two sentences:

"The Book of Romans is perhaps the profoundest work in the world. It was written by the greatest man, the apostle Paul, and on the greatest theme, salvation by grace."

He designates Romans as the greatest book ever written, Paul as the greatest man that ever lived, and salvation by grace as the greatest theme ever discussed.

Sometimes we hear men say that the word "grace" means the gospel and we know that the word "faith" and the word "grace" are sometimes used to mean the gospel. This, however, is a figurative use and it could not be universally applied. The gospel is called the gospel of the grace of God (Acts 20:24). If the word "grace" means "gospel" here we would have the gospel of the gospel of God. We see that the gospel is the good news or the glad tidings that tell us of the grace of God which has been manifested in our behalf. That's why it is the sweet story of which we have already spoken.

A moment's reflection will convince any Bible student that the grace of God is the underlying principle of human redemption. It has moved the heavenly Father to take an interest in his fallen creatures and to come to their relief. God has always been good to men but the grace that is displayed in the gift of Christ is so much greater than anything else that had ever been done for man that all that went before is considered as nothing compared to this. Men have had faith in God from the days of Abel until now, but the system of salvation by faith was never in actual use until the Christian dispensation began. Therefore Paul argues that faith had not come until the law had been removed and the gospel had been sent forth (Gal. 3). John tells us that the "law came by Moses but grace and truth came by Jesus Christ" (John 1:17). Paul tells us that "we are not now under the law but under grace" (Rom. 6:14). As said above, the gospel which we preach is called the gospel of the grace of God (Acts 20:24). The throne upon which our Lord Jesus Christ now sits is called the "throne of grace" (Heb. 4:16). The Holy Spirit is called the "Spirit of grace" (Heb. 10:29). With all of these points before us, it could not be questioned that the subject we have been assigned is indeed a "back to the Bible" question. It behooves us now to state the proposition which we believe expresses the truth upon this point.

Proposition

Our salvation from sin and our hope of eternal life comes as a free gift from God and does not depend upon human worth. This salvation has already been

brought to man and is offered upon the terms of the gospel which terms are embraced in the one word, "believe." The whole story of human redemption is comprehended in two words: "grace" and "faith." It is grace on God's part and faith on man's part.

Definitions

The word "grace" means unmerited favor: unearned and unachieved blessings and benefits: an undeserved bestowal. This grace of God has been displayed in what is called by Paul a "free gift" and an "unspeakable gift" (John 3:16; 4:10; Rom. 5:13; 6:23; 2 Cor. 9:15) which cannot be returned or reciprocated but may be accepted or rejected by the one to whom proffered. In the Scriptures, the words mercy, love, kindness and goodness are either synonymous with or are used as expressions of God's grace. In our speech, the words *clemency* and *pardon* represent actions corresponding to what is attributed to God's grace in the Scriptures.

Proof Texts and Song Supports

Before an audience of people who are Bible reading and Bible believing people, it would seem hardly necessary to cite the passages of Scripture that prove the proposition that we have here stated. Our hope rests upon the grace of God and our joy comes because we believe his promises. Some of the sweetest songs that we ever sing tell in beautiful poetry and in lofty music the story of God's goodness to us and the provision that has been made for our eternal salvation. For the benefit of Bible students and for the joy of redeemed souls, let us here recite some

of these passages from the Scriptures that prove our proposition and some of the songs that celebrate the glorious fact.

Paul to the Ephesians:

“And you did he make alive, when ye were dead through your trespasses and sins, wherein ye once walked according to the course of this world, according to the prince of the powers of the air, of the spirit that now worketh in the sons of disobedience; among whom we also once lived in the lusts of our flesh, doing the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest: But God, being rich in mercy, for his great love wherewith he loved us, even when we were dead through our trespasses, made us alive together with Christ (by grace have ye been saved), and raised us up with him and made us to sit with him in the heavenly places, in Christ Jesus: that in the ages to come he might show the exceeding riches of his grace in kindness toward us in Christ Jesus: 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. For we are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them” (Eph. 2:1-10).

Now Paul to the Romans:

“But now apart from the law a righteousness of God hath been manifested, being witnessed by the law and the prophets; even the righteousness

of God through faith in Jesus Christ unto all them that believe; for there is no distinction. for all have sinned, and fall short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus; whom God set forth to be a propitiation, through faith, in his blood, to show his righteousness because of the passing over of the sins done aforetime, in the forbearance of God; for the showing, I say, of his righteousness at this present season: that he might himself be just, and the justifier of him that hath faith in Jesus. Where then is the glorying? It is excluded. By what manner of law? of works? Nay: but by a law of faith" (Romans 3:21-27).

Then there is that beautiful passage in Titus:

"Put them in mind to be in subjection to rulers, to authorities, to be obedient, to be ready unto every good work, to speak evil of no man, not to be contentious, to be gentle, showing all meekness toward all men. For we also once were foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, hating one another. But when the kindness of God our Savior, and his love toward man appeared, not by works done in righteousness, which we did ourselves, but according to his mercy he saved us, through the washing of regeneration and renewing of the Holy Spirit, which he poured out upon us richly, through Jesus Christ our Savior; that, being justified by his grace, we might be made

heirs according to the hope of eternal life" (Titus 3:1-7).

The same apostle tells Timothy of God's purpose and grace:

"Be not ashamed therefore of the testimony of our Lord, nor of me his prisoner: but suffer hardship with the gospel according to the power of God; who saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before times eternal, but hath now been manifested by the appearing of our Saviour Jesus Christ, who abolished death, and brought life and immortality to light through the gospel" (2 Tim. 1:8-10).

Now we come to remind us of some of our grand old hymns. First, there is the one entitled, "Amazing Grace":

1. Amazing grace how sweet the sound
That saved a wretch like me!
I once was lost but now am found—
Was blind but now I see.
2. 'Twas grace that taught my heart to fear,
And grace my fears relieved;
How precious did that grace appear
The hour I first believed!
3. Through many dangers, toils and snares,
I have already come;
'Tis grace has brought me safe thus far,
And grace will lead me home.

Next we recall the song, "Come Thou Fount of Every Blessing," one stanza of which says:

Oh to grace how great a debtor
 Daily I'm constrained to be:
 Let thy goodness like a fetter
 Bind my wand'ring heart to Thee.

And surely we can never forget the words of that universally popular hymn, "Rock of Ages."

1—Not the labor of my hands
 Can fulfill the law's demands;
 Could my zeal no respite know,
 Could my tears forever flow
 All for sin could not atone,
 Thou must save and Thou alone.

2—Nothing in my hands I bring;
 Simply to Thy cross I cling;
 Naked come to Thee for dress;
 Helpless look to Thee for grace;
 Vile, I to the fountain fly,
 Wash me, Saviour, or I die.

Our old time brethren not only sang this lesson; they also preached it. The pulpit and the pew joined in shouting aloud this gospel theme. The inimitable T. W. Caskey, having spoken of the imperfect sacrifices of the law, expressed the thought in these unforgettable words:

"Hence they were all to be perfect, young innocent. But how immeasurably superior the sacrifice of the sinner, and the Christian now when

he comes to God. He comes not alone; it is not the guilty, crime-covered and sin-stained man walking into the presence of a sin-hating God; by faith he associates with himself God's own appointed sacrifice. With Jesus he stands before God! The guilty and the innocent together stand. The guilt of the sinner is covered by the mantle of the sinless. By faith he lays his hand on his sacrifice, and pleads: "Oh God, I come to thee for pardon—I come claiming the Lamb as my only and my precious offering. Look upon the face of thine anointed, and then in mercy look on me." Both the God approached, worshipped, and adored; and the glorious sacrifice through which it is done are all above man. In them dwells the might of all purifying power. Thus, the two formative influences dwell in our hearts; and we are all purified by the contact. Thus the Christian becomes more God-like, more Christian-like, the oftener he appears before God (Caskey's Book, pp. 95-96).

V—Exposition.

- (a)—*Not by Law.* The passages that have already been cited no more clearly state that we are saved by grace than they also state that we are not saved by the law. The works of the law were works that deserved reward and if the law had been kept carefully, then the man would have deserved eternal life. It would have been a debt that the Lord owed to him and he could glory of having so lived

as to place God under obligations. Salvation would have been a matter of human achievement. Paul tells us that the law was ordained to life, but that instead of bringing life, it brought death (Rom. 7). He explains that this is not the fault of the law, but it was the fault of those who were under the law. Peter declares that this was a yoke which "neither we nor our fathers could bear." If there remains yet any doubt in the minds of any student that we are not saved by law, the following quotations from Paul should settle the matter forever:

"We reckon therefore that a man is justified by faith apart from the works of the law" (Rom. 3:28).

"We being Jews by nature, and not sinners of the Gentiles, yet knowing that a man is not justified by the works of the law but through faith in Jesus Christ, even we believed on Christ Jesus, that we might be justified by faith in Christ, and not by the works of the law; because by the works of the law shall no flesh be justified" (Gal. 2: 15-16).

"For as many as are of the works of the law are under a curse; for it is written, Cursed is every one who continueth not in all things that are written in the book of the law, to do them. Now that no man is justified by

the law before God, is evident: for, the righteous shall live by faith: and the law is not of faith; but he that doeth them shall live in them. Christ redeemed us from the curse of the law, having become a curse for us; for it is written, Cursed is every one that hangeth on a tree" (Gal. 3:10-14).

"What shall we say then? That the Gentiles, who followed not after righteousness, attained to righteousness, even the righteousness which is of faith: but Israel, following after a law of righteousness, did not arrive at that law. Wherefore? Because they sought it not by faith, but as it were by works. They stumbled at the stone of stumbling; even as it is written, Behold, I lay in Zion a stone of stumbling and a rock of offence: And he that believeth on him shall not be put to shame" (Rom. 9:30-33).

We wish here also to bring to our hearers what Brother James A. Harding says on this point.

"It is manifest to the thoughtful student of the first section of this argument that Paul has in his mind two, and only two, methods of justification before God—one, by works; the other, by grace through faith. It does not seem to occur to him that there is any other possible or conceivable way of being justified before the Lord, and it is certain there is no other way. Indeed, if a man is justified in any court, before any tribunal, it must be either by works or by grace. A little

reflection will show there is no other way with men, as there is none other with God, unless it be by deceiving the court. If the one accused has done right, and this is made plain to the court, he is justified by law. If he has sinned, he can never be justified by law; his only chance for justification is by grace. This is true before all tribunals, human and divine. Has a man committed murder? Then he is forever a murderer before the law, and he can never be justified by works of righteousness, because he has not done right. The law says: "Thou shalt not kill." He has broken the law, and by the law he is condemned. It does not justify him to show that of the millions who inhabit the earth he has murdered that one only, that he has been very kind and benevolent toward all other men; nor, if it were possible to show that he had never done any other wrong at all, would he be thereby justified. Doing right in a thousand cases cannot make that one wrong right, however much an otherwise righteous life must accomplish in securing the grace of the court. If I do right today, it is no more than I ought to do, and it will not cover up nor make right the sins which I committed yesterday. The Holy Spirit says: Whosoever shall keep the whole law, and yet stumble in one point, he is become guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou dost not commit adultery, but killest, thou art become a transgressor of the law" (James 2:10-11). In earthly

courts, when men have been condemned by law, it is common for them to endeavor to obtain the grace of the governor, that he may pardon them. Sometimes they make successful appeals to the sympathies of a weak governor, sometimes they bribe a corrupt one and are unjustly pardoned. They obtain the grace (favor) of the governor by means. Sometimes by living lives of diligence and uprightness, they make it possible for the governor to be just before the law of the land and pardon them. Before the court of heaven things are different. When a man is convicted there, his only chance to obtain the pardoning grace of God is by faith in Jesus Christ. There is no such thing as deceiving, overpowering, or corrupting that court. The man who does not give himself in loving, trusting, obedient faith to Jesus Christ will be lost" (Biographies and Sermons—F. D. Srygley, pp. 245-246).

Brother Harding has here illustrated this principle by a court trial and showing that before the court a man is either adjudged guilty or innocent. If he is guilty, there is no way for the law to make him not guilty. That will have to be done purely as a matter of clemency. This would be true of any law.

Sometimes brethren say that we are under law to Christ (1 Cor. 9:21); that we are under the law of faith (Rom. 3:27); under the law of the spirit of life (Rom. 8:4); that we are to be judged by the law of liberty (James 2:12). They say that in these expressions the word "law" seems simply to mean a

rule of action and that it is not the same kind of law that Paul calls the law of works. We freely agree that these New Testament expressions indicate a principle upon which we live and act and that human obedience as we shall see, is necessary for salvation. But we must still insist that this is still not a matter of law. If we are to be judged by a law, then there is no way to be justified by that law except to have kept it perfectly. As we have failed, then the law must in some way be mitigated or satisfied without compliance with its requirements, or else we will have to depend upon clemency. It does no good to say that the gospel is different from the law because those who do the things of the law live by them, and then turn around and say that those who do the things of the gospel will live thereby. There could be no difference in principle here unless we say that the gospel is far more lenient in its requirements for moral behaviour than was the law of Moses. This no informed man can say. Therefore our salvation does not depend upon our perfect adherence to the requirements of law. It does not depend upon our being good enough by our own achievement to inherit salvation. By making our salvation dependent upon our own perfection, we make void the grace of God. And to make our perfection a matter of legal requirements fully met would make Christ's death useless (Gal. 2:21; 3:21). We should be careful not to affirm the abrogation of one law and then substitute another law and make salvation dependent upon the same principal regardless of the different laws which we have. When Paul says that Abraham's faith was reckoned or

counted unto him for righteousness, he used the term that is common in keeping accounts, or in balancing our books. The word translated "reckoned" is "elogis-the" which is a form of the word "ellogeo." Here we may illustrate the point by having a debit and a credit side of our ledger. On the side of law, whether it be New Testament order or Old Testament order, we may write the word "Duties" and let us say that the other side of the ledger is headed "Performances." To keep the illustration, let us say that under "Duties" we have one hundred numbered or listed acts to be performed. Over on the other side of the ledger, we would have to have one hundred acts performed in order to have the totals balance. Thus the man would have a balanced account if he had performed all the duties required. But instead of dealing with Abraham after this fashion, on the side of the ledger where "Performances" is written, God filled that column with the word "faith," and at the bottom of the ledger the totals are balanced. The account was balanced because God counted Abraham's faith of more value than all of the performances, even if he had been able to meet this demand. Just so God deals with us. He has made us free from the law and offered us a righteousness which comes to us on account of our faith in Christ Jesus, our Lord.

(b)—*Not by Works.* The passages of Scripture that have already been cited state with all the emphasis that it is possible to us that we are not saved by works. No one can therefore argue that we are saved by works without contradicting the plain words of inspiration. We shall consider the matter settled

then and not try to prove by further argumentation that our salvation does not depend upon our works. Someone, however, may remind us that the word "works" sometimes is used to mean complying with gospel terms and does not mean works of merit or efforts that would deserve reward. We freely admit that the word "works" is used in several different senses in the Scriptures. But in considering the matter of justification or salvation, the word indicates works of merit and these are the works that we refer to in the negative heading of this paragraph. It is sometimes said that James declares that we are saved by works and proves that works wrought with faith in the case of Abraham and that works made faith perfect (James 2). Yes, James makes a beautiful argument and reaches the same conclusion that the Apostle Paul brought us to in his profound reasoning.

If we say that James employs the word "works" in the same sense in which Paul uses that word and James affirms that we *are* and Paul says that we *are not* saved by works, then there would be an unmistakable contradiction between the two inspired apostles. There is no such contradiction and any student should be able to see the point. What was the conclusion James reached? Let him state it himself. He said, "And the Scripture was fulfilled which saith 'And Abraham believed God, and it was reckoned unto him for righteousness'; and he was called the friend of God" (James 2:23). So James teaches that Abraham was justified *by faith* and he was "reckoned" or "counted" righteous because he *believed* God. James,

therefore, is simply showing that faith must express itself in overt acts before it is a perfect faith. Then the blessing comes because of faith and not because of the acts taken separately. The faith that prompted the acts is the principle upon which the blessing is bestowed. We are not saved by works.

(c)—*Not of Ourselves*. In the famous Ephesians passage which has already been cited in this discourse, Paul declares that salvation is not of ourselves, but that it is a gift of God (Eph. 2:18-19). This is just another way of showing that we are dependent upon God's goodness, mercy, love and grace for our salvation; that it is not a matter of human invention, discovery or achievement. Man could not save himself through his sciences, his philosophies, his education, or his legislation. Men still cannot save themselves independent of God. All human ideologies and programs are futile so far as salvation is concerned. Sociologies and socialistic theories are of no avail in this matter. Man is still without God and without hope unless he accepts the redemption that has been offered to us through Jesus Christ who was the one unspeakable gift of God's great love. All the theological theories that made salvation dependent upon God and left man totally depraved and wholly helpless and completely passive in the matter of his salvation, representd the extreme of error in that direction. But now modernism has swung to the other extreme of error and atheism that leaves God out entirely and makes man's salvation dependent wholly upon man. This is a worse error, if possible, than the former error. Either one would result in the loss

of our souls if we followed either to its conclusion. Sometimes today we hear men talk of comparative religions and they compare Christianity with the heathen religions. They point out first that Christianity is younger than some of these other religions and they point out, secondly, that some of these older religions contain the same ethical principles that were enunciated by our Lord Jesus Christ. Thus they endeavor to discredit Christianity. Should we admit both these claims, these men still have no point against our religion. Christianity is not in the same category with these other religions and they cannot be compared. These religions are on a basis of human achievement or human effort. They simply give a blue print by which man is to build a perfect life and society is to achieve perfect conditions. If the blue print were perfect, man's efforts to follow it to perfection have always been in vain. Christianity is not simply another blue print; it is not just a philosophy of life, it is a divine interposition. When man could not save himself by any of his efforts, inventions, devices or ideologies, God threw himself into the breach and came to man's relief with divine mercy. *Salvation is not of ourselves.*

(d)—*Does not Exclude Human Volition.* Because salvation is not of ourselves and is not bestowed upon us as a reward for our works, some men have concluded that man has no choice in the matter of his redemption; that man is so lost and dead in sin that he cannot hear, believe, or accept the story of God's love and mercy. This would be repugnant to the whole teaching of the New Testament. Why did God

love us first in order that we might love him second (1 John 4:19) if his love could not appeal to us and beget within us a return of love? Why would God make any appeal to us if we were incapable of being touched, if we are deaf to all such appeals? Why would he invite us (Matt. 11:28)? Why would he entreat us (2 Cor. 5:19-20)? Why would he tell us to say "Come" (Rev. 22:17)? Or to persuade men (2 Cor. 5:11)? Why would he so often use the term "whosoever will" (John 3:16; Rev. 22:18)? Why would the gospel be sent to every creature (Mark 16:15)? And why would God's long-suffering wait for man to come to repentance (2 Pet. 3:9)? These questions with the Scriptures that are cited should convince any Bible reader that man's volition is not ignored or made void by God's free gift.

(e)—*Faith Includes Obedience.* It has been said in the first part of this discourse, that the whole story of human redemption is told in the two words "grace" and "faith" and our famous Ephesians passage tells us that we are saved by grace through faith. Also Paul tells us that it is by faith that we have access into this grace (Rom. 5:1-2). That faith is something that involves man's behaviour will surely not be denied by any man of intelligence. The verb form of the word "faith" is believe. This could be shown by numerous quotations, but one passage will suffice. Paul said, "Without *faith* it is impossible to please him for he that cometh to God *must believe* that he is and that he is a rewarder of those who diligently seek him" (Heb. 11:6-7). Then the Philippian jailor said, "Sirs, what must I do to be saved?" The voice

of inspiration replied: "Believe upon the Lord Jesus Christ and thou shalt be saved and thy house" (Acts 16:30-31). Here he said "What must I do?" The apostle told him what he must *do*. Can anyone now doubt that to believe or to manifest faith includes an *act* of the creatures? It is something that one must *do*. Let me ask my hearers, Have you ever believed? What did you do when you believed? What act expressed your faith? How did you know when you completed your act or when you believed enough to be saved? You had better go back and read the rest of Paul's instruction to the jailor. You had better see what he did in verses 32 and 33. In verse 31 he was told to believe and he would be saved. In verse 34 we are told that he had believed and that he was saved. Then if we can see what he did between these two verses, we will know what one does when one believes. If we need further proof that the words "believe" and "obey" are used interchangeably, let us read John 3:36 from the Revised Version: "He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him." Then read, also, Romans 10:16 from the King James translation: "But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?" Now to see that disbelief and disobedience mean the same, let us read Hebrews 3:18 and 19 from the Revised Version: "And to whom sware he that they should not enter into his rest, but to them that were disobedient? And we see that they were not able to enter in because of unbelief."

After we have seen that the word "believe" includes

obedience, then we will not be at all troubled when we come upon such statements as "you have purified your souls in obedience to the truth" (1 Pet. 1:22) Or that "you were made free from sin by obedience to the form of doctrine" (Rom. 6:17) Or "that we must obey the gospel" (2 Thess. 7:10) and that "Christ is the author of eternal salvation to them that obey him" (Heb. 5:9).

With all of these passages before us, we can state the conclusion from our proposition in the following terms:

- 1—Salvation is by the grace of God. It is a free gift depending not upon man's deserving or man's worth.
- 2—This gift of God's grace and love has already been given (John 3:16; John 4:10; Heb. 2:9; 2 Cor. 9:15).
- 3—This grace of God has brought salvation to all men (Titus 2:11).
- 4—We come into the enjoyment of this salvation by faith and this faith is expressed, actualized or made perfect by obeying Christ or by complying with the terms named by Christ and the Holy Spirit as conditions of salvation (Mark 16:16; Acts 2:38; Acts 16:30-34).
- 5—When we have, through faith, surrendered to Christ, submitted to his will, we have then purified our souls in obeying the truth (1 Peter 1:22) and thus the same apostle says our hearts are purified by faith (Acts 15:9).

With these points made clear, we are ready to announce to any unsaved person that God is calling you, that the Saviour is waiting to welcome you, that we as Christians are entreating you, be ye reconciled to God.

QUESTION AND ANSWER PERIOD

1. Question—"Will the speaker answer a few questions on the points made in this address?"

Brewer—I shall be glad to hear any question you wish to ask, and I will answer to the best of my ability. I could ask some hard ones on this subject myself. Let us have your questions, please.

2. "You say that salvation is a *free* gift of God and that we do not obtain it by *doing* the things of the gospel. Does that not mean that one can be saved without obeying the gospel? If it is *free*, is it not bestowed without conditions or requirements?"

Answer—The apostle Paul is the author of the expression, *free gift* (Rom. 5:15). He uses the term *gift* six times in Romans 5, and adds the adjective "*free*" three times. You would not care to take issue with Paul, would you?

No, it does not have to be unconditional in the sense in which you use the term in order to be "free." It is unconditional in the sense that man did nothing to induce God to offer it in the first place. Man was "*perishing*" (John 3:16); was "weak" and "ungodly" (Rom. 5:6); "sinner" (Rom. 5:8); an "enemy" (Col. 1:21); had "shut God out of his knowledge" (Rom. 1:28); "hated God" (Rom. 1:30); yet God did not impute or reckon man's trespasses unto him (2 Cor. 5:19) but loved him and gave his Son to redeem him.

It is unconditional also in the sense that man does not and cannot give God a return value. It is *not* unconditional in the sense that man has no choice in the matter; that he is wholly passive and absolutely help-

less now that God has brought salvation to him. Man can and must obey the gospel (Mark 16:15-16; Heb. 5:7-10; 1 Pet. 1:22; 4:16-17; Rom. 6:17; 2 Thess. 1:7-10).

Question—You say man must obey the gospel and yet you say he is not saved by *doing* the things of the gospel. Is not “obeying” “doing”?

Answer—Again we must not forget that words can be used in more than one sense. Yes, *obeying* is *doing*, but this obeying or doing is not the ground upon which we are saved. We are saved upon the ground of *faith*, so far as the human side is concerned, but faith is dead—is not faith until it is expressed in overt acts. The obedience manifests, expresses and actualizes the faith. We do not earn or achieve or merit salvation through our obedience or on account of our obedience. To be saved by *doing* the things of the gospel, we would have to do all the moral acts enjoined in the gospel perfectly—if we failed in one point, we would be lost. There would be no grace and forgiveness; it would be wholly our own accomplishment. Thank God, this is not true. We have a Savior who saves sinners.

Question—You say, if I understand you, that we must obey the gospel in order to be saved and yet you say we do not have to obey *all the gospel*, we can come short in some points and still be saved. Will you point out the principles or commandments that we *must* obey and distinguish them from those that we may reject or neglect or omit and fail to observe? I would like to see a list of these two—the essential and the nonessential commandments.

Answer—That question can be made to look like a poser, but it really is simple. The late Ben M. Bogard, a Baptist debater, claimed that he had knocked some of our brethren speechless with that one. He assumed and asserted that if any obedience at all was necessary, then perfect daily obedience from conversion to death would be required, and that would put salvation on a basis of *law* of *works* and of human endeavor. Brother, don't ever let a wily opponent trick you into taking that position. And don't let your own reasoning or rationalizing mislead you into accepting that conclusion. Here is the simple answer:

Salvation is in Christ; redemption is in him, forgiveness of sins is in Christ, *all* spiritual blessings are in Christ (Eph. 1:3, 7; 2 Tim. 2:10; Col. 1:14; 2 Cor. 5:17; Rom. 6:1-6; Gal. 3:26-27). The obedience that is necessary to salvation is the obedience that brings us into Christ. It is the evidence that we are applying unto Christ for salvation, submitting to him and trusting in him for healing and for help. When we thus establish that relationship, form that connection or enter into that union with the Lord, we are said to be *saved* (1 Cor. 1:18; 2 Cor. 2:15; Eph. 2:5, 8); to be added to the Lord (Acts 5:14); to be joined to the Lord (1 Cor. 6:17); to be in Christ (Rom. 6:3-6); to have put on Christ (Gal. 3:27); to be children of God and heirs of all his promises (1 John 3:1-3; Gal. 3:29; Rom. 8:17).

Paul spoke of people who had obeyed—obedience completed—and were *then*, at the end of that obedience, made free from sin (Rom. 6:17). Peter spoke of people who had obeyed—obedience completed—and

at the time of this obedience and by the obedience they had *purified their hearts* (1 Pet. 1:22). Paul also speaks of obedience of the faith (Rom. 1:5; 16:26).

After we submit to Christ, surrender to him and come under his lordship and leadership, we continue, of course, to be submissive and obedient and our eternal salvation is contingent upon our continued surrender and submission, but it does not depend upon the amount of *work* done or the number of acts performed. The work we now do and the acts we perform, as well as the gifts we give, all depend upon our individual ability, how long we live, etc. No principle can be *rejected*, no exhortation, instruction or commandment can be *refused* or will be rejected or refused by a surrendered or saved soul. When one rejects or refuses to do the Lord's will, the one is no longer a *surrendered* soul. He is a rebel.

Question—That doctrine implies the security of the believer, does it not? And that is Baptist doctrine.

Answer—Certainly the *believer* is secure, wonderfully, blissfully and gloriously secure. You would not want to feel *insecure*, would you? Or to teach others to feel insecure?

Question—The security of the believer means the impossibility of apostasy, does it not?

Answer—By no means. The *believer* is secure, but if he becomes an unbeliever—has his faith overthrown or denies the faith—he will be lost. This is a possibility, but it is *not a necessity*. While our faith lasts, our hope holds, our souls are anchored and we should rejoice in the Lord always.

WORSHIP

Trine Starnes

Someone has beautifully said, "The nearest word is NOW, the swiftest word is TIME, the longest word is ETERNITY, the darkest word is SIN, the meanest word is HYPOCRISY, the broadest word is TRUTH, the strongest word is RIGHT, the tenderest word is LOVE, the sweetest word is HOME, the dearest word is MOTHER, the depest word is SOUL, and the GREATEST WORD is GOD."

On an occasion when Rowland Hill was trying to convey to his audience "The Greatness of God," he suddenly exclaimed, "I am unable to reach this lofty theme. Yet, I do not feel that the smallest fish in the ocean ever complained of the ocean's vastness. So it is with me. With my puny powers I can plunge with delight into a subject, the immensity of which I shall never be able to comprehend."

My friends, that is a kindred sentiment to mine at this hour. When we contemplate any phase of the subject of "Worship" to the Infinite God, we can justly feel a sense of awe; we then recognize our own unworthiness and insignificance. We are prompted to ask, "What is man that thou art mindful of him? and the son of man, that thou visitest him?" (Psa. 8:4). When we mutually meditate on "Worship," we immediately invite unto ourselves a challenge of such magnitude that, when seriously considered, will make us tremble with reverence and godly fear.

Whatever gems of spiritual beauty from the Book of God may enter our thoughts tonight, remember we are considering how to come into the presence of him who is "from everlasting to everlasting," the Great, Eternal God, the Infinite Creator of heaven and earth. He is the Omniscient, Omnipotent, Omnipresent One in whose image we are made, and before whom we are destined to stand in judgment. We are considering how to enter the Sanctuary of the Most High, the Holy Place of "the True Tabernacle which the Lord pitched and not man"; in which the Immaculate Son of God has promised to meet us.

Do such solemn thoughts stir your hearts? If not, then you have become less than a man or a woman! Sin has done something vicious to your soul.

Several years ago the late Senator James A. Reed made a stirring plea for a return to the Old Paths of Americanism and Democracy. He said on a nationwide radio broadcast, "Ladies and gentlemen, we've got to go back to the time of our fathers. We cannot improve upon the governmental principles of our liberty-loving forefathers in our Constitution. We cannot improve upon the financial system of Alexander Hamilton; we cannot improve upon the democracy of Thomas Jefferson. We must go back to the time of our fathers!" He made a thrilling plea which was needed then, and is needed now. But to a far greater degree is this plea needed in the realm of religion.

Friends, I submit to you that we cannot improve upon the doctrine of Christ. We cannot improve upon the inspired formula of worship given by the apostles of Christ, bound on earth and bound in heaven We,

too, must go back to the time of our fathers. We must return to the Old Paths of approved New Testament worship. As Christians of the twentieth century, we are immeasurably indebted to the pioneers of the grandest spiritual awakening and Restoration Movement since the first century. The sacred ambition of these pioneers was to return to the "Old Paths," both in doctrine, practice and worship. To this most sublime of all pleas they heroically dedicated their lives and fortunes. God forbid that we should ever think or speak disparagingly of their labors.

However, they were largely governed in what they emphasized by the lines of controversial battles drawn, and the strategy employed by their sectarian opposition. The issues of rivalry, the force of prevailing winds demanded that they combine their energies toward a return to the Old Paths in the doctrine and formula of worship revealed in the New Testament. Those battles have now been fought and won on many fields. Many of them are preserved for posterity in printed form. Others were indelibly transcribed into fleshly tables of honest hearts. We have succeeded in restoring the apostolic worship in TRUTH; we have yet far to go, if we would return to the Old Paths of worship in SPIRIT.

These initial thoughts, though largely prefatory in nature, we deemed most vital to a fuller evaluation of the things that shall follow.

Worship Defined

Webster defines the verb, "Worship" as follows:
"1. To treat with the reverence due to merit or worth;

to respect, honor. 2. To pay divine honors to; to reverence with supreme respect and veneration; to perform religious exercises in honor of; to adorn; venerate."

Who can adequately define true worship in a single sentence? We think of songs, prayers, meditations on the Word, communion, giving—can we say that these overt acts constitute worship? Or, are they rather the divinely appointed media or means through which our genuine worship flows as a mighty river of adoration to the throne of God.

Have we taken too much for granted? Are we not too often guilty of supposing that all worshippers assembled are prepared in soul to worship? Has this hour for any of us degenerated into a cold, empty formalism or a vain ceremonial?

Worship is not an accidental effort made, nor an occasional, incidental period spent, but on the contrary is a spiritual attainment in soul culture and intimate communion with God.

Worship is Natural

Man is by nature a worshipping being. It is as natural to worship as it is to breathe; and worship, like breathing, can be suffocated by sinister influences and impure atmosphere. Instinctively we look beyond us in reverence to a Power higher than human. It is much easier to believe in and worship God than to reject the ten thousand times ten thousand unmistakable voices in Nature and Revelation which tell us of God and remind us to worship him.

To suppress this innate impulse within man, as

infidels seek to do, is wholly unnatural. Never was there a nation composed of Atheists. As the grain grows upward, and the flower in its unfolding beauty turns toward the sun, so all the nations of men worship a higher being. Our tendency to worship heroes is but a human expression of a divine quality.

There is no thirst of soul nor longing of the heart that cannot be abundantly assuaged by the living waters of this Book from God. From the most civilized to the most barbaric tribes there is a varying but universal yearning after God. The primitive savage who rushes to his sacred spring to form out of blue clay and sand a monstrosity for his soul to venerate, is obeying the same innate instinct that sends the more civilized worshipper to his more exquisite cathedral.

Worship in Bible History

Christianity is the grand consummation of a divine philanthropy which was 4,000 years in unfolding, "according to the eternal purpose which he purposed in Christ Jesus our Lord" (Eph. 3:10).

There was a time when men of faith and devotion worshipped God by means of an altar and the blood of a slain animal. The father was the priest and mediator for the family. There was a time when the people of God worshipped by means of a portable tabernacle, comprised of inanimate substances, very precious, and erected according to the divine pattern shown to Moses atop smoking, quaking Mt. Sinai.

There was a time when God was venerated in that magnificent wonder of architecture, the Temple of

Solomon, in the Holy City. It was exquisite, expensive, extraordinary; yet, composed of lifeless stones that could neither speak nor feel, and which were subject to the decay of time and the depredations of war.

But finally, in the "last days" our Heavenly Father designed a True Tabernacle "which the Lord pitched and not man." He erected a Temple not made with hands. It is comprised of "living stones"—purchased at the unfathomable cost of the blood of Christ. These living stones are far more precious than any stone that embellished the Temple of Solomon; far more precious than any gem or fabric in the handwork of the ancient Tabernacle. The Temple of God today is composed of stones which time and desolation cannot efface, and wars cannot destroy (See 1 Peter 2:5; 2 Cor. 6;16; 1 Cor. 3;16-17).

Throughout all the vicissitudes of God's people during the sixty centuries from Adam's blissful Garden until now, One Underlying, Unvarying Principle Has Governed All Acceptable Worship to God. That principle is: "The Absolute and Complete Submission of the Human Will to the Will of God." Our need is not a mere profession of this truth, but a real possession of it; not a dreamy pretense, but a genuine subordination of all the thoughts, appetites, passions, volitions and impulses—bringing "into captivity every thought to the obedience of Christ" (2 Cor. 10:5).

It is of little avail to deal with specific fundamental errors in worship in leading deluded souls back to the Old Paths of true worship, Unless this Sacred Principle Can First Be Enthroned in their Hearts. How are we to convince a beloved friend that he should

sing spiritual songs without mechanical instruments in his praise to God under the New Covenant, unless first his heart is yearning and burning with the desire to embrace this truth which undergirds all true worship to God?

Our Savior voiced this principle in Matt. 7:21 when he said, "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

God is Unchangeable

"For I am the Lord: I change not . . ." (Malachi 3:6). God is unchanged and unchangeable. However, we are expressly told that ". . . he changeth the times and the seasons; he removeth kings, and setteth up kings . . .," etc. So dispensations have come and gone. Ordinances and ceremonies have changed, priests and priesthoods have changed necessitating changes in law. But God, the object of our worship changeth not. We worship the God of Abraham, Isaac, and Jacob. The avenues of worship have changed, but throughout all divine history certain principles have remained steadfast. Among them are these:

1. Acceptable worship has always been "by faith" and not by sight. As remote in antiquity as the time of Cain and Abel, this element of faith was vital. "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh" (Heb. 11:4).

2. Acceptable worship has always been defined,

described and stipulated by God and never legislated by man. "Ye shall not add unto the word which I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the Lord your God which I command you" (Deut. 4:2).

3. Acceptable worship has always been based upon the sacrifice of blood. The idea of "sacrifice" was inherent in the offering of Abel. It is significant to note parenthetically here, that the first time the word "worship" appears in the King James Version is Genesis 22:5 in connection with Abraham's offering of his only son Isaac, whom he loved. The friend of God said, ". . . Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you." What a terrific sacrifice that hour of worship envisioned in Abraham's heart of undaunted faith!

This ideal of sacrifice maintains in the New Dispensation. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1). "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name" (Heb. 13:15). When the wise men worshipped Christ, the new-born King, they presented unto him "gifts; gold, and frankincense, and myrrh" (Matt. 2:11).

4. Acceptable worship has always demanded the right attitude of heart, namely reverence, humility, sincerity, and purity of life. "O worship the Lord in the beauty of holiness . . ." (Psa. 96:9).

So, although dispensations and divine laws of acceptable worship have varied, the principles that underlie them never change.

Kinds of Worship

Basically there are only two kinds of worship: True Worship and False Worship. There can be but one true worship. There are many false worships. The Bible identifies such forms of worship as: Ignorant worship (Acts 17:23); Vain Worship (Matt. 15:9); Will-worship (Col. 2:23). Under one or more of these classifications we have: Creature worship (Rom. 1:25); Nature worship (Deut. 4:19; Jer. 44:15-23); demon worship (Deut. 32:17; Rev. 99:20); Man worship (Acts 12:22-23; Acts 10:26); Angel worship (Rev. 22:9; Col. 2:18); Idolatry (including graven images, relics, so-called "canonized saints" and even covetousness "which is idolatry" (Col. 3:5). And I have heard of something called "preacher worship" (1 Cor. 1:11-13).

Five D's in Worship

When worship is suggested to me I like to think of five words, each of which begins with the letter D. We might call them "Five D's of worship."

1. God Desires our worship. "But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father Seeketh Such to Worship Him" (John 4:23). What a scene to behold! Our Creator seeking the worship of his creatures. This picture is beautifully expressed in 1 Peter 3:12, "For the eyes of the Lord are over the righteous, and his ears are open unto their prayers

...” This passage pictures a loving Father who is bending, leaning toward creatures in his image, inclined to hear the prayers, praise and devotion of his righteous children. Yes, “The Father seeketh such to worship him.”

2. God Deserves our worship. “The earth is the Lord’s, and the fulness thereof; the world, and they that dwell therein” (Psa. 24:1). Let us remember that “we are the Lord’s”; we do not belong to ourselves. “What! Know ye not that your body is the temple of the Holy Spirit which is in you, which ye have of God, and Ye are not your own? For ye are bought with a price: therefore glorify God in your body and in your spirit which are God’s” (1 Cor. 6:19-20).

Our Savior emphasized this truth when he said “Render therefore unto Caesar the things which are Caesar’s: and unto God the things that are God’s” (Matt. 22:21). “Give unto the Lord the glory due unto his name; bring an offering, and come before him: worship the Lord in the beauty of holiness” (1 Chron. 16:29). “Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor” (Rom. 13:7). Can you think of one to whom more tribute, honor and fear are due, than to our God?

3. God Demands our true worship. The Savior said, “. . . for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.” It is the prerogative of the Creator to expect not only respect and obedience from his creatures, but devoted worship, adoration and praise as well. It is also his

right to stipulate the worship with which he is well pleased.

4. God describes our true worship. My friends, there are no new discoveries in Christianity. Anything that is more modern than the New Testament is too modern to save the soul. When men seek to "streamline" the gospel or the worship of the church, the only possible result is apostasy from the perfect pattern of inspired revelation. All worship should be attuned to the same key that governs acceptable prayer, "Nevertheless, not my will, but thine, be done" (Luke 22:42).

In our Savior's memorable conversation with the woman at Jacob's well, he announced the cardinal principles circumscribing our New Testament worship. "The woman saith unto him, Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship; for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth" (John 4:19-24).

Congregational and Individual Worship

The Scriptures recognize two aspects of worship: congregational and individual. God has designated

each with distinct and significant appellations. The congregation is variously called by such names as, "the body of Christ," "church of God," "house of God," or plurally "churches of Christ." "And the disciples were called Christians first in Antioch" (Acts 11:26). "Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf" (1 Pet. 4:16). (It is significant to note parenthetically here that no inspired writer ever confused these names and applied the individual's name "Christian" to any church body, nor the congregational appellation to an individual).

A review of the letters to the seven churches of Asia enhances our appreciation of the fact that our Loving Heavenly Father inspects and evaluates an entire congregation in its collective capacity, and pronounces commendation or judgment accordingly. Yet, he never loses sight of the individual worshipper in the masses. Therefore, concerning our personal accountability we read, "So then every one of us shall give account of himself to God" (Rom. 14:12).

Revelation 11:1 is beautifully suggestive of this thought. It reminds us that God has a standard by which he measures not only the church (temple of God) but also the worship (altar) and the worshippers therein. "And there was given unto me a reed like unto a rod, and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein."

As we review the inspired description of approved worship "in spirit and in truth," let us think of each overt act of worship as a "medium" through which

man's spirit expresses unto God the veneration which is so justly due unto him. I love to think then of the "media of worship" in preference to "items of worship." Webster defines "medium" as "that through or by which anything is accomplished, conveyed, or carried on; an intermediate means or channel." We worship One God through One Mediator by Five Media or Channels of true worship on the Lord's Day.

In order to make our study as inclusive in its scope as possible, let us envision the Lord's day worship of the church. It includes all the overt acts that a scriptural worship might include. A mid-week assembly certainly would include less, but no more.

It is generally conceded that the worship of the church of Christ is safe and scriptural. Even our religious friends and critics do not question the scripturalness of the things we do in worship. We have all to gain and nothing to lose by endeavoring to find a scriptural command or example for everything we fulfill in our devotions to God.

Acts 2:42 has been a guiding light in our worship. The Jerusalem church is described in these words, "And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." Behold, therefore, dear friends, a resume of the worship with which God is well pleased.

In our assemblies we pray. The early church prayed "steadfastly," "continually," "without ceasing." "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority;

that we may lead a quiet and peaceable life in all godliness and honesty" (1 Tim. 2:1-2). "I will pray with the spirit, and I will pray with the understanding also . . ." (1 Cor. 14:15). The Bible abounds in instructions about prayer.

In our worship we give money. In this phase of Christian fellowship, we should give: Regularly: "Upon the first day of the week . . .," Individually: "let every one of you lay by him in store," Proportionately: "as God hath prospered him, that there be no gatherings when I come" (1 Cor. 16:2). Purposefully: "Every man according as he purposeth in his heart, so let him give"; Cheerfully: "not grudgingly, or of necessity: for God loveth a cheerful giver" (2 Cor. 9:7). We should give Bountifully: "But this I say, he which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully" (2 Cor. 9:6); Willingly: "For to their power, I bear record, yea, and beyond their power they were willing of themselves; praying us with much entreaty that we should receive the gift, and take upon us the fellowship of the ministering to the saints" (2 Cor. 8:3-4); "Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have" (2 Cor. 8:11). And we must give Sincerely: "I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love" (2 Cor. 8:8).

In our true worship we sing praises to God without the innovation or interference of mechanical instruments of music. We have no authority for more than

singing. Listen to the beautiful array of scriptural thought relative to the praise of God in the New Testament church. At the conclusion of the institution of the Lord's Supper, "And when they had sung a hymn, they went out into the Mount of Olives" (Matt. 26:30). In the prison scene in Philippi, "And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them" (Acts 16:25). ". . . For this cause I will confess to thee among the Gentiles, and sing unto thy name" (Rom. 15:9). "What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit and I will sing with the understanding also" (1 Cor. 14:15).

"Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord" (Eph. 5:19). "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" (Col. 3:16). "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name" (Heb. 13:15). "Is any among you afflicted? let him pray. Is any merry? let him sing psalms" (James 5:13).

If we worship God "by faith" today, this is all we can afford to do in our praise service. In promising the Messiah, Jehovah declared in Deut. 18:18-19, "I will raise them up a prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that who-

soever will not hearken unto my words which he shall speak in my name, I will require it of him." This prophecy was quoted in the powerful sermon of Peter recorded in Acts 3:22-23. It was reiterated on the Mount of Transfiguration when the voice out of the cloud said, "This is my beloved Son, in whom I am well pleased; hear ye him" (Matt. 17:5).

Jesus made adequate provisions for the preservation of "his words." Among the assurances he gave concerning the coming of the Holy Spirit to his apostles, he said, "He shall guide you into all truth," "He shall take of mine, and shall show it unto you," "He shall not speak of himself; but whatsoever he shall hear, that shall he speak," "He shall teach you all things, and bring to your remembrance, whatsoever I have said unto you" (John chapters 14 and 16). We have, therefore, beloved, in the New Testament, all the words which the Father gave to his Son, the new prophet, and thence to us, by the revelation of the Holy Spirit. We cannot safely go "beyond that which is written." We cannot worship God "by faith" and bring into the worship that which he has not authorized!

In our worship we commune with Christ in the Lord's Supper. "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight" (Acts 20:7). "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" (1 Cor. 10:16). In 1 Cor. 11:20-30 the

Holy Spirit reveals both the worthy and unworthy manner in which this communion can be observed.

Behold, the sower who goes forth to sow. Soon afterwards, we envision a field of shimmering grain, waving in the breeze. Then a gigantic machine comes forth to cut it down in its prime and beauty. Then it is threshed, whipped, beaten and scourged; finally it is rolled, crushed until a life indentity is lost. After being put in the intensity of heat, it comes out a pale, helpless bit of bread of which we partake in "memory of him." How fitting is this monument to the one who was "bruised for our iniquities." He was beaten and scourged. "Who shall declare his generation, for his life is cut off from the earth?"

Go with me to yonder vineyard. Behold the luscious fruitage of the vine. In its most beautiful appearance, bunches are plucked from the vine; they are carried to a winepress where they are crushd, squeezed until the very fruit of the vine exudes from the broken body of the grapes. That which comes forth beautifully symbolizes the "blood and water" which flowed from the riven side of Jesus (John 19:34). "This do in remembrance of me."

Can you think of a monument more universally understood? As long as the law of seed time and harvest, the seasons of endless procession continue, and as remote as human beings may be from civilization, this language can be understood, and this monument to the sufferings of Jesus can be perpetuated. It is not subject to the desolations of war, the corrodng influences of time, nor the decay and degredation of temporal things.

In our true worship we listen to God as his word is expounded. We meditate upon things divine. Such were the divine media of worshipping God during the "Old Paths" of primitive New Testament worship.

5. God denounces all false or vain worship. "Ye hypocrites, well did Esaias prophesy of you, saying, this people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men" (Matt. 15: 7-9). We necessarily conclude, therefore, that any worship unto the true God, dictated by any doctrine or commandment of man, constitutes vain and empty worship. Does your worship, friend, measure up to the standard of truth?

The church of Christ occupies a unique and singular position in the religious world. So far as I know it is the only religious body in this city which worships God without the distinctive legislation of any man-made, human creed to govern its worship, or become a rule of faith, fellowship or distinction.

I regret deeply that occasionally someone or some small group within the church seeks to impose a fanatical, self-invented creed, or fabricate an unwritten test of fellowship upon the church. However, we must not judge an honorable majority by a disreputable few. Such rare exceptions in no way reflect truly the church of Christ nor its plea for a return to the Old Paths. All human creeds are destined for destruction in the great conflagration that shall consume all things at the end of time. ". . . the earth also and the works therein shall be burned up" (2 Peter 3:

10). Jesus said, "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day" (John 12:48).

A humanly fabricated will-worship is pictured in Colossians 2. "Let no man therefore judge you in meat, or in drink, or in respect of a holy-day, or of the new moon, or of the sabbath days: what are a shadow of things to come; but the body is of Christ. Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind" (vs. 16-18). Then verses 20-23 declare, "Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, (Touch not, taste not; handle not; which all are to perish with the using;) after the commandments and doctrines of men? Which things have indeed a show of wisdom in will-worship, and humility, and neglecting of the body; not in any honor to the satisfying of the flesh."

In the King James Version just read, we can concur that the passage is a bit obscure. For clarification, I call your attention to the rendition of Conybeare in his "Life and Epistles of Paul," Vol. 2, page 390, "If then when you died with Christ, you put away the childish lessons of outward things, why, as though you still lived in outward things, do you submit yourselves to decrees (hold not, taste not, touch not—forbidding the use of things which are all made to be consumed in the using) founded on the precepts and doctrines of men? For these precepts, though they have a show

of wisdom, in a self-chosen worship, and in humiliation, and chastening of the body, are of no value to check the indulgence of fleshly passions."

Here then is the inspired condemnation of self-chosen or will-worship. Mechanical instruments of music were "self-chosen" by Roman Catholic authorities first in 606 A. D. during the papal reign of Pope Vitalian I. Schism threatened the Papacy as a result, and they were temporarily abandoned. Later they were self-chosen again and have remained until now.

All Protestant denominations that were swept into this tide in subsequent years embraced the same self-chosen innovations—most of them over the strenuous protest of their cherished founders and reformers. Every vestige of modern worship, for which there is not New Testament authority, comes under this heading of "self-chosen" worship.

Veils That Blind the Heart

It is unreasonable to assume that Christ would direct our adoration to the one true and living God, yet leave us groping in darkness as to how to worship him acceptably. We must choose the true God out of "gods many and lords many." Likewise, we must choose the true worship out of the many forms of vain, traditional, empty worship of men.

Most Jewish people worship the true God, but reject Christ, our one mediator between God and men (1 Tim. 2:5). We deplore that unbelief. Most protestant denominations also lament this rejection of Christ. In profession they seek to worship God and also accept Christ. However, a veil has blinded their

hearts, as Paul pictures over the minds of many Jews: "And not as Moses, which put a veil over his face, that the children of Israel could not steadfastly look to the end of that which is abolished: but their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the old testament; which veil is done away in Christ. But even to this day, when Moses is read, the veil is upon their heart. Nevertheless, when it shall turn to the Lord, the veil shall be taken away" (2 Cor. 3:13-16).

As the orthodox Jew can see God in his worship, but cannot see his Son; so, the denominationalist can see God, and Christ in his worship, but a veil just as real has blinded his mind to the authority of Christ. Therefore, he rejects the ordinances and commandments of Jesus, imposes his own standard of worship, and by means of self-chosen rituals, worship God "in vain."

In the momentous prophecy of Daniel, as he pictures the ten horns out of the Roman Kingdom, he declares, ". . . and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hands until a time and times and the dividing of time."

Because he expresses it so fully, I choose to quote here from Adam Clarke's Commentary, the remarks on this passage. "To none can this apply so well or so fully as to the Popes of Rome. They have assumed infallibility, which belongs only to God. They pro-

fess to forgive sins, which belongs only to God. They profess to open and shut heaven, which belongs only to God. They profess to be higher than all the kings of the earth, which belongs only to God. And they go beyond God in pretending to loose whole nations from their oath of allegiance to their kings, when such kings do not please them! And they go against God when they give indulgences for sin. This is the worst of all blasphemies."

" 'And shall wear out the saints'—By wars, crusades, massacres, inquisitions and persecutions of all kinds. What in this way have they not done against all those who have protested their innovations, and refused to submit to their idolatrous worship? Witness the exterminating crusades published against the Waldenses and Albigenses. Witness John Huss, and Jerome of Prague. Witness the Smithfield fires in England! Witness God and man against this bloody, persecuting, ruthless and impure church!"

" 'And think to change times and laws. Appointing fasts and feasts; canonizing persons whom he chooses to call saints; granting pardons and indulgences for sins; instituting new modes of worship utterly unknown to the Christian church; new articles of faith; new rules of practice; and reversing, with pleasure, the laws both of God and man.'"

The foregoing, my friends, is but a prophetic and historical sample of the apostasies which have multiplied to fasten upon the unsuspecting world the chaotic worship which we now behold in a divided religious world.

We find no place for special days and seasons in the

Old Paths of true worship. There is no Easter Sunday, no Thanksgiving Monday, nor Shrove Tuesday, Ash Wednesday, Holy Thursday, Good Friday nor Preparation Saturday in God's worship (See Col. 2: 16).

Preparation For Worship

We speak of the scriptural antecedents of baptism, the qualifications of elders, deacons, etc. We know that certain definite steps of obedience are necessary in becoming a child of God. May we not appropriately ask, "Who is prepared to approach God in worship?" "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart" (Psa. 15:1-2).

There are definite hindrances to the true spirit of worship. Saturday night hilarity incapacitates one for consecrated meditation on the Lord's day. Social late hours, lodge meetings, dissipation, with the consequent mental and physical fatigue deprive the soul of spiritual service on Sunday. Other hindrances include: nursing a grudge against a brother, the desire to be seen of men, hypocrites in the church, habitual Sunday headaches which usually disappear by Monday morning, distinguished visitors in the home, a precious new baby, etc.

Even after assembling, people are often hindered in worship by chewing gum, manicuring finger nails, thumbing song books, writing notes, allowing children uncontrolled to disturb, coming in unnecessarily late and marching to the front, powdering faces, day

dreaming, etc. The wandering eye, the empty gaze, the worried countenance, the pre-occupied look, the attitude of disgust, the superficial, hyper-critical stare and the jocularity too often expressed, all declare that while we may honor God with the lips, our hearts can be far from him.

Equally as vital to spiritual reverence are the qualities of soul culture and spiritual self-discipline to "prepare our hearts unto the Lord." We must worship "the Lord in the beauty of holiness" (Psa. 96:9). To be prepared for acceptable worship, one must first become a Christian. "The eyes of the Lord are over the righteous . . ." (1 Pet. 3:12). Obedience to the gospel initiates you into the family of God, and as a righteous child of the heavenly Father, you can worship acceptably. "Whosoever turneth away his ear from hearing the law, even his prayer shall be abomination" (Prov. 28:9). One who rejects the law of Jehovah is neither prepared in heart to worship nor to pray.

We must cultivate the right attitude of heart. True worship should be the overflow of our love, adoration, devotion, praise and thanksgiving. "What shall I render unto the Lord for all his benefits toward me?" (Psa. 116:12). "I was glad when they said unto me, Let us go into the house of the Lord" (Psa. 122:1).

Humility, poverty of spirit are the springs out of which reverential worship flow. Salaried choirs, frescoed galleries, fastidious preachers and gaudy ceremony accompanied by their attendant pride, vanity and hypocrisy were no part of the ancient spirit of worship. When fashion enters worship, simplicity

and humility depart. Warm Christian fellowship thrive in the deep-freeze of ostentation, sham or pretense.

Attempted reconciliation with brethren is indispensable to preparation in worship. "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift" (Matt. 5:23-24).

We must separate ourselves from the world and worldly things (2 Cor. 6:14; 7:1). There must be a removal of iniquity, pride and all evil desires, surmisings, etc. Isaiah 1:10-18 is beautifully suggestive of the challenge to cleanse ourselves inwardly, before we attempt to worship God. In this passage we find these words, "Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood. Wash you, make you clean: Put away the evil of your doings from before mine eyes: Cease to do evil."

Personal Blessings of Worship

There is an unvarying law of life that decrees that a man has a tendency to grow into what he believes himself to be, and into a likeness of that which he

venerates. There are unmistakable evidences that the evolutionist actually becomes what he teaches himself to be, nothing more than a brute with neither feeling nor conscience; neither moral nature nor divine responsibility.

In true worship, we assimilate into our spiritual nature the likeness of him whom we honor. As Peter expresses it, "That by these ye might become partakers of the divine nature, having escaped the corruption that is in the world through lust" (2 Pet. 1:4). Another translation reads, ". . . That ye might become sharers in the very nature of God." Actually by means of faithful worship we fulfill the beautiful challenge of 2 Cor 3:18, "But we all, with open face, beholding as in a glass (mirror) the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."

Several years ago, one of England's leading actors and dramatic readers was delighting a group of voyagers with select readings. An aged minister arose to request, "Could you, sir, recite to us the beautiful Twenty-Third Psalm?" After a moment's pause, the actor said, "I can, sir, and I will upon one condition; and that is that after I have recited it, you, my friend, will do the same." It was agreed.

Impressively, the artist began the Shepherd Psalm. His voice and intonations were perfect. His inflections were sublime. He held his audience spellbound; and, as he finished, great bursts of applause came from the guests. The aged preacher arose in a "manner grandly awkward, and with a countenance grotesque," slowly, feebly he quoted this beautiful chapter. No

sound of applause came forth, but instead, people, including the dramatic artist, dried tears with their handkerchiefs as their heads and hearts were bowed in reverential awe.

The actor faced the audience again, and with uncontrollable emotion, and quivering voice, he laid his gentle hand upon the shoulder of the veteran preacher, and said to the group assembled, "I have reached your eyes and ears, my friends; this man has reached your hearts. The difference is this: for years I have known the Twenty-third Psalm, but my friend here knows the Shepherd."

If you would begin or renew a life of sweet companionship with the Good Shepherd, then come while together we unite in the invitation hymn.

AUTHORITY IN RELIGION

James Baird

Christ's words in Matt. 28:18 are the basis for my message this evening, as he said, "All authority hath been given unto me in heaven and on earth." The word "authority" suggests "king," and tonight I am speaking primarily of a king. I preach of a king because all authority in religion rests at this hour in the hands of a king. As you know, he is not a king of a purple robe or golden crown, for he is clothed in a vesture dipped in blood, and the stars could not equal the splendor of his crown. Although for clarity's sake we might think of this king in earthly similitudes, he far surpasses in grandeur and splendor the greatest earthly king that ever reigned.

A few days ago our local paper, on the occasion of King George's death, carried the story of the events that led to his coronation in 1937. As the king was an important personage; it was considered important to know the events that led to his becoming king. As I am privileged to declare tonight that all authority in religion is in the hands of a king, and that the reign of this king concerns the salvation of every mortal, it becomes needful to understand how this king came to reign.

May I then begin my story with the beginning? There is one thing particularly striking about the Genesis account of creation. As God made Adam and Eve and placed them in Eden, God *assumed* the right to command them both. By virtue of being man's

Creator, by virtue of his unlimited wisdom concerning that which was good for man, and his vast love for man; his authority was just and right; and the very basis upon which the order of Paradise was founded. I need not review for you that man dared to do what no flower, nor bird, nor beast ever did; for man, although possessing an immortal soul, brushed aside God's authority. He thus sinned and brought banishment from the garden upon himself, and the certainty of death upon all mankind.

From this beginning hour God had in mind a purpose through which wayward men would come voluntarily from their state of rebellion and once more live under the authority of their Maker. You readily recall the unfolding of God's plan through the centuries as revealed in the Old Testament. Jew and Gentile alike lived and died under the condemnation of sin until Paul could exclaim of the entire human race, "There is none righteous, no, not one" (Rom. 3:10).

Then, when God decreed that the time was at hand, Mary had the babe Jesus and placed it in a manger. Wise men traveled from the east because they had seen a star there and discerned from it, that a king had been born. This was the one, the Eternal Word, God's Son, into whose hands God was to some day place all authority.

When as a young man, Jesus taught in Galilee and Judea, before he became king; it was clear that God had already given to him unusual authority. The people marvelled because he had sufficient authority to command the demons and even those spiritual creatures obeyed him. When he spoke the much-loved Ser-

mon on the Mount, Matthew tells us of the reaction of the people who heard that sermon in the original. They marvelled because he spake with authority. His disciples were even surprised that a word from him had power to control the impersonal and inanimate forces of wind and wave. One hopeless parlytic Jesus healed by first clearly announcing that he did it that they who witnessed might understand that he had the authority to forgive sins on earth (Mt. 9;6). Of all the people who saw Jesus during his earthly life, one Roman centurion had the best insight into the absolute and complete nature of Christ's authority; for he asked Jesus not to trouble himself by coming into his home, but to only speak the word and his servant would be healed. "For I am a man under authority, having soldiers under me; and I say to this man, Go and he goeth: and to another, "Come, and he cometh" (Mt. 8:9).

From a human standpoint, if you or I had selected some personage to whom all authority was to be given, in all probability you would have gradually increased the apparent authority of this one with greater and more awe-inspiring signs until the most rebellious heart was frightened and awed into submission. But no such sign from heaven was forthcoming about Jesus. God, instead, chose a nobler plan; but one which undiscerning man might thoughtlessly call the foolishness of God. It was so foreign to the Jewish conception of how the Jews thought God would wield authority over them that this act, which I am about to relate, was for the Jews a stumbling block (1 Cor. 1: 22).

This act was the crucifixion of Christ. It was both a revelation of God's power and his wisdom, that the dearest one to his heart, his son, should die crucified in shame and disgrace between two thieves, the symbol, as it were, of the worst dregs of humanity. This was altogether foreign to man's ideas concerning the enthroning of a king. But notice what happened after this death and its consequent resurrection.

Matthew tells us that Jesus appeared at a mountain in Galilee about which he had spoken before to his disciples. As they saw him, some worshipped and others doubted. Then Christ came near to them, saying: "All authority hath been given unto me both in heaven and on earth." It was after Jesus' death that God willingly gave into Christ's hands all authority. Everything, save God himself, was rightfully subject to his authority. Paul tells us: ". . . when he raised him from the dead, and made him to sit at his right hand in the heavenly places, far above all rule, and authority, and power, and dominion, and every name that is named, not only in this world, but also that which is to come" (Eph. 1:20, 21). But this was after he had tasted death. It was after his death and resurrection that he ascended to heaven and was welcomed with these words: "Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of glory will come in" (Psalm 24:7).

Why did God let Christ die and then make him king? I would like to answer that question in terms of two mountains. The grandeur of a mountain is an aid to our thinking in order to better understand the magnificence of the authority of God and is some-

times so used in the Bible. From the flat plains of the Sinaitic Peninsula, there arises abruptly from the floor of the desert the towering, jagged crags of an immense mountain, Mt. Sinai. When the people were to receive the law of Moses, Moses brought them to the foot of that mountain to meet Jehovah. They were there immediately before it, brought up before it; but soberly warned not to touch it. We have a lesson there, in that man needs to be brought before God's authority, to open his eyes and see it towering above him, but to be warned also: "Don't reach out your hand to alter God's authority."

The author of Hebrews wrote to those under the new covenant, "For ye are not come unto a mount that might be touched, and that burned with fire, and unto blackness and darkness and tempest, and the sound of a trumpet, and the voice of words: which voice they that heard entreated that no word more should be spoken unto them; for they could not endure that which was enjoined. If even a beast touch the mountain, it shall be stoned; and so fearful was the appearance, that Moses said, I exceedingly fear and quake: but ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem and to the innumerable hosts of angels . . ." (Heb. 12:18-23). Isn't the suggestion here that under this covenant of the blood of Christ that we are drawn to the mount of God's authority and that we come to it gladly and willingly? Although we approach it with reverence, are we not also drawn to it by love?

That is the reason that Jesus was crucified and then became king over all. In his death, since he died for

the sins of all, men are drawn willingly and freely to become the subjects of a Savior like that. A preacher friend of mine told the story of being in a small Tennessee community for a meeting. Before the meeting started the brethren warned him not to preach against bootlegging. It seemed that other preachers had been run out of the community by a notorious bootlegger that delighted in breaking up the meetings. Just before services started on the second night, in walked a hulking swaggering fellow who sat down on the next to the back seat. In a few moments, one of the brethren sat down beside the preacher and whispered that the bootlegger was there. He said, "We've taken the best precautions that we can; we have placed two of our biggest brethren right behind him, so if he starts anything, they will be there to help out." My friend preached the gospel. He declared men are condemned by sin. Then he preached that Christ died for all who have sinned, if man would only accept his Savior. He presented the invitation and the bootlegger started down the aisle. The brethren behind him started too, for they thought that this man was coming to make trouble. But he was coming with tears in his eyes to obey the gospel. He was baptized that night and from that time on he led a God-fearing life. He became a pillar in the church and community. Who was that man's king? Jesus Christ. Why? He had been drawn into subjection to the king, because that king first died for him.

Take the book of Acts, study the sermons of Peter and Paul, and you will find that to be gospel preaching. Some eight times in Acts the truth is proclaimed

that Jesus is now a ruling, reigning Lord. When men become Christians, they come into immediate subjection to a living King. Peter said on pentecost: "Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified" (Acts 2:36). Some days later he proclaimed the same truth by saying: "He is the stone which was set at nought of you the builders, which was made the head of the corner" (Acts 4:11). We need today to keep foremost in our hearts this truth, taught us by inspired apostles. We are converted to a living reigning king; not primarily to a principle, or a truth; rather we are converted to serve the living truth, Jesus Christ.

Most kings today are figureheads with little actual authority. We envision their lives as largely made up of attending functions and ceremonies. To be a king in fact, the monarch must extend his authority until it is felt by every person in the empire. Christ is a king in fact; and it follows that he has his means of extending his authority. His plan is based on the well-known principle of delegation of authority. After his ascension, one of the Trinity, the Holy Spirit, was sent by Christ into the world. Furthermore, while on the earth Christ selected the apostles who were placed in positions of authority in the early church. Christ said of these men, "In the regeneration, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel" (Mt. 19:18). The word "regeneration" is used sparingly in the Bible and means "new birth." In this verse it refers to the period of time in which the new birth is in effect, for it is the time

when Christ is to "sit upon the throne of his glory." Throughout the Christian era, the apostles are in this position of authority, for Christ reigns throughout this dispensation. Yet as the apostles are dead, how can they sit upon thrones? The Holy Spirit inspired these men and their intimate to write the books of the New Testament. These revealed truths became the standards of measurement and the means by which Christ's authority, as the Great Judge, is extended over all. Christ has therefore seen fit to extend his authority by a written word, which is the word of the Spirit. Christ met Satan's temptations by saying "It is written" and quoted the Law of Moses. Even so in Christ's law, the concrete expression of Christ's will and the means by which his authority is extended, is through a written word, the New Testament.

Pursuing the subject of authority in religion further; we might say that the elders of a church have authority. Their authority is to "feed the church of the Lord which he purchased with his own blood" (Acts 20:28). They are the bishops of the souls and spirit of men. Woe unto the elder who refuses to accept the authority that God meant for him to exercise! But I bear you record the elder's authority is drawn from and is an extension of the word of God. As an evangelist I have a given authority. Woe unto me if I use not my authority to "reprove, rebuke and exhort." But again, my authority as an evangelist is prescribed by the word and the weight of it is in the word. The church itself constitutes an authority. "With such a one no, not to eat" (1 Cor. 5:10). It has the authority to refuse to extend its precious fel-

lowship to the impenitent and rebellious child of God. But its authority in that act is prescribed by the Bible and drawn from the Bible.

I would like to repeat again the means by which our King has extended his authority. It all stems from himself, as his spirit endowed men to write and thus established forever certain truths. In the light of these truths men have delegated to them certain authority; but only in the light of the word. I repeat this because men have made and are making mistakes concerning the way in which Christ's authority is exercised. You have imagined a bird's eye view of a great river as one torrent going forward; and then in some sandy delta, spreading out into many rivulets and streams. So it is that the one movement of the cause of our Redeemer was originally split into divided channels over this matter of how Christ exercised his authority.

The pilgrims established the Mayflower compact because they sailed to the north of a region covered by a known authority from without and so, being under no authority, they made for themselves an authority from within. In civil matters this is acceptable; but frequently in religious matters, in either confusion or rebellion, man has refused to accept the plan of divine authority. He, too, lacking authority from without, has found an authority from within. Traditions, hierarchies, human creeds, or human experiences are all false and unworthy authorities from within. Christ is our king and his word must be our law.

Perhaps it occurs to you to ask, why, if man has such a glorious and wonderful king, isn't every heart

in wholehearted subjection to him? Paul gives the answer in terms of powerful, demonic forces unleashed in the world which would destroy and divert, if possible, the authority of our Sovereign. "For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places" (Eph. 6:12). But, one might object, there is nothing appealing about Satan to lead man to place himself at his feet. "I am drawn to serve Christ because Christ died for me; but Satan did not." But we must remember that the strength of satanic power in destroying Christ's authority is found in the fact that Satan has used our own weaknesses briefly some of these qualities of self and of society which cause the authority of Christ to be less effective over the hearts of men.

First is the very human quality of stubbornness. Stubbornness, although disguised as courage or conviction or authority, is in God's sight as "idolatry and teraphim" (1 Sam. 15:23). Most of us who are stubborn, I am convinced, are secretly proud of our stubbornness, failing to see that we are harboring a quality which flaunts itself before the rights and prerogatives of God.

Pride is another quality which the devil uses with Satanic cleverness to lead us to disregard the authority of God. Paul said: "For I say, through the grace that was given me, to every man that is among you, not to think of himself more highly than he ought to think" (Rom. 12:3) because there is an inner force which leads each of us to exaggerate our own roles

in life. The assertion of self leads man to defy the right of God to control. Augustine said pride is the worst of all sins. C. S. Lewis has likened pride to the skins of an onion, as there always seems to be another layer of pride underneath.

One of the most serious interferences with the exercise of God's authority is earthly goods. Paul did not idly refer to covetousness as "idolatry." Even a false god becomes an authority over an individual and the passion for material things can so dominate and control the strings of behavior that Paul could well make this comparison. Paul said, having warned Timothy of danger involved in the pursuit of material things: "Flee these things" (1 Tim. 6:11).

Our own ignorance of the Bible will block the divine exercise of authority over our lives. Agassiz, the great zoology teacher of Harvard, would place a fish before a student with this admonition, "You have your hands, your eyes, your brain; study that fish." Later he would return and chide the student; "Open your eyes; you haven't yet seen the fish." We have an English Bible, we have eyes, our minds, but have we seen the Bible?

A fine Christian woman with exceptional insight into both the Scriptures and human nature renewed her teaching career after several years away from the classroom. She was teaching high school senior girls. She became quite disturbed in the experience and observed: "These young people have never learned to accept anything without challenging it. Faith is foreign to them." How representative of our day! The world seems curtained with dark confusion and

the only penetrating light that can aid it is the light that stems from the throne of Christ. But it is sobering to think wherein the world must see Christ's authority displayed. It is not in the thundering of the heavens, not in the trembling of the earth; but it is seen in the life of a Christian. Obedience is the test of authority; and the obedient life is the only acceptable response to God's authority. It was the son who went and did his father's will that actually acknowledged his father's authority and won his pleasure. To obey the edict of the king is to prove to all that you have in your heart accepted that king.

In addition, we must stand willing to declare the authority of our king. We must believe Revelation's message that some day the "Faithful and True" will go forth to conquer. The call of this hour then is to announce without fear or hesitancy the authority of Jesus Christ. An engineer preparing for the building of one of the TVA dams was buying up mountain farms in an area that was to become the lake's floor. One mountaineer refused to sell. The engineer took his supervisor with him and they vainly tried to persuade the old man to move. Finally they insisted that he tell them why. He said: "My great grandfather came through the Cumberland Gap, built this cabin, lighted this fire. My grandfather and my father lived here and the fires never went out. My father's dying words were "Don't let the fires of your father's go out." As I stand here and apprehend the thousands of elders and preachers that have been here in previous years, and will come or would like to be here during this coming week; and I think of the thousands of

churches from which they came, I am thankful. Then I think of a humped figure and what he would think if he and others who stood with him, could stand on this platform with me. David Lipscomb—called “The old woman with a broom” and those others, who against all obstacles, stood firmly by the authority of God. May we be humble and not proud; but resolute in our purpose of standing by the word of God by which Christ exercises his authority. Others before us have been unwilling to let the fires go out; now the matter is in our hands. Let us be careful that the fires of our fathers do not go out.

We shouldn't serve our king as sullen and indifferent slaves. We should be thankful subjects. I imagine a few days ago as Queen Elizabeth rode through the streets on the occasion of her father's death; that it would have been possible to have seen dirty urchins of the street, clutching Union Jacks in grimy hands and shouting with the rest: “Long live the Queen.” If you had asked one why; he would have probably answered “I want to give some glory to my monarch.”

This is the way that I feel, and I believe you feel about authority in religion. We make mistakes; but we have a king that we love. In one way or another each of us should rededicate ourselves to bringing honor to our king!

OPPORTUNITIES IN NEW FIELDS

Dan F. Fogarty

Thank you Brother Southern; it is a genuine pleasure to speak on the lectureship . . . and the thrill in my heart is not only because of this opportunity, but for the good which may result for those about whom I will speak. I am deeply indebted to Abilene Christian College, as are the rest of us, because of the principles for which she stands, and am most proud of the theme of the Lectureship, "Back To The Old Paths." May she ever be a stronghold for the truth.

About a year ago, the congregation for whom I work was issued a challenge by a young man from the congregation in Flushing, New York. It was simply put; "You people could send your preacher to Flushing for a gospel meeting." After some deliberation it was decided that I should do that very thing, hence last June (51) the work got under way. Since the Coleman Texas congregation also supported the work in Houlton, Maine, it was further decided that we would also preach in a meeting for them. The trip, consisting of better than 7,000 miles gave us a first hand opportunity to observe the work of the Lord in the Northeast. Let me state just here that such a thrilling inspiration it had never before been mine to enjoy. If there is anyone in this audience who is discouraged in the work of the Lord, just take a trip into mission fields, meet the men and women who are there, note the things they have given up to be

there, you will come away with a burning desire to do more for Christ than ever before.

New York City . . . a metropolis of 13½ millions of people. Here is a mission field within itself. To work in this city for the Lord for any length of time, one must be in love with the souls of men. You will meet with more things of a discouraging nature in a day than in a month in most cities. New York is a city where people live to make a living while young, for these people living at such a fast clip, makes it very difficult for old people, therefore, many companies transfer their men to other places at that stage of their life. The Flushing congregation, with others, all of them small, are carrying on in spite of the many things which would discourage an ordinary congregation. They are resolved to plant the cause of Christ firmly in this city. They believe the kingdom of heaven is like a mustard seed.

A Texan in the city of New York preaching the simple gospel of Christ. One might think people would fill the building just to see a "thing from Texas" but this is not true. They have already seen Texans, and just about everything else. The gospel? Some who came, did so expecting to see a show of "attempted miracle workers," for New York City has had her share of this sort of thing. Many of these hearers expressed their gratitude at the preaching of the Bible with no collections taken. These people are slow to confide in anything that has the sound of the word "gospel" to it. It should, however, be kept in mind that they have souls, and are, therefore, precious in the eyes of the Lord.

The meeting began with an all-day reading of the New Testament. Using one of the gospels as an account of the life of Christ, the New Testament was completely read, beginning at nine in the morning and ending at nine that evening.

This field is unique. New York City is a Catholic city. You do not convert these people by inviting them to the services and preaching the gospel to them. You can invite them, and you can preach the gospel of the Lord, but they likely will not be there to hear it. Yet there have been people converted from catholicism. How do they do it? They do it by the means of personal work. The following will clarify what I have in mind.

At the end of the first sermon, a Roman Catholic priest, in full attire, along with a young Italian surgeon came forward. Accompanying them was Brother Sparagna, ex-priest. Turning the services over to his direction, he was very dynamic in explaining how he, along with others had worked with these men, studied with them, and now they were ready to obey the gospel of Christ. The work of this nature is being carried on today even on a larger scale, for these men now are working hand in hand with the congregation. These men have contacts by the thousands.

I mentioned that this field is unique. Consider this phase:

When these men obey the gospel of Christ, they are on their own. What can they do? Very little. They are educated men, steeped in languages, pleasing personalities, they know how to meet people. But this does not enable them to work at anything other

than their previous duties. Try telling an automobile manufacturer for instance that you want a job. He asks you for your qualifications, and then tell him that you can speak seven languages, that you could even give the world a new translation of the Bible. You would still be out of a job. That is the status of these men who have turned from darkness to light. There is only one alternative. Christians must give them a home, and something to do! Do you have an extra room? The church in Flushing will not turn them out in the cold, they take them into their homes. These men with proper training can become a valuable asset to the church of the Lord, and since this is true, the Flushing members have given them refuge. Add to this the persecution they suffer from their former companions, and you have a unique problem. Furthermore, the Flushing elders have put them to work, and the results are good.

Brethren, this is an opportunity, about three of these men were seated on the back row. They never took their eyes off me. They seemed to look right through me. Suspense? Yes! Perhaps a bit nervous? Maybe so. I'll say this, if ever there was a time in my life that I wanted to preach to people rather than at them, this was it. You preachers know the times when you want to make every word count, being very careful of everything spoken? Here were three Roman priests, fully attired in their robes. . . . I think I preached the best sermon of my life that night! How was I to know that none of them understood English?

They were there at the interest manifested in them

by their friends who had left the teachings of the Roman Church.

Turning north, 600 miles, we came to Houlton, Maine. Here is the farthest flung outpost of the church of the Lord in the United States. This outpost is manned by one man. I doubt if we really believed that the church is really an army if we would scatter our forces so thin. We are an army, but sad as it is, we have most of our equipment out of proportion. Our supply dumps, most of our ammunition, and most of our supplies and resources are far behind the lines. Were an army to conduct a warfare as we are conducting our warfare, I fear it would soon lose the battle.

The work at Houlton, Maine, was begun and is supported by the church at Kermit, Texas. Other congregations are helping in this work. This man, along with his wife and one daughter, is Brother Marvin R. Martin of Augusta, Kansas. This is a fertile field, as is all of the state of Maine. The people here will come and hear the word of God. In all of our visitation not one bit of prejudice toward the church did I find. Only one thing hindered the work . . . they needed a building. Outsiders are slow to come to a rented hall to worship God. These men decided to build a building. Brethren coming from other congregations pitched in with them, went out into the forest, cut the trees themselves, hauled them to the mill, and began work on the selecting, buying, and obtaining the building permit. Soon, the work at Houlton, Maine, will have a building. If you ever see it, if ever you worship in it, keep in mind that it

was built by men who had faith enough in God to undergo many hardships to have that which all struggling congregations have a right to have. This work merits your consideration . . . would you not investigate the work in the state of Maine?

Thanks to the love and belief in the work of God, now, in the very shadow of some of the oldest and best established buildings of men . . . the church of the Lord is being planted and will be sustained in this field.

An interesting slant on the work here came to the light when Brother Martin and I went out to invite the people to the meeting. Had I known where we were going I would have eaten two breakfasts, and carried a lunch. "We will just visit a few of the members," he said. The first person to whom we talked lived thirty-eight miles from Houlton. Then a trip of about twenty miles to see another, and it went on all day. Brother Martin wears out a car a year, and I know how he does it. These men are struggling against cold, loneliness, many oppositions. but they carry on. Would you help?

You have heard of people who were hungry to hear the word of God. Do you believe there are people who actually are portrayed in Matthew 5:6? We met some of them in Houlton, Maine. For night after night, these people drove from fifty to one hundred miles to hear the gospel.

What do these people need? Their needs are not unique. They need exactly what all who work in mission fields need—money, clothes, prayers. There are several preachers in the state of Maine, some

nine or ten. Most of them, if not all of them, are not supported as they should be. Their families many times do not have the clothing they need to brave the Maine winters. Everything is high in Maine. Groceries are high, so these people, most of whom could preach for large congregations here, simply do without in the line of food. Brethren, I am serious! When they get together for a visit in a home, many families from neighboring congregations, food is served . . . but all too often it is soup. This isn't just a course of the meal . . . it is the meal. Some of these men have one suit of clothing. I know that it is true that a man can only wear one suit at a time anyway, yet nevertheless I tell you these things to let you know what it is to work in a mission field.

What about the spirit of these men? You couldn't hope to find a people who were in better spirits. They are not complaining . . . they are not of that nature. One of them told me he was going to stay in Maine with or without support . . . he was staying, and I truly believe that he was expressing the sentiments of them all. Some of them have buried their loved ones there. They intend to take Maine for Christ.

May God give us a deeper sense of responsibility than ever before, and may he forgive us of our neglect to these . . . our brethren.

CHRISTIAN LIVING

Joe Malone

Without a genuine appropriation of the true meaning of the topic before us for study tonight into our own experience, personal evangelism becomes a sham, world evangelism becomes a mockery, doctrinal preaching becomes "as sounding brass or a tinkling cymbal", salvation by grace becomes an impossibility and brotherly love an outrage. The school which provides this lectureship recognizes the importance of the subject; on its letterhead and in its advertising, it stresses this statement: "A Senior College Emphasizing Christian Living." No more important subject can challenge the attention of man than that which is ours on this occasion: "Christian Living." Where Christian living is not, Christ is not, for Christian living is Christ in living.

In Galatians 2:20 we read, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." That vital reading serves well as a text for this discourse.

To have Christ in living, we must live in Christ. Paul declares in Galatians 3:27, "For as many of you as have been baptized into Christ have put on Christ." Let the heathen rage and let the people imagine vain things but, without baptism for the remission of sins which has been prompted by faith in Christ, no one can live the Christian life. Prior

to that one is dead in sin (Eph. 2:1). Corrupted and defiled, the body, in such a state, is the instrument of unrighteousness and the lust of the flesh holds sway. In baptism, one dies to sin and the crucifixion of self thus manifested is thereafter to be reflected throughout life. "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death. Therefore we are buried with him by baptism into death: that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him: knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once; but in that he liveth, he liveth unto God. Likewise reckon ye yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." Now, my friends, may I ask if the death to sin referred to in the passage cited is automatic, absolute and impossible of frustration? If so, then we are nothing more than automatons. Just so many robots in which case Christian living would pose no problem and this discourse would have

no purpose. But such is not the case! Quite some time after Paul was baptized into Christ, he made the statement that he must "buffet his body and bring it into subjection—lest he be a castaway." So must we!

And we find him posing this question, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" Thus we are caused to know that God clothes man in the dignity of his own volition, not only in regard to man's submission to baptism but also to the course which man follows thereafter. So, although one becomes dead to the old life in baptism, that one does not live in a bare, pure asceticism thereafter. Though our "old man" is conceived of as crucified with Christ—theoretically and potentially that is our position—yet our actual lives may be at variance with it; for we are still in our present "mortal body" with its lustful propensities remaining, and sin is yet a power, not destroyed, which could yet, if we let it, have domination over us. Hence, it remains true that to "walk in newness of life" after baptism, and thereby maintain the Christian life, demands a conscious, diligent, persevering effort on our part. Since only those of responsible mind are subject to New Testament baptism, all who submit thereto are not only capable of faith but of repentance and moral regeneration; it is to be concluded that they not only understood the significance of baptism but have been altogether sincere in seeking it. Therefore, such are ready to present their bodies a living sacrifice, rec-

ognizing that their body is the temple of the Holy Spirit which is within them, which they have of God, and they are not their own. They realize that they have been purchased at a price, and therefore they glorify God in their bodies and in their spirits, which are God's. This is the Spirit of Christ. This is a basic consideration in Christian living. This is appropriating the motivating force of the Son of God who, in contemplating his own crucifixion, said, ". . . Not as I will, but as thou wilt" as he addressed our heavenly Father in prayer. Yes, indeed, my friends, this is the Spirit of Christ. And if we have not the Spirit of Christ, we are none of his! (Rom. 8:9). On the other hand, if we are truly moved in life by the altogether unselfish spirit of our Master, then we can truly say, "It is not I that liveth, but Christ liveth in me". He thus becomes the center of our life; from which center he rules the whole life, filling us with his light, and strength, and peace, and joy, so that it is truly Christ living in us. Thus, in our life as in the life of the Lord Jesus Christ upon the earth, the will of God is assured of being done. How wonderful was the life of Christ as he submitted unreservedly to the Father's will! How wonderful can be our lives when we surrender all to God through Jesus Christ our Lord! As it is, God is doing the best that he can with us. Do I limit the power of God when I make that statement? God forbid! Rather I simply point out what is, so often, man's tragic failure to appropriate the power of God. Let me illustrate. In Philippians 2:12 and 13, Paul declares, "Wherefore, my beloved, as ye have always obeyed,

not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure." Take note: Paul said for you to work out your salvation for it is God who works in you. Now, if you will work out, God will work in. But if you don't work out, then what? In answer to that question, how well do I recall an illustration used by the late and beloved Brother H. Leo Boles in his last gospel meeting in Dallas. In explaining the meaning of Philipians 2:12 and 13, he stated that, as a boy, he was one in a family of thirteen children, and bringing water to the house from the well was quite a problem in a family that large, especially on Saturday night. So he and his older brother suggested to their father that they dig a well nearer the house. Their father consented. In fact, he suggested that, when the crops were layed by in the fall, they dig the well near enough to the house to run the roof out over it, and thus have water in the house—a thing unheard of in that part of Tennessee in those days. So, when the crops had been layed by that fall, the boys started digging the well. After they reached a certain depth, the boys rigged up a windlass and attached a bucket to the end of the rope. Then one of them got down into the well, and he would dig the earth and shovel it into the bucket. The other boy, outside the well, had the job of winding the bucket to the surface and emptying the dirt into a wheelbarrow, and then, when the wheelbarrow was full, he was to take it off and empty, and come back and repeat the procedure. Now,

on the basis of that story, Brother Boles made this point: as long as the boy outside continued to work, the boy inside could work; but if, while taking a wheelbarrow full of earth to empty, he wandered off into the orchard to eat an apple, the boy inside the well would be forced to stop his work. So, please remember, if you will give yourself wholly to living the Christian life—thus working out your salvation with fear and trembling, God assures you that He will work in you.

Being moved by the spirit of Christ, the Christian disciplines himself in thought, and word and deed.

Christian living, or Christ in living, does not depend upon outward circumstances, such as the color of a man's skin, the place where he lives, or the nature of his occupation. A man may not be a rich man, a handsome man, a powerful man or an eloquent man, but he can be "a new man" in Christ Jesus. The obstacles to Christian living are not, essentially, to be sought without, but rather within man. They are found in his will, his attitude, his mind. Some men resolutely oppose the will of the Lord; others are unsympathetic toward it; others profess a sympathy for the Christian life but their passion for the world dissipates any real interest. Take a savage from his native setting, clothe him in civilized attire, place him in a mansion, surround him with books and music and paintings and flowers—does he thereby cease to be a savage? Not until his mind is changed! "As he thinketh in his heart, so is he" (Prov. 23:7). Men are not always what they think they are, but they

are always what they think. The mind is the generator, so to speak, of whatever characterizes us in word and deed. The mind is that blessed faculty by which Almighty God has so sharply distinguished man from all lesser creatures of earth. You, alone, of all God's creation can hear such a discourse as this, and weigh it, and reach a conviction concerning it. A few years ago, I read an article purporting to set forth, among God's lesser creatures, those that are the most intelligent—if that be a proper term with which to describe them. It stated that in the animal kingdom those most keenly developed are the horse, the dog, the cat, the elephant, the bear, the orangoutan (a species of ape) and the sea lion. Isn't it utterly absurd to think of them assembled in a setting like this? Yet, though God has blessed us with that remarkable faculty known as the mind and has so well suited heaven's message—the gospel of Christ—to the capability of the mind that we might thereby live through faith in Christ (for faith comes by hearing the word of God), there are those who turn to the obscene, the lewd and the vulgar in their thinking and thus make a cesspool of their minds. As they think, they are! Jesus said, “. . . Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.” If one lives the Christian life, one must discipline his thoughts. Paul gives positive instruction in that matter. Listen to him: “Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely,

whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Phil. 4:8).

Beautiful thoughts make beautiful lives,
 For every word and deed
 Lies in the thought that prompted it,
 As the flower lies in the seed.

Back of each action lay the thought
 We nourished until it grew
 Into a word or into a deed
 That marked our lifework through.

Gracious words and kindly ways,
 Deeds that are high and true;
 Slanderous words and hasty words
 And deeds we bitterly rue.

The garden of life, it beareth well;
 It will repay our care,
 But the blossoms must and ever be
 Like the seeds we're planting there.

"Keep thine heart," the Life Guide saith,
 "With daily diligent care,
 For out of it are the issues of life,
 Be they foul or be they fair."

On things that are pure and of good report
 Our hearts must daily dwell
 If we would see life's garden full
 Of blossoms that please us well.

For beautiful thoughts make beautiful lives
 And every word and deed
 Lies in the thought that prompted it,
 As the flower lies in the Seed.

To live the Christian life, one must bridle his tongue. James declares, "If any man among you seem to be religious, and bridled not his tongue, but deceiveth his own heart, this man's religion is vain" (James 1:26). The tongue is the bucket that brings to the surface the water in the well of the mind. That water pours forth pure and clear and refreshing, or it comes out murky and stagnant and polluted. When you hear someone telling a blackish story or joke, just bear in mind that he is thereby exhibiting his heart which is of the same complexion. James tells us that, when you find the wisdom of people to be earthly, sensual, and devilish, you may know that they have hearts of bitter envying and strife (James 3:14, 15).

A man, upon hearing a boy swear, asked, "What does Satan pay you for swearing?"

"Nothing", the boy answered.

"Well", said the man, "you work cheaply. To forfeit the character of a gentleman, to give so much pain to your friends and all civil folk, to wound your conscience and risk your soul, and all for nothing. You certainly do work cheaply—very cheaply indeed."

By examining the tongue, a doctor finds out the diseases of the body; and by examining the tongue, one conversant with the Holy Scriptures and respectful of the same finds out the diseases of the mind.

James, in instructing us concerning the tongue, has said, "The tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind: but the tongue can no man tame; it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be" (James 3:5-10).

Someone, in reflecting upon that reading, might be prone to say, "Well, the Bible teaches that the tongue is an unruly evil, full of deadly poison, and which no man can tame. Therefore, I can't be held responsible should I go through life slaying people with my tongue and defiling their hearts with my stories." The fact that the tongue is characteristically unruly does not give man license to use it abusively. Jesus has said, "A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matt. 12:35-37). Thus we can appreciate why our

Lord further said, "Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man" (Matt. 15:11). Furthermore, we would do well to bear in mind that a thing might be unruly and yet controlled. The black panther is said to be the most difficult of all wild beasts to train. If, while going through his paces, he shows an ugly temper or becomes unruly, he can be forced back into his cage; there, though yet untamed, he is controlled. Just so, by the providence of God, the tongue has been placed in a box, so to speak, with but one door; when it threatens to misbehave, just close the door! James plainly shows that the unruly tongue can be restrained when he states, "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body" (James 3:2). And since the man who offends not in word is able to control his whole body, does it not follow that the acid test in living the Christian life is found in whether or not we have control of our speech? Talebearers, slanderers, backbiters, smutty storytellers, sowers of discord and such like are guilty of the gravest intemperance!

Solomon said, "A word fitly spoken is like apples of gold in pictures of silver" (Prov. 25:11). Please focus your mind's eye as clearly as possible on that picture: ". . . apples of gold in pictures of silver." A word fitly spoken is like that. Christian living is distinguished by words fitly spoken. A Christian, when reviled, reviles not again. In the realm of truth, he speaks without compromise. In the realm of opinion, he speaks with charity. The doer of good,

he commends; the lukewarm, he admonishes; the wicked, he rebukes. He blesses them who curse him and prays for them who persecute him. He praises God continually with his lips. All of this he does in love, and consequently, his speech adorns the gospel of Christ. Christian living gives him a zest for life and he sees good days because he refrains his tongue from evil, and his lips speak no guile.

Christian living not only disciplines our minds and speech, but it regulates our deeds. Jesus said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matt. 7:21). In our text of the evening, Paul said, ". . . The life which I now live in the flesh I live by the faith of the Son of God". Hence, Paul understood with Jeremiah of old that "the way of man is not in himself: it is not in man that walketh to direct his steps." Those who live in Christ today understand that also. Their activity is directed by the gospel of Christ, whose author in three short years revolutionized the religious thinking of the world, set things in order for the official proclamation of incomparably the greatest message ever given to man, and, by the admission of his avowed enemies, he has left the greatest influence upon the earth of anyone who ever trod this mundane globe. And, consequently, anyone who follows him will have to be active. Paul, who declared that he lived by faith in Christ, said in the same book that it is a faith that works (Gal. 5:6). If you would know the true meaning and real satisfaction of Christian living, then "be ye doers of the word, and not hearers

only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed" (Jas. 1:22-25). Frankly, I think I know of no lesson that needs to be driven home with greater force to members of the church of Christ than the present aspect of tonight's study. Despite the fact that we are making greater strides in preaching the gospel in this nation and abroad today than ever before and although we can say with joy and enthusiasm, "The church of Christ is on the march!" yet there are countless numbers among us who, even yet, are sitting on the stool of do-nothing and whittling on the stick of do-less! Because of that, let me quote further from James, "What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that

faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the friend of God. Ye see then how that by works a man is justified, and not by faith only. Likewise also was not Rahab the harlot justified by works, when she had received the messengers and had sent them out another way? For as the body without the spirit is dead, so faith without works is dead also" (James 2: 14-26). We very eagerly use that reading to show the folly of the faith-only religionist, and yet we would do well to bear in mind that such is written to those in the church, who propose to believe that it is the only faith which works which is acceptable to Almighty God!

Christian living is characterized by a continuing study of God's word in deepest reverence and respect. Christians, in doing this, learn of the nature and extent of their responsibility. They have a keen awareness that their body is the earthy tabernacle of their immortal soul and that God requires that it be kept free from harmful practices and influences; therefore, those who live in Christ deny ungodliness and worldly lusts, and live soberly, righteously, and godly in this present world. They maintain the sacredness of the marriage relationship, and the sanctity of the home. They bring their children up in the nurture and ad-

monition of the Lord. Christians realize that men become like unto the object of their worship. They love God, and they worship him regularly, not forsaking the assembly as the manner of some is. As a consequence, they grow more and more in godliness. Realizing the greatness of God and their utter dependence upon him, those who live in Christ pray unto the Father in faith with perseverance. Being attuned to the design and pleasure of their Creator, they seek to relieve the unfortunate of earth: the widows and the orphans; the happy folk who possess Christ in their living understand that the hungry body must be fed and the pain-racked body relieved, and thus the overwhelming obsession of the moment dispelled, if the spirit of man, in calm deliberation, is to weigh eternal values. Further, Christian living is dedicated to the purpose of seeking to save the lost. Christ came for that purpose, and those who follow him enthusiastically embrace it. Friends and brethren, when you look at a person, what do you see? Merely an earthy body as transient as a vapor? Do you see only that which contains enough phosphorous to make about 800,000 matches, and enough carbon to make about 96,000 pencils, and enough sugar to make about sixty big lumps, and enough iron to make a spike strong enough to hold that body? Is that what you see? That earthy form, which chemically is worth about \$2.57—is that what you see? Those engaged in Christian living look beyond that. They see within that frail earthy house a precious, never-dying soul; they see an intelligence made for eternity. Those who

live in Christ "look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal" (2 Cor. 4:18). As Christians view that soul, they are mindful of two eternal habitations: one a place of outer darkness, where there shall be weeping and gnashing of teeth, where their worm dieth not, and the fire is not quenched, where the variously impure, the rebellious, and the lukewarm members of the Lord's church shall forever abide; and the other that beautiful city of God which stands foursquare, heaven itself, with walls of jasper and streets of gold like unto transparent glass, where there will be no sun nor moon for God and Christ are its light, where God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away, and there shall all the obedient and the pure in heart of all ages abide throughout the vast eternity of fadeless day. . . . Further, as Christians look upon that soul, they know that the gospel of Christ, God's power to save, is wondrously suited to the intelligence of that immortal being. Those living in Christ further know that God has set them as watchmen. If they warn the soul in sin and such die in their iniquity, the watchmen have delivered their souls; but if they warn not the souls in sin and such die in their iniquity, their blood shall be required at the hands of the watchmen. Yes, indeed, all who are engaged in Christian living are fully persuaded that they are their brother's keeper!

Lord, help me live from day to day
In such a self-forgetful way
That even when I kneel to pray,
My prayer shall be for others.

Help me in all the work I do
To ever be sincere and true,
And know that all I do for you
Must needs be done for others.

Let self be crucified and slain
And buried deep, and all in vain
Its efforts be, to rise again,
Unless to live forth others.

And when my work on earth is done,
And my new work in heav'n begun,
May I forget the crown I've won,
While thinking still of others.

For others, Lord, for others—
Let this my motto be,
Help me to live for others,
That I may live like thee.

In the text of the evening, Paul declares that Christ "loved me, and gave himself for me." Friend, Christ also loves you, and he has given himself for you. Have you responded to his love? Have you appropriated his gift? Are you pursuing that wondrously happy course known as Christian living—that is, Christ in living?

Can you sing this with all sincerity?

Buried with Christ, my blessed Redeemer,
Dead to the old life of folly and sin;
Satan may call, the world may entreat me,
There is no voice that answers within.

Dead unto sin, alive through the Spirit,
Risen with him from the gloom of the grave,
All things are new, and I am rejoicing
In his great love, his power to save.

Sin hath no more its cruel dominion,
Walking "in newness of life", I am free—
Glorious life of Christ, my Redeemer,
Which he so richly shareth with me.

Dead to the world, to voices that call me,
Living anew, obedient but free;
Dead to the joys that once did enthrall me—
Yet 'tis not I, Christ liveth in me.

THE WORK OF THE CHURCH IN AFRICA

Eldred Echols, evangelist in Africa for Pearl & Bryan
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The African continent is so vast and the work undertaken there by our brethren is so varied that it is impossible in the brief space of a few minutes to give more than a cursory glance at any section of the work. From the Berbers of the north to the Hottentots of the south, Africa embraces almost every major race on earth, as well as every type of topography and climate. For purposes of study, however, the work of the churches of Christ in Africa can be divided into three separate and distinct categories, viz., the work among the Bantu natives of Southern Africa, the work among the white people of the Union of South Africa and Southern Rhodesia, and the work among the Negro peoples of West Africa.

I. The Work Among the Bantu Natives of Southern Africa

The church among the Bantu tribes of the Rhodesias and the Union of South Africa can for the most part be traced back to the early labors of Brother John Sherriff at Bulawayo in Southern Rhodesia. Among the many native boys who were influenced by Brother Sherriff, first in his trade as a stone mason and later in a Bible training school, were three men who were later to become giants in the spread of the

church among the Bantu. Their names were Peter Mesiya, Jack Mzirwa and George Khosa.

A. Peter Mesiya and the Church in Northern Rhodesia

In an unmarked grave at Sinde Mission near Livingstone, Northern Rhodesia, sleep the earthly remains of the first missionary to that country. From the original labors of Peter Mesiya to plant the cause of Christ among the Tonga people has grown the extensive work of the churches of Christ in Northern Rhodesia today. Some of Brother Mesiya's converts are still the backbone of the Tonga churches, and the Mukunni congregation which was established by him many years ago remains the strongest church in that area. At the present the gospel is preached in a large number of village congregations. Nine or ten white missionaries from the United States are engaged in teaching and preaching, and about thirty village schools are operated.

B. Jack Mzirwa and the Church in Mashonaland

Among preachers of the gospel in the eastern part of Southern Rhodesia none has labored more nobly or with greater results than Jack Mzirwa. He first planted the seed of the kingdom in the hearts of the Masezuru people, and the establishment of Nhowe Mission in Mashonaland was the fulfillment of the dream of his life to have a Bible school where the children of his tribe could be trained for greater service in the church. Today hundreds of young natives receive a Christian education at Nhowe Mission,

where the work is carried on by the Boyd Reese and Henry Ewing families, Dr. Marjorie Sewell and Sister Ann Burns.

C. George Khosa and the Native Churches in South Africa

The third of the great native evangelists who learned the truth and began preaching it as a result of John Sherriff's efforts was a native of Portuguese East Africa. George Khosa was taken to the Union of South Africa from his homeland at the time of the great rebellion of the Mozambique tribes against the Portuguese occupation. He was a child of six at the time and the ensuing years until he reached manhood were spent in the Union acquiring an education and, during the later years, teaching school. As a young man he traveled as far north as Bulawayo and there met Brother Sheriff, a meeting which was to shape the whole course of his life. After his conversion to Christ, young Khosa decided to return to the Union to establish the church there. He chose Johannesburg to begin work in because so many of his own tribesmen came from Portuguese East Africa to work in the gold mines of the Rand. Supporting himself as a storekeeper and preaching as opportunity afforded, Brother Khosa converted many of these miners to the truth. Some of them returned to Mozambique and established the church there, and today there are between 2,000 and 3,000 native Christians in that territory. At present they are under severe persecution from the Roman Catholics and, as a result, some have departed from the faith. For them we

weep. The ones who have remained faithful are pleading for a white missionary to come and help and strengthen them in their distress.

Another of George Khosa's converts was a young mineworker from Bechuanaland. He returned to his home to establish the first congregations of the Lord's body there.

On the Rand itself there are three congregations of native Christians, for a time the property of these native brethren came under the shadow of the Christian Church as the result of Dr. Jesse Kellum's work in Johannesburg, but lately this property has been placed under the trusteeship of faithful gospel preachers in Johannesburg.

D. Other Work Among the Bantu

In addition to the native churches already discussed, some work is carried on among the Matabele people of Southern Rhodesia by the white brethren in Bulawayo. Brother Foy Short is taking the lead in that work. In Pretoria, South Africa, a promising work has been started by Brother John Manape who is supported by the Lamar St. Church in Sweetwater, Texas. Also, there are three small congregations in Cape Town where people of all races meet together (whites, orientals, coloreds or mulattoes, and natives).

E. Work Planned for the Future

Brother George Hook, who labored for several years at Nhowe Mission, hopes to begin work in Nyasaland, East Africa, in the near future. With him will be two native evangelists, Ahaziah Apollo

and Timothy Mzimba. Both of these native brethren were converted while students in Rhodes University at Grahamstown by our white evangelists in Johannesburg. Brother Apollo knows twelve languages and is a native of Nyasaland.

II. The Work Among the White People of South Africa

A. There is a small congregation of white brethren in Bulawayo, Southern Rhodesia, where Brother Foy Short preaches. Although the number of adult Christians is not large, Bible study classes have an enrollment of more than a hundred young people and future prospects for church growth are bright. These brethren have bought a building site and hope to have their own building soon.

B. The white work in the Union of South Africa began in 1950 in Johannesburg. Between October 1950 and the close of 1951 about sixty-five were born into Christ. Many difficulties and obstacles have had to be overcome in preaching the gospel to these people, the greatest of which has been the lack of an adequate place in which to meet. The rate of growth of the white work in Johannesburg depends to a very large degree upon getting an adequate, comfortable building in which to conduct services. Our present place of meeting is used for a dance hall and has the added disadvantage of being without heating facilities, a very serious inconvenience in a climate where sub-freezing temperatures are not uncommon. A fine location for a building has already been acquired and funds are being raised for the erection of an audito-

rium to seat 300. At the present Guy Caskey, Waymon Miller, and John Hardin are carrying on the work there in a very fine way. The first South African-born evangelist in the white work, Brother L. C. Blake, is now helping the American workers there and is supported by the church at Birdville, West, and Andrews (all in Texas). Two young men of Johannesburg are now being trained in this country to preach the gospel in South Africa. A. J. Malherbe is in ACC and Victor Lloyd is in Harding. Two more young men are expected to come to the U.S. for training before the end of 1952.

Forty miles northeast of Johannesburg is Pretoria, the executive capital of the Union. The church was established in Pretoria in 1951 by Don Gardner and Martelle Petty. These two brethren have labored indefatigably to plant the cause of Christ firmly in that great city and, as a result of their efforts, a growing and thriving congregation of disciples has grown up there in the space of a year. Already one fine young man in the congregation has begun preaching the gospel to his own people. As elsewhere in the white work in South Africa, the biggest need at present in Pretoria is for a suitable meeting place. Once this has been supplied, the church in that fine city should make excellent progress.

There are scores of other South African cities where the church is completely unknown and where gospel preachers must go. There has been a white civilization in the Union for three hundred years. Perhaps no other country on earth can offer living conditions more similar to our American way of life, yet great

modern cities like Rurban and Port Elizabeth with populations approaching a half-million mark have never heard the pure gospel preached. Only a bare start has been made in taking the gospel to South Africa's millions—less than a drop in the proverbial bucket. Even a hundred, or a thousand, preachers would not be able to accomplish all the work there is to be done.

III. The Work Among the Negroes of West Africa

The story of how several thousand Nigerian natives broke free from the grip of paganism and denominationalism and found the church of God is one of the most thrilling chapters in the annals of Christianity. It is largely the story of how one man, living in the remote palm jungles of the Calabar district of southeastern Nigeria, sought the truth and was led to find it. This man's name is C.A.O. Eissien and he is a native of the Efik tribe. For several years Essien belonged to a denominational sect in whose schools he was trained and in whose service he served as an evangelist. Previous to 1945, he began to be disturbed by the wide differences between the doctrine he was preaching and the truths he read in his New Testament. Finally he could no longer continue to associate himself with a religious group which he knew to be in error, so he withdrew himself from its fellowship and continued studying the Bible for himself.

As so many natives of Africa do, Brother Essien was trying to further his education by taking a correspondence course published by a school in Munich,

Germany. During the course of his study he wrote to his teacher and asked whether she knew any church in the world teaching the truth. Now it happened that this teacher had learned from an American soldier of a Bible correspondence course offered by Lawrence Ave. Church of Christ in Nashville, Tenn., and she recommended that Brother Essien write to that church. He did so and received the correspondence course, and in this way the chain of events was set in motion which led to Brother Essien's conversion. After a voluminous correspondence with brethren in the United States and the careful study of numerous tracts and books on the church, Brother Essien accepted the truth and immediately set about declaring it to his own people. Denominational preachers were led by Brother Essien to obey the truth and they joined him in the great task of taking Christ to Nigeria. People by hundreds were persuaded to escape from the age-old pollution of heathenism and to renounce the empty will-worship of denominationalism. Congregations sprang up throughout the Calabar area; meeting houses were erected; hundreds of Christians began to break bread upon every first day of the week.

I certainly do not wish to leave the impression that these Nigerian Christians had reached the truth on every point of faith and practice. It would have been the miracle of the age if these only partially-enlightened people could have duplicated in such a brief time what it took the restoration movement among the whites centuries to accomplish. They retained many of the trappings of the denominations

out of which they came, but they strove to practice truth as it was unfolded to them.

One of the biggest problems which confronted Brother Essien and his co-workers in preaching to their friends and neighbors was the fact that there were no white members of the church in Nigeria. Natives are strongly disinclined to accept any religious position, regardless of how reasonable it may appear, unless some white people believe the same thing. Although Brother Essien and the other native evangelists assured the people that they had thousands of white brethren across the sea, the Nigerians refused to believe it until they had seen at least one in person. Consequently, the native brethren there made numerous requests to the brethren in the United States for white gospel preachers to visit them. At the request of the Lawrence Ave. congregation Brother Boyd Reese and I visited the Nigerian churches during 1950. During the very limited time we spent among the brethren there, we were impressed on the one hand with their zeal and fervor and on the other with their great need for white missionaries to live among them to teach and strengthen them. At the request and expense of the Lawrence Avenue church I returned to Nigeria in 1951 for the purpose of teaching a preachers' training course and remained there for four months. Thirty-five students enrolled in the course. At its conclusion they went forth to spread the gospel throughout southeastern Nigeria. During the last six months of 1951 about eighteen hundred people were baptized.

One young preacher went to the land of the Ibo peo-

ple to establish the church. Without any support and with a wife and baby to care for, this young evangelist went out to preach Christ in a land he had never seen, to a people whose tongue he could not understand. Using an interpreter who understood English, the young preacher began the laborious work of establishing the Lord's body among a people who welcomed neither him nor his message. I shall not dwell upon the hardships and difficulties he underwent for the gospel's sake, but they were many. A few weeks ago I had a letter from the young man in which he stated that he could look back with rejoicing upon the months of trial and discouragement, because in this unfriendly land thirty-five souls had responded to the gospel invitation, and that he could look forward with confidence to the spread of the truth among the Ibo people.

The Nigerian brethren are pleading for white preachers to train them in the preaching and teaching of God's word. They have made great strides alone, in that they have struggled out of the morass of heathenism and sectarianism and have embraced the fundamentals of Christianity; but they can never make the progress in the faith that is essential to a strong, working church in Nigeria unless some of us are willing to go there and train them. They have asked for a bare minimum of five families to undertake the herculean task of strengthening and developing thousands of new and weak brethren. The elders of the Lawrence Ave. congregation are willing to send and equip one family for this urgent work. We

hope and pray that four other congregations will undertake to do the same so that the church can grow and prosper throughout Nigeria and West Africa.

There may be under the sound of my voice a hundred preachers who could preach the gospel in Africa. Perhaps some of you might not be able to live under the unfavorable conditions in Nigeria or Portuguese East Africa, but there is some place in Africa where you could live and work. So far, we have barely touched the hem of the garment in evangelizing Africa, but a start has been made and the gospel in Africa is on the march. May God help us to increase our efforts to let the light of truth shine throughout the Dark Continent!

THE POWER OF RADIO

James W. Nichols

I would indeed have a cold and ungrateful heart, if I were not thankful for this opportunity. There are many things about this occasion that makes it both a sad and happy one. Twenty-six years ago this week my father, Elmer Lee Nichols, stood in the auditorium on the old campus, and delivered his first lectureship address on "The Man of Galilee." He too was twenty-four years of age. Although I do not remember him, this occasion brings to my heart memories, that have been established by the words of his friends. As I recently read his introductory remarks on that occasion, I was convinced that I could in no way better express my gratefulness than by his own words:

"Happy is one who is thus privileged to speak. As a former student here, I am presented by the familiar scenes about this school with a thousand hallowed memories inviolably dear. At this moment fancy takes wings and flies away to the frozen seas of the past that led the poet to sing,
"Hail, memory, hail in thy exhaustless mine
From age to age unnumber'd treasures shine!
Thought and her shadowy brood thy call obey,
And Place and Time are subjected to thy sway!"

As creatures of will and of choice, we are also creatures of responsibility. We are not like the animals

of the forest, nor can we afford to live by the law of the jungle; destroy or be destroyed. Whether we want to believe it or not, we are our brothers keeper. But the question we must ask ourselves is, "Are we keeping our brother?" Since this service began, somewhere in the United States, soft earth has been poured on the top of thirty coffins containing thirty bodies that now lie six feet under. Thirty bodies which did contain thirty souls that are lost eternally. Before we finish this particular lesson seventy-five more will join the silent ranks of the dead with no hope for the future. And in the mind of God there may be inscribed on the tombstone erected over each grave, your name or my name as being responsible for the loss of that soul if we have failed to do our utmost in preaching the Gospel. The question rings out, "Have I been busy about my task in keeping the souls of these my brethren?" These statistics may be cold, but they will be hot when we face them at the judgment.

The word of God teaches in no uncertain terms that we become responsible for the souls of others when we have the truth. We are as the watchman of the Lord in Ezekiel 33. In the first six verses of this chapter, God tells Ezekiel that once the watchman is selected in a city he becomes responsible for the lives of the inhabitants of the city. If he sees the enemy coming and he warns not the people then their blood is laid to his charge, but if he sees the enemy coming and warns the people and they flee not but are destroyed, he has at least redeemed his life. Then in the 7th verse God speaks to Ezekiel and says: "So

thou, son of man, I have set thee a watchman unto the house of Israel; therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, O wicked man, thou shalt surely die, and thou dost not speak to warn the wicked from his way; that wicked man shall die in his iniquity, but his blood will I require at thy hand. Nevertheless, if thou warn the wicked of his way to turn from it, and he turn not from his way; he shall die in his iniquity, but thou hast delivered thy soul."

There are only one million out of 2,264,563,771 people on earth that claim to be members of the New Testament Church. What about the other billions? Figures are not available, but it is estimated that less than one per cent of the earth has ever heard a gospel sermon. Therefore, the problem of this hour and every hour of our life resolves itself to this: Souls will be lost without the gospel, then if souls are to be saved we must reach them with the gospel. Some one so fitly has said, "God has willed that he have no other hands but ours with which to help our fellowman, no other feet but ours to guide men in paths of righteousness, and no other tongue but ours with which to preach the gospel as saving power." If the gospel is to be preached we must preach it, and if souls are to be saved it must be by the gospel, for it is the power of God unto salvation. Therefore, we must do everything in our power to preach the gospel to every creature. Now then, this means that we must do the best with what we have, and use every facility available in reaching the hearts of men.

One of the best means that is available to the

preaching of the word is radio. There are several reasons that radio is one of the best means, but let me emphasize before we consider these reasons, that I do not for one minute believe that radio is the best means of preaching the gospel. It is just one medium. It can never take the place of pulpit work, of class work, of personal work, of the printed page, or any other means, but it is only logical that we use it as well as all other means to the fullest extent.

The first reason that radio is one of the best means of preaching the gospel is that it is so effective. By radio we can enter into the homes in situations and under conditions, that we could not as individuals ever go. As the floors are being swept, as the dishes are being washed, as dinner is being cooked, or maybe as the family gathers for a few moments of rest together, we can enter into the hearts and the minds of men and women with the gospel.

The commercial world realizes the force of radio. Every year \$600,000,000 is spent in radio advertising. The commercial world realizes that there are 45,000,000 radios in working condition that are listened to frequently.

Not only does the commercial world realize the force of radio, but the religious world also realizes its force. Every year the Lutherans spend a million and a half dollars in broadcasting the "Lutheran Hour." The Seventh Day Adventists are spending \$906,000 a year in broadcasting the "Voice of Prophecy." Percy D. Crawford, with "Youth on the March" spends \$406,000 a year. The Christian Reform Church spends \$278,000 a year in broadcasting the

"Back to God" hour. Charles Fuller spends in the neighborhood of \$1,000,000 in broadcasting the "Old Fashion Revival Hour." These men realize the force of radio and see fit to spend thousands and even millions of dollars in preaching their own doctrine.

Not only do I believe radio is effective by the testimony of others, but by personal experience I have been able to review the results of radio preaching. For a little over four years the program now being conducted by the Highland Church of Christ has been broadcast in Iowa over radio station WMT. During those four years by broadcast we were able to establish seven new congregations and to bring four congregations out of error. A total of eleven new congregations in a four year period. In addition to this a large number of people were baptized after hearing the broadcast. Some called while we were still on the air asking to obey the gospel, while others traveled as far as eighty miles to be baptized.

It is because of these reasons the Highland Church here in Abilene undertook the responsibility of enlarging that broadcast to nation-wide scale. Last October we began writing congregations throughout the United States, and arranging speaking engagements in several states trying to acquaint the brotherhood with the opportunity of a network radio program. Previous to this time radio and advertising men had heard the program and commended it very very highly. Since last October some 25,000 miles have been traveled, about 70,000 letters written, hundreds of telegrams sent, and telephone calls made. As a result of these efforts and due to the fact that

the brotherhood had long dreamed of such an opportunity some \$265,000 has been raised to make possible preaching the gospel in word and song each week through the facilities of the American Broadcasting Co. It will be interesting to note that some 637 churches and individuals from 40 states have been willing to have fellowship in the sponsoring of this work.

Now there are three things that I know you will want to know about this work:

- (1) How it will be handled.
- (2) What is the present status?
- (3) What results can be expected from its efforts?

First of all, this work is under the direction of the elders of the Highland Church and the work done by the Highland Church. Every person that works in any phase of the work is under the oversight of the elders of the Highland Church. May I pause here to say don't let anyone think for one minute that these elders are mere figure heads? Night after night into the late hours they have met, discussing plans and solving problems. They accept this undertaking with humility and the realization that it is a tremendous responsibility. Every program, while it is still in manuscript form, is reviewed by them for their approval, and there is a complete understanding that no personal feelings can stand in the way of truth and effectiveness when we go over the programs and sermons.

According to present arrangements, Brother James D. Willeford and I are to be the principal speakers,

and tentative plans have been made to select various guest speakers from among the brotherhood. Phil Kendrick, Jr., is the announcer for the program with Brother Burford and Brother Bill Davis directing the singing.

The elders asked Brother P. S. Kendrick, Sr., a successful business man and one who has sacrificed much and had a great part in making possible the work, to serve as treasurer. Brother Darrell Ramsey has direction of the office work, and is assisted by quite a number of young Christian men and women.

The program is thirty minutes in length with some 15 to 16 minutes devoted to preaching of the word, about 4 minutes to the reading of scripture and invitation to attend the services of the Churches of Christ, and the remainder devoted to good gospel singing.

Time of day for these broadcasts varies in accordance with the local stations. You possibly have received this week a list of stations with their call numbers, position, and time. All of these are on Sunday with most of them on Sunday afternoon. This is not a complete list, because we have heard of others carrying the program since this was printed. You know, buying time on a network is not like pushing a button, but it takes long hard work in ironing out all the details. We have accepted time over some stations that is not the best for our brethren to hear the program. I would not call it bad time, because as far as the outsider is concerned, I do not believe there is a bad time. Possibly the worst time to carry it as far as our brethren are concerned is during Sunday worship services, but there are 75,000,000 people

who do not attend services of any kind. However, we will clear up the time difficulty as soon as possible.

Now then we have some definite plans made for following up the responses to the broadcast. It may be necessary for these plans to be changed, but at the present time these are our plans. First, we plan to answer every card or letter in some way. Second, we propose to send the names and addresses of listeners who are interested to the nearest congregation that will be willing to follow up the contacts in a personal way. Third, in addition to offering copies of the sermons we plan to send from time to time selected tracts devised to teach the first principles of the gospel and to found new born babes in the truth. Next we want, as often as possible, to go into sections where there are a number of contacts, but no congregation, and stay several weeks or months until the congregation is established. Then we want to persuade other congregations to send their preacher or some other preacher in answering these mission calls as a result of the broadcast. Next we eventually want to offer graded correspondence courses in connection with the broadcast, in order to better teach those who have become interested in the study of the word of God. Last, we are right now in the process of arranging for congregations who are sponsoring the work to have the use of a minute spot announcement at the end of the program in their own locality. This is just one of our headaches at the present time. We have found that the network requires that these spot announcements be cleared by the continuity department in New York, therefore, we are waiting for

congregations to send us four to six spot announcements that can be used from Sunday to Sunday.

Now just this one other thing about the way the work is being handled. Originally the elders of the Highland Church planned to have no mention of Highland Church on the broadcast, but at the last minute we found that the network required that credit be given to the congregation directing the work and signing the contracts. After much deliberation and on the recommendation of radio men, on our first broadcast we deviated from our desired pattern. We felt like that since mention was to be made of Highland Church it would be best to go into detail in explaining how the work was being handled, so that no one either in or out of the Church would think that we are setting ourselves up as headquarters of the church or as representatives of the church. But now someone asks:

"What is the present status of the program?" We are broadcasting on over a hundred of the strongest stations in the network. The annual cost of these broadcasts will come to \$310,000. That just means, that at the present time, we lack \$45,000 having enough for this first year of broadcasting. This deficit came about due to the fact that the network cleared more stations of those selected than they thought they could clear at first. We accepted all stations cleared, even if the time was undesirable, for it would place us in a position to receive a better time sooner than if we had refused a station and later tried to get time.

After the stations had been cleared the elders made their plans to sit down and eliminate some of them so that we could stay within the funds appropriated, but last Thursday night as they went through the list of stations they just couldn't bring themselves to the cutting off of a large station or stations in the north where the work is so needed. I mean by this that the stations in the south in general are so much cheaper than the stations in the north that we have to drop from ten to twenty stations in the south to equal the cost of two or three stations in the north. Therefore, the brethren said, "We will just raise this money some way, somehow, because we want this network to expand rather than diminish. Our status now is that we need \$45,000 to maintain all the stations we are now broadcasting. And we need \$142,000 to be able to include the entire network. Well, this is a lot of money and someone asks, "What kind of response can we expect from this work?" I do not want to paint a pretty picture of possible future response and then not only disappoint myself but disappoint you. Therefore, I can only give you the results we have had with the first broadcast. With the first broadcast we have had responses from 42 out of 48 states and Canada. Do not think for one minute that all these hundreds of cards and letters have been from people who are members of the church. They have been from people who have never heard a gospel sermon before. Let me read from just a few of our letters. From Coffeyville, Kansas, comes this letter,

Dear Brother in Christ:

I listened to your broadcast last Sunday, and I wish to learn more about your church and what it teaches. Please send me a copy of your paper, "Herald of Truth," and other information you may have to offer. And do you have a church in this section of the country? I am a member of the Baptist Church and have been for many years, but I am not satisfied with the way it is going, and I want to get away from so much denominationalism, and want more of the teaching of the word of God. I will be pleased to hear from you. May God bless you and your work.

From Palmyra, New York, a man writes,

Dear Brethren in Christ,

As I heard your first broadcast today (Sunday, Feb. 10) something within me offered a prayer to God that this might be what I am seeking. I have prayed for and hungered for a church that followed the word. I have gone to many churches and many go along with one or two things and reject the balance of the Word. I believe that the Church of Christ (The Body of Christ) has failed today in its biggest task, soul-winning, because it has gone away backwards from God's way in the local church.

Today, if a believer has accepted a false doctrine or any doctrine that conflicts with the benefits of the denomination they are presently associated with, they are forced to leave. The New Testament Church disputed, reasoned over, and prayed over any doctrine

that came up and the Holy Spirit did lead into all truth.

Brethren, there are so many things in my heart in regard to this matter that I probably could never write them all, but this I do say, prayerfully, if you are a group of believers who believe that every Gospel and every Epistle was written for us today, who follow 1 Cor. 11:24-29 and say that 1 Cor. 14:34 was not just for those people back there in those days, who believe with all your hearts 2 Tim. 3:16, 17 then will you please tell me where I might find a group of like believers near here or help me by prayer and instruction to start such a group. I have felt led to build a Church (I even have purchased the land) I feel I am to build this Church but the way has not opened up yet. Perhaps God has other things for me to do or learn before this happens, but as Christ has never failed me yet, I know that in his own time he will lead me in the path I am to follow.

I enjoyed your broadcast and pray that you really are what I have been led to believe, by this I mean a New Testament Church in our own time.

From another place in New York a Baptist preacher writes and he has come so close to the truth that I believe with a little teaching we can convert him to Christ. From Nevada a letter from another preacher who has left all organized religion to try to establish congregations free from denominationalism. I wish it were possible to read the hundreds of cards and letters telling of the tears of joy and the prayers that are offered on behalf of this work.

Brethren, I did not expect before six months to receive the response, the like of which we have had with the first broadcast. I can envision the opportunity in the next ten years of laying the ground work for a thousand new congregations.

But now in closing there are three things that you can do, and we do not want you to forget them. First of all we want you, every one of you, to be salesmen for this program. We want you to sell your congregation and other congregations on the need of helping in this work. We want you to sell every person in your town on listening to the program. In some cities churches are buying full page ads such as Ft. Worth and Wichita Falls and others. Other congregations are buying spot announcements throughout the week urging people to listen to the program. One congregation in Dallas has ordered 10,000 leaflets printed. They are going to distribute from door to door. It is not unreasonable for us to distribute in the next ten months one million leaflets and add one million families to our radio audience.

There is not a thing we cannot do, if we will just make up our minds to do it. Too long have we listened to the denominations tell us we cannot do anything because we do not have organizations between congregations or societies to do our missionary work. I want to personally urge each one of you today to be a personal salesman for this work.

Second, we are pleading for you to use every bit of influence that you have to persuade congregations to have fellowship in this work. I believe that the men in this audience represent enough congregations to

raise this other \$142,000 and I believe that it is not only in the realm of possibility but I am optimistic enough to believe it is in the realm of probability. We can have this amount raised so that we can be using the facilities of every ABC station available. I envision the time when we cannot only have hold over the ABC network but also over the Canadian Broadcasting Co. We have found that we can add the Canadian Broadcasting Co. for \$700 a week. Then in addition to this network broadcast hundreds of congregations can buy the time of independent stations and use the broadcast in their own locality as many are doing now. Tape transcriptions can be supplied each week for \$5. Brethren, let's get behind this thing and let's finish the job. Help us raise the money necessary to hold on to the stations we have within this next week. Within a month, let's buy every ABC station in the United States available.

Third, we want, no let me put it a little bit stronger, we plead for your prayers on behalf of this work. If there ever was a group of men that needed the prayers of their brethren we do. We say we believe in prayer, well, brethren, let's practice it. I am convinced that if we will work with all of our might and then go down on our knees in prayer to God, there is not an obstacle that stands in the way that cannot be overcome. If this be God's will, God will be for us, and "if God be for us, who can stand against us?"

Brethren, we have a tremendous responsibility on our hands and that is reaching souls with the gospel. If we do not do our utmost, then we shall be eternally condemned. We cannot afford to wait any longer

to do our best to carry out the great Commission. Let every one of us work, give, and pray that men might come to know the truth and be saved.

I have tried to find an example that could so vividly portray what we need in this and every hour of human crisis, but I have found nothing quite as realistic as this story. Several years ago a little girl wandered away from her home in the state of Washington. When her parents discovered that she was lost they called in neighboring rangers. All day the men trudged through the snow looking for the child, but to no avail. Finally, as night came, they all stopped to gather around the camp fire to eat, to rest, and to warm themselves. Several said, "Let's go home, we can't find this child. It's dark, we have families of our own, we are cold and tired, let's go home." But one man said, "No, let's try one thing more, we have got to find this child. Let's form a line and join hands then go in a circle about this camp fire covering every inch of the ground. Then when we have completed this circle let's make a larger one and then another until we find the child." So the line was formed, the hands were joined, and they made one circle, two circles, the three circles. Finally, one man stumbled over the lifeless form curled up behind a bush. The line was broken, the hands were dropped, and one man undertook the responsibility of carrying the child's body back to the camp fire where it was placed in the arms of the grieving mother. And with a broken heart she cried these words, "Why, why didn't you join hands before?"

Brethren, may it be our prayer that not one soul

at the day of judgment will be able to point an accusing finger at us and say, "Why, why didn't you join hands before?" I am lost, I never heard a gospel sermon, I never attended services of a New Testament Church, I never was acquainted with a real Christian." Bethren, let's join hands, not by organization, but by zeal and fellowship until we have encompassed the world with the gospel. Let this be our battle cry: "work, give, and pray," that Christ might be raised up to the saving of the souls of millions and the redeeming of our own lives.

WHAT IS TRUE RELIGION?

Antonio Ochoa

(Former Roman Catholic Priest)

It is said that the Communist countries are behind the "iron curtain" and that it is one of the greatest problems for the people to come across such a curtain unless there is some positive help, political or diplomatic.

I should say also that in different circumstances, those people who actually are under the control of any totalitarian religion, such as the Roman Church, find before their faces two dark curtains—the Roman curtain and the Protestant curtain. The Roman curtain is like a dark road leading to destruction and the Protestant curtain with its 260 denominations is just like many streets of opinions which sooner or later lead people to Rome as the refrain says: "All streets lead to Rome."

But thanks to God there is a book, called the Holy Bible, which is for all people of good will. It is the lamp unto our feet and a light unto our paths to help us to go across those two curtains if we read it and digest it, not as the word of men but as the word of God which effectually works in those who believe. Yes, my dear brethren, the Bible leads us to the knowledge of the only true God and Jesus Christ whom He sent to give us eternal life. The Holy Bible is the only book bearing witness of the truth, the Eternal truth which makes us free. In other words, the Holy

scriptures of the Bible are the only books we can trust and where we can know the true God, and the only way to true worship and pure religion. As the apostle James says: "Pure religion and undefiled before our God and Father is this: to visit the fatherless and widows in their affliction and to keep ourselves unspotted from the world" (James 1:27). Jesus Christ explained the characteristics of pure religion to the Samaritan woman by the well saying to her: "Woman, believe me, the hour cometh, when neither in this mountain, nor in Jerusalem, shall ye worship the Father. . . . But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and truth for such doth the Father seek to be his worshippers" (John 4:21, 23). Therefore, without real knowledge of the true religion, every man gropes blindly and erects an altar to an "Unknown God" because the God of the Bible is not the God of philosophers. How right the brother of the Lord Jesus was when he wrote: "It is needful for me to write unto you and exhort you that ye should earnestly contend for the faith which was once delivered to the saints."

For many years I was like the blind man of the gospel of John, a follower of a religious system, the so-called Roman Catholic Church, until God, our Father, in his mysterious providence met me in the person of Jesus Christ, who told me through his word to go out and wash my soul from spiritual blindness, from religious prejudices and erroneous misconceptions I had had from my birth. I went to clean my spirit as well as I could with the understanding I then

had. I looked around in the streets of so many systems of Religion, and then, little by little, my spirit became free from errors, darkness and superstitions. But still I felt like the blind man in that I knew not Jesus Christ as he really is, and so I continued learning of him through the Holy Scriptures, confessing him as a great prophet, fighting with the religionist; and even with my family who did not confess Christ as I testified to them because they feared to be excommunicated from the synagogue of Roman religion. I continued learning about Jesus Christ from the scriptures until I became free from denominationalism. . . . As Jesus says, "Know the truth and you shall be free."

When Jesus Christ knew that my whole life was self-excommunicated from religious systems, he met me again in the person of one of his disciples by the name of Ernest Sumerlin and he asked me: "Do you believe in the Son of God?" I answered, "Yes, Lord, I believe. I want to be buried with Jesus Christ by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, so even I also should walk in newness of life."

So, a Christian is a spiritual free man and a new creature, and therefore no Christian can be a member of any religious system but of the true religion, the Biblical Church, the community of all believers who continue steadfastly in the Apostles teachings, in breaking of bread and in prayer. When we are able to know what it is to become a Bible Christian through a Biblical faith, then we will be able to answer that true religion must be thoroughly Biblical. In other

words, if we find what is the true Bible Christian through Biblical faith, we find also what is the true Biblical church and true religion.

Then the Bible is our starting point. This book and the historical facts which it records are accessible to every man but its essential content is not that which becomes stronger the closer we come to it as which becomes stranger the closer we come to it as the Apostle Paul says, The Jews ask for signs and the Greeks seek after wisdom; but we preach Jesus Christ crucified unto the Jews a stumbling block and unto Gentiles foolishness. For the work of the cross is to them that perish foolishness but unto us who are saved it is the power of God (1 Cor. 1:22, 23, 18).

The mercies of our heavenly Father call all men unto salvation by repentance and baptism at the foot of the cross. This is a narrow gate and those who kneel down and die through repentance and are buried through baptism are the only ones to be raised up in newness of life. On the other hand we find at the foot of the Cross the starting point of so many denominations because the foolishness of the cross is a stumbling block to them. Organized religions or the denominations have tried to solve this problem of the folly and scandal of the Christian revelation by several solutions.

For example rationalism came along to rationalize the problem by turning the supernatural into natural, the Son of God, Jesus Christ, into a mere perfect man, the truth of God into human truth and the folly and the scandal of the Christian revelation were elim-

inated in opposition to that which is revealed in the Scriptures.

Another attempt was made by fundamentalism. By fundamentalism the individual reader of the Bible believes that he can be saved so long as he has the Bible and reads it, ignoring the fellowship of the church, and feels that he does not need fellowship, save the invisible bonds which unite all who believe in Christ, forgetting what Jesus Christ said to the fundamentalist Pharisees: "You search the Scriptures thinking that in them you may have eternal life and you don't come to me that you may have life" (John 5:39, 40).

In opposition to this Jewish fundamentalism, we have another attempt called "ecclesiastical traditionalism" which takes the place of the Scriptures and guarantees its truth. Whereas, fundamentalism eliminates the Biblical Church as the supreme witness of the truth, binding the individual solely to the contrary enslaves the individual directly to the totalitarian Church or religion and the slavery is absolute. Fundamentalism, therefore, kills authority and ecclesiasticism kills spiritual freedom, and therefore both preach atheism, the corner stone of communism, the begotten son of all religious systems.

As a consequence of this, shall I say that we, as Christians, face this terrible dilemma: We preach and worship the only true God of the Bible and Jesus Christ whom he sent, or we preach and worship "atheism" in all its forms. So the problem of the folly and scandal of the cross is the central cause of so many systems. The problem of how to remove

this stumbling block and how to unite this gulf between God and man is the central problem of the Christian faith.

Christian faith or Biblical faith is not faith in a closed Bible but in an open Bible. It is that faith founded upon our relation to God, manifested in the flesh in the person of Jesus Christ who speaks to us from the pages of the Scriptures as our Lord and our Redeemer, as the Apostle Paul says, "No man can call Jesus, Lord, save through the Holy Spirit" (1 Cor. 12:3). When we are able to call Jesus, Lord, and Saviour, the foolishness of the cross ceases to be folly and a stumbling-block. Then, as the prodigal son and the little man Zacchaeus, we start to walk by faith with Jesus Christ from the place where we were feeding swine unto our Father's home, the divine fellowship of the church in a Biblical sense. Here faith and repentance are one. Here we perceive that we are sinners, that for our sake Jesus Christ died on the tree, and awaking from our sinful independence, we see the lowliness of the crucified one in his divine glory as the Apostle Paul expresses it when he says, "I have been crucified with Christ; and it is no longer I that live, but Christ lives 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" (Gal. 2:20). Only when we come in contact with the self-relation of God in Christ is the personality of the unbeliever changed. Faith of this kind is Biblical faith.

Now what the Holy Spirit does in relation to the word of the Scriptures, he also does in relation to

the word of the Church in a Biblical sense. But the fact that the Biblical church is the necessary organ of the Holy Spirit, as the Body of Christ, does not mean that the Biblical church is herself the supreme authority, because the Biblical church, like the Holy Scripture, is the bearer of that which alone has authority the word of God made flesh, which is no other than Jesus Christ, as the living Lord of all believers. So the Biblical church exists only where the word of God is preached and believed.

The church as the Body of Christ is the fellowship of those who, having been conquered by the Word of God, have become believers or Christians, not as individuals but as members of the Body, as it is written by Paul, "For as in one body we have many members and all the members do not have the same functions, so we, though many, are one body in Christ, and individually members one of another" (Rom. 12: 4). This was God's plan for the church in the beginning and where this spirit is not present, the Biblical church does not exist even though it may bear this name.

The Biblical church is not only a community of believers but also the mother of new believers. The Word of God is not only given to the Body of believers as a gift, but it is also a commission. Christians are not only to be disciples, but also make disciples as it is written in the gospel of Matthew, "Go therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit teaching them to observe all things whatsoever I com-

manded you, and lo, I am with you always, even unto the end of the world" (Matt. 28:19, 20).

Then the Biblical church is not an institution like the state. It is not a sacred ecclesiastical body. It is not a legal corporation like the State; because the community of believers has the authority and the commission to proclaim the Word of God in so far as it possesses the word of God and insofar as it possesses the Biblical faith, because "faith comes by hearing and hearing by the Word of God." Therefore, no ecclesiastical ordination can impart divine authority and the ministers must pray and strive for it because all Christians are ministers but not all ministers are Christians.

No legal arrangement of this world can give the authority to preach the Word of God. Only the Holy Spirit gives us the power to become "children of God" or to be born again of water and of the Spirit, for as many as are led by the Spirit of God, they they are the sons of God, and therefore the ambassadors of Christ.

The Holy Spirit is not bound to any ecclesiastical law because he breathes wherever he wills, as Jesus says, "The wind blows wherever it wills and you hear the sound of it, but you don't know whence it comes or whither it goes. So it is with every one that is born of the Spirit" (John 3:8). For example, I was sprinkled when I was born, confirmed when I was seven years of age, ordained priest when I was thirty-one years old and sent to preach as minister of the Roman Church, but as I well remember, I did not have the power to preach the Word of God which is

the power of God unto salvation for every one that believes.

Brethren, "without faith it is impossible to please God, but faith comes by hearing and hearing by the Word of God" (Rom. 10:17). But how can people have "Biblical faith" if they don't hear the Word of God? And how can people hear the Word of God if there is no religious freedom to plant the seed of the word in the hearts of man? Brethren, religious freedom is the means to spiritual freedom, and spiritual freedom is the only ground of our Christian faith and human liberties. In vain we claim for religious freedom, and in vain we claim for justice and lasting peace if religious freedom is the only end of our claims, as it happens to our Protestant neighbors in the United States and in the Central and Southland of the Latin American countries.

In Central and South American countries, even though there is a written law establishing religious freedom of the country, there is practically no religious freedom for the people to hear the truth which makes them free from their sins. The family, religion, politics and society in the State religion or Roman Catholic Church ties and blinds the people and prevents them from hearing or studying the truth.

Among the Spanish-speaking people there are thousands of people of good will who obtain religious freedom in their minds by coming to the United States for business or for educational purposes, and many others through contacts with religious organizations. For example, there are one million Spanish-speaking

people in New York City, and many of them have organized themselves into about 150 different independent religious groups. It is our hope that we can get some of them to understand the pure gospel and use them as workers to reach others from the same country they are from.

Unfortunately, the totalitarian religion of Rome is now trying, by any means, to kill "religious freedom" of the country through the School System and by establishing diplomatic relations with the Vatican; as was foretold by one of our greatest leaders of freedom, Abraham Lincoln, when he said, "I see in the horizon a dark cloud which threatens to envelop our civilization and that cloud comes from Rome." Therefore, spiritual freedom is the only perfect end of religious freedom, and without which, it is like building a house upon the sand.

Because of this, Protestantism has failed in Europe and is going to fail in America for taking our religious freedom as the end and not as the means to the end; as Jesus Christ said to the different religious leaders of the Jewish sects in his day, "You search the scripture, for in them you think you have eternal life and there are they which bear witness of me, and you will not come to me that you might have life" (John 5:39, 40).

We also have religious freedom to search the scriptures. We have religious freedom to know the truth, but we forget that the only end of religious freedom is to seek spiritual freedom—spiritual freedom from our sins and the only one who can give us that freedom is Jesus Christ, the Son of God, as he said if the Son

makes you free you shall be free indeed. This spiritual freedom is the life of the new creature coming out from the water of baptism as the Apostle Paul says in Col. 2:12: "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." "Wherefore, if any man is in Christ, he is a new creature: the old things are passed away, behold, they are become new" (2 Cor. 5:17).

Therefore, brethren, how shall the people of New York City believe in Jesus, who makes them free from their sins? How shall these Spanish-speaking people hear about Jesus without a preacher? And how shall they preach except they be sent? So brethren, if we are the chosen generation, the peculiar people, the children of the free woman, let us live as such; preaching spiritual freedom in all the land and not religious freedom only; praying fervently to our heavenly Father that the message of Jesus Christ cease to be a stone of stumbling and a rock of offense; and that the Word of God may have that piercing quality for all who will receive it, not as the word of men but as the Word of God which effectually works in us that believe.

PERSONAL EVANGELISM

L. L. Gieger

“And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever” (Dan. 12:3).

The honor that God confers upon those whom he counts as wise is far beyond human mind to comprehend and human tongue to describe. The glory in which they shall participate will pale to insignificance the brightness of the noon-day sun shining in all its fulness, and will make the fondest beauties of earth and sky to shrink into nothingness. “They that be wise shall shine above the brightness of the firmament.” Daniel could find no words to describe the height of their exaltation and language today is just as feeble as it was then. But, who are these wise ones? “*** he that winneth souls is wise” (Prov. 11:30). With the prospect of such rapture before us, what more could be desired from this hour’s study than that we should be inspired to engage in Personal Evangelism at all cost, and that we should know better how to do the work that precious time may be put to its best advantage.

The wisdom of being soul winners is easily discerned by believers. The value of one soul—worth more than the whole world (Matt. 16:26)—would identify as wise the manner of it, to say nothing of the awful doom from which it has been snatched, the joys in heaven and in earth that are occasioned by the reclaiming of one ruined life, the weakening of

the satanic forces by recruiting to cast against him one of his own troops, the arresting of life's flow through the bed of evil and channeling it through a course of usefulness and honor, or of the eternal reward to be received by both winner and won. Any one of these benefits would abundantly declare the wisdom of the soul winner, while all of these, with so many others, attend the salvation of each soul.

Beloved, the one who is not engaging in this work and making it his business—his vocation—and all other endeavors but side-lines—avocations—is permitting the glory above the stars and the joys beyond comprehension to slip through his fingers as grains of sand in the hands of a playing child. Those who waste their opportunities by neglecting personal evangelism are sure to regret it, either in time or in eternity. What was said of the saints scattered from Jerusalem—"they went everywhere evangelizing"—should be said of every child of God today. If we fail to do this of our own choice and accord, who knows but that God may cause persecution or war to drive us from our shells and scatter us to the four winds, even against our wills, that his will may be done in earth as it is in heaven? The Jewish converts in Jerusalem held the gospel unto themselves until persecution, led by Saul of Tarsus, drove them from their complacency (Acts 8:1-4). Will we force God to treat us the same way to make us personal workers with definite feelings of individual responsibility to the lost and dying souls that go screaming into eternity? How, O how, can we sleep at night without having tried to gain some soul for the Savior during the day?

My effort today is not to enable you to make straight "A's" in your personal evangelism. If I can inspire you to make nine "B's" our study will accomplish all for which I could hope, and all for which I pray. Many books have been written on plans and practices; and, for this reason, this lesson shall not deal with the actual work itself but with the foundation upon which each may build according to his own initiative and personality, and according to the needs of the particular field in which Providence may place him. It shall be mine to discuss the qualifications for personal evangelism, and leave specific programs for another speaker at another hour.

Perhaps it would be well to explain a little more in detail why this line of study is being pursued. When people are fully qualified to do the Lord's work, in the Lord's way, and according to the Lord's will, there is no power that can overthrow the plan or defeat its ultimate success. Progress may be slow at times, and difficulties may seem unsurmountable, but success crowns the efforts of those who qualify themselves for some noble endeavor and who follow up with prayerful, faithful work. These are the ones who take advantage of opportunities presented, and who turn seeming defeat into other channels of usefulness and blessing. The one who isn't qualified couldn't make the most of an opportunity were it handed to him on a silver platter. He wouldn't know what to do with it and would probably so misuse it as to do more harm than good. We must therefore be qualified for the great work before us. I trust that this may suffice to show why I direct your attention

to the qualifications, which are here, rather arbitrarily, divided into three groups of three "B's" each, for simplicity of study and ease of remembering.

I. Physical Properties for Personal Evangelism.

Be Neat. The young man, perhaps John Mark, was not prepared to deliver the story of the Christ when, at Jesus' arrest, he fled naked (Mark 14:51, 52). Neither was Peter properly clothed for teaching others the truth the morning Jesus appeared to him and his companions after they had toiled all night and had taken nothing (John 21:7). Men and women who appear publicly clad in such a fashion that they could not take off any more and stay out of jail are poor representatives of the purse of all living. The virtue of modesty must ever adorn the profession of Christianity and the dress of the saints must become the purity of their thoughts. Best results will usually follow when the worker dresses in keeping with the community. He should not over-dress, lest he become a laughing stock, any more than he should under-dress, lest he damage his influence by being thought immoral. Circumstances will have to determine whether or not hat and gloves are to be worn or a handkerchief placed in the lapel pocket, but neatness is a must.

Be Clean. This part of personal evangelism should go without saying; nevertheless it must not be forgotten. This applies to body and clothes—to finger nails, shoes, and breath. Although sinful practices and thoughts are primarily rebuked, uncleanness of the physical body comes into the picture in the words,

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (2 Cor. 7:1). The same thought is conveyed through the words, "therefore glorify God in your body, and in your spirit, which are God's (1 Cor. 6:20). Then, think of the powerful words of James, "Wherefore lay apart all filthiness and superfluity of naughtiness" (Jas. 1:21). The word "filth" occurs in the Bible four times; "filthiness" occurs sixteen; and "filthy" is found sixteen. In morality, the word signifies sin, but relatively, it means dirty. Keep your clothes, body, and mind clean.

Be Erect. Haughtiness is repugnant but slouching is about as bad on the other side of the balances. Stand up, or sit up, hold the shoulders comfortably back, and fear not to look the person with whom you are talking in the eye. Show by your open countenance and pleasant expression that you are sincere. The one engaged in personal work must flee those things which, were they known, would cause shame. Paul counseled Timothy, "Flee also youthful lusts" (2 Tim. 2:22). When Peter said to the lame man at the beautiful gate of the temple, "Look on us" Acts 3:4), it is evident that he desired eye to meet eye. This requested look is not "to gaze at" as upon something remarkable, but voluntary action to lift the eyes and see the humble sincerity of Christ's servants. We are not in the business of peddling tales or of engaging in sinful practices; therefore, we are straightforward in looks and speech.

These are all that I here mention of the physical

properties and I am sure you think of any number of others; but remember, be neat, be clean, and be erect. Now, let us consider some qualities of the mind conducive to good results in our house-to-house visitation.

II. Mental Attitudes for Personal Evangelism.

Be Alert. Although Christians are commanded to be sober and studious (1 Peter 5:8; 2 Tim. 2:15), these mental attitudes are not to be confused with being slovenly and lazy. However tired may have been the body of our Lord, his mind was continually awake to the needs of humanity. Mental burdens that would have soon destroyed a weakly physical frame were borne by him through all the days of his earthly ministry, for he could see the end from the beginning. Paul's alertness led countless souls to the Savior by moving him to take advantage of every opportunity: in heathen cities he converted idolaters (Acts 17), in jail he taught the jailer (Acts 16), in shipwreck he found occasion to teach the islanders (Acts 28), in Rome he even converted some in Caesar's household (Phil. 4:22). We must be careful not to let complacency overtake us with the illusion: "We have the truth for them; let them come and get it." Be alert, active, awake, ready to help anyone, any time.

Be Happy. If one is busily engaged in a work for which he is qualified and unto which he has devoted his life, the problem of unhappiness will largely be solved. This attitude of happiness in the work of saving souls must be exhibited even if you must force a smile. Success does not crown the efforts of the

complainers and murmurers; and if others do not see us happy in the religion which we profess, they will not be too enthusiastic about accepting it. Happiness may be increased or decreased by exterior circumstances, but it is not borne of them. It will arise, if ever we possess it, not from what we have, but from what we are; not from where we live, but from how we live. Preachers and others sometimes find themselves unhappy when they move into a new locality. Why? Because of some remembrances that are near and dear, coupled with a degree of uncertainty concerning what the future may hold for them. A reserve of faith will turn the uncertain future into a greener field of untried joys, and proper evaluation of the past will deepen the hope for a place where separation will be forever over. Thus, in the happiness of loving memories, living faith, and longed-for hope, the hours are filled with labors of love, and smiles and warm handclasps greet prospective saints. Read Phil. 4:4.

Be Calm. One without a temper is worthless, but the one who does personal work must keep that temper under control. No temper means no convictions, no stand, "anybody's dog that will hunt with him." But when the temper is handled properly, one is able to permit ridicule and sarcasm to jab viciously; yet reply to it without malicious anger (1 Peter 3:15; Col. 4:6). Deliberate coolness under fire of attack develops that gentleness of spirit modeled perfectly by the Lord we love. This gentleness is the strength of the lion gloved with the tenderness of a mother's love. Remember, brethren, if you forget all else I say,

we are dealing with the most precious thing in the universe when we deal with the ever-existing soul. Handle it carefully, calmly, prayerfully—you might bruise it; you might contaminate it; you might lose it! Calmness in thought, in speech, in action must be our constant endeavor. Patience should be more evident with each passing day; yet, alas, it is not always so. Things, so simple and clear to us, misunderstood by others are likely to make us sarcastic, caustic, and bitter. Remember always, the tender, precious soul located within that body, and act calmly, deliberately.

I'm sure here, too, you are able to supply many other mental attitudes to be developed by the children of God, but I hasten to leave this section of qualifications for the third set of "Be's." This time in the realm of the spiritual realities.

III. Spiritual Qualities for Personal Evangelism.

Be Converted to the Christ. Do I hear someone saying, "We all understand that the one to engage in this work must be converted to Christ"? Well, brethren, evidently some do not. Although this statement is a sad commentary on members of the Lord's body, there are those even being supported by faithful brethren to win souls for the Master, who themselves are not converted to Jesus Christ. Oh, yes, they tell others that he is the Son of God and the Savior of the world; they proclaim faith, repentance, confession, immersion, worship, and service as ably as any others; yet possess not the spirit of primitive Christianity. They back-bite and devour one another and seem to think they best climb by stepping on other's heads. These know

all the evil and dirt on all the preachers, elders, and congregations, and fill their private conversation with the garbage of hearsay. They may be converted, but not to the Christ of Calvary. We must not "ostrich-like" hide our heads under the sand of unconcern and suppose that all is well, but we can keep our noses out of other people's business and remain speechless in matters that are not our concern.

Our business is to preach Christ without fear and without favor. We must learn to sell him, not ourselves; and, to do it, the same must be said of our living that was said of Macedonian giving; they "first gave their own selves to the Lord" (2 Cor. 8:5). When one is first brought unto the light and is persuaded to walk therein, enthusiasm akin to fanaticism radiates through his words and deeds. Sometimes unsympathetic listeners dampen the fires of early devotion; and, all too often, a coldness on the part of older brothers and sisters causes a leaving of first love (Rev. 2:4) and the deadly disease of discouragement fastens itself upon the soul. When we are truly converted to Jesus Christ we will realize that disappointments and failure come not from him, and we will be able to climb through these to higher planes of Christian living with the same noble spirit that was exhibited by him in the midst of his enemies. We must develop ourselves into the likeness of the incomparable Christ. When we recognize him as the one altogether lovely, the lily of the valley, the bright and morning star, the choicest gem of all the treasures of which earth and heaven can boast, the one that must be possessed for without him all our goodness turns to ashes and soot,

we begin to see but faintly the spiritual quality standing behind personal evangelism.

Brethren, we would be but deceiving ourselves were we to suppose that we are converted to Christ while we have no desire to live for him, to live for right, and to tell others about him. The one who thus claims must surely not understand what is real conversion. He may be no better than the sectarian who supposes conversion is some feeling he has never felt or hearing some voice he has never heard. Christ must become our all in all—our one absorbing thought. With Paul we must learn to say, "I am crucified with Christ, nevertheless I live, yet not I; but Christ liveth in me. And the life which I now live in the flesh I live by the faith of him who loved me and gave himself for me" (Gal. 2:20, 21).

But, beloved, there are some converted to Jesus Christ—at least in a sense—who are not converted to the gospel of Christ. They love him in so far as their instruction goes, but of them it is true, as it was of the Jews of old, "My people are destroyed for lack of knowledge" (Hos. 4:6). Or, as Paul wrote, "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God" (Rom. 10:1-3). We are to be converted to him, yes; but we must not be led to think that conversion to the loving and kind spirit of Christ is the end of the matter, and we are fully prepared for personal

evangelism with this alone as our spiritual stock in trade.

Be Converted to the Gospel. Paul was thus converted, and wrote to the saints in Rome, "I am ready to preach the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith" (Rom. 1:15-17). Unto the Christians in Corinth, hear him: "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified" (1 Cor. 2:1, 2). In the same letter, a while later, he wrote, "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain" (1 Cor. 15:1, 2). The simple, plain plan of human redemption recorded on the sacred page must be regarded as law and order above and beyond appeal or improvement. "Back to the old paths" must be our plea; "what does the Bible say?" must be our prayer! "Where the Bible speaks, we speak; where the Bible is silent, we are silent; call Bible things by Bible names; and, do Bible things in Bible ways," has been made light of even by some brethren who either did not realize what they were saying, or who have insufficient respect for

what God has said and too much for their own think-so's.

To engage in personal evangelism that will convert to Christ, we must be converted to the gospel. "Who-soever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God-speed: for he that biddeth him God-speed is partaker of his evil deeds" (2 Jno. 9-11). Moreover, Paul warned that God's final curse would rest upon all who preached any other gospel than that which had been delivered by the apostles in that first century. Conventions and assemblies cannot annul one line of sacred writing, and any practice, contrary to it, if followed by majority or minority, will result in defeat far worse than destruction. Oh, the need we have for the incomparable gospel! Do not compromise it; do not change it; do not misrepresent it, brethren, beloved of the Lord.

Faith, repentance, confession, immersion, worship, service, and keeping ourselves unspotted from the world are the basic tenets of the gospel. Be sold on them, believe them, obey them, and teach them wherever you go. We must never become so absorbed in popularity and pride that we will permit opinions or practices to change, modify, or alter our teaching of that which is written. The gospel is the mold which turns out Christians, and the least change casts reflection on the master Carpenter who prepared the mold. However pleasant the personality, fluent the

speaker, or winsome the manner, unless one knows the gospel and is willing to practice it and to preach it kindly, yet firmly, he is a detriment to the cause of Christ.

The gospel does not end with the four steps by which one enters into Christ, but the one not converted to these cannot do personal work that will save souls. Scriptural worship of singing, praying, studying, communing, and giving must be maintained at all cost and the one doing personal evangelism must be thoroughly converted to these items of Christian worship. Compromise here is as fatal to acceptable worship as compromise in morals is fatal to Christian living, and all must know that a life of purity is a positive demand of the gospel of our Lord. The personal evangelist—the one endeavoring to save souls through his daily contacts as distinguished from pulpit evangelism—must believe every word of holy writ and permit the same teachable spirit to possess him that he expects to find in the one he is teaching. To be converted to the gospel without being unto Christ will enable him to know the truth concerning his own and the other's duty, but will make him harsh, sarcastic, and smart-alec. His conversion unto Christ, with its characteristic qualities of humility, thankfulness, and love must travel hand-in-hand with his conversion to the gospel, which will make him stand for right.

However, even here some are converted to the gospel of Christ—in a sense—without being converted to the church of Christ. Fundamentally, this is impossible; but there are those who believe the gospel

in its basic principles who have much to learn concerning the church, its place, and its work.

Be Converted to the Church. This is God's ordained sphere for religious behavior and it must be respected. "These things write I unto thee," said Paul, "hoping to come unto thee shortly: But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth" (1 Tim. 3:14, 15). One is to have deep and profound respect for the church; that is, for Christ and his people. Its provided safety, its work, its position, and its life must be the constant concern of those who work to make it grow. The organization that God appointed for the church is to be respected and taught unto others. The elders, deacons, evangelists, and teachers comprise the corps of members, and each is to fill his place in harmony with the will of God. Unto this we must be converted; we must realize that no improvement can be made in it; we must not be guilty of changing God's order in any particular. Being converted to the church is the end of carelessness in attending services, and the beginning of earnest and devoted prayers and efforts in its behalf.

Some of our younger preachers seem to have the idea that they are to go out and run the church—that they know more about it than the old gray-headed elders. Some unscrupulous older members have taken advantage of their youth, boosted them to the skies, and convinced them that none are qualified to be elders, we should get rid of the ones we have, and turn the work of the church over to leaders and com-

mittees. And some, not being converted to the church of Christ, have fallen before such wanton blasphemy. Beloved, may I beg you, realize that the church Jesus established cannot be improved upon in any particular: in position, in practice, in organization, or in doctrine. Believe in the Christ of the church, and believe in the church of Christ. Until one is thoroughly converted to the one church of the New Testament, and to the New Testament of the one church, he is not qualified spiritually to teach the gospel of Christ and lead others out of darkness into light.

There is no realm this side of glory that is as high or as holy as that occupied by the church of Jesus Christ. This lofty position, properly appreciated, enables us to worship God in the pure air of heavenly atmosphere and serve the interests of purity and truth far above the low lying clouds of envy, malice, and deceit. Here we have communion with our Lord; here we have the blessed association of saints and angels; here we labor and pray; here we have all our spiritual needs abundantly supplied. The thing that is difficult to explain, however, is how some will argue for the church and declare with vehemence how they would not want to live in a place where the church is not permitted to exist, yet will be dilatory, slothful, and careless about their attendance and support. These may be converted, but not to the church. When they are converted to the church of Christ, they will be converted to the divine way; when converted to the gospel of Christ, they will be converted to the divine work; when they are converted to Jesus Christ, they will be converted to the divine word. Thus converted,

no power in earth can, and no power in heaven will, overcome them or defeat their ultimate success. When we are converted to the divine way of doing the divine work according to the divine word, our qualifications will be complete for personal evangelism.

IV. Conclusion.

There are three motives that prompt us in the great work before us: faith, love, and fear. Faith moves us because God commanded us to go and tell the story to the lost and dying world (Matt. 28:18-20; Mark 16:15, 16; 2 Tim. 2:2; 2 Tim. 4:1-8). Love drives us to teach others the truth because our joys in Christ increase to the happiness of all concerned when they are shared with others (Luke 15:6, 9; 1 John 4:16-21). Fear, not for ourselves but for others, sends us out into the highways and hedges to locate the lost and rescue them from certain destruction, plucking them as firebrands out of the burning (2 Cor. 5:10, 11; Gal. 6:7-10; 2 Thess. 1:7-9). These motives will give prayer to the spirit, impulse to the heart, action to the body, and tidings to the lips; and who will be able to withstand the onslaught of truth when these motives and these qualifications take control?

THE POWER OF THE PRESS

Frank Winters

"Blest be the gracious power that taught mankind
To stamp a lasting image of the mind!
Beasts may convey and tuneful birds may sing
Their mutual feelings in the open spring.
But man alone has skill and power to send
The heart's warm dictates to the distant friend.
'Tis his alone to please, instruct, advise
Ages remote and nations yet to rise."—Crabbe

No art ever discovered by mortal man has affected the human race as has the art of printing, and since its invention in the 15th century, no other instrumentality has even approached the printing press in influence upon the the life and history of mankind. A wise one of old has said, "What gun powder did for war, the printing press has done for the mind." It gave a new element of power to the race, and, from that very hour, in a most especial sense the brain and not the arm, books and not kings, were to rule the world.

In no field has this God-given power been more effective than in the Christian religion. Before the Reformation, the suppression of the Bible by the Roman church is well known to us all. But in the Reformation the Bible was freed, and the leaders of this movement sought to have it freely distributed everywhere and made accessible to all men so that they might form their own opinions of the doctrines it re-

vealed. The Bible after the Reformation became the popular book of the world, the book that did more than all other books to change the condition of affairs. This occurred because the art of printing was discovered just before the Reformation, as if in the providence of God, it was designed at that time to give this precious volume again to the world. And so, Agnes Strickland, an eminent English authority, said, "The Reformation was cradled in the printing press and was established by no other instrumentality."

The Bible was the first book ever printed and has been ever since that time the most frequently printed of any other book. And, thus, this living word of God seems to be waiting for each generation born into the world. In the Restoration movement, the productions of the press went flying into thousands of places, and though, as they have been described, these printed words, silent as snowflakes, yet more powerful and far-reaching than the preaching of great evangelists. To this good day, for weal or woe, the press is the unequalled power to disseminate the ideas of men.

We suppose that in the heart of almost every member of the church of Christ there has often arisen a burning desire in some way to make known to those of the outside world our distinctive plea for primitive Christianity. Grateful in our hearts that by the providence of God we have come to know the truth in Christ, those truths so essential to the salvation of men; believing that we have found the key to the answer of our Savior's prayer for Christian unity, we all yearn to share this knowledge with our fellowmen. We are so thankful for every faithful preacher

of the gospel of Christ and thankful for every spiritual religious paper among us, yet we all know that it is next to impossible to get the outsiders generally to come into our churches to hear the gospel preached and that our religious papers they will not read. It has made us realize the desperate need of some way and means to reach this vast untaught multitude who are with us always; who are the victims of a divided Christendom; who may never know the true way of salvation; and who by the mandate of the great commission are our responsibility.

About twenty-five years ago, the body known as the "Disciples of Christ" held a world convention in Oklahoma City. Thousands of delegates were there from every nation on earth, and the city was exerting great effort to do them homage. Imagine our surprise when, on Sunday morning, we opened our Daily Oklahoman to find the entire front page covered with as fine a treatise as I have ever read on the plea for the restoration of the original church in doctrine and practice. I thought about it many times and of what a wonderful and unique medium through which to bring the truth to those who know it not.

About the beginning of 1943, the radio program of the Culbertson Heights Church of Christ by Brother Banister was cancelled because of the radio needs of the Department of War. I had never forgotten my impression of the newspaper publicity, and when the idea was presented, the elders and our preacher were enthusiastic about trying it out. Your humble speaker was asked to do the writing under the supervision of our elders and minister. But even after we were

authorized to do so, I hesitated to begin, feeling my own incompetence for such a responsibility and also not knowing how this would be received by the public, and by the church, and by the newspapers themselves. We printed one article and it was received with so much approbation that we began publishing an article each Saturday on the church page of the Oklahoma City Times and each Thursday in the Daily Oklahoman. It was most graciously received by the brethren everywhere and the other congregations of Oklahoma City gladly joined us with their endorsement and financial support. For more than two and one-half years we ran the articles in the name of the congregations, as my own name, at my suggestion, did not appear. I think the combined circulation of the papers was about 250,000 copies per day. There is a conspicuous place, nicely printed, where "he who runs may read," was a brief sermon, and our hearts were made glad that so many essential truths, which by the grace of God we had discovered, might also be brought before the minds of a multitude of souls for whom Jesus died as well as us.

I should like just here to pay a word of loving tribute to the preachers of Oklahoma City, every one of them, who so graciously assisted me in every way they could in the preparation of these lessons. The gospel papers also extended a friendly hand everywhere, and we are especially thankful to Brother Hicks and the Christian Chronicle for publishing so many of the articles, as other papers did also, and to all of them we shall be forever indebted.

People of other cities and other states asked per-

mission to print the articles, and to these we tried to lend every assistance. None of the material was ever copyrighted. In the Oklahoman and Times, the Tulsa World, the Wichita Eagle, the Kansas City Star, and others, the brethren published the articles for two years or more, and we have never received from the brethren any report but of commendation, this was not because of any ability of the writer, but of the principles set forth from the word of God. When Brother Willard Collins published the articles in a Nashville paper, he gave my name and address which was not given in the other publications. So from Tennessee, we received a goodly number of warm and dissenting letters from sectarian readers. I think we received letters from the brethren in almost every section of the country and numerous letters from those not members of the church. We printed about 7,000 copies of a booklet containing most of the articles, and they have been widely distributed, practically without any charge, where the churches would like to reproduce them in their local papers. In our opinion, they have been reproduced in 100 or more papers in the country. We have never endeavored to carry on a campaign to promote their publication in any way. When, during the war, the newsprint became so scarce that our articles were cut down to almost nothing, we discontinued them, yet we still receive inquiries and send out a few of the remaining booklets for the use of some church in publishing them. If my ship comes in some of these days, we plan to take up again the publication of the booklets and encouraging this method of teaching.

Now, like the radio, it is not possible to obtain great visible results immediately or to measure the good that has been done. We believe its success was all and even more than was expected. We checked enough to believe that almost every denominational preacher read the articles. In a multitude of personal inquiries, it seemed as if half of the people were reading them, but this is too great a percentage to be true. One leading Oklahoma evangelist estimated that ten to twenty thousand people in Oklahoma read them each week. We do know that a widespread interest was created in the teaching and in the church.

The greatest apparent good was the heartening effect and encouragement it gave the brethren over the country, both the large congregations and particularly the small ones. Everyone knows that outsiders do not know what the church of Christ stands for. It is generally believed to be a backward denomination of some kind, with narrow beliefs and doctrine, inferior to the large groups in learning or the quality of its religion. Many small congregations were thrilled to see the very heart of Bible teaching set out in their papers so that the world might know that back of their simple services in often unpretentious buildings, there was a unique philosophy of true religion, a religion such as those people didn't know existed.

We labored as never before and prayed continually that the lessons might first be true to the word of God, then that they might be practical and effective. They had to be brief, not alone because of advertising rates, but because long articles they will not read. We tried to make them pointed, but not offensive.

Some of the lessons were on first principles, some on church organization, some inspirational and devotional, endeavoring to stress the need of religion. Above all, we desired that they might breathe the Spirit of Christ, as we tried to teach the correct form and doctrine.

The press has this advantage of the radio. The interested reader may go back and read these words again and again, as many have told us that they did. Many outsiders and innumerable numbers of our brethren made scrapbooks of the articles and have preserved them.

We believe more people are reading religious writings today than ever before. In a world faced with such crises as those with which we are confronted, the interest in religion seems constantly increasing. People seem to be looking and groping for something real and reasonable and genuine in the realm of the spiritual world. And right here, we should like to advance an idea for the most earnest consideration of everyone of you. The years of our lives are slipping rapidly by and we are ever conscious of our bounden duty to make disciples of those about us. But sometimes it seems that we Christians are still for the most part in possession of our one talent. Inasmuch as it is impossible to get the masses of humanity to come into our churches and inasmuch as we have newspapers going into every home in the land, it has seemed to me that we might have a program by individual congregations throughout the brotherhood of publishing our distinctive plea for New Testament Christianity. We think this might eventually lead people

away from denominationalism. It could not be done in a day, but it could well be the mustard seed to produce a great tree, and it might almost work a revolution in the religious world. The mourner's bench has disappeared, and such doctrines as total depravity, personal election, and the impossibility of apostasy are no longer believed by a great many people who are members of churches teaching those things. We think a reason is that teaching, largely by our own brethren, has done much to remove these erroneous doctrines. The influence of our published sermons could be brought to bear upon our sectarian friends in their own homes and churches. I know that they must come to Christ in his own appointed way, but this teaching would create a world of thinking and the waves of its influence would surely widen and extend to the eternal shore. The hearts into which these truths might fall could yield a hundredfold in days to come. Reason tells us that multitudes, not reached in any other way, could thus be led to Christ, and our obligation under the great commission to preach the gospel to every creature could be largely fulfilled.

The religious press of our own people has always been a mighty power. Only eternity can tell the extent of the good that has been done as able men of God have given unto the world those books and papers that helped us all to keep the faith "once delivered to the saints." When innovations and error threatened, the use of our publications by mighty men of valor has defeated the enemy time and time again, as brethren reasoned together with the word of God in their hand and with the spirit of Christ in their hearts.

But, Satan, not to be outdone, knowing the power of the press also, has sometimes tempted good brethren to write and publish some very unjust and hurtful things which make us bow our heads in sorrow and shame. Like all other powers, the press may become an instrument of evil to do great injury to the cause of Christ, and for which every writer must give account when we all stand before the judgment bar of our Father in heaven. Constructive criticism is sometimes necessary, but let us all make sure that it is given in brotherly love.

Love is the greatest thing in our religion by far, but I think it is the most neglected and most needed of all, not by just a few members of the church, but by every last one of us, including preachers and elders and writers as well. On that last beautiful night, when the Lord gave unto his disciples the new commandment of brotherly love, he gave them the spirit of Christianity. He told them, then, that this was to be the badge of discipleship to help them convince and convert the world. It was the magic power accompanying the preaching of the word of God whereby millions in the first age of the church were converted to Christ, and the history of the world was turned around. It was the divine spirit couched in the word of God as it was written down. Its loss was one of the chief causes of the great apostasy.

The alarming words of Chrysostom, as he wrote in the Fourth Century, declare that because of a lack of love such as existed in the early church they were unable to convert the heathen in his time. It is significant that this great man, already in the shadow

of the dark ages, said that he feared a great calamity from heaven was about to come upon them and attributed its primary cause to the fact that brotherly love of the early church had been, by the professed disciples of Christ, abandoned and forsaken.

I feel sure that it has never been fully restored. I know we have many instances of it, but not that degree of it that originally bound them together more closely than the ties of flesh and blood. Preachers and elders, as one who realizes his own need of love every day and as one who has seen love work wonders in the church, let me say in conclusion: If we are to restore the old paths of Christianity, we must restore, not alone the form of the doctrine important as that is always, but we must restore the old path of brotherly love which is the main thoroughfare in that blessed way of life. When we preachers and elders preach more and more the love of the 13th chapter of First Corinthians and lead our people into it; when men going out to preach the gospel of Christ to the world have hearts filled with love and are able to inspire with love those who hear them preach; when we who write make sure our writings are such that all men shall know we love one another; we shall behold in the church the Spirit of Christ as it was in the beautiful beginning.

THE WORK OF THE CHURCH IN JAPAN

R. C. Cannon

Those who deeply believe in the Lord Jesus Christ, believe in him for all mankind. For to know him is to desire that all men know him, and to experience his redeeming grace is to become a debtor unto every man. We can be grateful and rejoice in that the churches of Christ are becoming increasingly aware of their universal mission and glorious destiny. Today, we have more workers on the fields, at home and abroad, than in any other time since the beginning of the restoration movement. But let us not tarry long in this comparison of ourselves with ourselves lest we become deceived to reality. Our achievements are far short of our potentialities and our accomplishments are indeed meager when compared with the tasks that lie ahead. Our opportunities are limitless and our potentials are as boundless as the grace of him who giveth increase to the sower.

Though our mission is to preach Christ to all nations we must use wisdom and discretion in the dispersion of our resources. Little can be gained by butting our heads against an iron curtain, or even a bamboo curtain. It seems wise to concentrate our efforts in those areas where the doors are open and the curtains rolled up. During the first century the ambassadors of the kingdom exercised just such wisdom as I have suggested. Paul, for example, trekked all the way across western Asia-Minor without preaching a sermon to the millions who knew not Christ.

Why? It seems that the people of Macedonia were ripe unto harvest; they were calling for the gospel. Furthermore, when he found his own people with closed ears and hardened hearts he turned to the Gentiles. It is my conviction that the kingdom will make greater progress if we will operate on the implied principle that the resources dispersed to various areas should be commensurate with the opportunity.

I beg, not to be misunderstood. I am not suggesting that funds already dedicated to worthy fields of labor be transferred to other fields. I am asking that our undedicated resources be concentrated and dedicated to the immediate areas of greatest opportunity. Neither am I interested in fostering competition between fields, I am solely interested in using our talents where they will accomplish the greatest good for the Kingdom of God.

It is my conviction that there are several specific areas on the globe today that offer more than an ordinary opportunity for the church to do her work. Thanks to Divine Providence. It is my purpose today to present to you the work of the church in one of these areas—Japan. It is not my desire to stir you with false impressions, but to challenge you with facts. It is my conviction that the Lord has opened a door of faith unto the Japanese.

Japan—An Open Door

Nations are slow to learn from each other. The people of each believe that their culture is at least equal to if not superior to the cultures of others. Hence, the transfer of cultural patterns or portions

of those patterns from one people to another has usually been a very slow and unconscious process. The pride of the people has forbidden that it be otherwise. Hence, Christian workers of one culture entering a foreign land of another culture are at a definite disadvantage; they are immediately an insult to the pride of its citizens. What would be our reaction, for example, should thousands of Indians enter our land with the avowed purpose of teaching us and converting us to Hinduism? Our reaction would be sharp and immediate. We believe we have the only true religion; they, of course, hold similar convictions about their beliefs. It is important to note that history gives us an exception. There is one nation in particular which has consciously sought to adopt the cultures of other countries. Papan is this outstanding example of conscious transfer. Professor Vinacke of the University of Cincinnati, in his recent book, "A History of the Far East In Modern Times," wrote: ". . . the thing to be remembered is that Japan has never been averse to recognizing her own cultural deficiencies, and remedying them by drawing upon others for what she lacked. Her arts and crafts, her religions, except Shinto, her administrative ideas, her philosophical systems, even her written language, were gifts from the continent or had been modified in the light of continental ideas. Thus there is no inherent repugnance to imitation or the borrowing of foreign ideas or practices which have value to Japan." Twice in her history Japan consciously borrowed extensively from other cultures: in the period from the fifth through the eighth cen-

ture from China and in the nineteenth century from the West. And at present she is weaving threads of Western culture into her own pattern at a very rapid rate.

This is significant for those of us interested in preaching the gospel of Christ. The Japanese have been historically conditioned for the reception of Christianity at the hands of Western missionaries.

It is also significant that the two great reformations in Japan's history developed simultaneously with the adoption of elements from foreign cultures. Following the first reformation, beginning about the sixth century, Buddhism became the predominant religion and reigned supreme. After the second reformation, the Meiji reform of 1868, Shinto became the dominant religious force. Japan, is now in the midst of her third great reform and Christianity has her first real potential opportunity to become the predominant religion. Such would mean the salvation of millions. This is the opportunity of the hour for which God will surely hold us responsible.

Japan is a power vacuum. You and I know that when a void occurs, immediately, forces rush into the unfilled area. If it is a vacuum caused by the displacement of air, then air rushes in. If it is a political vacuum then political forces rush to fill the area. We also know that the vacuums of life and thought will not go unfilled. The law is as certain as that of falling bodies. For example, Japan became a military vacuum and the forces of the United States occupied the land; had she not done this some other force would have. Japan above all is an ideological

and religious vacuum. On this point I would like to quote from the Japanese men who head the National Christian Council in Japan. "We had been taught that we were a divine people, with a divine emperor, and therefore with a divine destiny. When the defeat came that whole philosophy of life was shattered. It left a vacuum in the soul of Japan. There are five forces moving into that vacuum to try to take over the allegiance of the people: Shintoism, Buddhism, secularism, communism, and Christianity. The first two are deep-rooted, but morally too feeble to take over the reconstruction of the inner chaos. That leaves three—and of the three, Christianity in many ways has the most favorable chance." General Douglas MacArthur adds his wisdom in these words: "The Christian Church has an opportunity in Japan today without precedent anywhere or at any time in the past five hundred years. And it is not only the Church that is on trial. The entire democratic ideal of Western civilization is likewise on trial."

Hence, the events of history have brought about a fullness of time. The Japanese have learned how to receive gracefully from the lands of others; her third great reformation finds christianity potentially capable of becoming the leading religious force; and the vacuum in Japan's soul is the Macedonian call of the hour in the Far East. And it is imperative that we act now with a tremendous mission force lest unchristian powers fill the void.

Four Years of Progress in Evangelism and Local Work.

It has been slightly more than four years since

workers from the churches of Christ entered the post-war mission field of Japan. The achievements of this brief period are an amazing story of progress, a story which bears testimony, first, to the greatness of the opportunity and, second, to the increased vision and dedication on the part of the American church. Today, there are hundreds of individual christians and dozens of congregations maintaining twenty-six American workers and more than a score of native workers on the Japanese field. The twenty-six adult men and women on the field are distributed within a radius of one hundred miles from Tokyo. To the south there are three American workers in Shizuoka and two in Yokohama; to the west there are four (your beloved Bill Carrell, Edward Brown and their families) in Yamanashi; in Tokyo there are three, and to the north there are fourteen in Ibaraki. The figures which I shall present to you were secured through personal on-the-spot investigations in many cases plus survey sheets that were filled out by people in the local areas. Hence, they should be fairly accurate.

At present there are forty-nine congregations, eleven of which are restored congregations and the remaining thirty-eight have been started since the war. They were established in the following order: 1946-1, '47-6, '48-9, '49-5, '50-7, and '51-10. Thirty-seven of the forty-nine are located in the Ibaraki area. Of the forty-nine churches twenty-two own houses of worship, six of which were constructed in pre-war days.

In the beginning of 1948 five native workers were

giving full-time to evangelism and local work; seven were giving part-time. Today, there are eleven full-time and twenty-three part-time evangelists. Most of the latter group are young men who are receiving special training in our college and enjoy a Paul-Timothy relation to the missionaries.

Each Sunday more than ninety-two Bible classes are conducted among the churches with an average attendance of 3,181, slightly more than the total membership. 147 mid-week classes are in progress with an average attendance of 3,889. Note, that about 7,070 persons are being taught God's word weekly including the children in Sunday and mid-week classes. In addition, 43 hours of Bible are being taught each week in Ibaraki Christian College to four hundred students.

Furthermore, four congregations are conducting kindergartens. The enrollment is about 260. The children are in school twenty-four hours each week under the supervision of more than a dozen Japanese Christians. In Ibaraki there is an orphan home operated by six Christian adults, who are caring for twenty-seven children. The home is run entirely by Japanese brethren. There is also a home for the aged which is now rendering service to thirty people. Christian work is also being vigorously pursued in the two largest hospitals in the State—each having more than 1200 patients. Bible classes are also conducted each week in the state prison.

This is a summarized story of the progress among the churches. At the end of each year we find ourselves about 200% better off than when the year

began. Four years ago the church membership was less than 300, today it is more than 3,000, and this figure does not include those who have been lost to the church. Four years ago only a handful were studying the scriptures—today more than 7,000 have the bread of life broken to them each week. The kingdom of God moves on in Japan.

In order that you may better understand how the church grows in Japan, I will tell you a true story. In 1948 an intelligent young man, encouraged by his widowed mother, entered our Christian high school. It was soon learned that he was strongly influenced by dialectical materialism and was, therefore, an ardent defender and exponent of his views. Day after day, in class and out, he battled with his christian teachers. After more than a year he surrendered to the Lordship of Jesus and immediately became a defender of the faith.

In the summer of '49 he came to me with his plea. "Bro. Cannon, there are ten thousand people in my town without a purpose for life, and the only persons aggressively teaching these people are the communists; there is not a church in the whole town." During the same summer I was able to crowd in a five-day meeting for his town and a congregation was established. Following one of the night meetings an elderly gentleman walked up to me and politely, but pleadingly said: "I am a retired English teacher from a village two miles north of here. When I was a young man I became a christian, but as years passed by I carelessly grew away from the faith. But, recently I have become thoroughly convinced that my

only personal hope and the only hope for Japan is Jesus Christ. I beg you to come to my village immediately and tell the marvelous story of Jesus." I replied, "Mr. Nomura, nothing would make me happier than to preach to the people of your village, but my time is completely booked until next summer. Then, I shall be glad to come." He hesitated, looked at me with serious and penetrating eyes, and said, "we have a Japanese proverb which goes like this, 'when people speak of doing good things next year the devils laugh,' and let me assure you that there are many red devils running free in Japan and if you don't preach Christ they will conquer the land." For a moment I was speechless, then I thought out loud, "If you can have day meetings I will start as soon as you can get the people together." He hastily replied, "the people will be waiting for you in the school building tomorrow afternoon." He was correct; it was filled.

During this five night meeting I had another visitor who gave me further reason to believe in the province of God. He was the only doctor in a village three miles south. He too had been influenced by christianity in former years and had come to the realization that Christ was the answer to life's dilemma. He earnestly requested that arrangements be made to preach the gospel in his community; and he promised his large home plus his services which proved amazing indeed.

During the summer of 1950 my wife and I, with our Japanese co-workers, set up headquarters in a hotel and conducted meetings every day, (singing school, Bible study, and preaching) in the three com-

munities of the boy from our school, the retired English teacher, and to the doctor. As the meetings drew to a close, Dr. Nagashima said: "There are a number who desire to become followers of Jesus, and may I suggest that we climb to a lake on yonder mountain for the baptismal services." His suggestion was considered good and the following day a party of about sixty began the long rugged climb. But the difficulties of the journey were forgotten in the glories of the experience.

Dr. Nagashima, in his thirties and full of energy, led the party. He broke out in the singing of hymns and almost all the way up the mountain side the group was singing hymns. As those hymns, praising God and honoring Christ, rose from the mountain side, I thought, "What a strange, but stirring experience." Along the trail there were Shinto Shrines and Buddhist Temples, Shinto idols and Buddhist images. I recall seeing one stone about six feet high erected in honor of the horse god, others were in honor of various gods among Japan's millions of gods. I'm confident I felt a bit like Paul when he walked through the streets of Athens. But as we climbed higher and higher the objects of worship became fewer and fewer, until finally, they were all left below and we were surrounding a beautiful mountain lake. At that moment I was indeed glad that I had crossed the Pacific in answer to Japan's call. I said to the party, "today, by your faith you have climbed above the idols, sin, and evil of the world below, and have assembled here under the canopy of God's heaven and in the midst of the loveliness of his nature to experi-

ence his forgiving grace by being buried with your Lord and raised with him to a new and holy life." More than thirty were baptized; the doctor, the retired English teacher, teachers and students from the local schools. Today there are four congregations in and near the town of this young man who turned from the skepticism of materialism to faith in the living God. This is how the kingdom grows in Japan. This is why men and women go to Japan; stay in Japan and return to Japan. This is why I'm asking the church to send more workers. Every community can have an experience similar to that which I have described!

Four Years of Progress in Christian Education

Some have asked why we started Ibaraki Christian College and Senior High School. Time forbids a thorough answer, and may I say that those who believe in christian schools for the United States need no explanation. But, it should be pointed out that christian schools are of even greater importance in Japan than in the U. S. More than eighty percent of our converts are from the youth group, and the majority of them do not have christian parents to guide them as do the christian youth in this good land. Our problem is not simply one of providing a worship and study experience on Sunday and Wednesday night. It is a problem of continued nurture and guidance in christian living. Furthermore, it is our task to hasten the conversion of Japan by the Japanese. This means that much of our time must be spent in training evangelists. Our training program is still lagging behind our evangelistic program. Young congrega-

tions are suffering from lack of native leadership and the only solution is for us to train the needed workers. There are other basic reasons which I shall not give. I suggest, if you are not converted on the matter, that you take a trip to Japan and study the situation.

In April 1948, our school had its humble beginning. Three American missionaries with four assisting Japanese, 60 first year high school students, a rented two-room building, a promise from Americans, and a vision comprised the school! Today, four years later, we have: (1) a thirty-acre campus; (2) a physical plant and equipment which would be valued at about \$150,000 in the U.S. (though it cost us only about \$35,000.); (3) a fully accredited Senior High School, with 170 regular students; (4) a nationally accredited junior college with 200 students; (5) a night school—75 students enrolled; (6) thirty students enrolled in the two-year Bible-training course designed for special students and students beyond Junior College level. This is actually the third and fourth year of college work in the field of religion only; (7) seven American families and about thirty Japanese christian teachers and office workers. The wisdom of those who launched this christian school program has been more than vindicated by its story of progress. It has been a real servant to the church.

I witnessed our first graduation on March 21, 1951. On that day 46 students graduated from high school and thirty-five college students completed their second year of college work. When the graduating high school students entered our school less than 3% were Christian; on the day of graduation more than 60% had

become followers of the Master. Of the 35 college students, only seven were christians when they first enrolled; but on that day only *one* was outside the body of Christ. That, brethren, I believe to be an encouraging story of progress. And may I say, that those who know the Japanese students know them to be among the world's best. The greatest years of my life were the three years spent in Japan.

You have heard, in very brief form, the story of the progress of the church and of the school in Japan during the past four years. I trust we live to hear the story twenty years hence. Today's progress is being written largely by American missionaries; tomorrow's will be written by the Japanese. Let us act today that we may hasten the conversion of Japan by the Japanese.

Tomorrow's Progress?

People of God are not so much interested in yesterday's progress as they are in tomorrow's progress. You want to know the possibilities for future growth. As soon as I received the request to speak on this occasion I sent a message to Japan asking for last minute reports. The information arrived only a week ago. Here it is: "During the short summer vacation we conducted 30 meetings, baptized 330, and started 8 new churches in Ibaraki State alone. This was our best summer yet, so far there is no let down. In fact, there is vast improvement in attitude. More churches, more meetings, more baptisms, and more preachers are at work."

Brethren, tomorrow's progress can be infinitely greater than that of yester-years. The question is

not, "Are the Japanese anxious to listen"; it is rather, "Are we anxious to go and to send?" And, I hope this question will burn into our souls until we become so ill-at-ease spiritually that we will take Christ to the hungry Japanese.

Our present force is excellent in quality, but as to quantity—only a drop in the bucket. It is estimated that forty groups, three couples in each group, or a total of 240 workers well financed could make a tremendous impression on Japan and turn thousands to Christ. If such had been done in 1948 we would have 30,000 members instead of 3,000. But, since we did not do it then, why not do it now, and you and I may live to see 1,000,000 Japanese following Christ. I'm not talking about impossibilities. It would cost us only a million dollars each year to do what I'm proposing and that is one dollar per member for one whole year if every one will act.

But, I can't spend much time pleading for you to send your 120 couples when we have two dedicated, capable couples ready to go and no church dedicated to the idea of sending them. May I say further that these workers are needed badly as replacement soldiers on the field. Some of our workers have already served four long years on the field. They need to return. But, it is highly important that their places be filled. Is there a preacher, an elder, or any other individual here who will resolve to do all he can to get a congregation to send these workers?

Foreign mission fields need more than personnel. They need trained personnel. Christians throughout our land should supply our Christian schools, such as

Abilene Christian College, with funds which enable them to set up special courses designed to fulfill the needs of each particular field. Men and women with on-the-field experience should teach these courses in cultural, religious, and language backgrounds. This will increase our good fruits one hundred fold.

We need church buildings, the most of which can be constructed for \$1500 to \$3,000. But, I want to impress on you a specific need. The capital city of the State of Ibaraki needs a church building desperately. The church there has a membership of about 100; they own a wonderful lot near the State buildings; they are a worthy group with real possibilities for the future. For three years they have met in a public school building and recent news indicates that they will have to move in the near future. I worked with this church in this greatest city of the State for three years and I plan to return to this work and city of 70,000. Would it be possible that some one here this afternoon will get behind this need.

The last need which I shall mention is related to our Christian school. You will be startled to learn that we are able to operate a first-rate school of 500 students at the unbelievably low cost of \$1,500 each month plus tuition fees. This means that we need a monthly subsidy of \$3.00 for each student. At present we are two months in the red, or \$3,000. You who are interested in christian education can surely guarantee a monthly gift of \$1,500.

We are operating in a school plant that is only one-third adequate. The situation is embarrassing and definitely crippling to our program. Six buildings are

urgently needed. But, they can be constructed at an average of \$20,000 each. I am particularly interested in some friends of I.C.C. who are dedicated to the idea of christian education for Japan; in the long run this will mean Christ for Japan. I have been seeking for people in all areas of the U. S. who will become a substitute alumni for our school and faithfully work for it. You may not go to Japan, but you can begin here and now to make it possible for the Japanese to learn of Christ. Please see me following this meeting.

Now, in conclusion, permit me to bring a picture to your imagination. Last summer I traveled for the first time to the East Coast by car. On one occasion I was driving along quite sure of my location and direction, but suddenly the highway was lost in the maze of criss-crossing roads and for a time I was completely lost. Such has been and is the experience of the Japanese people. As a nation they were traveling a highway which to them was both sure and certain. But suddenly their way vanished and before them lay the maze of criss-crossing routes. They stand dazed, startled, and extremely puzzled. Their plight is further emphasized in that they find themselves without a map and the darkness of the ages hovering over them. There they stand today, 80,000,000 strong, searching, investigating, and inquiring. You say, "Put up a sign which says, "The Way!" But, that is inadequate because others are putting up signs and each, whether communism, buddhism, or Shintoism, or democracy proclaims to be the Way. You and I must go to them, man by man; put

an arm of concern around each and say, "Brother of mankind, I am not the Way, but I can tell you of him who is the Way." He said, 'I am the way, and 'I am the light of the world: he that followeth me shall not walk in the darkness, but shall have the light of life.' I believed him; I followed him; I found him to be true. If you arise and follow him you will find him to be the Way and the Light of that Way. In him there is no darkness."

As I have spoken you have thought, "What a marvelous opportunity!" But, to impress you with the opportunity is only a secondary desire. I'm here primarily to ask you to make a decision. I'm seeking more than a conversion. I'm seeking a dedication in lives, prayers, and money. What will you do that Japan may learn of Christ? Decide now! And carry out your decision without fail!

OPPORTUNITIES IN THE PHILIPPINES

F. T. Hamilton

Brother George S. Benson, President of Harding College, started the New Testament church on the Island of Mindoro in the Philippines in 1928. Since that time others who have gone over for various periods of time have been Brethren Cassell and Rodman, both of whom worked on Mendoro. Brother Cassell later went to Manila. In 1945 Brother Frank Trayler, chaplain in the United States Army, was stationed near Zamboanga City for about seven months. During that time 45 obeyed the gospel. In 1946 Brother O'Neal and his family went over under the supervision of the Oak Park church of Christ in Sacramento, California. He returned in 1949. In January 1948 I arrived in Zamboanga City with my family, and we returned last August 5, 1951 after three and a half years of work, which was under the direction of the elders of the Seventeenth Street church in San Francisco. At the present time I know of only two Americans working in the Philippines. One is a Brother Samuels who is stationed in the province of Cavite, north of Manila, which is on the Island of Luzon. He is a navy dentist, and, therefore, does not give his full time to the work. The other is Brother Ralph Brashears who is the only full-time gospel minister now left in the Philippines. He is located at Tayug in the province of Pangasinan, which is on farther north of Manila than where Brother Samuels is.

During the time Brother O'Neal was there, he baptized several hundred. During the three and a half years we were there, I baptized 325 and different ones of my students baptized a total of 25. This total of 350 baptisms is distributed among the provinces of Oriental Negroes and Cotabato, and the cities of Zamboanga and Basilan. Many of these gave added numerical strength to congregations already established in these areas, but six new congregations were also established, which at the present time are still continuing, although all of them, of course, are badly in need of continued encouragement and teaching which I am trying to give by letter as best I can. Most of those baptized were formerly Catholics. Quite a number were formerly members of various denominational churches such as Baptist, Presbyterian, Episcopalian, United Church of Christ, Church of Christ Manalo, Pilgrim Holiness, Aglipayan, Christian and Missionary Alliance, and Methodist. Quite a number were also restored from the conservative Christian church group, which in the Philippines is known as the Church of Christ, Samahan. A few Mohammedans were also baptized.

About ten or twelve years ago, through the preaching of Brother Azada, a true New Testament church was established at Pinaring, a settlement near the city of Cotabato. From this nucleus the gospel has spread over much of the province of Cotabato, which is in the central part of the Island of Mindanao, about one hundred miles east of Zamboanga City where we lived. At the latest count there are 16 congregations and several quite capable brethren who are worthy

of support. Among these are L. N. Belo, Cornelio Alegre, and Romulo Agduma. As I get definite information about others, I will report it in the religious papers.

At present support is being sent to brethren Sameon and Bolongaita by the church in Berkeley, California. These brethren live in Tayasan in the province of Oriental Negros on the Island of Negros. Brother Garces, who lives just a few miles from them, is also receiving support. The Lancaster, California church is supporting him, if my memory serves me correctly. Brother Cassell has also gotten support for some Filipino brethren on the Island of Mindoro. The Procter Street church in Port Arthur, Texas is now supporting two Filipino preachers, one of whom is Roman Oltuveros, in work in and around Bongabon north of Manila. The Seventeenth Street church in San Francisco is also sending support with the help of other congregations and individuals to Brother S. C. Santos in Zamboanga City and Brother F. A. Bruno in the province of Cotabato.

In the last five years, as nearly as we can estimate, based on information from all sources, probably a minimum of three thousand have obeyed the gospel. Many other places are asking for the gospel. If all the opportunities that have come to both Filipino and American ministers could have been accepted, probably twice this number and maybe even more would have been baptized. If I alone could have answered all the opportunities that came to me, I believe I could have baptized a thousand people instead of 325, and established sixteen congregations instead of six. This

may sound a little fantastic, but I believe every other American minister who has been there since World War II could verify this with similar statements. There is such a thirst for knowledge on the part of all, and such high regard for Americans that they will read anything we give them. And any time it is announced that an American minister is going to speak, a crowd of fifty to two hundred can be gathered in any public place within thirty minutes to two hours. Brethren, the Filipinos are worthy of our greatest friendship in return.

For farther details of the early history of gospel work in the Philippines in these modern times and the customs and problems to be met in doing this work, I recommend a careful study of the chapter entitled "Mission Work in the Philippines" in the book, *The Harvest Field*.

Present Needs and Goals

I am especially privileged by the fine church with its elders in La Feria, Texas, where I am now living, to give necessary time for getting support for at least six or more Filipino preachers during 1952, and also to get two more American families to go over. I have no pictures to show, only an assortment of souvenirs, but I will be glad to make an appointment to speak at mid-week services and show these souvenirs and tell more details of my experiences in the work in the Philippines to any church who so desires. I will be glad to make appointments while I am here, or to have word from you later by letter. Address me Post Office Box 401, La Feria, Texas.

A church in Texas and a preacher in Oklahoma are now in contact with each other considering plans for this church to support this preacher in Manila as a radiating center for the gospel and for helping and encouraging the Filipino brethren in the surrounding areas. When plans have progressed far enough, definite announcement will be made in the religious papers.

Filipino preachers in their zeal and love for the Lord can work full-time on a minimum from \$50 to \$100 a month, depending on where they live, because living standards there are lower than they are here. But I believe they are entitled to living standards equal to ours when circumstances permit, and I believe that for the Filipino preacher to do his best work, he should have a minimum of \$100 a month. Most of them have large families to support. Four of these Filipino preachers for whom I wish to get support are living on the Island of Mindanao where I worked. Two of these are my former students, trained for two years of eight months each, in which they studied six classes five days a week. The religious training which they received in these two years was equal to what I received in four years of college work here in the States, for there were no secular courses to be studied for degrees. The primary goal was training for church leadership, and especially the ministry, but church organization and the eldership of the church were also emphasized. The other two men for whom I wish to get support are older, and are experienced and capable, with several years behind them as successful gospel ministers. Brother Ralph Bra-

shears also desires support for two Filipino preachers whom he is training. They are both very capable, and one is a former Methodist minister.

Another vital need is professional training in the States for some young Filipino Christians. If these young men could come here and study agriculture, medicine, and other vocations in schools like Abilene Christian College, where they could get further study in the Bible at the same time, then they could return to the Islands and support themselves while preaching the gospel. The knowledge they gained would also help to raise the standard of living among their people. Three of those whom I recommend for such training are Benjamin and Sonny Almonte of Zamboanga City and Ramiro U'Estalilla of Tayug where Brother Brashears is now working. All three of these young men are now attending Philippine universities, but they want to complete their work in a school where true Christianity is taught, and thus better qualify themselves to preach the gospel while working at their professions. What individuals will be responsible for the Almonte boys? The parents are so anxious to send them to the States that they are willing to sacrifice by paying their transportation to Abilene Christian College, but it will take a total of \$100 a month to keep them after they are here, and the United States government requires that someone who is financially able will guarantee their support during their entire stay. Ramiro and his parents are unable to pay either his transportation or his expenses while he is here. Transportation and incidentals to get him to Abilene Christian College would take around \$800.

Fifty dollars a month would be needed for him while he is here. This young man is very intelligent and very zealous in the work of the Lord. Who will support these three boys! Please contact me this week or address me later at Post Office Box 401, La Feria, Texas.

Another very urgent present need is a jeep for Brother Oltuvarus, who is being supported by the Procter Street church of Christ in Port Arthur, Texas. A recent article in the Christian Chronicle explained the urgency of this need, so I will not say more about it. You should contact Brother Clifton Rogers, minister of the Procter Street church concerning any contributions you have for the jeep.

Future Needs

Future needs of the work will be more American ministers to go over with their families, support for more Filipino preachers as they are qualified, an orphan home, and a Bible school like Abilene Christian College which especially stresses agriculture and mechanics. World War II left many orphans, and the years since the war have not lessened the great need for an orphan home. Concerning the school, contacts which I made among the Mohammedans have, I believe, opened up a great opportunity to establish one among them. In this school, children could be trained in the secular education which they need so badly, and also be given Bible teaching. It is by this means, with training from childhood, that I believe stable New Testament churches can be established among the Mohammedans where their tradition of

centuries is still so strong that in most cases a father would disinherit his son if he became a Christian. One such intelligent young Mohammedan of high school age studied some with us, but this threat by his father made him afraid, so much so that he even changed schools where he would not be near us. He frankly told us about this. But such a nucleus of school work in connection with the preaching of the gospel, keeping each separate and in its own sphere, would have influence in all of Southeast Asia during the next twenty-five or thirty years. Southeast Asia is more than 90% Mohammedan. During these years the gospel could be spread from island to island as far as Borneo and Indonesia where millions more of Mohammedans are now living. During the next four years I hope to raise the support for the orphan home and the school, and then go back with others who are qualified for these activities in order to establish them. I do not think economic conditions in the Philippines can be raised sufficiently for at least twenty years to take care of these urgent needs. Neither will present economic conditions allow the small Filipino churches to support their own preachers for full-time work. It will take years with the slow present economic progress for even a few of them to do this.

Eagerness of the People for the Gospel

Regular preaching to the same audience requires sermons of not more than thirty or forty minutes, in order to maintain interest, the same as in the United States. But, when I would go into a community to

preach for the first time, it would be mostly by the question and answer method, for that is the way they like it. And I do, too, because then I can teach them what they need to know. By their questions I can see how much they know and what is the special need or needs.

To illustrate the eagerness for the gospel, I want to give a very brief account of one trip, which in most details was typical of every trip that I made. The only exception was the more urgent than usual pleading for me to "come and preach" and the greater length of the sermon, which was nine hours. I believe that in other places the urgency of the request was just as great, but they were not as courageously persistent. I was reminded of Paul's experience in Acts 20 where he preached and taught all night. But on this trip I went into the community of Titay and went from house to house for seven or eight nights, preaching three or four hours every night to an audience of from thirty to sixty each time. Around one o'clock each night I would go to bed on a Filipino sleeping mat and arise the next morning around five with the household, to visit among the people during the day. Quite a number were baptized. From such activity I seemed to become quite exhausted, and having much work to do at home, I decided to return. But on this day, which I thought would be my last before returning home, a man about thirty years of age said, "Come over into my community and preach." An old man about seventy had sent him over to hear me preach and to get me to go over. I told him I was tired and explained that I had much work to do

at home. But he would not take "No" for an answer. In a short time he asked me again, and again, and again. How can anyone who loves souls turn down such a plea! Finally I asked him, "How far is it over there?" He said, "Two kilometers." This is about a mile, so I said, "Just let me lie down here on the floor of this house and relax for awhile, and then I will go." After a little more than an hour I told him I was ready to go, and we started out through the tall grass with a number of brethren accompanying us. This was late in the evening. It seemed to me that this walk was two miles instead of one. I wonder if he made the distance shorter in his statement in order to encourage me to go. Here in the States we beg people to hear the gospel; there, they are begging to hear it!! About nine o'clock that night I began preaching through an interpreter in the national language which is Tagalog. The interpreter was a Christian and a school teacher. I preached for an hour, and then the old man who had sent for me, and who seemed to be the leader in the community, began asking questions. After him, others younger asked questions until many had asked. By this method I preached until six o'clock the next morning, nine hours. But this resulted in the baptism of the old man and three others before breakfast!!! This was my only time to be in that community, called Mayabong, but at the latest report last year there were some twenty members meeting regularly.

At every place where I preached, I stressed the need for the brethren to carry on for themselves since we did not have enough American ministers to help

them. It was always a problem for us because of lack of workers to develop these babes in Christ, whether or not to go into a new community and start the church. But it was my decision that since the eternal destiny of these precious souls was at stake, it was better to go and baptize them into Christ and just trust that some way some how they could be taught and kept faithful, rather than never to go, and send them into eternity without the gospel at all. What would you do in such cases! Many hours of anxiety have been mine when such a choice had to be made, or when we just couldn't answer a call at all. We answered only the most urgent. I pray the Lord for his mercy upon me for whatever lack of action or poor judgment was shown in the work.

My brethren, who of you will go to preach the gospel to this nation of almost twenty million where the Catholic church claims a membership of sixteen million, the Mohammedans at least another million, and where the rest is divided chiefly among Protestants and those of no particular faith, and where there are only a very few thousand Christians! And, you elders, and other members of the many churches represented here, who of you will support one or more Filipino preachers with \$50 to \$100 a month?

Experience has shown that American and Filipino preachers working together is the best method of establishing stable New Testament churches. So what church or churches will also support American ministers to work with the Filipino preachers?

My brethren, who of you here this day will guarantee \$50 a month for the two Almonte boys, and who

of you will guarantee \$800 for transportation and then \$50 a month support for Ramiro U'Estalilla? All three of these boys could come to Abilene Christian College where they can study the Bible and at the same time study a profession so they could go back to their native land with a knowledge of better economic methods and be able to support themselves, if necessary, while they preach the unsearchable riches of Christ!

I plan to be here early Friday morning, and will be glad to contact anyone who is ready and willing to help us meet these three needs: support for Filipino preachers, American ministers and support for them, and support for the three students. I can also be contacted by letter as follows: F. T. Hamilton, Post Office Box 401, La Feria, Texas.

Brother Clifton Rogers, minister of the Procter Street church in Port Arthur, will also be very happy to receive contributions for the jeep for Brother Oltu-veros.

ADDENDA

Since the above article was written several items of interest need to be added to bring it up to date.

In a short conversation with Brother Pepperdine, founder of GEORGE PEPPERDINE COLLEGE in Los Angeles, California, I learned that the Southwest church of Christ in Los Angeles, of which he is a member, was the first church to support the work in the Philippines. Brother Pepperdine did not tell me this, but I know that his contributions to the work of the gospel in Japan, China, and the Philippines have been quite liberal for many years in the past.

I am authorized by the elders of the Procter Street church of Christ in Port Arthur, Texas, through Brother Clifton Rogers the minister, to announce that they have definitely decided to support Brother Virgil J. Cullum of Oklahoma City for the work in Manila and surrounding areas, using Manila as the radiating center. The plans are that he is to arrive there with his family sometime later this year, 1952. The Port Arthur church will finance his trip over and support him after he is there, but they will need help to build a church building. The elders will make announcements about this when Brother Cullum has had time to estimate building costs and see where a lot can be bought.

The recent appeal for a jeep for Brother Oltaveros has been answered. A good brother has given the jeep, so the money that others have contributed for it will be used for other needs in the Philippines.

I am so happy that as a result of the above speech being delivered at the "Abilene Lectureship" money was received immediately after, a number expressed interest in the work, and one minister said the church where he preaches would consider supporting a Filipino preacher. I surely hope that many others will respond to the need for support for Filipino preachers as soon as possible. One gospel minister also expressed a desire to go over sometime later, especially when the school among Mohammedans is to be established.

P. O. Box 401,
La Feria, Texas