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## 1971: Abilene Christian College Bible Lectures - Full Text

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*John P. Lewis*

*Feb. 22, 1971*



# WORLD EVANGELISM

being the

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Annual Bible Lectures

1971

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# PREFACE

The lectures and panel discussions contained in this volume are those which were given at the fifty-third Annual Bible Lectureship at Abilene Christian College on the theme: "World Evangelism."

The commission of Jesus: "Go ye into all the world and preach the gospel . . ." still rings in our ears, and every serious, committed Christian must feel his own responsibility. With masses marching into eternity without Christ, with babies being born faster than mothers can be reached, with multitudes daily joining the ranks of unsaved humanity, the church cannot tarry with the message of salvation without eternal consequences.

The primary purpose of the Annual Bible Lectureship is to further the cause of Christ in the world. The purpose of this year's program is to arouse us to greater mission efforts and to provide information and suggestions designed to help us do this work in the most intelligent way possible.

This volume is dedicated to those valiant souls who have "gone" into all the world with the saving message of Jesus. It is sent forth with the prayer that still others, in greater numbers, may be constrained to take the gospel of Christ to a lost and dying world.

CARL BRECHEEN, Director  
The Annual Bible Lectureship



# MAIN SPEECHES



# THE GOSPEL AND THE LOST

V. E. HOWARD

VERNA E. HOWARD Born September 29, 1911, Farmersville, Louisiana.

Married to Ruth Jackson, Corsicana, Texas, 3 children, Jasper, Ed and Kay (Mrs. Sidney Young).

## EDUCATION

Attended Abilene Christian College, Harding College, Arkansas State University.

Baptized November 1930, preached first sermon May 1931. Baptized more than 6,000. Now in 36th year as regular radio speaker. English speaker for World Radio since its



beginning. More than one million copies of radio addresses received by people in every state in nation and many foreign countries.

Has conducted gospel meetings in half of the states in the nation.

Author of several books including "What Is The Church of Christ?"; "The Holy Spirit"; "Howard-Hines Study of Revelation"; "Howard-Pope Debate"; "The Love of God"; "The Thief On The Cross"; "35 Years, Are You Listening?" and some 36 booklets and tracts.

## BUSINESS

Chairman of the Board and Chief Executive Officer of Howard-Gibco Corporation (Gibson Discount Stores); Owner, Howard's Jewelers; President, Howard Foundation; President, Central Printers, Inc.; Vice President, Mid-South Development Corporation.

Received Distinguished Christian Service Award from Harding College: Story of Life and Philosophy recorded for Harding College Oral History Library; 35 Years, Are You Listening Award; Member of Board of Directors Freed-Hardeman College, elder Walnut Street Church of Christ, Texarkana, Texas.

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A few months ago a member of the Lord's church, a Hollywood actor, visited World Radio studio in West Monroe, Louisiana. One of the elders told him about the mission of World Radio and the great response that has come from many parts of the world as a result of the presentation of the truth in love, how that many souls have been converted from denominational error and turned from "darkness to light"—truly converted to Christ and become members of the Lord's church. The West Monroe brethren were quite surprised when the distinguished visiting brother asked if the World Radio sermons were really designed to disturb the denominational religious community and convert them from their denominations. One of the elders of the West Monroe church informed the brother that if the *gospel* was preached on World Radio it definitely would "disturb" and convert members of denominations as well as others who have not obeyed the gospel. Furthermore, if that gospel was not preached on the World

Radio broadcasts, then World Radio, as a means of preaching the gospel, did not have a right to exist; nor did it have a right to expect brethren to support its mission. The implication was that good, religious people, members of different denominations, are saved, therefore, don't disturb them by trying to convert them.

Ladies and gentlemen, if I believed the people of all religious denominations, members of all different cults and sects, as well as the non-religious, were saved I would not be here tonight addressing you on this great and profound subject, "The Gospel and The Lost," neither would I devote any more time, effort, and money to the support of the church and her mission in this world. I think I would just "check out" and devote my time to business, wealth, and honor among men and just be a "good Joe" to everybody for nobody is really lost, according to such unscriptural, fallacious reasoning. If this conclusion were true, why encourage missionaries to make sacrifices to take the gospel to heathen lands? Why not all missionaries come home to their loved ones and their families? Why not silence the gospel press, discontinue all radio and TV broadcasts of the gospel? Why not just be content to "keep house" for the Lord—just "hold our own" and really not attempt to preach and teach any part of the gospel that would prick the conscience of our own brethren, much less to convert lost souls to Christ, for, after all, the gospel is a relative thing, sound doctrine is out of date and the gospel is not really the power of God to save the believer. May it never be so!

### MILLIONS ARE LOST TODAY

When our Lord gave the Great Commission it is

estimated that there were about 250 million people on earth. It took about 1600 years for the population to double. It took 200 years to double again, reaching *one billion* plus by 1850. The population doubled again within the next 80 years, while the next 30 years it increased 50% until the world population stood at 3,137,456,000 in 1963, according to United Nations statistics. That figure is now about 3-1/2 billion and we are informed that within one generation this figure will double. Imagine that, between 6 and 7 *billion* people on earth. This means, from the viewpoint of figures and statistics, that this present generation must win 3 billion souls for Christ, just to keep up with the "population explosion."

Immediately, we might hear the declaration, "This is impossible for that would mean 100% conversion of a generation of 3 billion people." But, my friends, our Lord has given evidence in the Scriptures that He knows all men will not obey the gospel. As a matter of fact, we may expect the majority to reject the gospel of Christ. Our Lord, himself said; "Many are called but few are chosen" (Matt. 22:14); and, "not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven" (Matt. 7:21).

However, He did charge His disciples with the responsibility of giving every person on earth an opportunity to hear the gospel. Could one imagine Christ commanding an impossible task when He said, "Go ye into all the world and preach the gospel to every creature"?

In reply, the mistaken may be heard to say, "But when Christ gave that order there were only 250 million people in

the world, just about the population of the United States. The fallacy of such reasoning is very obvious. Look at the facts. The changes in communication and travel in our time are almost unbelievable, changes never before known in the history of the world.

Then, there were twelve men to begin the mission. Now, there are some 2,350,000 members of the Lord's church. There are some 8,000 preachers of the gospel in the United States alone. To begin with there was one congregation of some 3,000 members. Today, there are some 15,000 congregations in the United States and about 2,000 in other countries. Then the means of communication and travel were very primitive and limited. Today, a man's voice may instantly circle the globe, breaking all barriers, climbing the highest mountains, spanning the oceans, penetrating the thickest walls and reaching the hearts of multiplied millions. Today, a man's message could be read from the "printed page" in about every known language and tongue. In the beginning a miracle was necessary for the gospel preachers, the apostles, to speak to a limited audience of some fifteen languages. They spoke in "tongues as the Spirit gave them utterance" and "every man heard them speaking in his own language" (Acts 2:3-11).

Incidentally, such Biblical speaking in tongues was not an expression of emotional feelings couched in unintelligent phrases. Speaking in "tongues" was not a jabber, jargon, conglomeration of unintelligent sounds. The words they spoke brought conviction to the hearts of the people. "Now when they heard this they were pricked in their heart" (Acts 2:37), the divine record reveals.

Today, in this technological age, with all our modern advances in communication, it is possible for the voice of man and the printed page to speak the gospel to every man on earth in his own language.

How different is the means of travel. Then, when Christ said, "Go," that meant walk, ride a donkey, or take a boat! It is amazing, the change my generation has seen! I rode "to church" in a wagon before I ever saw an automobile. Recently, I flew from Dallas to Bermuda on a mission of preaching the gospel. It took less time to fly from Dallas to New York to Bermuda than it took, when I was a small boy, to travel in a wagon from our home in the country to town (Monroe, La.), a distance of some 15 miles. In our time man has traveled from the earth to outer space and landed on the moon.

Is not all this significantly related to the task before us? My friends, I believe it is all included in the marching orders of our Lord when He said, "Go preach the gospel to every creature." With the increase of the world's population from *250 million* to *3-1/2 billion* the Lord, through His providence, has provided the means, the vehicle, the ability to reach the billions with the gospel. Yes, the Lord included World Radio, Herald of Truth, every local gospel radio and TV program in the world, every gospel paper, every printed gospel sermon, every gospel tract, when He said, "Go ye into all the world." If the world population reaches 10 billion, or 20 billion souls, the means will be available to reach them. You can be sure of that! We need to stop thinking about the "impossible" and put into action the living, active ingredients of faith, zeal and commitment in order to carry out our Lord's orders to grant every man on earth the opportunity to hear the gospel, believe it, obey it and be saved. If every



Christian on earth today, even every Christian in the United States of America, were committed to the saving of *a soul*, the task could be accomplished. We need to stop counting billions and count individual souls, perhaps like Cornelius, who was concerned about his “kinsmen and his near friends” (Acts 10:24). If one is not concerned about his “kinsmen and near friends” it is hardly likely that he will be much concerned about his neighbors across the street, across town, across the nation, or across the continent.

### THE OBSTACLES AND THE NEED

We must recognize the obstacles, but more important, we must recognize the need of preaching the gospel. Souls by the millions are lost, groping in ignorance, darkness and despair. Paganistic, idolatrous, superstitious, ritualistic, religious formalities characterize the people of the whole world, including the U.S.A. For example, the procession of the Blood Relic in Belgium proffers the pretense of a vial of blood from the body of Christ, claimed to have been caught at the foot of the cross, is paraded through the streets and worshippers obtain 100 days indulgences for one day’s veneration of the relic, which means they may accumulate 1400 days indulgences during the two week celebration. In Japan idol worshippers may write their prayers on a piece of paper, chew it into a paper wad and throw it at the idol god of stone. If the paper wad sticks to the object, their god is supposed to answer the prayer. If it falls, he isn’t supposed to answer it. In Japan, in the area of Buddha, I have seen branches of a bush literally hanging with hundreds of pieces of paper, tied to these branches, on which prayers had been written to the idol god. While visiting in India I learned of a State in that country where millions of “sacred” rats are

worshipped. In the town of Deshnoukh there is an ancient temple which serves as a rat sanctuary. The rats are considered to be holy. No man, tourist or otherwise, is permitted to harm the “holy” rats.

The shrines of Lourdes in France and Fatima in Portugal deceive millions. Lourdes alone draws some two million deluded souls, seeking healing, each year. In America and many other parts of the world there are hundreds of religious sects propagating false doctrines and promoting division among those who profess to follow Christ. Yet, the world, to a degree, seems to be turning its back on many of the long established, formal, ritualistic, idolatrous forms of religion. Europe claims 90% to 98% of the names of its citizens are on church rolls, yet, not more than 5% to 10% even attend church services. In Scandinavia we are told that only 2% to 3% attend any church. In Italy, the stronghold and seat of Catholicism, more than 1/3 of her population supports atheistic, Communist leaders. Today, it is estimated that 1/4 of the population of France are atheists. No wonder that existential atheism of France, which asserts that God is dead and “if God is dead, then all is permitted,” has such an ungodly influence on the world, even on the attire of some Christians who sit on the church pew of some of our congregations and embarrass those who care.

The world used to speak of America as a “Christian nation,” but did you know that in atheistic, Godless Russia 6.2% of the people attend church on Sundays whereas in the United States, where 64% of the population belong to some church, only about 7% attend church on any given Sunday. Think of that, Godless Russia attends church services almost as well as Americans.

## UNGODLINESS AND IMMORALITY

Our task of reaching the lost with the gospel is great because of ungodliness and immorality which seems to permeate the permissive society of the world in which we live. Crime and immorality are but fruits of the permissive doctrine of the so-called "new morality." Ernest Hemingway's code of the "new morality" was: "Good is what I feel good. Bad is what I feel bad." This simply means, I will do what I want to do when I want to do it, and it is nobody's business as long as it makes me feel good. No wonder the advocates of the "new morality" which is really an exaltation of the *old immorality*, including some professors of religion, declare that "God is dead." It is obvious that God is dead in their lives. But remember one thing, "The fool hath said in his heart there is no God" (Psa. 53:1).

Most of the nations of the world are openly advocating and practicing the so-called "new morality."

In Holland it is reported that more than half of non-church members approve pre-marital sex, while almost 1/3 of church leaders approve. In Copenhagen, Denmark, almost one half of all children are born out of wedlock, while in Sweden about 2/3 of all brides are with child before marriage. In Paris, France, it is said that there are more illegal abortions than births.

In America the illegitimate birth rate more than tripled the past 25 years. According to the report of Stephanie J. Ventura of the National Center for Health Statistics, December 1967, the known illegitimate births rose from 89,500 in

1940 to 291,000 in 1965. Today it is estimated that 85% of high school marriages are forced marriages and 37% of teenage marriages end in divorce the first year. The attitudes of some parents regarding these moral issues is almost unbelievable. In the *Washington Daily News* a mother said, "We have two sons, and we are permitting them both to use their bedrooms. I feel that we are being modern."

Many State colleges and universities give approval of the use of college dormitories for adultery. Recently a boy and girl were shown in bed together in a State college on national TV. In spite of these facts, many members of the church do not hesitate to place their sons and daughters in such evil environments in such State institutions. They seem to prefer to sacrifice souls for dollars.

In a recent survey I made among presidents of our Christian colleges I received the report that only 10% of our young people, members of the Lord's church, attend Christian colleges. It is alarming and distressing to report the fact that this survey revealed that 50% of all our young people, members of the Lord's church, become unfaithful and inactive Christians after two years away from home (Christian Colleges excepted). What a tragic loss of souls and what a tragic loss to the church!

#### AGGRESSIVE GROWTH OR DWINDLING MEMBERSHIP?

Growth of the Lord's church does not happen without aggressive evangelism. Evidently the Lord's people are not as aggressive with truth as some religious groups are with error. In the past we have taken pride in the fact that the churches of Christ were the fastest growing churches among all

religious groups. But today that isn't true, according to the 1968 yearbook of churches. The Church of Jesus Christ of Latter Day Saints (Mormon church) now claims 2,480,899 members. Churches of Christ are listed as having 2,350,000 members. That is 130,899 more than we have, according to those reports. But someone may say, "What is so astonishing about that?" I think these statistics tell us something. The Mormon Church claims 6,075 congregations. We are reported to have 18,500 congregations. It seems the missionary efforts of evangelizing are more concentrated among the Mormons. Instead of swarming and establishing more congregations, their members become more personally and totally involved in converting individual souls to Mormonism and establishing new congregations in new areas. It is estimated that they are establishing on the average of one new congregation per day. Young men by the hundreds are sent out for two years, to do personal work in converting people to Mormonism. This is a primary commitment to that cause. The young men do not date the girls, nor marry during this time. The faithful Mormon girls wait for their return. The families of these young missionaries, called "elders," many of whom began preparation for their mission as early as 12 years of age, fully support them. The father, the mother, the brothers and sisters work to support them. Although we regret to see such propagation of error, we must admire their zeal and commitment to their cause.

Although the Lord's church has more than 2-1/2 million members, it seems we do not have enough Christians committed to the great task of evangelizing the world. According to a recent survey I made among Christian College presidents, editors and church leaders, we have some 8,000 preachers of the gospel in the United States and about 300 missionaries serving in more than 600 congregations in

foreign countries. From a survey made a few years ago by brother Batsel Barrett Baxter, there were some 1300 young men that year training for full time proclamation of the Word. Needless to say, so few, for so many! Of the world's population of more than 3-1/2 billion souls only six hundredths of one percent are members of the Lord's church and that percentage diminishes each year with the population increase. Of the 265 nations on earth, there is not a missionary of the Lord's church in 131 of them. The 300 missionaries are scattered among the 134 nations and islands. Even in America, where some 2-1/2 million members of the Lord's church reside, there are more than 60 cities of more than 50,000 population without a congregation of the Lord's people and more than 160 cities with more than 25,000 population and not a congregation of Christians in them. Now, if that doesn't "shake" you, just think of this—every 12 days there are as many babies born in this world as there are members of Christ's church!

### WHAT IS BEING DONE

Some of the formal, ritualistic creed bound denominations are losing ground. Louis Cassels, UPI religious news editor, recently reported that in 1969 the Catholic Church reported a membership gain of less than 1%, lowest in 25 years. The Lutheran Churches gained a record low of only two-tenths of one percent while the United Methodist Church lost 2%. On the other hand, Mr. Cassels pointed out that some of the aggressive evangelistic, "fundamentalist" churches showed gains. He reported that the Assemblies of God gained almost 9%, and the Mormon Church established a new congregation at a rate of one per day. The editor did not leave us out, but I'm not sure just how the Lord would rate

us. "The Fundamentalist Churches of Christ," Mr. Cassels wrote, "grew at a comparable pace."

That might ease our consciences a little, but before our ego puts us to sleep, let me prick your conscience slightly! Are you listening?

The Assemblies of God Church has four foreign missionaries to our one; the Mormon Church, thirteen to one; Jehovah's Witnesses, twenty-five to one, and Seventh Day Adventists, sixty-five missionaries to our one.

Concerning the growth development, Mr. Cassels presents a conclusion, I consider, worthy of our serious consideration. He said, "A pattern seems to be discernible in these statistics. The churches enjoying robust growth offer their members authoritative teaching and a sense of stability. The churches registering down trends in popular support are struggling with change in doctrine, in liturgy, in social attitudes . . . in church affiliations, as in other areas of life, a great many Americans seek a haven of certitude, a feeling of continuity with the past, the assurance of old familiar ways."

In January, 1970, columnist David Lawrence reported a poll which revealed that weekly church attendance by adults dropped from 49% in 1958 to 42% in 1969. He stated that the "drop among Roman Catholics was about twice as large as among the Protestant groups . . . The large drop-off in attendance by Roman Catholics may, or may not, be due to the participation by priests in public affairs, but it is well known that in some parishes the clergy have been in the forefront of demonstrations and protests."

Mr. Lawrence reported that "there is widespread disapproval of the tendency of clergymen to preach sermons about governmental affairs rather than to deal with personal problems and spiritual concepts."

My brethren, do not these editorial opinions say something to us? We need to understand one thing, the gospel of Christ is God's power to save the lost and when dedicated Christians respect our Lord's authority and commit themselves to the teaching of that gospel, the lost will be saved.

Bedtime stories, nursery rhymes, little sermonettes, dissertations on psychology, philosophy, current events, and politics are not going to convert souls to Christ. What is needed today is a return to the old Jerusalem gospel that will "convict the world of sin, and of righteousness, and of judgement." Only then will the lost be saved.

Many of the "church leaders" of today and religio-intellectuals no longer accept the authority of the Scriptures concerning the resurrection, the virgin birth, the atonement, the scheme of redemption and plan of salvation, heaven, and hell. Not a few, including some of our own brethren, I am sorry to say, seem to be more interested in a social gospel—in a social and political revolution—more than they are interested in respecting authority of the Bible, in preaching the gospel and saving lost souls! One of the major problems today is the fact that too many are satisfied to let society influence the gospel rather than the gospel influence society.

### RELEVANCY OF THE GOSPEL

Today we hear much about the relevancy of the gospel,



or the relevancy of the church. First, we might inquire, what do we mean by “relevant”? Webster defines the word as “bearing upon, or applying to the case in hand; pertinent . . . a fitness for or appropriateness to the situation or occasion; so close an association with the matter in hand that it cannot be dispensed with.”

I submit to you, ladies and gentlemen, that the relevancy of the gospel to the saving of souls is such a “matter in hand that it cannot be dispensed with.” Actually, when we recognize what the gospel is and the source of its authority it seems superfluous to ask, is the gospel relevant.

The gospel of Christ is God’s power to save the believer. There can be no mistake about the inspired apostle Paul’s affirmation when he said, “I am not ashamed of the gospel: for it is the power of God unto salvation to everyone that believeth” (Rom. 1:16). If the gospel was ever relevant, it is just as relevant today. To deny that the gospel was ever relevant to the saving of souls is to deny the inspiration and authority of the Scriptures.

The Word of God is truth (John 17:17) and the truth is always relevant to freedom from sin (John 8:32; I Pet. 1:22, 23). One of the basic reasons for confusion about the relevancy of the gospel is the matter of what people want versus what they need. For example, we sometimes talk about what young people NEED, when in reality we are talking about what they WANT. What man wants is not necessarily what he needs. Many people today want a satisfied conscience, an undisturbed conscience, but the need today is the same as that of the first century. More than anything else in all the world, man needs salvation and his salvation is definitely and unmistakably related to the gospel.

There is only one alternative to obedience to the gospel, that is, disobey the gospel and be lost (II Thess. 1:7-10; 2:10). From the days of the early church, no doubt, there have been those with "itching ears." Paul warned Timothy that the "time will come when they will not endure sound doctrine; but, having itching ears, will heap to themselves teachers after their own lusts" (II Tim. 4:1-4). The truth of God's word has always been relevant and will be until the judgment day. It has not always been what people wanted, but the Bible declares it is man's greatest need. When people don't want the truth, it is then most important that they have it! Truth is never more relevant than when a person doesn't want it.

Today, we are told that we live in a new, modern age and the questions the world is asking are those most relevant. But, my friends, had it ever occurred to you that the world may not be asking the right questions. Obviously, we are living in a changing society, an age of unbelief and rebellion—rebellion against authority, against the "establishment," against moral principles of human dignity, honor and integrity.

Yes, we recognize the fact that we have problems concerning race, social justice, civil rights, war, poverty, disease and many other related maladies. Really, is this all new? Have not these problems existed, in one degree or another, as long as man has been on earth? Basically, man has not changed and his needs have not changed. He needs a Savior. He needs the gospel of Christ, the only power there is in this world that will convict him of his sins and bring him to Christ where he may obtain forgiveness and begin a new life in Christ.

Ladies and gentlemen, hear me! Are you listening? The

“whole counsel of God,” the truth, the gospel, is the relevant answer to the questions of life and destiny!

Some of the great relevant questions that must be considered include:

1. “Christ, whose Son is he?”
2. “What shall I do with Christ?”
3. “Why do ye not understand my speech?”

But, someone objects, declaring that truth is a relative thing and we cannot all understand the Bible alike. The problem here is the fact that man tries to equate divine truth, God’s wisdom, with man’s wisdom. The finite wisdom of mortal man is incomparable to the infinite wisdom of Almighty God (I Cor. 1:18-21).

Actually, Christ answered the question, why do ye not understand my speech?, when He said, “Even because ye cannot hear my word.” They were trying to make the truth a relative matter. But, Christ had positively declared, “Ye shall know the truth, and the truth shall make you free” (John 8:32).

To those Jews the gospel was not relevant. They didn’t hear what they wanted to hear, but they heard what they needed to hear! Christ declared that their problem, like that of many professed believers today, was, “my word hath not free course in you” (John 8:37). The erroneous teaching that the truth is “relative” and we can’t all understand the Bible alike is nothing new. Christ recognized this error and charged the mistaken, “Ye are of your father, the devil, and, the lust of your father it is your will to do” (John 8:44).

God's word is truth, all truth, nothing but the truth, and only the truth will save! Any preacher who does not believe this and teach this should get out of the pulpit, get out of the Bible classroom, whether in classrooms in our congregations on Sunday morning or a college classroom in one of our Christian Colleges, and stop deceiving and misguiding the souls of men and women, boys and girls.

We continue with more, most relevant questions:

4. "Men and brethren what shall we do?"

Preachers, how long has it been since you preached on Acts 2:37, 38? Do you mean "remission of sins" is not a relevant matter? Or, is it the fact that some really don't believe the conditions which inspiration stated are essential to remission of sins? How long has it been since you preached on "Baptism For Remission of Sins"? Not long ago I was informed that one preacher boasted of the fact that he had not even mentioned baptism in any sermon for more than a year.

The most important question a person will ever ask in his life is:

5. "What must I do to be saved?"

Ladies and gentlemen, the relevancy of this Bible question of life and destiny is self evident. Any person who claims to preach the gospel but deliberately omits this question with its Bible answer found in Acts 16:30-33, is unworthy of the name Christian.

These and other related Bible questions are just as

relevant to our society as the day they were recorded in the Bible. The gospel, offering conditions of salvation, is just as relevant today as it was the day it was first preached in the city of Jerusalem when some 3,000 people were “pricked” in their hearts because the truth, the gospel, was presented to them, without apology or compromise, and they obtained remission of sins through their obedience to the truth. The Bible says, “Then they that *gladly received his word* were baptized: and the same day there were added unto them about three thousand souls. And they continued stedfastly in the *apostles’ doctrine* and fellowship, and in breaking of bread, and in prayers” (Acts 2:41, 42).

Oh, how we need to affirm from the pulpit, in Bible classes, even from the “housetops,” the apostles’ doctrine. What is there to teach, to learn, more relevant than Bible answers to those questions relating to these moral and spiritual values of life? It is a sad day when the Church decides that what is most relevant in preaching and teaching is what people want to hear! It is then that souls are deceived and will be lost in eternity.

My friends, the church will never be more outdated than its head, Christ. Today, modernism and liberalism boast that scholars of the world reject the Bible because it is outdated. They assert that only the uneducated and unlearned believe as did people 2,000 years ago. They are blind leaders, super-intellectuals in their own estimation, who do not hesitate to let the world know that they occupy hallowed chambers of ivory towers. But, they are fools in God’s sight. It would be well to remember that Jesus thanked God that He revealed truth unto babes and withheld from the wise. The Greeks sought after wisdom and attained it in boastful quantities, but the god they found was of wood and stone,

the gods of materialism, consequently, their worship degenerated into flagrant immorality and superstition. The same thing happens today when we reject the Word of God. Scholarship is good in its place, but it has no place in God's place! It is nothing short of mockery and highmindedness for young preachers, or older ones who have attained a higher degree of learning than some of their fellow citizens of the kingdom, to ridicule some of our pioneer gospel preachers with less education but who preached the gospel with power and effectiveness and converted thousands of souls to Christ. Actually, some of these intellectuals, who may fluently quote Brunner and Barth, but seldom quote Paul, Peter, and John, are but professional amateurs in comparison to hundreds of gospel preachers who love the Church, who love the Lord and faithfully proclaim His gospel without apologies or compromise.

Yes, we are told that the Church and the gospel are outdated. The world, that is man's part of it, is very much run by computers in this modern age, punching a time clock and tapping keys that drives man ahead at speeds faster than sound. Influenced by the times, not a few religious leaders, even some professed Christians seem to think that Christ, the church and the gospel are left behind in a molded cell. The trouble is that men are punching the wrong keys. The Church and the gospel are not out-of-date. Some of the professed members of the church are about 2,000 years behind. The trouble is not with the church, or the gospel, but with this secularized, egotistic, godless rebellious age. Some of the specialized intelligentsia are punching the wrong keys, thinking they are bypassing some of the landmarks of the old paths because they are old and out-of-date, but the end will be a catastrophe and tragedy—lost souls for all time and eternity.

This modernized, computerized, specialized group in the world and in the Church are so far behind that they think they are ahead!

Recently I read a statement from a very responsible man converted from denominationalism to New Testament Christianity. He said, "There are literally millions of persons who are unhappy with their religious affiliations because of the social gospel. They are hungry for the truth, their souls are crying out to hear the Word of God proclaimed." Referring to his first time to hear the true gospel, he said, "For the first time in years, I heard only a 'thus saith the Lord' from the pulpit. The Bible classes were diligently studying the Bible, of all things." The new Christian concluded, "I was a youth leader and Sunday School superintendent for years, but six months after coming into the church of Christ, we both agreed that we had learned more about God's word than all our lives previously."

Ladies and gentlemen, we are in a battle for the souls of men—a battle between the glorious truth and true conversion to Christ and that of compromises, watered down gospel and halfway conversion.

Some will boast of their intelligence and broadmindedness, but to allow sin and error to go unchallenged is no evidence of intelligence. The way that leads to torment, the broad way, is an open road and a wide path for the broadminded. There is only one truth and there is only one way to be saved—that way is narrowed and confined by the gate of truth. Jesus said, "Enter ye in by the narrow gate; for wide is the gate, and broad is the way that leadeth to destruction, and many are they that enter thereby. For

narrow is the gate and strait is the way that leadeth unto life, and few there be that find it.”

### NO COMPROMISES

Let us not be deceived into believing that we can flirt with religious error and not be blameless. There is no compromise between truth and error. There is no middle ground between truth and error. Christ declared, “He that is not with me is against me” (Luke 11:23).

A person who lends even his influence to error is going to be accountable to God as an accomplice of error. To give aid and comfort to false teachers and false doctrine, whether from the pulpit, in the classroom, or on a TV program is to be guilty of betrayal of Christ and His gospel. There can be no mistake about the divine declaration concerning this matter. The apostle John said, “Whosoever goeth onward and abideth not in the teaching (doctrine) of Christ, hath not God: he that abideth in the teaching, the same hath both the Father and the Son. If any man cometh unto you and bringeth not this teaching, receive him not into your house, and give him no greeting: for he that giveth him greeting partaketh in his evil works” (II John 9-11).

Surely, there can be no doubt about the consequences: “*For he that giveth him greetings partaketh in his evil works.*” The inspired declaration of the apostle Paul emphasized the seriousness of the matter of perverting the word of the Lord when he twice said, “But though we, or an angel from heaven, should preach unto you any gospel other than that which we preached unto you, let him be anathema” (Gal. 1:7-9).



The apostle John admonishes Christians to disbelieve and “prove,” rather than approve, false teachers: “Beloved, believe not every spirit, but prove the spirits, whether they are of God; because many false prophets are gone out into the world” (I John 4:1).

Men who do not have the courage of convictions, or who have no convictions with regard to error, may easily find themselves lovers of the praise of men and reveal themselves as being ashamed of Christ and His word (John 12:42,43). Paul warned that to please God or fellow men are conflicts of interest. He concluded, “If I were still pleasing men I should not be a servant of Christ” (Gal. 1:10).

If we love the souls of men and love the truth of the Lord, we will preach the truth in love that lost souls may be saved. We must love the souls of those in error sufficiently to tell them the truth about it. Many honest souls will face God at Judgement in error if not told about it.

Every individual Christian has a personal responsibility in seeking to save the lost. Paul said, “Woe is unto me if I preach not the gospel” (I Cor. 9:16).

### SEEKING THE LOST

In the parable of the lost sheep (Luke 15:3-7) the shepherd became personally involved in seeking the lost and there was great rejoicing when the lost was found, a scene that reaches heaven and causes the angels of God to also rejoice.

The shepherd had right to rejoice. He searched for the

lost sheep until he found him. He was totally involved; not a casual thing, or part time job. When he found the lost sheep he “layeth it on his shoulders” and brought it home.

Many souls will be lost in eternity unless we become personally involved and seek until we find them. Some will be lost unless our love and concern is sufficient to motivate us to pick them up on our “shoulders” and bring them to Christ, or bring them back home.

The joy of saving souls is a very rich and rewarding experience. Unfortunately, many members of the Lord’s church have never experienced such rejoicing in their lives. I am not advocating a “mourners bench” system in the Lord’s church, but if there were more tears of joy and gladness because of the saving of souls and less cold, formal unconcern, many souls now lost would be saved. Let us preach the gospel and seek the lost until we find them!

## MISSION METHODS

### GEORGE GURGANUS

George Gurganus was born at Bankston, Alabama, July 21, 1916. He attended primary and secondary schools in Chicago. In 1935 he graduated from Lewis-Champlin High School in Chicago. He holds B.A. (Business Administration, 1939) and M.A. (Bible, 1954) degrees from Harding College and an M.A. degree in Speech from Syracuse University (1947). He was awarded the Ph.D. degree in Speech (Cross-Cultural Communication and Cultural Anthropology) by the Pennsylvania State University in 1963.

Irene Lynette Rout of Chicago, Illinois, a graduate of David Lipscomb College, became the bride of George Gurganus on March 22, 1941. Two daughters were born to this couple: Janet Kay (May 1, 1943) and Lynette Gay (April 24, 1947). Janet is now Mrs. David Jones of Stephenville, Texas, and Lynette is a sophomore at Harding College.



- 1939-43 Worked in the employment of American Airlines at Chicago and Syracuse, New York.
- 1943 He was called to serve as minister of the Church of Christ in Syracuse, which was begun by him.
- 1947-49 Established and directed Camp Hunt, Hubbardsville, New York. Preached for Hubbardsville Church of Christ.

- 1948-49 Taught speech and was debate coach at Colgate University.
- 1949-57 Conducted Christian missionary activities in Tokyo, Japan. Established Yoyogi-hachiman Church of Christ in Tokyo.
- 1951-57 Established and directed Motosu Christian Camp in Japan in cooperation with Edward M. Brown.
- 1955-57 Served as Education Adviser and Education Director of the U. S. Air Force Base at Tokyo International Airport.
- 1957-59 Chairman of the Speech Department of Freed-Hardeman College.
- 1959-62 Employed as Instructor and Graduate Assistant in Speech at the Pennsylvania State University.
- 1962 Appointed Associate Professor of Speech and Missions at the Harding Graduate School of Religion, Memphis, Tennessee.
- 1963 Promoted to Professor of Speech and Missions. Conducted the first annual Seminar in Missions.
- 1953, 1957 Toured the world four times visiting every continent and studying mission work.  
1960, 1962
- 1965, 1966 Director of Christian Youth Service and Evangelism Group in Japan, Korea, Okinawa, and the Philippines during the summers.
- 1967 Professor of Bible and Director of Seminar in Missions, Abilene Christian College.

**Publications:**

**Christian Camps, 1958.**

“The Institutionalized Behavior,” *Today’s Speech*, February, 1960.

Dissertation: “An Audience Analysis of Three Missionary-Supported and Three Indigenous Christian Congregations in Tokyo, Japan,” 1963.

Papers read at Southern Speech Association Convention and Speech Association of America Convention.

Articles written for various church publications.

**Membership:**

Speech Communications Association (Chairman of Committee for Cooperation with Foreign Universities, 1963 to 1966)

Southern Speech Association

Association of Professors of Missions

Kiwanis International (Chairman: Committee on International Relations)

**Listings:**

Who’s Who in the South and Southwest

Directory of American Scholars

Who’s Who in American Education

## TEN EASY STEPS TO WORLD EVANGELISM

Learning the Japanese language was one of the most exasperating tasks that I have ever undertaken. Language shock is a very real thing. While suffering from this malady you can imagine my joy when I ran across a little book in a Tokyo bookshop entitled *Japanese in Thirty Hours*. Anyone can endure shock for thirty hours. I immediately purchased a copy and began the lessons. It is unnecessary for me to tell you that neither I nor anyone else can more than begin learning Japanese in thirty hours. My language shock intensified.

Americans are a busy people today and don't have much time to waste in learning how to do a task. We want to get on with the job. As in other areas, elders and missionary candidates want to know how to get the job done in ten easy lessons. Mission committees and elderships have called on me many times as a consultant on missionary methods. "Tell us in about forty-five minutes just how to get on with the task" is their impossible charge to me. All I can do in that time is point up the nature of the task and urge a long range research and planning program on their part. Ten easy lessons spells probable failure.

Supporting a foreign mission outreach is big business and big business requires know-how and planning. Luzbetak in *The Church and Culture* says,

Only too often missionary policies and approaches are based on tradition and guesswork rather than on exact investigation and analysis. Countless missionary years and lives are, humanly speaking, wasted, and countless dollars are foolishly disposed of in the modern missionary effort because not enough research enters into missionary methods. Every industry has its team of research workers whose sole task is to discover more effective and more efficient ways of manufacturing and marketing the product in question. The Missions today need a few less salesmen and more research workers. . .<sup>1</sup>

This being true, and I believe that it is, how can an eldership send out missionaries to work in foreign countries when

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<sup>1</sup> Louis J. Luzbetak, *The Church and Cultures* (Techny, Illinois: Divine Word, 1970), p. 204.

neither the elders nor the missionaries have taken the time to develop an understanding of evangelism across cultures by reading a single history of missions or having had any study into the nature of culture or of the specific language and culture of the nationals among whom the missionaries will work. We will frustrate our own efforts and nullify any good our national converts may do as long as we go about our mission endeavor in a blind and haphazard way.

### MISSIONARY GO HOME!

What is the condition of the modern missionary enterprise? In the denominational world it appears to be very much alive. In 1945 there were 22,000 Protestant missionaries on foreign soil. Today there are more than 46,000. If success can be judged in terms of the amount of money spent and the number of workers sent, the situation looks bright indeed. Some people think that all that is needed is more money and more missionaries. This is not necessarily true. Some missionaries destroy rather than build. We need more money wisely used and more truly committed and trained missionaries.

In spite of the great increase in the missionary force, the spirit of the times for world missions in the Protestant camp seems best exemplified today by the title of a book by the Lutheran, James A. Scherer entitled *Missionary Go Home!*<sup>2</sup>

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<sup>2</sup> James A. Scherer, *Missionary Go Home!* (Prentice-Hall, Inc., Englewood Cliffs, N. J.: 1964).

Listen to this editorial recently clipped from *The Globe Mail* of Toronto, Canada.

The missionary's call today says: go home. For 2,000 years, missionaries have been following Christ's injunction to "go ye unto all the world" and preach the gospel. Now they are having second thoughts because of increasing indications they are no longer welcome in many areas of the Third World.

The situation was frankly put to the Canadian Congress on Evangelism recently by Reverend Dennis Clark, executive secretary of the World Evangelical Fellowship. The colonial mission is over and the idea of world missions is passe, he said. He predicted that missionary bases around the world will be dismantled within the next few years along with the "power and money" headquarters that support them.<sup>3</sup>

Here is how an Indian scholar sees the modern missionary movement. The following is a statement made by Paul Verghese of Kerala, India, who is presently a staff member of the *Christian Century*.

For a long time I had suspected that modern Catholic and Protestant missions were expressions of the cultural and economic aggressiveness of the West. . . However, for the past ten years I have had the opportunity "to watch the show" from the inside, and my negative reaction to the Mission of the Western church has developed to a high pitch. The basic mistake of Western mission is not so much cultural aggression as missionary colonialism that is the pattern in missions. Relief agencies and mission boards

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<sup>3</sup> *The Globe Mail*, Toronto, Canada, September 8, 1970.



control the younger churches through the purse-strings. Foreign ideas, finances, and personnel still dominate the younger churches and stifle their spontaneous growth.<sup>4</sup>

The missionary enterprise among Catholics and Protestants has been and is one of the greatest sustained endeavors of human beings. Missionaries were never more active than today and never more under attack. Hendrik Kraemer was an outstanding Dutch scholar and missionary who served many years in Indonesia. Here is his evaluation of the modern missionary picture.

Surveying this whole situation in the present missionary world, it is not to be marvelled that many voices are heard affirming that, viewed on the whole, the progress of the colossal missionary effort of the last 150 years is disappointing and that this is due to wrong methods and wrong purposes.<sup>5</sup>

Notice that Kraemer ascribes the failure of current Protestant missions to wrong purposes and wrong methods.

A few years ago the Presbyterian Church of the United States held a Consultation on World Missions. The General Assembly of that denomination recommended:

That our Board of World Missions consider and report to the General Assembly on the advisability of the board itself

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<sup>4</sup> *Christian Century*, September 23, 1970, p. 1116.

<sup>5</sup> Dr. Hendrik Kraemer, *The Christian Message in a Non-Christian World*, (Grand Rapids, Michigan: Kregel Publications, 1938), p. 49.

appointing a committee, including personnel from overseas and from other bodies than our own, which shall study and report on the philosophy and promotion of world missions in the light of rapidly changing missionary situations around the world. <sup>6</sup>

The directors of this consultation were kind enough to permit a few missionaries of the church of Christ and me to sit in as observers. The most startling event of this program to us was a bit of information received from an executive of the Board of World Missions revealing that *every foreign delegate* to the consultation insisted that the missionary society itself be abolished. This recommendation appeared in the report as follows; "Strong feeling was expressed that the mission as an organization should cease to exist." <sup>7</sup> It appears that these delegates, even as did Paul Verghese, felt the oppression of foreign missionary institutions.

We have caught a glimpse of the Protestant and Catholic missionary enterprise of our day, what about our own? How are we faring? In terms of the percentage increase in missionaries and money, we have greatly excelled the Protestants from 1945 to the present. There were about fifty missionaries from churches of Christ on the field in 1945. By 1967 this number had increased to 724. Phillip Elkins in his

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<sup>6</sup> *Special Report to the General Assembly, Consultation on World Evangelism*, Presbyterian Church in the United States, Montreat, N.C., Oct. 13-19, 1962, p. 3.

<sup>7</sup> *Recommendations, Consultation on World Missions*, Presbyterian Church in the United States, Montreat, N. C., Oct. 13-19, 1962, p. 19.

study of *The Foreign Mission Enterprise of Churches of Christ from 1957 to 1967 Viewed in the Light of the History of these churches* states that more often than not missionaries in churches of Christ talk one theory of missions and practice another. To a great extent our missionaries have developed missionary institutions and practice methods patterned after the Protestant missions that preceded them. "This study demonstrates," says Elkins, "that the foreign mission enterprise of churches of Christ has not generally resulted in responsible national churches which are self-supporting, self-governing and self-propagating."<sup>8</sup> Our missionaries have too often practiced "paternalism" which is so hated by the nationals and yet so characteristic of Protestant and Catholic institutional missions.

Although we have little to boast of at this stage of our world missionary outreach in churches of Christ, the picture is not a dark one in any sense. It is my firm conviction that we are on the threshold of an international thrust. If modern missionary theory has any validity whatsoever, we are in a unique position for world evangelism. Some modern Protestant scholars see this, among whom is Dr. Donald McGavran, Dean of the School of World Missions of Fuller Theological Seminary. He expressed the idea to me that churches of Christ are in a very favorable position for world outreach because (1) they have a simple New Testament organization, (2) they are evangelistic, (3) they have a large constituency with the means for supporting the enterprise, (4) they are not

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8 Phillip W. Elkins, "The Foreign Mission Enterprise of Churches of Christ from 1957 to 1967 viewed in the Light of the History of These Churches". An unpublished MTh Thesis, Hartford Seminary Foundation, May 1967.

bogged down with institutions that tend to stifle the development of native churches and take men and money away from direct evangelism and (5) they believe in congregational autonomy and cannot consistently be “paternalists” and dominate native churches.

### FATHER DOESN'T ALWAYS KNOW BEST

The dominant theme of the criticism of missionaries by national Christians is the charge of paternalism. The nationals resent the domination of foreigners even if they are brothers-in-Christ. The insidious nature of paternalism is found in the difficulty of the paternalist to recognize that he is one. Albert J. Schweitzer is the most highly eulogized missionary of modern times. He gave up an illustrious career in Europe to selflessly devote himself to a medical ministry to Africans in the jungle of the Congo. Europeans lauded him as the 13th apostle, while the very people he served resented him. He was a paternalist and looked upon the Africans as inferior. He identified with the Colonialists, as exemplified by his safari helmet, but failed to identify with the natives among whom he was working. “The African is my brother,” he is reported to have said, “but I am his elder brother.”<sup>9</sup> This appears to be just another way of expressing a paternalistic relationship.

Missionaries tend to establish manipulative superstructures over the native church or churches that make it difficult, if not impossible, for the natives to take any

<sup>9</sup> John Gunther, *Inside Africa* (New York: Harper and Brothers, 1955), p. 712f.

initiative. Free action becomes extremely difficult for them. During my days in Tokyo, the brethren asked Dr. M. Takata, who is now an elder of the church, to speak at the annual preaching lectureship on the subject of "The Japanese Church and the Great Commission." Brother Takata did not wish to get up before the gathering as many had done in the past and say that the Great Commission applied to the Japanese as well as to others; therefore, they ought to be involved in the mission of the church universal when they were not and were not likely to become involved anytime soon unless something drastic were done. He decided on a different approach. No one Japanese church could support a missionary but ten churches could. He would find a field and a man and then persuade ten congregations to contribute 1000 yen monthly (about \$3.00) to the support of the worker.

There was a small church of about a dozen members in a large city south of Tokyo. An American military congregation was supporting a young Japanese evangelist who was working with this small Japanese congregation. Dr. Takata tried to persuade the Americans to drop their support and permit the Japanese to support the young preacher, thus providing for the first preacher supported by Japanese and a congregation completely free of American support and supervision. The U. S. Missionary in that area felt a responsibility for the small Japanese church and wrote Brother Takata a rather scolding letter stating that American missionary money was plentiful and that his Japanese finances were not needed. "Send us some capable Japanese workers," the missionary wrote. "We don't need money; we need able Japanese preachers that are trustworthy."

The good doctor was discouraged by this reaction but

did not give up. He heard of a congregation up north that had a few strong Christian families in the membership indicating a degree of strength and stability. This church had no preacher. There was also a Japanese preacher in the area who was willing to serve the congregation. This preacher was in the employment of a missionary although he was idle at the time having no pulpit assigned. The preacher was willing, the congregation was willing to use his services, and other preachers were willing to help raise the necessary salary to replace the money received from the missionary. The only one not consulted was the local missionary in that district.

About that time the missionary worshiped with a congregation where the preacher had agreed to raise support for the project. In the announcements the local preacher explained the plans as proposed by Dr. Takata and made a plea for a monthly contribution of 1000 yen. The missionary was caught by surprise as this was the first he had heard of these plans. He caught the next train to Tokyo to put Brother Takata right by informing him that the church in question would be well taken care of, the young preacher would have other responsibilities as assigned by him and Takata should not meddle in other people's territory. The doctor was really disappointed this time and the project to establish an indigenous Japanese church died for the time being. John Carter claims that,

The fault on the part of Western missionaries and white church-members can be summed up in the word "paternalism." It is the attitude that "father knows best" that provokes the deepest resentment. In circumstances like these, says Roland Allen, if a prophet arose he would either

have all the spirit crushed out of him, or he would secede.<sup>10</sup>

### FOOTWASHING: A MISSIONARY METHOD?

“Surely, then,” says Carter, “paternalism is a dead horse today! If so, one can only comment that a dead horse can spread a great deal of infection.”<sup>11</sup> He then goes on to explain that “paternalism” is as much alive as it ever was in missions. Unhealthy domination of the national church by the missionary in mission work appears to stand out as the number one barrier to the rapid spread of the church in all parts. This being true, what is the solution? What is the proper missionary approach?

The method of winning persons of another culture to Christ centers in the process of “identification” in my judgment. By identification I mean what that Apostle Paul meant by “becoming all things to all men.” Identification requires genuine discipleship and a knowledge of the nature of culture. A lack of these makes identification impossible and the result is a naive, blind paternalism. God himself set the example for identification in the communicative process. He sent His Son to earth to take on the form of a man in order to more effectively communicate with man. The missionary must practice in principle the incarnation of

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10 John Carter, *Methods of Missions in Southern Africa*, (London: S.P.C.K., 1963), p. 33.

11 *Ibid*, p. 34.

Jesus by becoming a part of the people among whom he is serving in order to teach them of God and His love.

A group of Protestant ministers upon graduation from Union Theological Seminary decided to work among the poor in the ghetto of East Harlem instead of accepting comfortable pulpits in the fashionable and affluent suburbs. They lived in sub-standard and rat infested tenement apartments, they put their children in the neighborhood slum school, they went out into the streets to serve and to preach, and their salaries were lower than they would have been had they decided to minister in other places.

Someone asked these men to label their type of ministry. "It can't be called an incarnation," one stated. "It would be presumptuous for us to claim to be in the same class with our Lord. Neither will we call it identification, because this word implies going from a superior middle class to an inferior lower class. We cannot make this claim as we are no better than they in terms of our own merit. We can only call our ministry one of participation as we try to participate truly as equals with the people."

Is footwashing a missionary method? It can be. Identification requires humility. The Apostle Paul exhorted the Philippians to think of others as better than themselves and to see things from other people's point of view. These are essential to the ability of one to identify. Footwashing is a



fairly good sign of humility. Is footwashing dead? We must admit that it is rare.

A fine missionary couple who were quite close to us in Japan were both graduates of Abilene Christian College. One Winter in Japan a knock on the door led this couple to an encounter with a Japanese beggar dressed in rags. The weather was cold and the poor man had only straw sandals on his feet. The cold and exposure had chapped his feet and they were bleeding—the blood mixing with the dirt. The missionary wife had compassion on the poor man. She brought him into her warm house, bathed his feet and put on medicine and bandaged them, and fed him a nourishing meal. Footwashing is not completely dead. It can even be a missionary method.

### SIT UNDER THE THRONE—NOT ON IT

One very good piece of evidence of the paternalism of missionaries is the hostility toward this very name on the part of nationals of other lands. They claim that the word “missionary” itself implies superiority. Even the popular American stereotype of the missionary signifies paternalism. The missionary is seen as the “Great White Father” who rules over his mission station and leads his natives toward the good life both here and in the hereafter. The natives are his children. They depend on him for everything.

The Yoyogi-Hachiman church in Tokyo has very capable leadership. Perhaps some of you met Judge Koichi Inomata last summer while he was in the U.S. as an exchange professor. He is an elder at the Tokyo church. Serving with

him as elder is Dr. M. Takata. The preacher is Yukio Mori who has a law degree and a master's degree in Bible. There are other fine men who serve as deacons. This church became completely autonomous and self-supporting about seventeen years ago. After I left them, another missionary wanted to attach himself to this congregation. He would thus have a very fine ready made group with which to labor.

“They don't need a missionary overseer,” I told him. “They are capable of carrying on their own work.” I went on to suggest that it would be great for him to work with the Yoyogi-Hachiman church if he would put himself under the direction of the Japanese elders. He would set a wonderful example by this action and likely increase his influence manifoldly among the Japanese people. This he was unwilling to do, so he sought opportunity for service elsewhere.

Is the missionary call a call to build a personal empire or is it a call to footwashing? In principle I believe it to be the latter. Successful missionary work requires that the missionary work as a partner with the national Christian.

Have this mind among yourselves, which you have in Christ Jesus, who, though he was in form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men. And being found in human form he humbled himself and became obedient unto death, even death on a cross (Phil. 2:5-8).

# OUR GUILTY SILENCE

CHARLES COIL

Birth: Dec. 11, 1929

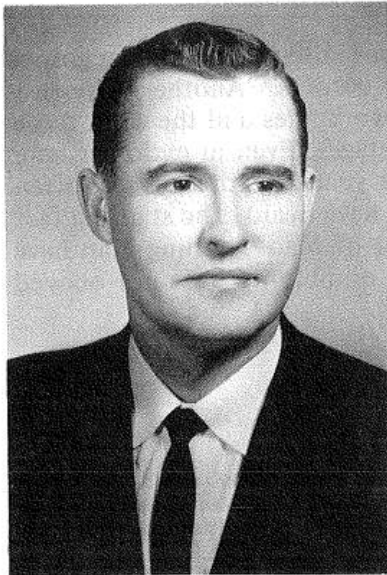
Early Years: Fulton County, Arkansas (Salem, County Seat)

Baptized by: Leroy Miller-1948

Education: Harding College—B.A.  
Harding Graduate School—M.R.E.

Experience: 12 Years as a local minister  
5 years in Evangelistic work—200 Meetings plus

Schedule: About twenty meetings per year plus lectures and special events.



Home: Florence, Alabama

Family: Married to the former  
Maye White

Four children: Charlie, Char-  
lotte, Christopher, & Carole  
(All attend Mars Hill Bible  
School—Florence)

Of Possible Interest: In more  
than 200 gospel meetings the  
greatest results were seen in  
Midland, Texas. Midland is a  
town of young, educated, high  
income citizenry. This is  
supposedly the wrong "atmos-  
phere" for evangelism. Even so,  
the meeting at Midland in  
April, 1967 resulted in 339  
people responding to the

gospel invitation. Of this number eighty-six (86) were baptized. The meeting was conducted by a *single* congregation with about 600 members (Golf Course Road) but nightly attendance (for eleven nights) averaged 869.

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Jesus commanded His disciples to preach the gospel to every nation (Matt. 28:19) and every creature (Mark 16:15). Each new convert labors under this same obligation (Matt. 28:20). Our first task in this lecture will be to determine the extent of our obedience to this command.

### HAVE WE PREACHED TO EVERY NATION AND EVERY CREATURE? OUR SILENCE DELINEATED

First of all, forty-five nations still have no known gospel preachers laboring within their borders.<sup>1</sup> Another forty-five have recently been selected as work sites and the work there is still new or in the planning stages. Even in nations where men have been working for five years or more it is still often true that only a small minority have heard. The startling fact is that more people have heard of Mao Tse-tung than have heard of Jesus Christ! Without quibble we have not obeyed the command of Christ.

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<sup>1</sup> According to Cline Paden of Lubbock, Texas. Paden directs the World Evangelism Workshop held each year at Sunset Church of Christ. In a long distance telephone conversation on October 1, 1970, Paden declared that "approximately forty-five nations still have no work going on."

However, there is a second fact more frightening than our silence. It is the terrible conviction of this preacher that we have not seriously tried. Please consider the following statistics. Elvis Huffard made a survey and found fewer than four hundred congregations that try to sponsor or otherwise carry on a foreign work. Brethren, what are the other thousands of congregations doing?

Furthermore, about eighty-five percent of all gospel preachers still preach in six states. There are more gospel preachers in Tennessee than in all of Europe, Africa, Australia, South America and Asia combined! No amount of rationalization can make that look like an effort to obey the great commission.

As final proof of the contention that we have not seriously tried, please consider again the words of Jesus. Jesus said, "Go," and then promised that He would be with us in our effort (Matt. 28:19-20). Either we have *not* seriously *tried* or Jesus failed to be with us. Christians will conclude that we have not really tried.

## OUR EXCUSES FOR SILENCE

We are a good people at excusing ourselves. First, we have argued that we aren't strong enough. However, Jesus did not say that we must be strong. He said that we must go. When men go in their weakness then it is obvious to the world that their strength is from God. It will be no credit to our faith nor little glory to Jesus if we postpone obedience until we are rich and powerful.

Secondly, some have argued that "our building is not

paid for.” Four congregations in my home town have spent more than a million dollars on buildings in the past two years. The total population of their combined communities would not amount to 25,000 souls. In each case the brethren are confident that they made a good investment. Even so, there are places in the world (Thailand, for example) where \$250,000 invested in gospel literature would literally—conservatively—offer the gospel to a million souls. Surely we need to re-think our priorities. A building is a human expedient. Preaching to every creature is part of the faith once delivered. Even so we have spent millions for real estate and pennies for preaching to a lost world. If brethren in the first century had gone into the building business then *Colossians 1:23* could never have been penned.

Thirdly, we have argued that “there are plenty of heathen at home.” This is true but there is a difference in the “heathen at home” and the heathen masses of the world. The “heathen at home” likely owns several Bibles which he does not read. He sees and hears gospel telecasts and radio broadcasts to which he refuses to listen. He is offered pamphlets, correspondence courses and home Bible studies but is uninterested. On the other hand, the masses of the world have never seen a Bible. They have never been offered a gospel pamphlet nor a correspondence course. The majority have never one time heard the name of Jesus. Surely we owe more to the man who has never heard than to the man who will not hear. I am sure there were still heathen in Jerusalem but the brethren “sent forth Barnabas” (Acts 11:22). There must have been unbelievers in Antioch but the Holy Spirit said, “Separate me Barnabas and Saul for the work whereunto I have called them” (Acts 13:1-3).

In the fourth place, some have argued that “we can’t

oversee a foreign work like we can a state side work.” I wonder how well Antioch could oversee the work in Cyprus, Galatia, Asia Minor and Europe? It will not do to argue that it was overseen by the apostle Paul. Paul did not tarry long at one place. Suppose we can’t “oversee” all the places where our preachers carry the gospel. That does not excuse us from preaching!

Others have excused their indifference to the cry of lost billions by the excuse that mission work obtains no “lasting results.” Such people measure results only in terms of worldly success. We have talked so long of “taking the world for Christ” (an expression unknown to the New Testament) that such men disdain to consider anything less. However, Jesus did not say “take the world” nor “convert the world” but preach to the world! Brethren, it is always a “lasting result” to do the will of Jesus. (Those who do not agree should re-read Matthew 7:21-23 and Ezekiel 3:19.) It is our responsibility to preach the gospel to the world. It is God’s responsibility to give results (I Cor. 3:6).

Perhaps the most destructive excuse is not recognized as an excuse. Some brethren count themselves as part of the “faithful few” who are really on fire for Jesus. Even so, their mission efforts are nearly nil. What is their justification? They “intend to.” Just now they are involved in a big program where they are. Brethren, forget it! First, no church can ever be strong until it tries to carry the gospel to a lost world. Secondly, most of us have already outlived one generation of this world. (Counting a life span at thirty to thirty-five years.) By the time we get our big churches built at home another generation will have died and gone to hell. If we must wait until 2005 A.D. to offer the gospel to every creature that will be too late for the generation that now lives

in Asia, Africa and South America. It will also be too late for those who failed!

## OUR SILENCE AND OUR METHODS

In the first place, I freely confess that I am not an authority on methods. However, it doesn't take an expert to conclude that somehow we are not proceeding properly.

In the limited commission Jesus commanded the disciples, "And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet" (Matt. 10:14). When the Jews of Pisidia rejected the preaching of the gospel, Paul and Barnabas turned to the Gentiles (Acts 13:46). The Athenians had too much education and sophistication to believe the gospel so Paul "departed from among them" (Acts 17:33). Our procedure in like situations has often been to call for reinforcements and stay. It may take thirty-five years (a generation) plus time out to major in sociology or master the discipline of philosophy, but we will *not* preach and *move on*.

One preacher went to a sophisticated city in Western Europe. After a year of work he had aroused no interest in his message. He called for help and another preacher was sent. Two years later there was still no interest. The elders called the men home to receive new assignments. The elders believed that some other city deserved a hearing. The preachers became angry. They wanted to stay.

One fine young preacher has spent five years in a small, sophisticated foreign city and baptized fewer than forty



souls. He can feel the pull of lost millions out beyond the city limits but he is afraid to leave. He is “counseling” with converted alcoholics and other disturbed brethren and dares not leave them on their own. Every day that he tarries to counsel, another 200,000 souls go into eternity.

Paul had very little time to cultivate sophisticated skeptics. He preached to them, as he did to everyone, and moved on. Nor did he pause to administer psycho-therapy to disturbed converts. The church at Corinth developed some problems. Paul sent Titus with a letter and instructed him to rejoin the team (II Cor. 7:5-16; 12:17-18). The Cretans evidenced neurotic symptoms and a tendency toward alcoholism, but Paul told Titus to set things in order (Titus 1:5) and rejoin the group at Nicopolis (Titus 3:12).

Many in this audience have been preaching for several years. Yet there are more people today who have never heard the name of Christ than when we began. Surely this ought to be the strongest kind of evidence that we need to re-evaluate some of our methods. *SOME HOW – SOME WAY, the work MUST SPEED UP!*

## CLARIFYING OUR TASK

Precisely, then, what is our task? Jesus said to “preach the gospel to every creature.” Our job is to teach and make known a message to each successive generation. Paul fulfilled the great commission even in those cities that rejected the gospel. Noah did the will of God even though only seven people were converted by his preaching. By present day standards Noah was a failure, but the Holy Spirit put him down as a hero of faith (Heb. 11:7).

## OUR INDICTMENT

Why have we failed? We have done so much. We have bought choice real estate, erected great buildings, established schools, published papers, conducted lectureships, debated the giants of sectarianism and preached a million “gospel meetings.”

Why is it that three billion souls beyond our borders cry for the gospel and we still marshal 85% of our fire power for another march through Texas to Tennessee? I am not sure that I can answer that. However, I do know that our silence condemns us on the following counts.

First, we are convicted as rebels against Jesus (Matt. 28:18-20). Jesus commanded and we have excused and refused. We have *preached* the authority of Jesus but we haven't submitted to it. Perhaps we have salved our consciences by our pious proclamations. Such would not be a new thing under the sun. The conservative Pharisees knew the law of Moses and on many points they correctly taught it but they substituted correct words for correct action. We, like they, have come to the point where we “say and do not” (Matt. 23:3).

Secondly, we are convicted as lacking compassion for a lost world. I believe it was Mid McKnight who said, “Brethren, either we do not believe that they (the untaught) are lost or we do not believe they are worth saving.” Brother McKnight is right. If we believed the untaught masses were going into the Christless night of eternal torment and our hearts held one gram of compassion we could not rest until every man on earth had heard of Jesus.

We often sing:

Lord of harvest  
Send forth reapers  
Lord, to thee we cry!

but how many tears do we shed for the lost? If we really cared about the lost our pleasant parties would be turned into prayer meetings and our mirth into mourning. Then there would be crash programs and drastic action that all might hear.

Thirdly, we do not love God. Jesus said, "If a man love me, he will keep my words" (Jn. 14:23). It will do no good to protest our orthodoxy. Right preaching and right argumentation are no substitute for right action. When we want to prove our love for God we will preach the gospel to every man in the world.

Fourthly, we are debt beaters. I have been told that churches of Christ have an outstanding reputation for meeting their financial obligations. This may be true, but we have failed on the debt that is most important of all (Rom. 1:14). Unless we preach the gospel to the world *in this generation* we will stand as debt beaters at the judgment.

Fifthly, our silence convicts us as unbelievers. We believe there *is* a God but we do not believe *in* God (Ps. 78:22). We have correctly preached that a living faith manifests itself in trusting obedience (Jas. 2:14-26). We have boldly proclaimed that faith not only has confidence in God but also commits itself to God (II Tim. 1:12). Without commitment faith is dead. Today we stand convicted by our own preaching. Jesus

said, "Go," and "I am with you" (Matt. 28:19-20). We have not gone. Instead we have made excuses.

My brethren! Shall we go to the judgment in this condition? We *dare not* stand before God as unloving, unbelieving, debt-beating rebels!

### WHAT CAN WE DO

What is our first need? To arouse the churches? An article in the gospel papers? A new program? No, none of these. Our first need is for forgiveness. This calls for repentance and prayer.

Our second need is *individuals* with faith. If all members of the church of Christ were to die except one, the great commission would still read the same to that one. Would any one say that it would be *impossible* for one man and Jesus to offer the gospel to the world?

Thirdly, we need a *personal* conviction that souls without Christ have suffered the greatest possible loss that an individual can experience (Matt. 16:26). This conviction must not be detached but personal. It is one thing to hear by a news bulletin that a bridge is out. It is quite another to drive down the road and be flagged to a stop within inches of the abyss. In the last instance one may hear the cries of the drowning and see men plunge into the dark waters. He will not feel inconvenienced when he must stand in the cold rain to warn other travelers of the danger. This is the kind of personal conviction that we must have regarding the danger facing travelers on the road to judgment.

Finally, we must decide that preaching the gospel to a lost world is the most important business in the world. The reason we have accomplished things other than the world-wide proclamation of the gospel is because we believed the other projects were more important! They boosted "our image" or they appealed to our vanity. Let us decide that the job must be done, forget our "image," turn aside from our vanity and crucify our ambitions and get on with the work.

## FACTORS IN CHURCH GROWTH

### WENDELL BROOM

Wendell Wright Broom, Sr. was born April 6, 1923 in Oklahoma City, Oklahoma, the son of Benjamin Rufus Broom and Gladys Wright Broom. He graduated from Classen High School in 1941, Freed Hardeman College in 1943 and Abilene Christian College (Bachelor of Arts) 1945. He has studied at Faith Theological Seminary, Temple University, Harding Graduate School of Religion, University of Hawaii, and the School of World Mission and Institute of Church Growth of Fuller Theological Seminary.

He married Betty Billingsley of Fort Smith, Arkansas. They have six children, born from 1947 to 1962.

He has served churches in Wilmington, Delaware (1945 to 1951), Philadelphia, Pennsylvania (1952 to 1955), again in Wilmington,



Delaware (1960 to 1965), and Honolulu, Hawaii (1965 to 1968). He served in Nigeria from 1955 to 1960.

He has appeared on lectureships at Northeastern Christian Junior College, Harding College, and Abilene Christian College. He has written for Power for Today, 20th Century Christian, the Christian Chronicle, and the Firm Foundation. He has taught in the Summer Seminar in Missions at Harding College, 1965 through 1967, and at the Abilene Christian College Seminar in Missions, 1968 and 1969.

He joined the faculty of Abilene Christian College in June, 1970.

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Pessimists are saying that the Christian religion has never been more radically outnumbered than it is in this generation and that it will be even more a minority by the year 2,000. Optimists are saying that there are more people waiting to be admitted to the privileges of Christian discipleship and the joy of the sons of God than ever before.

Some of the pessimists did not start off life that way. They became that way after years of church work or mission field experience. They watched as a few Christians in a few churches struggled along as a small minority with a growth rate about the same as the net population increase, or a little below it. When this is all of the kingdom of God one has seen, it is extremely difficult to keep from being pessimistic. Some have avoided it by resorting to illusion—pie in the sky religion that does not assess realistically the facts of life today. Others have taken refuge in the biblical references to the few that shall be saved and have given up any expectation of “the knowledge of the glory of God covering the earth as the waters cover the sea” (Habakkuk 2:14). If believers in Christ continue to pursue their missionary task in the future as they are doing in the present day, then I shall have to join the pessimist’s club. I rejoice that our number of missionaries on the field has grown so admirably since World War II. I pray that our number may double yet again in the decade of the 70’s. But I fear that even the redoubling of our missionary force every ten years will not fulfill our commission unless we look realistically at *what kind of churches are being planted*.

In a report from a denominational mission, it came to light that over a period of thirty years the total cost of sending out missionaries and keeping their work going was a figure which, divided by the total number of converts on the field, gave an operational cost of \$10,000 per convert. Certainly a soul is worth \$10,000—worth a million dollars. But if the churches we are planting are bringing people to Christ at such a cost, the world will never be taught. Another mission reported that after twenty years in a certain foreign field they had one missionary in the field for every four converts. If our choice is one missionary for every four converts as opposed to sending out no missionaries, then let's send them out. But we must realistically acknowledge that if each missionary wins only four, the nations will never be taught of Christ.

It is the will of God that every nation under heaven be taught of Jesus—that every creature should hear the word preached—that the good news be spread into all the nations—that the earth should be covered with the knowledge of the glory of God as the waters cover the sea. But if this will of God is to be fulfilled, a different kind of mission is going to have to be envisioned and then become a reality. The winning of four converts per missionary will never fulfill the purpose of God. The cost of \$10,000 per convert will never allow God's will to be realized. There must be another kind of missionary work than this.

As the strategy is developed for this new kind of mission, be it noted that we are not speaking of another gospel or a dilution of truth. We are speaking of the same problem that Paul spoke of in I Cor. 3:10-15. Upon the genuine foundation of Jesus Christ, Paul observed that some were building



wood, hay, and stubble, while others were building gold, silver and precious stones. Some of these would stand the testing by fire, while others would perish and the reward be lost. It is possible to build in mission work within the framework of true biblical doctrine—the genuine gospel of Jesus—but to end with no fruit—no reward. While such a ministry may redeem the soul of the missionary, it will never cover the earth with the news of the Risen Lord. Another kind of missions must be envisioned and enacted.

As we look at these two kinds of missions, it must be noted that seldom do all these factors appear in the same missionary, or in the same group of elders who are sending. Rather these qualities occur in mixture through many brethren at home or abroad. We shall view them as a composite, although in reality they seldom occur this way.

As the church is a body with many members, each member has its own function. Joined together in the head, the members fulfill their functions to accomplish the will of God. The ministry of which this lecture shall speak is the ministry of planting—church planting. While attention focusses on this, we are not ignoring other ministries. After churches are planted, they must be nurtured, deepened, and edified. A way must be devised by the church planter to provide the follow-up ministries which assure the growth of the churches he has started. Paul referred to this division of labor in saying “I have planted, Apollos watered, but God gave the increase.” (I Corinthians 3:6). All the ministries are important under God, and our specialized look at one does not detract from the importance of the others. As Paul focussed his ministry in this one task, so we are seeking the kind of ministry in foreign missions which will be productive of the most abundant harvest of souls.

## I

Mission X views the world as being one place filled with one people. While it is true that all human beings have many things in common (conscience, immortal souls, spiritual needs, guilt or sin) the differences that set us apart from each other are legion. Our languages, our customs, our gestures, our value systems, our social structures all present a fascinating—confusing—variety of human kind.

Mission A on the other hand, sees the world as a mosaic of varying and distinctive homogeneous units of mankind. Remembering the Lord's appointment of one apostle to the Jews and another apostle to the very different Gentiles, Mission A recognizes that while in Christ these differences become unimportant, we may need to become all things to all men that we might be able to win them to Christ.

## II

Mission X plans its strategy for its chosen field out of the experience and background of American culture. From the tried and proven arsenal of cottage film strips, gospel meetings, radio programs, correspondence courses—and the hundred other methods of American evangelism, we assume that since our gospel is an eternal, unchanging and universal Gospel that filmstrips, radio and revival meetings will win the rest of the world to Christ.

Mission A, however, realizes that radio programs may not do much for villages where there are no radios, or that correspondence courses may not be very effective in an illiterate population. Rather, Mission A plans and revises its strategy on the basis of experience in the field or of research

about that field culture. The strategy is tailor-made to fit the field, not mass produced upon the assumption that every method and strategy that works in America will work in our chosen field.

### III

Mission X adopts a blanket strategy of preaching based upon the supposition that all men should hear equally over the years. Since it is true that God wills that every tribe, tongue and individual should hear of Christ, and when we read how the Lord said the apostles should "be his witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth," it seems logical that a blanket strategy is the right approach, that to start across town knocking door by door, or across a nation town by town, is the best way to cover the earth.

Mission A, however, is conscious that while God wants all the world to hear, there are sometimes places or groups of people who should be approached first. Upon entering a new city, Paul would approach the synagogue community first. If they proved unreceptive, then he went on to the Gentile synagogue followers, and finally to the rest of the townspeople. At times the Holy Spirit guided him not to go indiscriminately to the towns in succession, but instructed him precisely—not into Bithynia nor into Asia, but into Macedonia. The reasons why the Spirit forbade going here in favor of going there are not given. Perhaps He was saying "Paul, don't go to Asia now—wait until later." Perhaps He was saying "Paul, I already have someone there. I need you over here." Or "They will not hear now . . . Let me prepare the soil some more. But Macedonia is ready now." Or perhaps the Spirit was saying "Another messenger is better

suited for the Asians than you, Paul.” Whatever the reason may have been, the Spirit had priority in strategy. Very frequently that priority was based upon the receptivity or resistance of the people. It was not a blanket strategy.

#### IV

Mission X establishes itself in its field in a permanent mission station compound. Out of a well-advised concern for the safety and health of its missionaries, the planners build secure and comfortable quarters and functional service buildings. Because of the investment of money in these permanent facilities, judgement is sometimes influenced as to the advisable length of ministry in this given community. Especially if nostalgic memories begin to accumulate for the missionary’s family and the house where his children grew up, he may continue to improve the base of operation without realistic evaluation as to where the battle ought to be fought. Soldiers find it hard to pull out of their fox holes when they’ve already got them air-conditioned.

Mission A, on the other hand, is mobility oriented. Money spent on housing, service buildings, or non-mobile equipment is considered as expendable money. We may be shocked at how much equipment was left behind after World War II, but we would be more shocked if the military leaders had kept men on the Pacific Islands for twenty-five more years because they couldn’t bear to see all those good barracks sitting there empty. Not every family is prepared to be as mobile as the bachelor Paul. Paul commented that Peter’s leading about a wife involved problems. But if we need men to go where the receptivity is, we shall either need to select families that move with ease from place to place, or

develop more missionary personnel who are unencumbered with marriage responsibilities.

While Mission X pays lip service to the biblical principle of local autonomy, it still may reserve the right to develop or maintain a paternal relationship with the church or the brethren in the field. Motivated by an admirable concern for the doctrinal integrity of the new work or the security of the real estate, the home brethren may guarantee these desirable qualities by establishing and reinforcing a superior-inferior relationship. Albert Schweitzer, when confronted with the question of his paternal relationships with his people, defended himself by stating, "Yes, we are brethren in Christ, but I am the elder brother." While such a role is very satisfying to the missionary and very comforting to those who have invested heavily in the field, experiences of many have shown that such relationships have in the long run restricted and hindered the vigorous growth of the field churches.

Mission A, on the other hand, restricts itself to a fraternal relationship. Without hesitation, Paul commends his brethren to the grace of God (Acts 20:17-38). He recognizes that their discipleship is not of a lower order than his own, despite his apostleship. He places upon the Corinthians the responsibility of purging out the leaven from among them. Because each unit of the family of God has its autonomy, the rapid and wide spread of the church is not hindered by the shortage of paternal monitors who must pass approval before the young brethren are allowed to proceed.

Mission X has grown out of an American church setting in which the body of Christ seldom exceeds ten percent of the total population. More often it does well to total two or

three percent. Conditioned by such circumstances at home, Mission X plants churches that expect to add only a few believers who will hold on to their faith as a remnant amidst a vast majority of unbelievers.

Mission A, however, knows from the reading of the histories of Christian missions that oftentimes tribes or nations have accepted Christ as Lord with the large majority of their people. Mission A, therefore, begins its field work with the intention of bringing the entire society into allegiance to Jesus the King. They are bold to teach the Word and appeal for obedience first to the kings, governors, the leaders of the community. If rejected, they pass on to the next most central group and appeal in the name of the Lord for allegiance. What school board would hire a coach whose plays were designed only for two or three yard gains, who had none intended for a full field run or a touchdown? Our gospel has turned three thousand in one day, turned cities upside down, multiplied believers, gained great companies of priests, and will eventually see every knee bow and every tongue confess that Jesus is the Lord.

Mission X often makes decisions in its work which have no basis in objective needs of the field, but which are rooted entirely in the subjective fulfillment of the motives or willingness of the sending church or the missionary. Have you ever known a church to terminate a work in foreign missions because they had started a building program at home and needed the money? Or who chose a field because one of the deacons had a cousin who was stationed there in the military and had no place to worship?

Mission A, on the other hand, makes its decisions on the basis of the facts in the field. What are the evidences of

receptivity? What are the conditions in the field that will be evidence that we ought to move on to plant again in the next region? Housekeepers take off the apron and go home at 5:00, even if the work still remains undone. Mothers stay on the job until the family is fed, the sick child is well, and the needs are met. Is the church a bride or a housekeeper?

Mission X plants churches, and perhaps many of them, but the churches have terminal life. They are not capable of reproducing. If more mules are needed or more hybrid corn for another field, you must go back to the place where these came from. Mules do not give life to more mules. A church can be traditional in doctrine and orthodox in practice, genuinely alive, but not capable of starting another congregation in the town beyond. If the missionary has to be called in to do that, the church is a terminal church.

Mission A, however, plants generational churches—like bermuda grass, or healthy rabbits. If you buy a healthy pair of rabbits, you don't have to go back to the pet store to get more rabbits. The kind of churches that will cover the earth with the knowledge of the glory of God are churches that don't have to send back to Nashville to get the authority, the initiative, or the personnel to plan another generation of churches in their nearby communities. They have not only the authority, but the power, the love, the wisdom, and the liberality to sow the seed that takes root and grows and bears more seed to grow more churches. Before this kind of church, the population explosion poses no threat, only a challenge.

Mission X, after years in a good field, has an impressive record of growth to demonstrate the wisdom of its policies and strategies. A second generation of missionaries, as well as

the local leaders in the field churches have learned the wisdom of the original strategy and have continued to follow it conscientiously and obediently. The revered memory of the dedicated men who formed the original policies are precious to the workers who succeeded them, and no one has any desire to question the wisdom of these revered men. The policies continue in operation decade after decade. Working plans, priorities, institutions, procedures—all very pertinent for the decade in which they were originated—give a reassuring air of stability and security to the whole mission program. Even though literacy rates have changed, life expectancy is different, national income is up, education is easily obtained through many sources, medical services are abundant, government attitudes would not be recognizable to the pioneers—the entire political, cultural, and spiritual climate of the field has changed radically, but the reassuring stable policies of the Mission—like the eternal gospel—are the same as in the beginning.

Mission A, however, reviews its strategy and policies periodically. Growth is measured and evaluated. Receptivity in the present field is compared with known receptivity in other areas. Various strata of society are measured and examined to determine if there might be a better growth across a cultural border within the same city. While honored colleagues of past years are remembered well and respected highly, they are not decorated posthumously with a ribbon of infallibility to pin upon their methods or policies. Review and revision of strategy is not made into lip-service by commitment to permanent real estate or subjective inclinations. The reapers must answer to the Lord of Harvest and be able to say, “We worked in the field where the most grain could be brought into the barns. .”



Mission X views the field as the place where God arrived the day the missionary got off the boat. He assumes that all that can be done for the conversion of this country must come from him and his work, either directly or indirectly. Because the gate is narrow and the way is strait, he, as the gospel gatekeeper, views with disdain or suspicion any factor, or event which had its origin outside his own program of work.

Mission A knows that God has been there before him. He remembers that God said to Paul early in his ministry in Corinth, "I have much people in this city." (Acts 18:10). The sower must realize that God has had these people on his heart and that the famines, revolutions, prosperity, disasters, awakenings and changes may have been God's plowing and harrowing of the soil to get ready for the sower. (Habakkuk 1:5-11). Mission A seeks the evidences of what God has been doing here, and asks in prayer where the Lord wants them to fit into the picture. Our task is to seek the strategy of God and find our place in it. It was in this vein that an elderly African Christian prayed in the presence of a newly arrived American missionary, "Father, help this new missionary to understand that it is You who has brought him to Africa, not he who has brought You."

Mission X fails to make any distinction between American cultural practice and biblical instruction, and therefore regards them as of equal authority and upholds them with equal loyalty. This causes elders to demand their missionary to baptize by immersion and have Wednesday night prayer meeting with an equal sense of priority. This causes preachers to advocate the free moral agency of the human soul and the free enterprise system of economy with

equal enthusiasm. This causes him to discourage divorce and the drinking of unboiled river water with equal sense of urgency. Our ministry is considered unfulfilled if a visit from the American elders does not make them feel like "we are right at home here among our brethren in Christ."

Mission A, on the other hand, consciously frees its field ministry from the cultural home ties, and does not demand the culturally comfortable reminders of the homeland. The workers are left free to teach and lead men to Christ in an atmosphere where the spirit of God can create His own people among the tribe and its strange culture. Linguistically, politically, fashionably, and culturally, you or I would feel very much out of place among these people. But the Spirit of God has worked among them repentance, devotion, thanksgiving, joy, peace, and love, and they are no less children of God than if they had business meetings on Tuesday, a personal evangelism committee, and took communion out of chromium trays.

May I remind you that the specialized ministry which has been described in this lecture is not the only, nor the chief ministry in Christ. It is *a* ministry—the ministry of the church planter. It is not to be confused with the servant who waters and nurtures the planting. It is not to be confused with the ministry which brings the church on to maturity. It is the ministry of multiplying new beginnings in foreign fields.

If church planters (or call them missionaries if you like) spend their lives planting churches like Mission X, the chances are good that their work may be lost when tested by fire (I Corinthians 3:10ff). This kind of church will never be

able to cover the earth with the knowledge of God's glory. May our passion for a won world cause us to plant the kind of churches that God will bless with infinite multiplication.

And only by the infinite multiplication of churches of our God can the prophecy of Habakkuk be realized, that "the earth will be filled with the knowledge of the glory of the Lord, as the waters cover the sea." (Habakkuk 2:14). As such churches reproduce themselves some thirty-fold, some sixty fold, and some a hundred fold, the kingdom of God will grow and spread the praises of Him who is fairest above all.

## WORLD EVANGELISM BEGINS AT HOME

### BOB DOUGLAS

Bob Douglas was born April 16, 1935, in Oklahoma City, Oklahoma, and grew up in a family that had been members of the Methodist denomination for many years. He was first introduced to the gospel of Christ by Miss June Harris, who later became his wife. In June of 1952, he was baptized into Christ by Paul Johnston, who was then the preacher for the Capitol Hill congregation in Oklahoma City. The Douglasses were married in 1954. They have two children, Paul age 14, and Rebecca age 11.

He received a B.A. degree in 1956, and an M.A. in 1957, from Abilene Christian College. He then moved to Lawton, Oklahoma, where he served the Sixth and Arlington church as evangelist for nearly four years. In January, 1961, the Douglasses left Lawton to do mission work in the Middle East, remaining there for more than eight years. The



Sixth and Arlington congregation sponsored them and provided their salary.

After a period of work in Benghazi, Libya, the Douglasses moved to Egypt to spend three and a half years preaching in Cairo. Today a congregation continues to meet and work there without American assistance. Those years also produced the first gospel literature in the Arabic language, including a Bible correspondence course. In September, 1965, the government forced the Douglasses to leave Egypt, at which time they went to Beirut, Lebanon, where they worked for about four years.

In addition to doing evangelistic work in Lebanon, brother Douglas also founded and served as the first president of the Middle East Bible Training College, a school designed to give Arab Christians the training necessary to assume positions of leadership in the Lord's church in the Arab states. This school, which began in the fall of 1966, is now in its fifth year of operation. In March of 1969, brother Douglas returned to the states to serve the College Church of Christ in Abilene, Texas, as its minister.

Brother Douglas has written articles which have appeared in Christian publications in America and the Middle East, and is the author of one book, *Freedom In Christ*. He was the principal speaker for the Elders-Preachers dinner at the 1964 Elders Workshop at ACC. He also was one of the principal speakers at the 1968 Annual ACC Lectureship. In 1970, he was the featured speaker at the New Mexico Christian Workers Workshop. His name appears in the 1970 edition of *Outstanding Young Men of America*. Presently he serves as the director for Hotline for Youth in Abilene.

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In any particular age you care to think of, any group such as our brotherhood has had its own unique emphases and its own terminology. Right now among churches of Christ there are exciting programs that are capturing the attention of brethren and overshadowing all others. These were unheard of thirty years ago. And thirty years from now they will again be unheard of. In reality few of these efforts are new. Instead, our terminology frequently changes, giving the illusion of newness. We pick up new phrases to express old ideas because the old expressions are no longer catchy enough. We have to be versatile to avoid tradition-encrusted language and inject some thrilling new dynamic into what we are doing, or run the risk of seeing it die.

Evangelism is a good Bible word, occurring in the New

Testament more than 50 times in one form or another. It literally means making known the good news, and Christianity is good news! This is the primary reason for the existence of the church. Evangelism is the normal life of the church and not an optional extra. If it is to be continuous it must be congregational. The church that ceases to evangelize has the seeds of death within it and cannot long remain a vital organism. Aim of evangelism is more than to make converts; it is to lead men to grow up "to mature manhood to the measure of the stature of the fulness of Christ" (Eph. 4:13).

Our evangelistic task encompasses the whole world. Jesus said, "Go into all the world . . ." (Mk. 16:15). "Make disciples of all nations . . ." (Mt. 28:19). According to Luke, forgiveness of sins is to be preached "to all nations" (Lk. 24:47). And to the apostles, "You shall be my witnesses . . . to the end of the earth" (Acts 1:8).

Thus we have come to talk of "world evangelism," of taking the world for Christ in our generation. And yet, as we are beset by the gloomy predictions of a skyrocketing population, as we fight the tendency of materialism to sap our spiritual vigor, and as we see our highly touted "gimmicks" for saving the world prove to be less than THE answer, we wonder—we lose heart—some despair.

In many instances we are victims of our own rhetoric, a rhetoric made necessary we think by the need of "revving up" and prodding on a reluctant brotherhood. "Take the world for Christ"—a noble dream, but only a dream! Even the first-century church did not do that! Slogans of the same kind are in the same category as those that would forever

abolish war or poverty! Idealistic longings of men blind to human nature and to Scripture. For as long as men live some will lead and provoke others into war. "And the poor you have with you always," so Jesus thought. This is not to say that we ought not to work to prevent war and improve the lot of the poor, for Christianity prompts us to do both. But to speak of eliminating either is unrealistic.

And so is "taking the world for Christ." Jesus said "few will be saved." Better to talk in terms of taking Christ to the world. This is Biblical. This is possible. This we can do. This is what world evangelism is all about.

And yet are not many of us again escaping the near and the now by looking to the far and the future? There seems to be inherent in human nature the tendency to dream of the victories of tomorrow in far off lands, of exotic sights and smells, and thus to ignore the pressing needs about us. While we must recruit and send more men overseas—while we must better train full-time evangelists for foreign fields—while we must seek more and better uses of mass media—let us never forget that world evangelism begins at home! It begins with each of us, here and now!

So it did with Jesus as he preached in Nazareth and throughout Galilee, as he talked with the simple folk he met in his daily routine, as he concentrated on those with whom he had most in common. So it did with the early church. While the gospel was to go to the ends of the earth, it had to begin somewhere. He said, "beginning at Jerusalem," and from there to Judea, Samaria, and the world (Acts 1:8). World evangelism begins at home with those of us who stay at home giving ourselves wholeheartedly to "personal evangelism."

We have limited our concept of “evangelism” unduly. Generally we have equated evangelism with methods of evangelizing—meetings, campaigns, cottage studies. This is unfortunate. In reality anything the church may do which has as its ultimate end the winning of people to Christ and the winning of Christians to a deepened consecration is evangelism.

I am sure that personal work, or personal evangelism, was unheard of or little heard of thirty years ago, but thirty years ago people were doing what we call personal evangelism. To use the terms “personal evangelism,” “personal work,” or other phrases that are associated with this aspect of the Lord’s work, is both useful and at the same time a liability. It is useful in that it brings to mind some vague idea of our subject. It is a liability because of the practices and definitions associated with these expressions and their uses in the past. We have had brethren among us who have left the impression that unless you are out every single night of the week personally conducting a home Bible study, then you are guilty of some grievous wrong. In promoting personal evangelism, people in some congregations have been driven on the basis of creating a feeling of guilt. “You’re sinning if you don’t go.” But such motivation lasts only so long. You can drive men only so far.

I recognize when we come to talk about “personal evangelism,” when these very words are expressed, your reactions to this description will be mixed. Some of you will want to stand up, cheer and say, “This is what we’ve been waiting for.” Others of you, because you engaged in personal evangelism when you were ill-equipped or ill-prepared, and thus found yourselves frustrated, defeated and in turn feeling



more guilty, would just about as soon get up and leave on hearing the words "personal evangelism." You don't want someone rubbing an old wound.

But world evangelism demands that we enlist your aid in sharing Christ with other people—the people all around you. We could quote a number of passages from the Bible, offering them as reasons for your doing this. Jesus said "Go," and that is a command, and you are obligated to go. This would be one way of coming at it. The Golden Rule, "Do unto others as you would have them do unto you"—if you were asleep in a house that was burning down, you would want someone to awaken you, to rouse you to the danger, and so, if that is what you would want others to do for you, then do so for them in the realm of the spirit. "Love your neighbor as yourself." You love yourself to the extent that you are vitally interested in saving yourself. Now love other people that way.

But I think there's a better way to come at it. I'm confident that many of you, in fact that most of you, are deeply in love with your fellowman as the result of having experienced the eternal and unfailing love of Christ for you, and that motivated by that love and appreciation you will want to share Him with others. I think that you are an appreciative people. We recognize how good God has been to us, how rich and wonderful His grace really is. I think that with each of us Christ is the vital difference in our daily lives.

Bob Gibson is one of the finest civil engineers in this country. Some years ago it was my pleasure to know him as he was working in Benghazi, Libya. He told me on one occasion about seeing some workers come stumbling down the stairs of the hotel where they were staying, drunken.

They ultimately lost their balance and rolled to the bottom of the stairs. His comment was, "I don't see how these people survive." He wasn't thinking about tumbling down the stairs. He was thinking about the aimlessness, the life of despair that led them to seek escape in alcohol that ultimately brought them crashing down a staircase.

We would agree with him. I don't see how men survive without Christ. I would hate to have to live my life without Him, and I think you feel the very same way. And so we enlist your help in sharing Christ with others, that they too might not have to live without Him.

"Personal evangelism!" It is "personal." There are certain general principles that a worker can be taught. There are certain guidelines that can be laid down, but there isn't any cut and dried method of doing personal evangelism. There isn't any time or any place or any set of materials that are foolproof, because personal evangelism is personal. It has to be adapted to each individual, and what works for me would not necessarily work for you. What converts this man may fall flat on its face in dealing with that one. And so each person in effect has to develop his own technique. He develops his own technique simply by getting out and trying, and failing, and trying again and failing again, and trying again and again, until he discovers what blends with his personality, what he can use most effectively to influence positively the greatest number of people. That's what we want to encourage you to realize.

A vital thing that each of us—and I include myself—can do in regard to personal evangelism is simply take another look at people. That is where world evangelism starts, as does

personal evangelism. Look into the face of every person you meet the remainder of this day and tomorrow. I would like to ask you to do this as an experiment. Make yourself a pledge in your own mind that you'll do this this very day. Say that "every time I see another human being, I will think of him in these terms, not that he's white or black, not that he's short or tall, not that he's thin or fat, not that he's well dressed or very slovenly dressed, but I will look at this person and see that here is someone who is in need of the Christ that I know."

Have you ever noticed that Jesus never went looking, campaigning for prospects? He never engaged in a door-knocking campaign to drum up home studies. He didn't have to—He was fully aware of the needs of the many people He met in the normal course of His day's activities. To their needs Jesus applied Himself vigorously.

When you and I can do that every day of our lives we will have taken the first giant stride toward personal evangelism—seeing each person we meet as one who could become a real prospect for the service of Jesus Christ. Now that certainly doesn't mean that everyone will be a bona-fide prospect; in fact, many won't, but then at the same time some will, if we will only so see them and begin to take steps toward sharing Christ with that person.

And what are those steps? Being interested in that individual as an individual. If you are interested in him you are going to seek to get acquainted with him. Being friendly. Doesn't the New Testament frequently urge us to give ourselves to hospitality? Certainly it is not a violation of Scripture to think that friendliness, or friendship, is an aspect of hospitality. I'd hate to be a guest in anyone's home who

wasn't really friendly toward me. Hospitality would serve to encourage that individual. It would reflect our love to him; we would make a diligent effort to get acquainted with him.

Awareness also means grasping at any straw that is available to open a conversation. You recall Jesus' use of the topic of the moment to begin a conversation with the woman at the well. He was thirsty and she was thirsty, both physically and spiritually. Here was the natural beginning place. And He seized it.

Do you ever talk to the boy that carries the groceries to your car? And I don't mean open the Bible and preach Mark 16:16 to him. (He's probably not a Christian.) Do you know where he goes to high school? Do you know whether he has brothers and sisters? Do you know how many hours in the week he works? Do you know if he has a pet dog at home? What do you know about him? Do you know his name? Why, if that first time you can just learn his name—maybe he has a name tag on—and the next time you go in, call him by name, you're doing personal work; you're moving in the right direction. And there isn't one of us in this assembly, regardless of age or education, there's not a one of us but what can engage in personal evangelism of this kind every day that we live on the face of God's earth. And this is so essential. This is the beginning.

Once you learn this person's name, you can find a point of common interest. Let me give you an illustration or two—and I do not set myself up as an example or an authority. Since I don't know the experiences of other people, I think I can best illustrate what I'm talking about by relating down-to-earth happenings, and the only ones I can draw on are my own. So forgive me this.

I took my watch to a store downtown to be repaired. The man sitting in the watch repairman's stall hardly looked up. In fact a young lady waited on me, wrote up the ticket, put the watch in an envelope, and then laid it over on the watchmaker's bench. I happened to look at a little card at the side of the work table. It had his name on it, *Elias*; or in Arabic we would say *Elias*. Here was an Arab! Is this an opening? It is, indeed! Why, I can tell this man, "Mr. Elias, you're from the old country. I've just come back. Where's your home?" Maybe I've walked the streets of his village. Is there an opening? There is. It was seized and a beginning made. Has he yet come to the church building? He has not. Have I been in his home? I have not. But with God's help, in time there will be more and deeper interchanges. Every week or two I go back just to speak to Elias, just to say a greeting or two to him in Arabic. There's a contact, there's a man to cultivate.

As I walked toward the exit of that same store, a young man standing over at the side said, "Did I hear that your name is Douglas?" I said "Yes." He said, "Do you know Glen Douglass?" And I said, "No, I don't believe I do." And he said, "Well, I'm Glen Douglass," and he introduced himself. But he told me, "How do you spell your name?" I said, "Well, I'm a one 's' man." And he said, "We spell it with two 's'es'; we're the upright side of the family." And I said, "That's all right, I'm glad to know you anyway."

After that, with the help of some of my brethren, I had a meal with this young man. Then I bought his lunch downtown. Then I visited in his home and we spent three or four hours talking about the Bible. When we went out to lunch that particular day, and got around to what I had in mind, he said, "Well, do you know, I anticipated why you're

here.” And he added, “I appreciate your interest in me. I want to talk to you.” I had a sales pitch all worked up to let him know why he ought to do some thinking and studying about Christ. I just threw it away. Don’t you have opportunities of this kind every day?

In a furniture store a woman was helping my wife and me. We did not take any particular interest in her at first, which was a mistake. When she seemed so persistently friendly we tried to converse a little. I don’t know what church she attends till now, not for certain. A few days after this the telephone rang and it was this woman. She had a problem, and she just wanted to talk. So for twenty minutes our phone was tied up while she and June conversed. Since then we have been in her home several times. Her daughter recently had a baby. Thus there is contact with another family, and another reason for going and seeing them. They have a cabin out by the lake. There’s still another reason for going to see them. They like to go fishing, and I like to fish, too.

Now what I’m saying, brethren is that this is personal work. Yet, this is the kind of personal work that no one can organize for you. You have to do it yourself. You have to seize the situations as they arise. And each and every one of us has many every day. In one sense, we have a liability here in Abilene and especially here on the hill. That liability is our greatest strength, and yet it is our greatest liability. It is the sheer weight of our numbers and the sheer concentration of Christians in northeast Abilene. It’s wonderful to live with so many Christians. It’s wonderful to have your hair cut by a Christian barber and to buy your groceries from a Christian grocer and to have your prescriptions filled by a pharmacist who is a member of the church. It is wonderful to take your

cleaning to an establishment that is run by people who have a faith in common with you. That's tremendous!

Please don't misunderstand what I'm saying. But then this factor is a liability, because when you only trade with your brethren, you only know your brethren, and when you only know your brethren, how are you going to teach anyone else? With whom are you going to share Jesus Christ? You know, a fire survives only by spreading. Have you ever gone camping and built a fire? You seek a place with no grass, no trees, nothing around it, and there you build your fire? Why? For safety's sake. And why is it safe? Well, among other things, that fire can't spread. It can only burn so long and then it goes out. Any fire to survive and go on has to be exposed to new material constantly.

And for the fire of our faith and the zeal within our hearts and the very body of Christ to expand, you and I are going to have to spread out. I am not saying to you, "Quit letting a Christian barber cut your hair," but every once in a while go to the fellow who can't say two sentences without cursing. Do you like to go fishing with your Christian friends? Do it! But sometimes take your beer-drinking neighbor with you. You'll never get him to stop drinking by taking verbal pot shots at him over the kitchen table with your wife. You've got to share Christ with him.

Sometimes we become very much like the Pharisees. We are a "separated" people. We just don't associate with those who don't come up to "our standards." But was not Christ the friend of publicans and sinners? You know, if Jesus were alive today, I can conceive of Him taking out a boat on Lake Fort Phantom without any one of us along, but with two or three fellows who were inclined to guzzle booze when they

could, and would think nothing of throwing the cans in the lake. The Lord would sit with them. Why? Not that He endorses that kind of conduct, but He knows that is the only way He will ever get to them.

So sometimes there are circumstances which are a blessing, but also a great liability. Spread out, trade with your brethren, associate with your brethren, make your brethren your closet friends, but sometime set up a deliberate plan of action to put yourself over there in someone else's barber chair, or someone else's grocery store, or or someone else's garage, or under someone else's hair dryer, where you will be exposed to those who aren't Christians. Learn their names and find out something about them which you can talk with them about and about which they can talk with you. Begin to build a friendship, and ultimately you can save a soul.

Some time ago one of my brethren, speaking about his work as an insurance salesman, told me, "It's not possible to sell my product to all of my friends, or to all who become my friends. But neither is it possible to sell my product to anyone who is not my friend." You may not convert all those you befriend, but you certainly won't convert anyone you have not befriended.

The fear of rebuff lurks in all our hearts to some degree. This is one reason we do not do more. And when finally guilt torments us into action, we often do something as extreme as knock doors—approaching total strangers in an utterly "cold turkey" situation. It takes quite a lot of nerve to do this, and yet there is built into this type activity a bit of a defense mechanism. So the total stranger slams the door in your face. "So what," you can say to yourself, "I've never seen him



before and I'll never have to face him again." The rejection is thus softened.

Also it is so much easier to talk to total strangers because they don't know us, our weaknesses, failings, family problems and church fusses. They only see an earnest-looking well-dressed man, with Bible in hand, inquiring about their spiritual welfare. But my neighbor, my secretary, the fellow at the next desk or beside me on the production line—he knows! Approaching him about Christ is much more difficult, as he has seen how little Christ has affected my daily life. And, should he reject my overtures, I'm left with the necessity of facing *him* day by day. Our best prospects are those who know us best. They are also our toughest. But that's where world evangelism begins—at home.

If you do see one you have not befriended go through the waters of baptism, there is a good chance it won't be six months until you never see that one again. And why? He or she has no tie in the congregation. They may have been baptized into Christ, but they are among strangers. Most people in that situation find it very difficult to continue coming. But when they obey the gospel and also have you to stand by their side as a friend, that serves as a good shot of starch to stiffen them to stand for Christ and to break through into a wider circle of friends here in our fellowship.

Some of you may say, "Well, my friends who are not members of the church know me; they know I'm a member of the church. They know what the church stands for. They're not interested." That may be, but on the other hand, that may not be. Have you ever inquired? After all, brethren, I think we have the wrong idea in much of this. We should not think of ourselves as attempting to sell people "church of

Christ” to replace Baptist or Methodist, immersion in place of sprinkling, weekly communion instead of annual communion. These things need to be taught, but the real thing that we have to offer is Jesus Christ. Friends, while they may not be interested in the church of Christ, per se, have a vital interest in Jesus Christ, in grace, and in assurance of an abiding relationship with God. If you share Him with them, these other factors which we call “doctrinal,” which are involved in winning them to the truth, will come in their own good time and sequence, and will, with help, work and prayer, fall into place.

Maybe your friends are not interested in the church of Christ. Why should they be? It’s Christ that they must be interested in initially, anyway. He is the Savior, not the church. Some of the most unlikely people are interested in the gospel. A young lady who was baptized a while back came from a very devout Catholic background. We would say, “No, not a likely prospect.” But she was. She was no more unlikely than the promiscuous woman at the well, the impetuous, unspiritual fishermen of Galilee, or Paul the hater of Christians. In the course of three days of four to five hour sessions per day, mixed with periods of leaving her to think and to wrestle with her own conscience, she could not resist the appeal of Jesus Christ.

When you bring visitors to the service, see that a visitor’s card gets into the office. Sometimes members of the congregation for various reasons are reluctant to sign attendance cards, and of course if you won’t sign an attendance card, the visitor who is with you is not apt to pick up a visitor’s card and sign it. Why should he? Don’t insist that he do so. You do it for him before service, after service, during

service. See that that name comes through. This is how we first met this young woman. She put her name on a card.

Let me point out another thing. Don't be turned back by the moods that can arise within your own heart or by the failures you encounter. Another personal testimony—please excuse it also—one evening my wife and I started out to do some visiting. The first place we stopped was the home of a young couple who were members of the church, and had visited the College church. We didn't get in the house, which is quite all right. I guess things hadn't been going too well for me, and running into this, which wasn't necessarily a rebuff, but also wasn't an open-arms welcome, sort of "turned me off." June said, "Don't give in to your moods. Let's go on." And the next place we stopped was the home of this young Catholic girl. She and her husband opened up the subject of the Bible and occupied us until about midnight. Now what would have happened if I had simply said, "Well, there's no use. If you can't even make any progress with your brethren, how are you going to do anything with those who aren't your brethren? I'm going home." Thank God I had a good wife who wouldn't let me do that. I hope you will remember that. I think I will remember it the rest of my life. Don't let a failure or a disappointment or a shortcoming or a rebuff ever turn you back and cause you to jettison the plans you may have been making.

We've been talking about personal work that only you as an individual can do. Our buildings are important to overall church activities, but in many instances we have been too tied to our buildings. We have expected them to do our work for us, when we are the living organism, Christ's body. Organized programs also have their place and worth; but again we have depended too heavily on the organization *per*

se, instead of on our own individual initiative and strength. Some of you are involved in a spiritual Headstart program. There is where you can work. A fine young girl out of the College church Headstart program was baptized recently because people were willing to be friendly to her. Or, it may be a day nursery, child care program, home for unwed mothers, etc. I was amazed to learn of the number of people connected with Abilene Christian College, many of whom are presently sitting in this auditorium, who at the time they came to ACC as students were not members of the Lord's church. Some of you would be surprised whom I am talking about. A whole host of people right out here who now are some of the strongest Christians, elders, teachers, and educators in this school, were converted right here during their school years. Presently there are about 300 students in ACC who are not members of the Lord's church. So there's your field, students and faculty.

There's value in organized personal work programs. And we enlist your aid in such. There is value, in that it can supplement what you can do as an individual—the kind of activity I've been talking about. Your congregation needs your help. Most church offices have the names of many people from various sources, and these people need to be contacted. They need to be taught. I'm not appealing to you to teach them. I have a list in my office of at least fifty people in the College congregation who are capable and I think willing to teach a home Bible study. Such is true in your situation, too. So we are not saying, "Will you go teach someone?"

But you are needed to work at meeting people, and when it gets down to the place of teaching, we have a whole

raft of teachers we can draw upon. They can go with you and teach whoever it might be. There's also value in an organized program, in that we draw strength one from another as we work in groups on various occasions through the month. We can renew one another, we can take the sting off the rebuffs that each experiences. We can bolster and encourage and help and bless. So Christ needs your help in this.

Time is a tremendous obstacle. Everybody is busy. And yet we all periodically re-arrange our time schedule. After all, when one leaves high school and starts to college he reorganizes his time. And when one gets married, he reorganizes his time, and when the first baby comes, there is a tremendous reorganization of schedule. And when the children start to school, there is another shuffling of time and events. And when those children get to high school, there is another change. And when they leave home to go to college or to get married, and are no longer under the roof with you any more, you know perfectly well there will be another shift in your time schedule. You periodically reorganize from top to bottom. And I assume that when you became a Christian, you reorganized your time to count the Lord in, where earlier He had been counted out.

What I am saying is this. While we are all busy, yet when there are things that really need to be done, that can be such rich and wonderful experiences, I am sure that we can reorganize our time to find just a little time for Him. I think that as you found time when you became a Christian to include Bible study and worship on the Lord's Day morning, and worship on Sunday evening and on Wednesday night, maybe once a month or week you can find time for this. So Christ earnestly solicits your help. Whatever your age, whatever your capability, whatever your education, you are

needed. The Lord needs individuals, He needs couples, He needs a father and his teen-age daughter, if the mother has to stay home with a little baby, young and old, educated and uneducated. He needs people of all shapes and sizes who will go out and meet new friends and start a process that in time can save a soul.

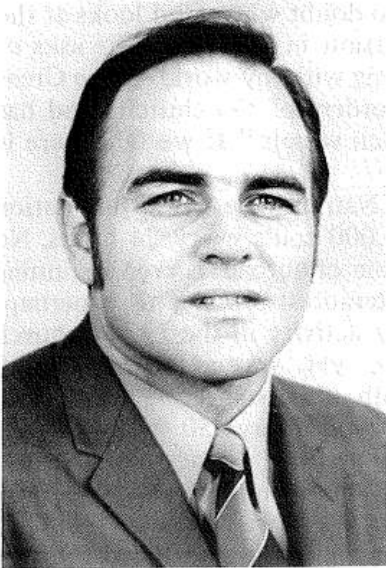
Any journey must begin with its first step. And any effort to evangelize the world must begin with the people immediately around us. Slogans of "taking the world for Christ" are only so much sloganering unless and until accompanied by the most practical steps on the part of us all—and now!

# MAKING MEN FOR THE MASTER

## AL HORNE

Al J. Horne was born in Port Elizabeth, South Africa, August 25, 1937. He was baptized in the Illovo River in Zululand in 1952 by Eldred Echols. He was the first convert to New Testament Christianity in the city of Port Elizabeth.

Having come to the states at the age of seventeen, he enrolled at Abilene Christian College. He graduated summa cum laude in 1958 with a degree in Bible. In 1963, he completed the M.A. degree, also from A.C.C. During his college years, Al was leader of Mission Study, President of the International Club, a member of Alpha Chi, and elected to "Who's Who in American Colleges and Universities (1956-7)". In recent years, he has done post-graduate work with the University of South Africa in the Department of Semitics.



He is married to the former Donna Whitaker, who completed her B.A. in Bible from A.C.C. in 1959. They have four children: Lisa, 13; Lynda, 9; Stacey, 6; and Stephen, 2.

While at A.C.C., Al preached regularly for the church at Desdemona for three years. His first mission work was done in Tanganyika (now Tanzania) in East Africa (1959-1964). He helped to organize the successful "Safari for Souls" Campaign in East Africa in 1963. During this time, he lectured the American campaigners on behalf of the extension department of Fort Worth Christian College.

Along with Eldred Echols, he is the co-founder of the Southern Africa Bible School (South Africa's School of Preaching based at Benoni) where he has been teaching since its beginning in 1964. At the same time, Al has served as the minister of the Benoni Church of Christ. The following congregations have had the oversight of the Hornes' work in Africa: Glen Garden in Fort Worth and Garland Road in Dallas.

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A little boy had been given a globe of the world for his birthday. He was so proud of it that he took it and put it next to his bed that night when he went to sleep. Wanting to look at the globe more carefully, his father later tiptoed into the room and carried it out. Just as he got to the door, the little boy raised up in his bed and said, "Hey, Dad, where are you going with my world?" No doubt when God looks at the church and the need for salvation in the world, he asks of Christians, "Where are you going with my world?" The Great Commission is the marching orders of the church. God has entrusted the gospel to "earthen vessels." If we fail, there is no other way!

According to the United Nations, the world population increases by a staggering 129,000 souls every 24 hours. No mission point on earth, at home or abroad, is even beginning to meet this challenge in the remotest sense. This is perhaps the greatest age of missionary activity in the Lord's church since New Testament times, yet we could never find sufficient men to cope with this staggering explosion. Statisticians reveal that out of every 50 who present themselves for religious activity, only 12 accomplish anything. Of that number, 4 go to a mission field. Of those, only ONE returns for a second term! When we recognize that God gave His only begotten son for the world and that He looks



on the church to make salvation a reality for mankind, can we doubt that God is concerned about where we are going with His world?

As Cecil John Rhodes lay dying, he whispered, "So little done, so much to do!" When we realize that time "like an ever-rolling stone bears all its sons away", we know we must give our todays effectively to secure the church's tomorrows! We must evaluate our past mission methods—there is much in it which is commendable. It is the foundation of today's accomplishments. But there is also much which is ineffectual and obsolete. We know where we stand. Now we must determine what direction we are moving in! No longer should missionaries count their years, but they should make their years count. We have often worked to no purpose, and so we have not built autonomous, self-supporting churches on foreign soil.

We must make men for the Master! Men with the message! Men meet for the Master's use! Men who will not allow a generation to grow up who do not know the Lord. Paul told Timothy: "The things which you have learned from me among many witnesses the same commit thou to faithful men who shall be able to teach others also" (2 Timothy 2:2). We must write the gospel of Christ indelibly on the hearts of local people—the nationals and the natives. Daniel Webster said,

If we work upon marble, it will perish. If we work on brass, time will efface it. If we work on temples, they will crumble to dust. But if we work on men's immortal minds; if we imbue them with high principles, with just fear of God and love for their fellow man, we engrave on those hearts something which no time will erase and which will brighten and brighten for all eternity.

No wonder Wesley said, “Give me a hundred men who fear nothing but sin and desire nothing but God, and I’ll turn the world upside down.” The church of the New Testament was pervaded with this spirit, for it was said of them, “These that have turned the world upside down are come hither to us also . . .” (Acts 17:6). We must likewise catch on fire for God! “The teacher is like the candle which lights others in consuming itself.” When our light is finally snuffed out, we must ensure that lights which we have ignited are burning in every dark, remote corner of God’s world. “The people that walked in darkness have seen a great light: they that dwelt in the land of the shadow of death, upon them hath the light shined” (Isaiah 9:2).

A stranger watched as an old man and his sons and grandsons worked in the cabbage patch. Their work appeared so futile. The soil was infertile, poor and shallow. The tender plants were struggling to survive. Finally the stranger spoke up, “What can you raise in these rocky hills?” The old man straightened slowly. He wiped the back of a sweaty fist across his sunburnt lips and replied, “Men!” That’s what the church must do in the mission field—raise men for the Master! We must make men for the Master! Men with the message! Men who can minister and churches to maintain them. Men who can meet the need. Men who can set in motion the same motto—“The things which thou has learned from faithful men, the same commit thou to faithful men who shall be able to teach others also!”

## I. MOVING TO MATURITY

“NEVER DO FOR ANY MISSION FIELD WHAT IT CAN DO FOR ITSELF has been a most practical philosophy.

When we do for other people what they should be doing for themselves, we keep the mission church infantile. "When I became a man, I put away my childish things" (I Corinthians 13:11). Local people come to depend on external resources and never strive to develop their own. This is true of money, manpower, and ultimately maturity. The failure of the church to move toward maturity has been our failure to challenge the church. We have held the church back from maturity. Gradually missionaries all over the world have come to realize that the emphasis for doing the work must be shifted to local brethren and congregations. The most effective method to accomplish this task is to train local men on the field to preach the gospel to their own people. As a result of this, preacher-training programs and schools of preaching have sprung up all over the world. This has given the brethren at mission points incentive to cooperate with brethren overseas to ensure that the mission church moves steadily in the direction of maturity. "Let us press on toward perfection, not laying again the foundation" (Hebrews 6:1). The mission point must of necessity supply the men to be trained, but it can also assume an increasing portion of the financial burden of the program, no matter how small such a contribution may be initially.

In South Africa, the first major effort to evangelize the people was undertaken in 1950 by American brethren. They soon saw the potential of the land, but also recognized their limitations—after all, 4 families can only do so much! South Africans who would not suffer from "culture-shock" or inability to communicate in either of our two official languages were obviously the men for the job! The infantile church at that stage, however, could do little or nothing to alleviate the problem. Some years later, the preaching brethren of the country considered the establishment of a

Christian College. The idea was abandoned because the timing was premature and the REAL need was training men for leadership in the struggling church. In 1964, Southern Africa Bible School was born! Though many efforts had been undertaken in the past, no lasting training program had been maintained. Now, for the first time, South Africa had its own school of preaching!

During those intervening years, men had to be sent to America for training. Local schools of preaching did not exist then and local missionaries were too overburdened in their work to add this phase to it. Unfortunately, this solution could only be temporary, for it occasioned almost as many problems as it solved! Some of the major set-backs were: (1) Many Nationals found that America, "the land of milk and honey," offered more than they imagined in their wildest dreams, so they settled here! This did not alleviate the missionary manpower shortage. (2) Often undesirables and misfits were able to put their "best foot forward" long enough to convince some unsuspecting missionary that they wanted to preach. After the missionary found the means for them to come to the States, their ulterior motive had been achieved, and their craving ambition to preach suddenly evaporated! (3) Others became involved in doctrinal squabbles, which may or may not have had any practical consequence in their home-country. Nevertheless, they felt duty-bound to bring back with them their divisive doctrines and opinions and by "saving the church" were actually aggravating the difficult circumstances of "mission-field" preaching. (4) Some of those who returned could not forget their American training and often their accents were more American than the "thorough-bred"! This occasioned suspicion and distrust among the people in whom they were

supposed to inspire confidence. (5) Almost all were altered in another way—they had become accustomed to the American way of life with its higher standard of living. Their salaries would be out of reach of the local congregations for many years, to the disparagement of the congregations involved. So the move toward self-sufficiency and maturity was once again eluded. (6) Many felt that they were not responsible to local brethren for any of their work or actions. If the business meeting of a local congregation were to attempt to supervise their activity, it was rebuffed with the claim that the preacher was only under the oversight of an eldership 10,000 miles away! So without adequate supervision, the work was often done haphazardly, chaotically, and in a slothful fashion. No wonder then that the roads to maturity were ineffective and inefficient! The preacher-training school in a mission field is designed to move the church toward maturity, “till we all attain . . . unto a full grown man, unto the measure of the stature of the fulness of Christ” (Ephesians 4:13).

## II. CONTROLLING COMPETITION

One of the most valuable lessons any of us can learn is that of making it easy for others to work with us. The Apostle Paul stated it, “Giving diligence to keep the unity of the Spirit in the bond of peace (Ephesians 4:3), and “As much as lieth in you, live peaceably with all men” (Romans 12:18).

With this in mind, our mission work goes through the following phases: (1) Missionaries arrive with money and means. They make converts and establish congregations. (2) The converts need to be trained. Some were initially sent

overseas with undesirable consequences. (3) Men trained locally to take over existing pulpits. Some of these are partly supported by local churches, working toward full support. Alongside them, men with Stateside support can continue the work of pioneering. They can go to new places and establish new congregations to pave the way for the new graduates from the local preacher-training school. (4) The mission church cuts the umbilical chord. It appoints its own elders and deacons, supports financially its own preachers, builds its own buildings, and even assumes the responsibility for training of local preachers. (5) The mission church itself becomes a home base for local and foreign mission activity.

There are still well-meaning Christians and congregations in the United States who devote large sums of money toward training foreign preachers in this country, even when preacher-training-programs are offered in their home countries. Brethren, let me say in all kindness that I laud your generosity but not your wisdom! You are subsidizing the erosion of the very foundations of stable and responsible Christianity which your missionaries have laid in foreign fields. You are still priming a pump that should long since have been producing its own water. It's like holding your foot on the starter after the engine has come to life!

May we appeal to preacher-training schools in this country to stop the enrollment of foreign preachers in your training programs when adequate facilities exist for training in their own countries. By accepting and supporting them, you are effectively torpedoing the principles of world evangelism which you exist to promote!

Sometimes we allow ourselves to be influenced by factors that work to our own material advantage in this

regard. But when the consequences so adversely affect the mission field, we ask you to remember that “no one lives unto himself and no one dies to himself.” Your negative response to this plea could be the death knell of the schools of preaching in foreign fields! Please . . . we hope you have not reached “the point of no concern”!

### III. PREPARATION PARAMOUNT

Ezra 7:10, “For Ezra prepared his heart to seek the law of the Lord, and to do it and to teach in Israel statutes and judgements.”

Before we can do and teach God’s will, preparation is necessary. This has been true from ancient times. Elisha’s “prophet-training school” was so popular that the students—“the sons of the prophets”—felt that their “dormitory” was too narrow to accommodate them, 2 Kings 6:1-7. Even Isaiah felt the need to train disciples, Isaiah 8:16. The only prophet of note in the Old Testament that boasted of no formal training was Amos of Tekoa, Amos 7:14. The sons of the prophets were the disciples in the prophet training school acquiring formal education. Perhaps Paul refers to Timothy and Titus as “my sons” because he trained them to preach. Peter used the same terminology of Mark. Many other names are associated with Paul in his ministry and travels. Their presence with Paul meant that they could receive guidance from an expert! In this, Paul was simply imitating Jesus himself. Our Lord took 12 young men and training them intensively for three years, he sent them out to spread the glad tidings!

Sometimes our preparation has been inadequate. The

training we have offered has been shallow, superficial and irrelevant. We have simply indoctrinated without educating the student to think independently. We agree with the evaluation of Benjamin Franklin who was asked to contribute to the purchase of a church bell. He sent a donation with this suggestion: "Please don't buy a bell with it, but a library. I've always preferred sense to sound!" We must "study to show ourselves approved" not unto men, but "unto God"! (2 Timothy 2:15) The verdict of several college professors who have visited our school of preaching in South Africa is unanimous in declaring it the "stiffest undergraduate program anywhere in the world." This is only as it should be. In a denominational seminary only 7 miles away, students are given a choice of either four years of Greek and two of Hebrew or vice versa. Naturally, students would rather follow an easy and oversimplified course. The student who chooses the easy course may by doing so be an intellectual cripple all his life. The undeveloped intellect lives in a very small world. His horizon is close at hand. The untrained eye and ear convey no message to the soul.

The butterfly gets only the external nectar, but the bee explores the flower to its depths. When winter comes the butterfly dies, but the bee is safe in the "fragrant nectar" it acquired with diligence. The keenly developed intellect has almost an infinite sweep in its horizon. "Therefore every scribe who is *instructed* in the Kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things old and new" (Matthew 13:52). He should "be ready always to give an answer to EVERY man" (2 Timothy 4:2). He should be instant "in season and out of season", Paul adds, in 2 Timothy 4:2. Even the untrained can produce sermons of note now and again, but in the long run "a prepared messenger is more important than a prepared message"!



NOT gold, but trained men can make  
The church great and strong,  
Men, who for truth and honor's sake  
Stand fast, and suffer long.  
Brave men, who work while others sleep,  
Who dared while others shy,  
They build the church's pillars deep  
And lift them to the sky.

It takes time to mould and make men! Jesus took three years—we can hardly take less time! When James Garfield was president of Hiram College, a father asked if the course of study couldn't be simplified so that his son might go through by a shorter course. "Certainly," said Garfield, "but it depends on what you want to make of the boy. When God makes an oak, it takes a hundred years. When he wants to make a squash, it takes about two months." We are producing too many squashes and not enough oaks! Our speech betrays us. Note our verbs: "We LEAP out of bed, GULP down our coffee, BOLT our food, WHIZ into town, DASH into the office, TEAR out for home, and we DROP dead!" It takes time to make men. May we hasten to add that it is the work we put into our hours, and not the hours we put into our work that makes the difference. We are like the high school girl who was seated next to a famous astronomer at a banquet. Making conversation, she asked him, "What do you do in life?" He replied, "I study astronomy!" "Dear me", she countered, "I finished that last year!" Even three years will not exhaust Bible study. In that time we only have sufficient time to familiarize a student with the tools of Bible study. The teacher of the Bible is never a scholar but always a student. Give a man adequate training in language and Biblical background, show him how to accomplish proper Biblical exegesis, familiarize him with the great Biblical concepts, train him to speak publicly. Help him to develop

sound study habits. Bring out the Spirit of Christ, and the church is assured of a useful asset for the future. We must never lose sight of Paul's warnings to Timothy in this regard—"From which things some having swerved, have turned aside unto vain talking. Desiring to be teachers of the law, though they understand not what they say, nor whereof they confidently affirm" (I Timothy 1:6-7).

When an English surgeon visited a French hospital, it was to study a certain feat of surgery. He had performed it 13 times and saved eleven lives. The French surgeon boasted that he had performed it no less than 160 times. Admiringly, the Englishman asked, "And how many lives did you save?" The Frenchman replied, "NONE, but each operation was brilliant!" Often this same verdict can be given of preaching today. The services were brilliant, BUT souls are not saved! God needs men. Men with the message who by their life and works will turn men to God! Saving of souls is always more important than brilliance!

The Lord has given us our talents and it is up to us to develop them or help others to develop them. As Michelangelo said of an unsightly block of marble in his studio—"There's an angel in there and I must set him free." We need to imitate Barnabas who always sought to bring out the best in men. It was he who introduced Paul to the church at Jerusalem. He made a man out of Mark, "the quitter," so that Mark could become "useful" to Paul "for ministering" (2 Timothy 4:11). So we must help the future church leaders to set their talents free!—The true object being to work oneself out of a job! It means leading others to be leaders themselves. After all, the object of teaching a child is to enable him to get along without a teacher. When Thomas Mann's publisher became impatient to receive his manuscript,

he reprimanded him by saying, "It will take you an eternity to finish it!" Mann retorted, "After all, I am writing for eternity!" We, too, are building for eternity. Eternity alone will reveal how much God's people accomplish for Him in this life!

#### IV. SACRIFICING FOR THE SAVIOUR

**STUDENT SACRIFICE:** Let us never lose sight of another essential difference between schools of preaching in America and those at mission points. The students in a mission field have to sacrifice both in choosing the local school and upon completion of the course. In South Africa, as in many parts of the world, they have to come without any assurance of future support. They have to be willing to return to their secular profession to support themselves while preaching. When we were students in college, we were reminded of the pioneering days of the church in the South. Men, whose first love was for the saving of souls, gave themselves sacrificially to "provide the gospel without charge" to the church, I Corinthians 9:18. Luke reveals how Paul used his trade to supply his needs while preaching, "And because he was of the same trade, he abode with them and wrought, for by their trade they were tentmakers. And he reasoned in the synagogue every Sabbath . . ." (Acts 18:3-4). When Paul wrote concerning the lazy busybodies among the Thessalonians, he appealed to his example of preaching the gospel to them free of charge. "Neither did we eat bread for nought at any man's hand, but in LABOR and travail, WORKING night and day that we might not be a burden to any of you. Not because we had not the right, but to make ourselves an example unto you that you *should imitate us*" (II Thessalonians 3:8-9). This reminds one of the teacher who

had just given her class an unpleasant assignment. One little boy was obviously unhappy about it. He asked, "Teacher do you get paid for teaching us?" "Yes," replied the teacher. "That's funny," replied the little boy, "because WE do all the work!" We must develop a breed of men who will preach the gospel whether they get paid or not! Men with the "tentmaker" spirit! Men with the self-sacrificing spirit of the pioneers of the Restoration movement. Then the church will grow from strength to strength. It will not depend on money, but on men!

Yes, they have to be willing to sacrifice. May we add that here again we cannot hope to compete with the "loaves and the fishes" available Stateside! There are some who feel that schools of preaching should not exist unless the local congregations can adequately support their men. This is to discourage sacrifice—the very soul of Christianity itself! Christianity was born in the pangs of sacrifice and will be maintained in that spirit. If Jesus had waited until no sacrifice would have been necessary, there would likely have been no Saviour and no Christianity, II Corinthians 8:9. Our first four graduates came expecting NOTHING when they completed the course, yet God provided for each one of them. They came empty-handed, but God supplied their need because they placed themselves at His disposal. "The first shall be last and the last first."

Truth and service always seem to thrive in an atmosphere of sacrifice. When men do not take their blessings for granted, then they are most blessed indeed! Your own Theodore Roosevelt said: "There never was a man in our nation's history who led a life of ease whose name is worth remembering!"

STATESIDE SACRIFICE: Here we have to acknowledge our great debt of gratitude to you in America for supplying our need in the "matter of giving and receiving." Almost everything that exists out there in the mission field is the fruit of your sacrifice. We urge you to continue to hold up our hands! We do not ask you to help us by doing for us what we can do for ourselves. We merely ask you to help us help ourselves! On the foreign mission field, we are like the Frenchman in the story of the beggar and the Frenchman. The beggar asked for a handout and was promptly given fifty francs. Later he was given 200 francs and on still another occasion, 500 francs! Then suddenly one day, the Frenchman could only give him 25 francs. The beggar inquired if his benefactor was going through hard times. The rich man replied that his children had now grown up and he was having to educate them and it was costing a lot! "Oh, now I see," replied the beggar bitterly, "so you're educating YOUR children at MY expense!" We in the mission field are still having to educate our children at your expense, but we look forward to the day when we can shift that responsibility to the place where it belongs!

### "I KNEW YOU'D COME!"

Back home in Africa, the people that STILL sit in darkness are waiting on us! The lost have no hope unless we do something about their lot. On the Dark Continent, the fields are white unto the harvest, but the laborers are few. Let us, therefore, MAKE MEN FOR THE MASTER—men with the message, men with a mission, men who will meet the need!

During the war, a soldier discovered that his friend had

fallen between the trenches out in “no-man’s-land.” His friend had been wounded. Turning to his officer, he asked, “Sir, may I go get him?” The officer replied curtly, “No one can live out there! I would just lose you, too!” Ignoring the officer’s command, he dashed from the safety of the trench to try to save his friend. With his friend on his shoulder, but himself mortally wounded, he staggered and fell back into the trenches. His friend was dead! The officer rebuked him: “You fool, I told you not to go. Now I have lost both of you! It wasn’t worth it!” With his dying breath, the brave soldier replied, “But, sir, it WAS worth it!” The officer was unimpressed. “Worth it,” he retorted, “Rubbish! Your friend is dead and YOU will be soon!” The soldier’s final words were: “It *was* worth it, Sir, BECAUSE WHEN I GOT TO HIM, HE SAID, ‘JIM, I KNEW YOU’D COME!’ ”

Out there in the mission field—that dark, danger-fraught no-man’s-land of sin, the world waits for the Master’s men. Will we be in time? Will we hear them say—“Jim . . . I *knew* you’d come!”

# I CAN DO ALL THINGS THROUGH CHRIST

## CLINE PADEN

CLINE R. PADEN, is a native of Greenville, Texas. He was born there August 22, 1919. He graduated from Idalou, Texas, high school, and from Abilene Christian College. In 1947 he was married to Miss Jo Iris Cathey. Later that year he went to Italy with Bill Hatcher to survey a work which was to be his field of labor for the next seven years.

During his stay in Italy Paden served as superintendent of Frascati Orphans Home. After three and a half years with the orphanage the family moved into Rome where they labored for another three and a half years. Their two sons, Timothy and Terry, were born in Rome.

After leaving Italy in 1955 the Padens accompanied a group of workers into Scandinavia, concentrating their efforts in Copenhagen, Denmark. During their nearly four years in Denmark their daughter,



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For the past nine years Paden has served as director of the Sunset School of Preaching, in Lubbock, Texas. He also serves as an elder of the Sunset congregation.

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There is little doubt that Saul of Tarsus envisioned a blood bath for the saints in Damascus. He approached the city like an avenging fury, "hell bent" on destruction. He carried in his hands the apparatus of the inquis-

itor; he carried in his heart “threatenings and slaughter against the disciples of the Lord” (Acts 9:1). But his sanguinary purposes were never realized, for he was stopped at the city’s gate by a blinding light from heaven and by a voice that called him by name and asked him to give an explanation for his violent opposition to the work of Christ.

The Lord laid a heavy hand on Saul as he went his guilty way. He arrested him in the very act of sin and called him to a higher and nobler purpose. Surely there have been few instances in the history of the world with larger decisions hinging upon the response of a single individual. By being fanatically zealous in the Jews’ religion Saul had carved for himself a niche of enviable dimensions; but in a blinding flash that world had crumbled about him, the foundations of its fortifications were shattered and ruined, and his hopes and aspirations were swept away in a deluge of events which now left him “trembling and astonished” (Acts 9:6).

What response would Saul make to this divine intrusion? Would he ask to confer with flesh and blood (Cf. Galatians 1:16)? Would he be “disobedient to the heavenly vision” (Acts 26:19)? The strained sinews, the throbbing veins, the searching look through blinded eyes indicate the evident answer. This was the moment of decision. There was only time to establish the identity of the One who had spoken that he might know to whom to make full and complete surrender. So Saul does not say: “First suffer me to bid farewell to them that are at my house” (Luke 9:61). He does not inquire concerning one standing by: “Lord, and what shall this man do?” (John 21:21). Nor does he ask: “But what of all those people who have never heard the gospel?” He rather asks the only question which belongs here, and that question is: “Lord, what wilt thou have me do?” (Acts 9:10)



Previous to this event, Saul had always done what HE thought best. In Acts 26:9, he tells Agrippa that once he had verily thought within himself to do many things contrary to the name of Jesus of Nazareth. And with consummate skill, he had developed those thoughts into one of the most effective oppositions ever to be encountered by the disciples of the Lord. He never would do as he thought best again. He would succeed in “bringing into captivity every thought” (II Cōrinthians 10:5) to Him who now commands: “You go into Damascus and there you will be told what to do.”

The conversion of Saul of Tarsus is without doubt one of the most significant events in human history. It did two things. It brought an end to one of the most bitter antagonisms ever to face the church, and it signalled the beginning of the work of one of its most constructive geniuses. So effective had Saul’s hindrance been that the same chapter which tells of his conversion relates also an immediate effect wrought by that conversion. In Acts 9:31, we read “. . . then had all the churches rest throughout Judaea, and Galilee, and Samaria.” The same degree of effectiveness which characterized his violent opposition would now become apparent in his preaching “the faith which once he destroyed” (Galatians 1:23).

When once the blood of Christ had cleansed Saul of his sins he would storm the great centers of civilization and the capitols of proud empires—no longer as a marauding persecutor, but now with a new heart and a new assignment, and with unbelievable strength he would preach Christ in season and out. There would be a new compelling obsession which would drive him across the face of Eurasia, there would be an all-consuming passion which would pervade his gallant heart, and there would be a new dynamo infusing strength into him

that would enable him to say: "I can do all things in Him who strengthens me" (Philippians 4:13).

With that strength constantly "enabling" him he would speak, he would pray, he would testify, he would confess, he would beseech, he would warn and at last he would be able to say that the gospel was "preached in all creation under heaven" (Colossians 1:23). He refused to adjust his conscience to accept the idea that he could ever desist from his maddening fury so long as there was one "in the regions beyond" who had not heard (Cf. II Corinthians 10:16). In the "furtherance of the gospel" nothing would deter him. Neither "tribulation, nor distress, nor persecution, nor famine, nor nakedness, nor peril, nor sword" would slacken his relentless pace (Romans 8:35).

While "laboring abundantly" he was subject to stripes above measure. He probably saw in the inside of more filthy prisons than any other of Christ's suffering saints. He was beaten five times with thirty-nine stripes. Three times he was beaten with rods, once he was stoned, three times he was shipwrecked, a night and a day he spent in the deep. He was "in perils of waters, in perils of robbers, in perils of mine own countrymen, in perils of the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren, in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold, and nakedness" (II Corinthians 11:26).

For Christ he would "stand in jeopardy every hour" (I Corinthians 15:30). For Christ he was "an ambassador in chains" (Ephesians 6:20). For Christ he was "in necessities, in persecutions, in distresses" (II Corinthians 12:10).

In one of the most moving passages in the New Testament Paul catalogues some of the privations he endured so that he “might know him, and the power of his resurrection, and the fellowship of his sufferings” (Philippians 3:10). Listen to him as he relates some of the bitterness of his galling opposition!

“For, I think God hath set forth us apostles, last of all, as men doomed to death; for we are made a spectacle unto the world both to angels and men. We are fools for Christ’s sake, but ye are wise in Christ, we are weak, but ye are strong; ye have glory, but we have dishonor. Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place; and we toil, working with our hands; being reviled, we bless; being persecuted, we endure; being defamed, we entreat: we are made as the filth of the world, the offscouring of all things even until now” (I Corinthians 4:9-13).

He fled for his life from the city of his conversion. He was shamefully mistreated in Antioch and was driven from the city as a common criminal. He went from Iconium to Lystra, where he was stoned and left for dead. In the Philippian jail he was denuded and beaten. Jerusalem cried for his blood, and if tradition has faithfully chronicled his demise, Rome beheaded him. But through it all he could triumphantly say: “The things which happened to me have fallen out rather unto the progress of the gospel”—and he names the extent to which he could see evidence of good—“my bonds in Christ are manifest in all the palace and in all other places” (Philippians 1:12-13). *Palaces* and *places* were alike his parish, bonds and stocks were his podiums, the angry frustrations of the Jews were the means of advertising his meetings, the emptying of self the secret of his power, and the cross of Christ his glory and crown!

When we see the force of this dynamic man and compute the accomplishments of his varied and checkered career, we cannot but be impressed by the paradoxical weakness inherent in his unimpressive physical frame. It is not enough to say that he had enormous recuperative powers, nor do we explain away his phenomenal accomplishments by ascribing to him some superhuman endowments resulting either from his inspiration or apostleship. Paul would have no right to say to us: "Be ye imitators of me, even as I also am of Christ" (I Corinthians 11:1), if either he or Christ made use of powers not available to every child of God. In His temptations recorded in Matthew 4, the Lord stood in the bare nakedness of His own humanity and triumphed—not as God, but as man! He fought and won the battle of the ages with strength which is common to us all. When he was being tempted to turn stones into nourishing bread, one word from Him would have spread a banquet in the wilderness; but He refused to speak that word for He knew that one day I too would be hungry and He also knew that I would be without the supernatural powers of provision. So, He did battle with Satan in the full strength of his humanity so that He could be an example to me in temptation. In like manner Paul used only that strength in his labors for Christ which every man in this audience has available. He was no super-man. He was not bequeathed with super-mundane powers. No such easy rationalizations can explain his Christian omnipotence. When Paul asked: "Be ye imitators of me" he included in that challenge the use he made of the strength Christ constantly infused into him.

But how did this inexhaustible supply of energy come to Paul? What really did he mean by the statement "I can do all things in Him who strengthens me"? Is it really possible for us to become the Christian imperialist he became? We not

only *can* imitate him in this—we *must!* The world lies lost on our doorstep, their blood is on our hands, and it will require strength which most of us do not now possess to free ourselves “from the blood of all men” (Acts 20:28). So, unlike Delilah of old who sought the source of Samson’s strength in order to destroy it, we shall seek the source of Paul’s strength in order to share it, and then to harness it, that with it we might be empowered to go to the ends of the earth with the gospel.

Actually, the source of Paul’s strength is no mystery. Ages before Paul lived, the Psalmist declared: “God is our refuge and strength, a very present help in trouble, therefore will not we fear though the earth be removed and though the mountains be carried into the midst of the sea” (Psalms 46:1-2). The prophet Isaiah said: “They that wait upon the Lord shall renew their strength” (Isaiah 40:31). And Jesus announced that “apart from me ye can do nothing” (John 15:5). So Paul made no new startling revelation concerning the reservoir he had tapped. We have long known its source—what we need to know is how to appropriate it. I am persuaded that few of us know how this is done.

The first requisite that must be met by one who would share the strength of Christ is to move not only toward the Lord in conversion, but also from self as well. This is the most difficult of all acts to perform. It requires the complete removal of self from consideration. It was only when Paul died completely to self that the floodgate was opened, allowing the raging torrent of Christ’s strength to flow in. “I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me: and the life which I now live in the flesh I live in faith, the faith which is in the Son of God who loved me, and gave himself up for me” (Galatians 2:20). Paul

moved out and Christ moved in. He became all-powerful when he took the voyage from the thimble of himself to the vast ocean of Christ's self. Then he could truly say: "I can do all things in Him which strengtheneth me."

I am convinced that the one major deterrent to mission work is either our inability or else our unwillingness to remove ourselves from the picture. We have not succeeded in dying to self. Our lives are not completely "hid with Christ in God" (Colossians 3:3). Let me see if I can prove that statement: Let us consider the city of Calcutta, India, for a moment. I believe that this city constitutes one of the most uninviting metropolises in the world. Its filthy, disease ridden streets are being constantly traversed by teeming millions of lost humanity. One going there to preach Christ would have to literally "deny himself" and would probably shorten his life span considerably as a result. It is a terrible place in which to live, but someone must go there. I am sure you will agree that someone should make whatever sacrifices are necessary to preach Christ in Calcutta. Now if you can succeed in taking yourself, your welfare, your comfort from the picture—if you do not count any more, it would be just as easy to get you to go to that wretched place as it is for you and me to sit here tonight and agree that SOMEONE—some nameless person needs to go. This was one thing Paul could do with the strength of Christ.

In Philippians 3, Paul looks back without a trace of nostalgia at the things with which he might have had confidence in the flesh. His rich Pharisaic heritage cast a long shadow. Piled high were prideful positions and treasured accomplishments. "Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews, as touching the law, a Pharisee, concerning zeal, persecuting the church, touching the righteousness which is in the law,

blameless.” This pedigree would have excited the snobbery of the least susceptible son of Abraham, but Paul with one mighty sweep strikes them down in a crashing heap, and standing upon the smouldering ruins of it all he now declares: “What things were gain to me those I counted loss for Christ, yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ” (Philippians 3:7, 8).

Christ’s strength is withheld from the man who refuses to empty himself of himself. Never has man’s puny powers been a factor in God’s work. Paul told the Corinthians that we are not “sufficient of ourselves to accomplish anything as from ourselves, but our sufficiency is of God” (II Corinthians 3:5). Jahaziel told Jehosaphat that “the battle is not yours but God’s” (II Chronicles 20:15). Fearing that Israel would “vaunt herself” against Him, the Lord reduced Gideon’s bristling military machine to a vulnerable minority (Judges 7:2), for even God’s *army* must not obscure Himself. The Lord’s soldier must be *second* that the Lord might be *first*. That is why Elijah, Moses, Gideon, and others were often forced to stand alone faithful in a faithless generation. Moses with a rod, Samson with the jawbone of an ass, and David with a sling. But remember it is Elijah who reaps at Carmel, Samson who triumphs over the Philistines, and David who wears Goliath’s name on his crest. And that is why neither physicians nor prayer could avail in ridding Paul of his thorn in the flesh for God’s “power is made perfect in weakness” (II Corinthians 12:9). The flesh must fail. Such is the disguise of Providence.

Jesus taught this. In the parable of the soils in Luke 8, he described the work of a sower who went forth to sow some seeds. The seed fell on differing kinds of soil and produced

differing kinds of yields. In His explanation of the parable the Lord revealed that “the seed is the word of God” (verse 11), and the soils represent degrees of receptivity by human hearts. I believe we understand this parable. But it is very likely that because we understand that one we may have failed to understand one of the greatest lessons ever taught by the Lord which is also presented in parable. It is called the Parable of the Tares (Matthew 13: 24-28). In this parable also one goes forth to sow seed, but while men sleep an enemy comes and sows tares in the same field. The two kinds of plants are allowed to grow up together until the harvest, at which time they are to be separated.

We have usually missed the sense of this parable. We emphasize the master’s decision to allow the grain and the tares to grow together until judgment, and we leave the impression that this is the major thrust of this lesson. But we forget that He identifies Himself as the sower in this parable. This sowing then is not the work of the ordinary teacher or preacher who sows the seed, which is the word of God, in human hearts. This sower is the Son of Man who sows the seed in His field—the world. Then comes the surprise of this parable. He says of the “good seed” that “these are the sons of the kingdom” (Matthew 13:37, 38). That’s us! We’re the sons of the kingdom, and we’re seed in His seed sack. We may have often thought of ourselves as being represented by the sower in the parable of Luke 8, but have we seen ourselves as the seed in the parable of Matthew 13???

Now combine that thought with the statement made by the Lord in reference first to Himself in John 12:24 and then to us all in verses 25 and 26 and you have the burden of our whole effort in this discourse. Here Jesus says “Verily, verily I say unto you, Except a grain of wheat fall into the earth



and die, it abideth by itself alone; but if it die, it beareth much fruit. He that loveth his life loseth it; and he that hateth his life in this world shall keep it unto life eternal."

Jesus is going up and down in the earth today attempting to sow "the good seed . . . the sons of the kingdom" into soil of human need. There we are, an isolated seed upon the ground which "abideth by itself alone." "But *IF IT DIE*"!!!—and it seems that is a decision which must be made by the seed—"but if it die"—if we relinquish our grasp upon the world, if we are willing to become nameless, faceless, fools for Christ, if we can really come "out of our bondage and into Thyself"—then, but only then will this sown seed bear "much fruit," which is the absolute minimum set by the Master (See John 15:8). So if I die to sin, if I succeed in getting myself, my wants, my desire for creature comforts, or any other consideration concerning myself completely out of the picture, then the Lord could as easily send me to Calcutta, India, as to Lubbock, Texas! Gone then would be the fears of disease, gone the fear of suffering and death, gone is every concern except the concern for the work that needs to be done. But until we die to self these monsters raise their ugly heads and prevent selfless service. Do not be afraid to die to self. It is only then that Christ with His omnipotent strength comes to live in you. Remember it is the coward who dies a thousand deaths—a hero dies but once!

The captain of a coast guard cutter assembled his little crew before him to explain to them the nature of the dangerous mission upon which they were about to embark. He told them that there would be risks involved, but that if they were successful they would rescue a number of lives from a floundering vessel in the storm-tossed Atlantic. One of his crewmen began to urge them not to make the hazardous

venture. "It will be suicidal", he said, "O Captain, let's not go—we'll never make it back." To which the captain replied: "It is not necessary that we make it back, it is only necessary that we go!!!" That is the kind of self-denying commitment we need before we can go into Calcutta, Rangoon, Peking, or Moscow with the gospel of Christ.

I know that our text refers specifically to Paul's ability to endure privation as well as prosperity, but the universal extension of the maxim beyond the immediate occasion and context seems not to be inadmissible. The Lord conferred on Paul abilities of mind and body which he did not have by nature simply because Paul qualified himself for this benefit. The Lord is willing to confer these abilities on us on the same conditions. In times of stress, in circumstances most trying, in reaching the ends of the earth with the gospel it is not necessary for us to cast about for help. That help is available, constantly infused. By this help the weakest of us may become strong to the extent that nothing that is our duty to do becomes impossible. To think that nothing God wants us to do is impossible is the high privilege of faith. We despise the disposition of the spiritual dullard who is always convinced that every new assignment is too much for him, so he summarily refuses to try. We deplore the shameful consequences of fear-filled elderships who refuse to involve their willing flocks in evangelistic ventures of faith on the grounds that "we're just not able"!! Certainly you're not able. You never will be—ALONE!!! But we applaud the pluck of the simple ploughman who, when asked if he could read Greek, replied: "I don't know, I ain't never tried it." He refused to admit defeat until he had tried.

How many of us are ready to empty ourselves of ourselves so that His self can infuse us with power enabling us to "do all things in Him" who gives us strength?

## THE HOME CHURCH AND MISSIONS

### STANLEY SHIPP

Stanley Shipp was born in Lueders, Texas, and received his B.S. Degree in Chemistry from Abilene Christian College. He has also done work on a Masters' in the Biblical field. Stanley has helped conduct many campaigns, both in the States and in foreign countries. He frequently speaks at young people's gatherings, mission workshops, and college lectureships.

Stanley's family consists of his devoted wife, Marie, and three daughters, Pam, Penny and Patti.

Previously, Stanley served as the director of the mission program at Highland Church of Christ, Abilene, Texas, and currently is associated with the McKnight Road Church of Christ in Saint Louis, Missouri.



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The concept one has of his life in Christ as an individual forms his concept of the church. Life in the family of God is made up of individual members of that family (1 Cor. 12:12-27). The concept one has of the "home church" forms his concept of "mission" work. In order to spread the "good news" of Jesus Christ to every nation under heaven and to every person alive today, nothing is more important than an evalua-

tion of the local congregation.

### GOD'S WAY FOR MAN

In a very detailed and deliberate way God has provided for the needs of rebellious man. Since Adam and Eve got it all started by choosing to disobey God all the rest of mankind has followed those foolish footsteps. Today, as always, man finds himself in the predicament of the ages. He reaches maturity as a creature of choice and then makes some wrong choices—that is, he sins against the God who made him. Separated from God, man cries out for help, often without anyone to guide him to the only valid source of that help. Man needs forgiveness and love, mercy and grace. Only God can provide all this, through Jesus Christ, his Son. In Romans 8:31-39, one who had come to realize his own sinful condition and had been redeemed, described the great joy and release of forgiveness as placing us, through Christ, in the beautiful relationship of God as God's elect. He could exclaim in joy, "We are more than conquerors through him who loved us."

### SAVED—FOR WHAT?

We, today, have received the same message of salvation—the "good news" that Jesus *IS* the son of God and has been sacrificed for our sins. Having accepted the gift God offers, by submission to his will, we are cleansed, sanctified, redeemed, purified and given peace, joy, and hope. Romans 1:16-17; 5:1-5; 6:1-11; 6:17-18; 8:1-4; 8:18-25. Romans 12:9-21 describes the kind of life one begins to experience once in Christ. It's a different life—one filled with purpose

and peace regardless of external circumstances. With singleness of purpose the child of God walks daily—helping others, caring, leading misdirected men (like he used to be) to the Lord so that they, too, may enjoy freedom in Christ.

When one is truly converted, the natural desire is to convert others. Conversion involves an understanding of who Christ is and what He has done. Nowhere is the description of this more vividly given than in Colossians 1:15-23. It seemed only natural to our brother Paul to exclaim in Colossians 1:28-29 (Phillips), “So, naturally, we proclaim Christ! We warn everyone we meet, and we teach everyone we can, all that we know about Him, so that, if possible, we may bring every man up to his full maturity in Christ Jesus. This is what I am working at all the time with all the strength that God gives me.” He just couldn’t keep from sharing Christ with others. He *knew* the blessing of forgiveness. He saw why he needed the Lord. And, so do we if we know Him.

### EVALUATE LIFE IN CHRIST

The importance of the individual Christian evaluating his life in Christ can only be seen when he realizes that this is the only way he will ever be able to develop the kind of spirit that will sincerely say, “Thy will be done, oh God, in *my* life.” And, only as God’s will is done in individual Christian lives will His will be done in congregations. Only as His will is done in congregations can His will be done in the spontaneous expansion of the church.

This evaluation begins with two very simple basic needs. One is talking to God. Prayer is the real link the Christian has with God. Only when the Christian begins to comprehend

how he can “pray without ceasing” (I Thessalonians 5:17) can he really comprehend his mission on earth: and never forget it, each Christian has a mission. To pray “constantly” has seemed like an unrealistic impossibility to most Christians. Only in the past two years has it meant anything real to me. It really *is* possible to communicate constantly with God, all day, every day. It is possible to have God so completely in the thinking until He is never forgotten, a constant awareness of His presence. It is much like the young man who “falls in love” with a girl. He really loves her. When he awakens each morning, he thinks of her. As he eats, he thinks of her. He attends classes, studies, works, all these things; but he *never* forgets her. The grateful child of God, in love with God, thinks of Him all the time. The more one matures in Christ, the more complete this becomes, and praise God, this doesn’t have to take 40 years to understand. Many know it at 17 and 18 years of age.

The other basic need is a personal study of God’s Word. God’s will is revealed in God’s Word, the Bible. How amazing it is to find the detailed instructions for life, the answers to all our 20th century problems in the Word of God. How beautiful is the life God describes. So simple and practical is the instruction for living until it is often overlooked. Jesus, our example, met all the temptations we meet (Hebrews 4:15) yet without sin. He knew how to respond, because He really loved people. He wanted to help all men come to a knowledge of life and God. In that same way we, too, will want all men to know, when we love them. It is so possible to follow Jesus and it really works.

## THE HOME CHURCH

How does all this talk about the individual have anything

to do with the home church and missions? It has everything to do with it. A "home church" is apparently a congregation of Christians in an area where the good news has been preached. This congregation has some responsibility to the rest of the world. Having received the love of God through someone who loved God and his fellow-man enough to share it, the natural thing to do is to continue sharing it. But, how?

Take a good look at your congregation. What real impact is it making in your town or city. What "basic attitudes" is your preacher instilling in the hearts of the members? Does he often speak of the real mission of the church? Is he teaching a sacrificial sharing with others? Is love taught—even for those who don't love you, and for enemies? Is your preacher teaching and practicing "becoming all things to all men that by all means he might save some?" Is Christianity pictured by him as truly a world-wide religion without national boundaries? Could you, as a result of your private and public study of God's word, go to another country and preach *just* the gospel of Christ without binding certain American customs that have become a part of us during the past few decades? Do you really know the difference between what God says and the expediencies in carrying out what God says? Could you make a list of things that you personally know are expediencies and not essentials; for example, buildings, song books, the hours for meeting on the first day of the week, etc., etc., etc.? Do you really enjoy Bible classes? Does worship hold more for you now than ever before? Are elders where you worship training young men and women to do mission work (in keeping with their spheres and God-given opportunities)? Is there a plan provided so that young men and women can spend a part of their lives in some area of the world where brothers and sisters are few? Do your elders, preachers, deacons and other mission-minded

men know about the Seminar in Missions at Abilene Christian College (and other Christian colleges) each summer? This seminar has one workshop session of one week specially designed for these leaders. It takes such a small amount of time to study a few fundamental Biblical truths that will enable one to inspire individual and congregational enthusiasm for missions. Are you aware of the two three-week sessions each summer at Abilene and other schools that provide intensive study of God's will and peoples of the earth today?

### OUTREACH

The home church, under the guidance of good shepherds, will be both the place where people are encouraged to go and the place where people send. The ideal situation would be one in which young people would receive *constant* spiritual training leading to preparation for going out. During high school, home congregations can provide encouragement and direction to youth. Weekend work would be planned so that the spirit of serving and teaching others will be developed in actual participation. Special studies of God's Word would be made to give the proper biblical knowledge. Youth would be taught to love *all* men while young. Many opportunities for summer overseas campaigns are available so that youth and adults alike could get a "taste" of "foreign" life, helping in a decision as to where to go.

Special classes on missions need to be taught to the whole church, with specific discussions on who should go—motives for going—Paul's missionary methods—culture



and customs—missionary principles and practices—how to select a field—where ripe fields are—how to research a particular field—language needs for mission activity—and many other subjects. These could be taught by those who had attended the seminars and who had done personal study in missions. Careful emphasis needs to be placed on the independence of those converted on the field. Obviously, in the past, not enough concern has been given to this, resulting in some deep disappointments and retarding the natural growth of the church. The home church can help to overcome this by practicing the right kind of independence and commitment to God.

Elders need to be informed. They need to study God's word more than ever before. They need to be examples to the flock of God in daily living. They need to seek out the youth of the church and help spiritually guide each one into useful service to God. They need to be men who provide spiritual assistance, guidance and suggestions for adequate preparation. Time must be spent in *really* determining what God has in mind for the congregation.

Understanding elders who have taken the time to be informed about mission activity can revolutionize the outreach of the Lord's church.

Preachers need to restudy God's will—realizing that the basic purpose of the church is to lead others to Christ, preparing them to function in their own culture and teaching them to share their faith with others. The preacher must be one who attempts to practice what he preaches, giving himself in happy sacrificial service to others.

## CHRIST AND YOU

Nothing means quite so much in shaping the decision of a child of God to go to the mission field as does a deep gratitude for what Christ means to him. One who realizes what redemption means, what God's grace and mercy has done and what power God offers to life is ready to spend his whole life serving, and teaching.

The home church provides stimulation for those in the home church to become missionaries, adequate opportunity for useful service during formative years, ample preparation for those who go, on-the-job training for all youth, significant communication with those who do go, sensible support and spiritual oversight for those who do go, as well as a visit now and then to personally look over the successes and problems of the mission work.

## CONCLUSION

In one sense, mission work cannot exist without the home church. "How shall they preach except they be sent?" Romans 10:15. However, the weaknesses of the home church become the weaknesses on the mission field. May God help us to constantly study home church growth problems, etc., so that the people we send out will know who God is, who Christ is, what salvation is, what the church is, what the word of God says, what God means to a 20th century life and how to go about spreading the good news one by one. Then, people all over the world may hear of Jesus and His power. The good news isn't good news at all unless one hears about it.

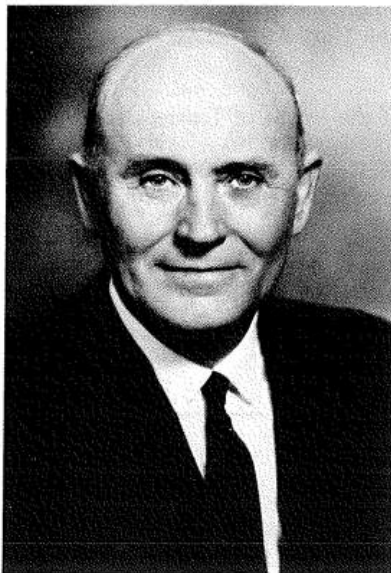
## STANDING ON THE THRESHOLD

### REUEL LEMMONS (Featured Speech)

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

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

In 1934 Lemmons became minister at the Central Church of Christ in Cleburne, Texas, where he served for 12 years. During that time he spearheaded a drive to plant congregations of the church among the



people of the Union of South Africa, and helped raise support for several missionaries to that area. In addition, he was heard for years over a powerful radio station in Mozambique, Portuguese East Africa, which carried his sermons to the English-speaking people of Africa. It was out of this radio contact that our present work in Nigeria has grown.

He has continued his interest in mission work, and in recent years has encouraged the expanding work in Central and South America through visits to several of these countries and by helping missionaries to raise funds for the

work in the Latin-American nations. He founded the Pan-American Lectureship in 1962, which is held in a different Latin-American country each November.

In 1955, Lemmons became editor of the *Firm Foundation*, one of the leading journals published for members of the Church of Christ, and continues in that capacity today. He has served on the staff of *20th Century Christian* for 25 years, and is the author of two books, *Abundant Living*, and *The King And His Kingdom*. He edited the *Majestic Hymnal*, a hymn book widely used by Churches of Christ, and the *New Smith's Bible Dictionary*, published by Doubleday & Co.

He continues his extensive schedule of Gospel meetings, conducting more than 30 each year. In addition, he has appeared on numerous college Bible lectureship programs and teacher training programs. His preaching and travels on behalf of the church have taken him coast to coast and into over 50 foreign lands, and he has played important roles in establishing several new congregations. He has preached on every inhabited continent on earth, and he has done extensive work at the invitation of the United States Air Force around the world.

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

His wife is the former Imogene Mayes. They were married in Abilene, Texas, in 1933, and have two sons, Norvel, born in 1935, and Leon, born in 1942. The family home is at 5801 Wynona, Austin, Texas. Lemmons was Outstanding Alumnus of ACC-1970.

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The sixteenth century marked one of the major crises through which world history has passed. Human enlightenment had reached such a point that it would no longer

endure the mental and spiritual slavery imposed by the church of Rome, and rebellion against Rome's apostate practices resulted. Led by Luther, and augmented by the efforts of countless lesser lights, the Protestant Reformation burst in full force. Aimed at correcting abuses on the part of the mother church, the Reformation really resulted in fragmentation.

Most students of religious history suffer the hallucination that all who left the Roman church went into one of the branches of newly formed Protestantism. This is not true at all. Most of them went into Atheism. Freed of the bondage of the Roman yoke, they were done with religion. They equated Rome with Christianity, and in doing so made the same mistake that pseudo-intellectuals commonly make: they blame the gospel of Christ for the sorry ways of wayward practitioners.

The sudden surge of intellectual and spiritual freedom fell heavily upon a people unprepared for the judicious exercise of it. With childish lack of intellectual maturity they said, "God is dead." This, they said, was the "Renaissance," the "age of reason," the "new enlightenment." To them religion appeared as the psychiatric crutch of a sick race. This was the age that spawned history's great Atheists, Huxley, Hume, Robert Ingersoll, Thomas Paine, and others like them.

This sixteenth-century knowledge explosion made right the temperature in the hot-bed for the sprouting of science, the development of medicine, the rise of academic freedom, and other advancements. It set in motion an age of geographic exploration and technical experimentation. Aside from its theological complications, the Reformation sprang upon the world a giant step forward. Heady with the newness

of knowledge, man reacted as he has always reacted upon the discovery of new truths; he felt that he had become God, that he had broken through to the outer boundaries of all that was to be learned. Many scholars of the age are in print bemoaning the fact that all fields of intellectual exploration had been exhausted, and that there were no new worlds to conquer. Little did they dream that they had discovered only a tiny star in the intellectual universe. It gives us cause to wonder if the archeologists of the future will not look upon twentieth-century man as standing on the threshold of civilization!

The Age of Reason affected the religious community as well. It developed the schools of Higher Criticism and Lower Criticism; the one attacking the authorship of the books of the Bible; the other attacking the text itself. I suppose it was inevitable that the stymied intellectual development within religious slavery should bow before the free intellectual development of the secular college. This same disadvantage still lingers. A religious following regimented along the credal lines of either Rome or one of the Protestant sects is hardly more intellectually free than were religionists prior to the Reformation.

One of the greatest advantages of the Restoration principle is that it allows for intellectual freedom in approaching God's word. No individual has to strain his religion through the mind of another. None are forced to think within the framework of pre-conceived religious dogma as outlined by a council of men—however brilliant they may be. Each is free to think for himself, limited by God alone. There could not be a greater conceivable calamity than to abort the Restoration principle by forcing brethren to think

in patterns established by the "brotherhood." It has long been a human fallacy to presume to have drunk at the fountain of wisdom until one possesses enough knowledge to judge his brethren. Thus, we suffer sometimes at the hands of judgmental brethren who would bind either their own thought forms, or those they have inherited from others, upon all of us. The result is a viciousness exercised through papers, church bulletins, and news letters that is appalling. This judgmentalism has not resulted in one single thing constructive. It has all been destructive. And it always will be. Brethren try to line each other up behind every movement and cause. They would restrict the freedom we have in Christ Jesus. Any brother who thinks he can force me to say what he wants me to say simply does not know me very well. The liberty to exercise my own intelligence upon the Word of God is a liberty I love more than I love the liberty of the land in which I live. To surrender this liberty is to surrender the peculiar identity of the church of Christ, and reduce it to the plane of common denominationalism.

### American Protestantism

The New Enlightenment was slow in finding its way from Europe, which it wrecked, religiously speaking, to the new world. Having laid the ground-work for the New Morality in France, the Third Reich in Germany, Communism in Russia, and other ills peculiar to Europe, the father of them all—this materialistic intellectualism invaded America. It would have been impossible to develop Hitler's Third Reich prior to the Protestant Reformation. It would have been impossible to bring forth Lenin's Communistic state before the Age of Reason.

During this period America was a new land; a mecca for

religious people; a democracy being hacked out of a wilderness more by men's faith in God than by the brawn of their arms. This religious puritanism which was so firmly planted in early America was itself a backlash from both the religious persecution and the Atheistic persecution of Europe. Champions of religious freedom were caught between the Devil of material intellectualism and the deep blue sea of religious bigotry and fanaticism on the other. They came to America to escape both. I think it was inevitable that out of this historic environment a religious movement should arise in America embodying the right of every man to think for himself in matters of religion. In a land that cherished freedom so dearly, among a people that had fled Europe because of oppression and religious intolerance, the Restoration was born. It was built fundamentally upon the principle that the Bible is every man's book as if it had been tailor-made for him in Heaven and dropped into his lap alone by special delivery, and that each man for himself has the inalienable right to pursue it without fetters of any kind. No man was to bind his opinion upon another, and no man was to submit to being thus bound. The freedom to seek one's own destiny in the light of God's Word alone was held inviolable.

All of protestantism has felt the influence of material intellectualism, with the result that faith as the forefathers knew it has just about perished from the land. When classic liberalism and modernism swept the church-related colleges and universities, the denominations lost control of the colleges, but not before they had done their lethal work. They trained the leaders who a few years later were to control the denominational machinery of their respective churches.



One of the inherent weaknesses of Protestantism is the pyramid type of church control. Each denomination has its hierarchy through which a small handful of people control the faith and practice of thousands and millions. If the hierarchy goes wrong, the denomination is swept along with it. American Protestantism is suffering the results of having its hierarchy trained in institutions of higher learning, in which, despite their religious affiliation, there remained no respect for the cardinal and fundamental doctrines of Christendom.

Denomination after denomination has given up faith in such things as the Virgin birth, the resurrection from the dead, eternal judgment, Heaven, Hell, the deity of Jesus, and the immortality of the soul. The Presbyterians have rewritten the Westminster Confession, and from it have excluded even the mention of the name of Jesus Christ. The Methodists have removed the word "blood" from all their Sunday School literature, saying that even the thought of blood was offensive to little children. At their Spring conclave this year a woman introduced a motion to remove all the "blood" songs from the official Methodist hymnal. These are only two indications of how far denominational protestantism has departed from faith in the Bible, and especially, in the inspiration of the scriptures.

If man doesn't have a soul, and if there is no resurrection from the dead, then all there is to religion is a social club with a religious flavor. It is no longer evangelical, because there are no sins and no soul to save eternally—why preach the gospel? Concern for doctrinal purity and integrity has been completely abandoned, and modern churches are obsessed with a concern only for the pressing social problems of the day, such as better housing, racial equality, ghetto

clearance, peace in Viet Nam, and the influencing of legislation. Protestantism has already entered the blackness of a really dark age. While God certainly expects the church to speak out on social questions, and to be concerned with the plight of man, this is not the church's primary concern. Its judgments, in the design of heaven, were to be primarily spiritual, and its chief concern the salvation of souls.

Partly out of a guilty conscience over not having attempted the unity for which Jesus prayed in John 17, and partly out of a sense of need to present a kind of united front to offset both Rome and secularism, the World Council of Churches came into existence. The W. C. C., claiming to represent more than 25,000,000 Protestants, soon began to reveal a heady craving for power as it flung its combined might behind one proposal after another in the civil and secular theatre. Ecclesiastical imperialism seems to have replaced the gospel as a motivating force, and the people are becoming disenchanted with the ecumenical movement in general. Budgets are shrinking, internal problems are multiplying, member denominations are withholding support, and dissatisfaction is developing over a religion without doctrine, without meaning, and therefore, without God.

Within every denomination, however, there is a small, Bible-believing element that finds more in common across denominational lines than with its own communion. We may very well see in the future a cutting across of denominational lines, and a re-alignment of religious forces in America along two major lines: A giant monolithic religious hierarchy along secular lines and enthralled with world power rather than doctrinal truth; and opposed to that, a smaller, Bible-centered religious following, truly evangelical in nature and fully committed to cardinal Bible doctrines.

### American Romanism

If we survey briefly Roman Catholicism in America, we find, roughly, a parallel condition. The strict disciplines of the old hierarchy are being challenged at every point. The very alleviation of human ignorance dooms a medieval system to oblivion. The pressure for reform forced the calling of Vatican Ecumenical Councils I and II, and once it was demonstrated that progress could be made in resisting the traditional power structure of the church, reforms were demanded and came thick and fast. There are some areas, indeed, in which the church of Rome has not changed, and these areas are important to our understanding of what is happening, but in a very real sense the Roman Catholic church of today is vastly different from the Roman Catholic church of even ten years ago. And these radical and revolutionary changes are just now beginning. Only the Lord knows what the future holds. However, to say the least, to us, these changes are encouraging.

At this point Rome has the edge of Protestantism in the ecumenical race. While the Consultation on Church Union (COCU), ecumenical arm of the WCC, seeks to ignore all doctrinal differences and bind together in a loose amalgamation of heterogeneous denominations, Rome in the Vatican Council document entitled "Decree on Ecumenism" has this to say: "There can be no ecumenism worthy of the name without a change of heart. For it is from newness of attitudes, from self-denial and unstinted love, that yearnings for unity take their rise and grow toward maturity." With Rome, in this, we must agree. Any ecumenical plan that ignores doctrinal differences and refuses to bring every heart into subjection to Jesus Christ and to his authority as revealed in the scriptures is predestined to failure.

This resume of the American Protestant-Roman axis, if projected upon a world-wide basis, would differ little. We deliberately leave out of this brief treatise any dealing with the world's heathen religions.

### The Restoration Principle

With current trends in both Protestantism and Romanism sweeping the religious world headlong into rationalism, liberalism, humanism, materialism, and socialism, there are many people who are disillusioned with the "establishment," and who have a soul hunger for the life-giving waters of Biblical faith. Never in all the world's history has there been so much religious unrest. I think it must be a mighty ground-swell of the same kind of feeling that moved our forefathers to rebel against the religious orthodoxy of their day and set in motion the Restoration movement. I would not at all be surprised if something of the same nature, completely separate and apart from anything we might do or say, were to arise among those whose hearts are tired of the bitter waters of secularism and humanism. It could well dwarf anything we have done in the past, and, conceivably, could surpass it in quality.

Three years ago I sat with two other brethren in the now famous Key Bridge Meeting of Evangelicals in Alexandria, Virginia, in tender sympathy as leader after leader from among the denominations arose to give utterance to his own yearnings and heartcries, mirroring the plea of the Restoration movement. None of us have ever expressed it better than some of them expressed it. Most of them were reading the handwriting on the wall of their own denominational establishments and are ripe for the very return to Biblical patterns that marked the early days of Restoration history.

I believe we have something to offer the religious world in this respect. We have, roughly, a hundred and fifty years of experience in Restoration. None would claim that we have done a perfect job of it, but we have learned by experience some lessons of importance concerning the process of eliminating impurities of doctrine and errors of practice, and in turning honest hearts back to the Bible. Our mistakes have been so many, and some fragments of the Restoration movement have completely abandoned the plea and the principle, until we can hardly blame denominational leaders if they at first brush us off with little consideration. This does not, however, invalidate the Restoration principle. We do have something to offer.

And this is no time for us to withhold what we have to offer. This is no time for us to withdraw inside our church buildings and preach Restoration to ourselves. If there ever was a time when we ought to be trying to get the gospel out where the people are, it is now. We are suffering from self-righteousness, and have hung out our own quarantine sign. Instead of striking up conversation and opening up communication with thirsty souls, we are retiring more and more to our church buildings and inviting the world to come and hear us. It really doesn't make sense to send missionaries to a distant point on earth to convert heathen with whom we have no common point of interest at all, and neglect at the same time to reach across the street to try to help someone who has rejected the shameless mess that passes for "Christianity" in our own land, and who is dying of thirst for the water we say we have to give. Here we stand on the threshold of a decade in which the opportunities for being heard have not been greater since the day of Pentecost. Shall we meet them in the forum, or shall we sulk in our tent?

According to U. S. News and World Report, more than 3,000 Protestant preachers and more than 2,500 Roman Catholic priests are dropping out annually. This means that in a single ten year span 55,000 preachers and priests quit their professions. In an effort to answer the question, "Why?", we can well surmise that they have learned to think for themselves as did the noble and open-minded Bereans. They have searched the scriptures and can't find their religion, and they have searched their religion and can't find the scriptures. They have exhibited a healthy independence in moving out of their cloistered walls. Their move, however, did not kill the indomitable urge to worship. They will not live in a religious vacuum. Neither will the hundreds of thousands of "lay members" who followed them out. Who will minister to these people? Rome cannot. Protestantism cannot. We think we can. Will we? What will we do to reach them with the Restoration plea? Does anyone even have any concrete plans? Is any effort at all being made? We will probably do nothing ourselves,—except criticize those who might attempt to reach across the gap.

We need to underscore and re-emphasize the fact that there was nothing new in the Restoration principle. The unity of believers upon the Bible alone antedates both the Restoration and the Reformation. Its validity lies not in the fact that Thomas Campbell voiced it, but in the fact that Jesus Christ voiced it. It is the only principle of Christian unity that was relevant in Luther's day, Campbell's day, or the present day. The real aim of all Restorationalism is the spiritual partnership of believers in the one faith once delivered. A world, sick of division and superficial attempts to cure division by merger, may be approaching the crucial moment when it is ready to listen to the plea for unity as

voiced by Jesus in John 17, and echoed by the pioneers of the Restoration a century and half ago.

### A New Renaissance?

There are marked parallels between the renaissance of the fifteenth and sixteenth centuries and our present time. There has been a widespread rebellion against the antiquated Roman church. There has been a knowledge explosion. There has been a re-birth of science and technology. There has been a sudden upsurge in intellectual freedom, with its accompanying by-products of Atheism and humanism. Great material prosperity has sent the stock of materialism skyrocketing. Protestantism is a shamble. It could well be that the world is in convulsion, and that out of all that is going on there may be born a new and vastly different culture. We may be witnessing in our time a giant leap forward by mankind.

If we are witnessing just such a twentieth-century renaissance, believers have nothing to fear. It is only the institutions that are fettered to time and to history that crumble. The very foundations of all that man may do and devise may well be shaken by today's changes. But New Testament Christians have the promise of the Lord that the gates of Hell shall not prevail against His church. If man makes it, man can destroy it. If Jesus builds it, man cannot destroy it. Man-made churches may disappear under the impact of man-made catastrophes or man-made advances, but never the Church of Jesus Christ. Whatever the future may bring, He still holds the future.

Jesus set in order on Pentecost a Bar-Jehovah church. When Jesus asked his disciples (Matt. 16) who the people said he was, they replied that some said he was John the Baptist, or Elias, or one of the prophets. Then he asked them whom they said he was, and Peter replied, "Thou art the Christ, the Son of the Living God!" That did make a difference. If he was Joseph and Mary's son, he was human. If he was God and Mary's son, he was divine. Then it was that Jesus said, "Blessed art thou, Simon, Bar-Jonas—" (Bar-Jonas means "son of Jonas.") Peter had just said, "you are Bar-Jehovah—the son of God." Peter was the son of Jonas. Then Jesus promised to build his church upon the fact that he was Bar-Jehovah—the son of God. There are lots of Bar-Jonas churches in the world; churches built by men that didn't cost men anything to build. There is but one Bar-Jehovah church—only one church built upon the fact that Jesus is the Son of God. Bar-Jonas churches—human churches built by the sons of men—may well fear what the materialistic, secularistic, humanistic, future may bring, but not the church of Jesus Christ. As long as men have souls the simple gospel will appeal to some. Human forms may fail, and human church governments perish from the earth, but the Restoration principle is eternal. There will always be honest hearts that thirst for the sincere milk of the word. In this the church is constantly self-renewing. Its divine foundation and its divine origin insure its perpetual renewal.

### Looking at Ourselves

We have our own problems. As long as we are human we will have them. Division has plagued the Lord's people at least since Corinth. It probably always will. It is a mark of



carnality and humanity. We will always have to deal with it. And deal with it we should. So long as there is division between any two sects within the church, or any two congregations, or any two individuals, there is enough of the devil in the kingdom of God to send someone to hell forever.

There was a time when we loved to chide the denominational world for its division and strife. We preached with telling force on the sin of division and the basis of Christian Unity. All it took, we said, was a willingness to go back to the Bible and stand on it alone. We can no longer, with good conscience, indict a divided Christendom from the vantage point of non-sectarian, un-denominational New Testament purity. Something has happened to us, and to the Restoration principle as we have practiced it. There is certainly nothing wrong with the doctrine of Christ. It was not the doctrine of Christ that went astray; it was us. There is nothing invalid or irrelevant in the Restoration plea. The fault is with us and with our application of that plea. While we have boasted that we speak where the Bible speaks and are silent where the Bible is silent, we have been content to do neither. We have placed human interpretations upon what the Bible has spoken, and have preached these interpretations as if they were scripture, when they were not. We have observed the silence of the scriptures where it pleased us to do so, and where it fortified a stand we had already taken, and have ignored the silence of the scriptures on other matters where it did not suit our convenience. To be more specific, we place warped and impossible interpretations upon a number of passages of scripture, simply because leading debaters and preachers of bygone years placed that interpretation upon those passages, and we blindly followed them. This abuse of the very essence of the Restoration

principle has resulted in the church of our Lord being rent into numerous factions and sects. The sectarian spirit does not arise from the Restoration principle, but from the fanatical abuse of it.

We observe the silence of the scriptures of the instrumental music question, sprinkling for baptism, and raffles to raise money, and rightfully condemn those who do refuse to respect the Scripture's silence. On the other hand, we show no respect at all for the authority of silence when it comes to organizing the work God gave the church to do. It is difficult, indeed, to consistently condemn the practice so common among some sects of the church of organizing under autonomous boards various works of the church, while we do our own work in certain areas through an identical arrangement. If the argument usually advanced—"it gets the job done"—is valid with reference to how we organize the benevolent work of the church, why, in the name of reason, would it not be a valid argument if applied to the missionary work of the church?

Whatever God commanded the church to do can be done only through the church. And the only way we can do anything through the church is to do it through the organization of the local congregation. This is the only ecclesiastical organization known to the New Testament, or to the New Testament church. Any other organization, whether larger than the local church or smaller than the local church, is not sanctioned by Scripture, and such organization, so constructed and so empowered, is a violation of the Restoration principle. The missionary society performs the function of a church and is interposed between the church doing the work and the work God gave the church to

do. A benevolent board performs the function of a church and stands between the church and the work God gave the church to do. Each supplements or displaces the church in the pattern of New Testament organization. What is consistent in observing the authority of God in areas of silence with respect to the one, while we ignore that same authority with respect to the other? My point is simply this: Any spirit that faithfully applies the Restoration principle at one point must consistently apply it at all points. It is useless to do otherwise. We will continue to create sects and factions rather than cure them until we are no longer willing to ignore inconsistent adherence to the Restoration principle. Paying lip service to the principle, while our practice demonstrates otherwise, does not inspire confidence in others.

We will begin to heal the wounds in the body of Christ when we become more conscientious in following the simplicity of the work, worship, and organization of the church, and determine, each in his own heart, that he will follow the Bible alone in all things. It will be difficult indeed to achieve such a laudable ideal, but until we do, we will continue to multiply our divisions and add to our strife.

It is difficult to hue to the line of Holy Writ. There is always the temptation, in our zeal, to draw lines where God has drawn none, and thus restrict fellowship to more narrow limits than God has ordained that we should. There is the companion danger that in our zeal to extend fellowship to all who might be conceivably acceptable to God we will become so broad and liberal that our restrictions have little or no meaning. We do not equate fellowship with conformity. So far as I know, there is hardly a single soul in all the spectrum of the Restoration movement that equates unity with conformity. To so charge is like the denominations charging

us with teaching salvation by works. None so teach. Certainly, there is unity in diversity, but it should be solemnly recognized that diversity is all in the realm of opinion. There is no diversity of faith. Just as there is a diversity of administrations, but one Lord, (I Cor. 12:5) so, also, there is a diversity of opinions, but one faith; and in it there must be unity. It is not Biblical to equate fellowship with brotherhood, for the Bible plainly teaches that some brothers are to be withdrawn from. I shall not refuse to receive as a brother one whom God has received as a son, but when that son of God falls from grace, I would not continue to hold him in fellowship whom God had given over to the Devil, lest I find myself in fellowship with the Devil.

The Restoration slogan was quite adequate here, when it proclaimed, "In matters of faith, unity; in matters of opinion, liberty; in all things, charity." All liberty, and therefore, all diversity allowable must come in the realm of opinion. None must bind his opinion upon another as law, and none have the right to move matters of faith over into the realm of opinion in order to increase the field of liberty. One of our greatest areas of needed study and exploration is that of ascertaining what constitutes a matter of faith and what constitutes a matter of opinion.

We cannot present to the world the united body, army, or kingdom that would solicit admiration or even respect, until we have first healed our own divisions. A scoffing world will but say, "Physician, heal thyself." Hardly anything more disconcerting could be imagined than a torn body, a demoralized army, or a divided kingdom. Yes, we have something to offer a religious world in search for something valid, provided we can cure our own divisions.

## Looking Ahead

Despite all that has been said, and despite how dim may be the hope of healing some of the wounds in the body of Christ, it seems to me that we may be standing on the threshold of the greatest period of church growth in history. I speak specifically of the growth of the undenominational New Testament church. One may stand amazed at the rapid growth of the church following Pentecost, but he must remember that that spread was only in a relatively small area of the world's land area, and among a small population compared with the earth's billions today. The rapid growth and spread of the Restoration in the mid-nineteenth century was encouraging, but it was largely limited at that time to an area of half a dozen states, in the United States, and touched not the rest of the world. The spread of the church through Jerusalem, Judea, and Samaria, and the spread of the church through Virginia, Tennessee, and Kentucky permeated small areas with the gospel and resulted in the salvation of many souls. Yet, we stand today upon the threshold of opportunities far more vast and pregnant with infinitely greater possibilities. Billions of souls live today where a few million lived on Pentecost. We can reach them instantaneously through mass media, where gospel preachers of yore had no p. a. system, nor even a printing press. We can circle the earth in a matter of hours, where they either walked or rode a horse.

If they were staggered with their responsibilities, measured by their opportunities, we should certainly be with ours. The whole world lies at our doorstep, and we have the facilities for getting the gospel to it. Who knows but what we are come unto the Kingdom for such a time as this?

There are some signs that we may be on the threshold of a great spiritual awakening around the world. There is evidence of a soul-hunger greater than anything the world has ever seen. Signs of an approaching awakening may be seen in India, in Latin America, in Indonesia, and in other parts of the world, as thousands upon thousands throng to hear those who preach only a tattered part of the gospel. Across our land there is a stirring on college campuses as a rising generation testifies to its faith in an atmosphere that has been given over almost entirely and totally to materialism and atheism. Pockets of concern over the liberal drift of modern Protestantism and Roman Catholicism are spreading to form an avalanche of resistance and reaction. Instead of surrendering, evangelical forces have chosen to stand and fight. The tide is turning. The wind may be shifting to our favor. It may be that the Age of Restoration is upon us.

Not since the days of the Apostles have we had such an opportunity to reach so many so easily. We need to come out of the huddle and up to the line of scrimmage. We need to get out of our church buildings into the streets. We need to go where the people are. And we need to preach the pure gospel with a zeal and fervor matched only by our opportunity. May God grant us wisdom commensurate with the task of preaching the whole gospel to the whole world NOW.

Men have given themselves, and even their lives, to noble causes all through the ages. Some give themselves completely to a patriotic cause and die for their country. Some give themselves and their substance to a political cause and become revolutionary heroes and sometimes martyrs. Still others give themselves to a social cause that is pressing at the moment and live and, if necessary, die as martyrs to social

justice. But here is a cause that transcends all others—the cause of Creation’s Lord and Heaven’s King. To this cause all men, and women too, can give themselves unreservedly, knowing full well that even death itself would be only a promotion to eternal life in Glory.

It is a time to give ear to the Holy Spirit who said through Paul, “I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his Kingdom; Preach the Word; . . . .”





# PANELS



## THE PAGAN

### EVERETT FERGUSON

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Ferguson is a deacon in the Hillcrest Church of Christ in Abilene where his wife is a supervisor in the primary department.

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My assignment concerns the Gospel and the pagan or heathen world—that portion of mankind which had not received a special revelation from God as the Jews had. We may describe this as the pre-Christian world, understanding that there are many cultures in our world even today in the same condition—primitive societies and others where the Gospel or a written revelation have not gone. Brother Chalk's assignment is the Gospel and what has been called the post-Christian world, meaning modern secular societies which have grown up in countries where the Gospel has been preached and the Bible known for some time but where the claims of God have been rejected, ignored, or supplanted by this-worldly concerns.

I have decided to narrow my subject to a textual study of what Paul wrote in a section of Romans 1-2. This restriction to "Paul and the Pagans" has a two-fold advantage. It enables us to talk about a specific situation which shows the pagan world's need of the Gospel. And it anchors what we have to say in the Biblical text and so prevents the winds of generalizations from blowing us hither and yon.

### *Knowledge of God*

Paul aims in Romans 1:18-3:20 to show that all men, Gentiles and Jews, "have sinned and fall short of the glory of God" (Rom. 3:23). He demonstrates the lostness of the whole world in sin and its subjection to punishment under a

law from which no one is excepted (3:19f.). Thus there is a universal need for the Gospel.

Paul has stated his theme for the letter to the Romans in 1:16f.—the Gospel is God's power to save everyone who has faith (Jew and Gentile), for the Gospel reveals the justifying activity of God whose faithfulness produces a responding faithfulness in man. The Gospel is not simply an imparting of certain truths or the record of significant events, but it is the word which accomplishes God's will in the present.

Paul turns from the promise of life brought by Scripture in verse 17 ("He who through faith is righteous shall live"—Hab. 2:4) to the condemnation which natural revelation brings in verses 18ff. ("the wrath of God"). As the righteousness of God is revealed in the Gospel, so the wrath of God is revealed in human experience. God's final day of judgment will be revealed in wrath against the impenitent (2:5), but the wrath is already present against all ungodliness and wickedness (1:18). God's wrath is not a capricious emotion. Wrath is His principle of retribution against sin and rebellion. Thus the judgment theme stands at the very beginning of Paul's discussion of the human condition.

Wrath is an expression of God's holiness. Hence, Paul proceeds to demonstrate man's culpability. The cause of wrath is stated in verses 19, 20.

For what can be known about God is plain to them, because God has shown it to them. Ever since the creation of the world his invisible nature, namely his eternal power and deity, has been clearly perceived in the things that have been made. So they are without excuse.

Some things are "plain" (1:19). Men have a knowledge

of God, shown in his works and deeds—a knowledge of “his eternal power and deity” (1:20). Paul starts, not with ignorance, but with knowledge. Man’s knowledge is the reality that makes him guilty. Human knowledge, therefore, is not man’s hope; rather it seals his lostness. Man’s ignorance of God (1:21) is a knowledge rejected. Men are responsible, because they have spurned the revelation offered them and have not lived by the knowledge they possess. “They are without excuse” (1:20).

Paul is not sanctioning a natural theology in the eighteenth century sense, giving a true knowledge of God and discoverable by the reason of man. Neither is he suggesting that one can reason out proofs for the existence of God from nature. Nor for Paul is man’s reason what relates him to God; rather it manifests his separation from God. In contrast Paul is pointing to mankind’s awareness of deity, of power outside himself. He does not explain how the knowledge comes about. What concerns him is not the essence of the divine being but the disclosure of the human condition. Idolatry itself is a demonstration of man’s awareness of divine power. Man worships powers outside himself. This experience testifies to a knowledge of the divine, albeit a perverted knowledge of deity.

The knowledge of God is not theoretical, but practical; so ignorance of Him leads to a perversion of worship and morals. There was a close relationship in the Jewish apologetic writings before New Testament times between a false view of God, a false worship, and a false morality. The same relationship between rejection of God, idolatry, and immorality may be seen in what Paul says in Romans 1:19ff. Paul’s main thrust is that “although they knew God they did not honor him as God or give thanks to him” (1:21). This is

why they are without excuse in verse 20 (note Paul's "for" in 21). Having refused to acknowledge the Creator, man did not give thanks and praise. The rejection of God meant man's reasoning was corrupted (1:21). Man's existence becomes basically wrong when he does not thank and praise God.

Having rejected a proper view of God, natural man did not worship properly. He knew enough to worship, but he worshipped the wrong things. He gave his service to the "creature rather than the creator" (1:25). Images were made of "mortal man or birds or animals or reptiles" (1:23). Men materialized and degraded the invisible God. Suppressing the truth about God, man deified material existence and the created order (1:18, 25).

There are tremendous moral consequences to such a false religion. Futile thoughts (v.21) and foolish hearts, an inverted religion (25) and erroneous passions (26) are interrelated. Loosing himself from God, man became subject to himself. This is the story of pagan, pre-Christian societies around the world. Man becomes like what he worships. There was a close relationship between idolatry and immorality, not only in Jewish apologetic argument but in the actual practice in the ancient world.

Three times Paul pronounces the doleful words of doom, "God gave them up" (1:24, 26, 28). Since men "exchanged the glory of the immortal God for images" (1:23), "*therefore* God gave them up . . . to impurity" (1:24). Since men "worshipped and served the creature" (1:25), "*for this reason* God gave them up to dishonorable passions" (1:12b). *Since* men "did not see fit to acknowledge God" (1:28), "God gave them up . . . to improper conduct" (1:28). God so forsook man, because man had first forsaken God.

Paul's description of men forsaken by God is appalling. Abandoned to lusts and impurity, they dishonored their bodies among themselves (1:24). This is further defined as "dishonorable passions" of prostitution and homosexuality (1:26f.). Men's base mind led to improper conduct so they "were filled with all manner of wickedness," sins of the spirit and of anti-social conduct (1:28-31). But Paul brands them as wrong not because they are fleshly and anti-social, but because they are indicative of rebellion against God.

This was the dark side of Greco-Roman society. Pagan moralists and other evidence, although showing that this is only one side of the picture and not the whole story, give abundant testimony that this is an accurate account. And we should remember that the first century Mediterranean world was one of the most civilized societies in human history. Yet the best of human achievements is darkened when the Creator is left out.

This conduct which Paul describes is itself a punishment. Wrath is seen in human society and conduct apart from God. Men punish themselves in the world they make for themselves. They receive "in their own persons the due penalty for their error" (1:27), Paul says of homosexuals. But all immorality brings its consequences to mankind. "Tribulation and distress" come in time into human experience. The punishment has its effects not only on those who practice these things but also on those who approve them (1:32).

### *The Moral Law*

It is disputed among commentators whether at 2:1 Paul begins to address Jews (having spoken of "man" in chapter 1, he turns to Jewish "man" in 2:1ff.), or whether he does so



only at 2:17 where he specifically mentions the Jew. The address is to "O man, whoever you are," and may be applicable to all men, but perhaps especially to Jews. "You have no excuse," he says. There is not only a knowledge of God, but there is a knowledge of His will which makes such conduct inexcusable.

Even those who disapprove of the conduct in chapter 1 are not guiltless. The Jews knew the judgment of God ("we," 2:2), and it appears that Paul begins a call for the Jews to repent in 2:3ff. Yet the principles are of wider application. The moral judgments which men pass on one another are a testimony to the moral nature of man. "In passing judgment" on another "you condemn yourself" (2:1), for you show your moral nature and your accountability for your own conduct.

Thus human judgments are a witness to a divine judgment. Just as human experience of natural revelation points to judgment, so the moral law is a witness to judgment. God "will render to every man according to his works" (2:6). To those who do well, "he will give eternal life" (2:7); but to those who obey wickedness rather than the truth, "there will be wrath and fury" (2:8). Man may not presume on the "kindness and forbearance and patience" of God (2:4). His goodness is meant to lead to repentance, not to encourage man in the continuation of his wrongdoing. Therefore judgment is certain. And that judgment will be just. And it applies to all men.

"God shows no partiality" (2:11), so His judgments apply to Jew and Gentile alike. For all men stand condemned, both before God and by their own standards. Each is judged and found guilty by the light available to him. As

1:19ff. showed that lack of a special revelation was no excuse, so lack of a revealed law was no excuse. "All who have sinned without the law [Gentiles] will also perish without the law, and all who have sinned under the law [Jews] will be judged by the law" (2:12). Merely possession of the law, merely being those who have received and hear the law, is not sufficient for salvation. Only "doers of the law . . . will be justified" (2:13). Later in 2:17ff. Paul will arraign the Jews as transgressors of the law, transgressors of even the moral law which their traditions considered binding on Gentiles, not to mention their own covenant obligations under the law of Moses. The experience of the Jew under the law was the same as that of the Gentile under the testimony of creation—the experience of sin. But for now, Paul pauses to look at the Gentile world, showing both their moral accountability to God and the occasional moral superiority of their conduct to that of Jews who had the written revelation of God.

Although the Jews had great advantages (3:1ff.), God had not left the Gentiles with no revelation at all. Besides the knowledge given through the created order (1:20), there was the knowledge available in the moral order. God reveals this moral structure of human life in the wrath (1:18) and in the moral sense of men (2:14f.). All men have a moral sense, a moral nature and capacity, and this judges him to be guilty. God can justly condemn the Gentile who sins without the law, for he is not totally ignorant of God's will.

When Gentiles who have not the law do by nature what the law requires, they are a law to themselves, even though they do not have the law. They show that what the law requires is written on their hearts, while their conscience also bears witness and their conflicting thoughts accuse or perhaps excuse them. (Rom. 2:14f.)

The Gentiles who have not the special revelation of Scripture yet have a moral law to which they are subject. Three things demonstrate a law written on the heart: (1) Moral behavior indicates an accepted standard to which they conform. (2) Conscience bears witness to this law by the pain one feels for wrongdoing. (3) Rational discussions in which judgment is passed on various kinds of conduct express the moral sense. All three points show the Gentiles' accountability.

(1) There was good moral conduct in the pagan world of Paul's day, and there is good moral conduct in non-Christian societies today. There is no need to deny this in order to establish a need for the Gospel. All cultures have standards of right and wrong. They all have moral codes. The contents of these codes vary. Certain kinds of behavior seem to be nearly universally discountenanced, but one cannot speak of a universal moral code. But that does not affect the point. The very existence of moral codes, of whatever content, demonstrates the moral nature of man. All men have a moral capacity.

(2) Nevertheless, man is not what he wants to be. And all men have the sense of pain, of guilt, for failure to live up to what they sense is right. This feeling of pain was called "conscience" in the world of Paul's day. The word is literally "knowing with." The most frequent use of the word was for the knowledge of having done wrong. The conscience is not an arbiter of right and wrong. Nor does it legislate moral conduct. It provides no content of its own to moral decisions. That content is supplied by one's own culture and education. But the presence of conscience points to the moral sense in man. The word, and what it stands for—the feeling that one ought not to have done something—is evidence that man is subject to law. The capacity to feel pain

over one's conduct shows that man is an accountable creature.

(3) The world of Paul's day had its moral philosophers and commentators. Their moral judgments accused or excused men in their behavior. There are varieties in the moral judgments of men, even as ethical systems vary in their contents. But the very fact that some are judged innocent and others guilty points to the same truth—the moral accountability of man for his conduct.

Here Paul has shown us the brighter side of Greco-Roman morality. But that Gentiles sometimes conducted themselves in accord with the written law's requirements did not mean that they were not sinners and without need of the Gospel. It rather shows that they had a law of their own. But there is no indication that they kept their own laws perfectly, any more than the Jews did theirs. "All have sinned," for the law of God, manifested in different ways, is broken (2:12). Romans 2:12-15, no less than 1:18ff., is subordinate to the judgment of God. Moral nature, as well as created nature, convicts man of guilt. Neither reason nor conscience lead man to the being and essence of God, but rather they show man's lostness.

### *Conclusion*

Romans 1 shows why men need God—they are His creatures; Romans 2 shows why men can respond to God—they are moral creatures.

Yet Romans 1-2 is not a theoretical description of mankind. Paul is concerned to portray the existential condition of those confronted with his message. He portrays

the Greco-Roman society of his day. But the same kind of situation can be duplicated elsewhere. And the knowledge that Paul talks about, of God of His will, is not abstract but is used to draw the conclusion of responsibility and guilt. Natural revelation, whether in creation or the moral law, is of a negative significance: it shows man is guilty.

Paul as a good Jew assumes that the Gentiles are sinners (2:12; chapter 1). But Jews had no reason to boast. "Those who are physically uncircumcised but keep the law will condemn you who have the written code and circumcision but break the law" (2:27). "For no human being will be justified in his sight by works of the law" (3:20). His conclusion to this section of the letter is summarized in 3:9, 10: "I have already charged that all men, both Jews and Greeks, are under the power of sin, as it is written: 'None is righteous, no, not one.'"

For the universal malady of sin there is the universal remedy of faith ("all who believe," 3:22). The law had been limited to one race—the Jews. A universal Gospel requires a universal method of appropriation. In Romans 4 Paul describes the nature of faith, a response open to all men. Salvation is not just for Jews. Thus it is always in contrast to the particularism of the law and circumcision that Paul speaks of justification by faith. The doctrine of justification by faith is not to identify the time of man's acceptance by God, but is a corollary of the universal applicability of the Gospel.

The Gospel preached by Paul is the good news of an accomplished salvation. God's justifying activity has been manifested in Jesus Christ (3:21-26). The good news is to be received. Man appropriates the death and resurrection of Christ in his baptism (Rom. 6:1ff.).

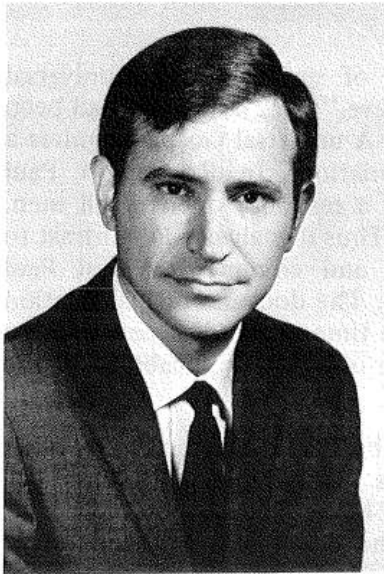
## THE SECULAR MAN

JOHN ALLEN CHALK

John Allen Chalk has been associated with the Highland church of Christ since 1966. For three and one-half years he was speaker for their international radio ministry, Herald of Truth, and has served in the Highland pulpit since August, 1969.

Well-known for his many evangelistic meetings in the United States, Canada and Africa, Mr. Chalk has served churches in Ohio, Mississippi, Texas, Tennessee and British Columbia, Canada. In addition, he lectures on college campuses, and contributes regularly to a number of outstanding religious publications. He is listed in *Outstanding Young Men of America—1965* and *Personalities in the South—1970*.

Mr. Chalk's latest books include *Jesus' Church* (Abilene: Biblical



Research Press, 1969) and *Three American Revolutions* (New York: Carlton Press, 1970). He serves on the (Texas) Governor's Committee on Human Relations and is Chairman of the Subcommittee on the Administration of Justice-Law Enforcement.

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Secular man belongs to "this world" (II Cor. 4:3-4) regardless of the century in which he happens to live. He walks "according to the course of this world" (Eph.

2:1-3), and allows himself to be governed by secular gods (Eph. 2:1-3; Phil. 3:19; I Cor. 8:5-6), and is essentially self-centered and self-willed (Eph. 2:1-3; Rom. 1:18-32). Arnold Toynbee says that secularism is “the attempt to live only by human reason and resources, an attempt which destroyed Greco-Roman civilization.”<sup>1</sup>

“Secularism,” the term, was first used in the 1850’s by an English social reformer, George Jacob Holyoake. But the modern “system which seeks to interpret and order life on principles taken solely from this world, without recourse to belief in God and a future life” goes back to the thirteenth century and the Christian Renaissance.<sup>2</sup> What is not seen in today’s battle between the Christian and the secular faith is the dominance of the medieval church over all areas of human life and thought. This is why Vergilius Ferm correctly defines secularism as “that movement of protest against the dominance and control of human life by ecclesiastical bodies or by religious faith and dogma which had its new birth at the Renaissance.”<sup>3</sup>

I have chosen not to describe the specific philosophical developments from the thirteenth century that produced the secular man. This is done in other places by vastly more

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1 As quoted by Albert T. Mollegen, *Christianity and Modern Man*. New York: Bobbs-Merrill Company, 1961), p. 14.

2 F. L. Cross (ed.), *The Oxford Dictionary of the Christian Church*. (New York: Oxford University Press, 1958), p. 1236.

3 Vergilius Ferm (ed.), *An Encyclopedia of Religion*. (New York: The Philosophical Library, 1945), p. 700.

competent persons.<sup>4</sup> The more fruitful approach for this study may be to describe modern man with a view both to his philosophical ancestors and his contemporary situation.

Secular man believes that he is autonomous. From early Christian "theonomy" (the grounding of authority in God) to the medieval church's "heteronomy" (the centering of authority in an external standard or institution) modern man has moved by means of reason and technology to "autonomy" (authority centered in the self).<sup>5</sup> But autonomy can be a dangerous thing, as Archibald MacLeish reflects on the first atomic bomb dropped by the United States:

It was inevitable under these circumstances that some sort of confrontation should occur between the old ideas of man as liver of his own life, the shaper of his own existence, and the new ideas of world, the newly autonomous world—world autonomous in its economic laws, as the Marxists hoped, or autonomous in its scientific surge, its technological compulsions, as some in the West began to fear.<sup>6</sup>

Secular man depends on his unaided reason. At first, centuries ago, reason bolstered belief in God. The reason, supported by the church, observed with new accuracy the natural world. With the French Revolution Goddess Reason

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4 See Donald G. Bloesch, *The Christian Witness in a Secular Age*, (Minneapolis: Augsburg Publishing House, 1968), pp. 9-27; Albert Mollegen, *op. cit.*, pp. 52-99.

5 Donald G. Bloesch, *op. cit.*, pp. 17-18.

6 Archibald MacLeish, "The Great American Frustration," *Saturday Review*, July 13, 1968. (Vol. LI, No. 28), p. 14.



replaced the supernatural God and the revealed word of God, the Bible.

The empirical method is a child of human reason. So are the disciplines of sociology, psychology, cybernetics and other "sciences." The secular man believes that what cannot be described empirically does not exist! And the describing of the reality is the only meaning that reality has.

The only problem now, according to MacLeish again, is that the child (science) rules the father (reasoning man).

After Hiroshima it was obvious that the loyalty of science was not to humanity but to truth—its own truth—and that the law of science was not the law of the good—what humanity thinks of as good, meaning moral, decent, humane—but the law of the possible. What it is *possible* for science to know science must know.<sup>7</sup>

Secular man holds to history as inevitable progress, evolutionary progress at that. With Hegel's dialectic philosophy man no longer needed to think in terms of thesis and antithesis with truth being what is non-contradictory. Now, with Hegel's help, reasoning man facing apparent truth and non-truth must struggle through to a "synthesis" or higher truth.

This helps explain why a man of Chester Bowles' stature would sternly assess America's internal weaknesses and then conclude, "we may be entering a creative period of social,

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<sup>7</sup> *Ibid.*

economic, and political change that will once again liberate American society from outmoded concepts and institutions, and set the stage for a vigorous new surge forward in behalf of economic justice and opportunity for everyone.”<sup>8</sup>

Secular man has had to resort to existential reality. Archibald MacLeish complains that the truth of science is the truth of the possible with no concern for human good. But he then attempts to solve this dilemma by urging that “we believe in ourselves again, assume again the mastery of our lives, the management of our means.”<sup>9</sup> Yet this is exactly how we came to worship Reason and discover the empirical approach to reality!

Thoughtful young people (and older people as well) facing the contradictions of our time and not seeing any empirical evidence for the hopefulness of modern man have turned to existential pursuit of truth. Theologians fleeing from the supernatural and eschewing what they believe to be primitive worldviews in the Bible have had to come to something substantial. For some this has been the existential “leap of faith.” Jesus was not resurrected, but in my moment of truth the resurrection “happens,” thereby authenticating my personal existence.

Paul Tillich helps us understand the move away from the objective to the subjective, from the empirical to the

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<sup>8</sup> Chester Bowles, “America’s Next Rendezvous with Destiny,” *Saturday Review*, September 6, 1969, (Vol. LII, No. 36), p. 18.

<sup>9</sup> MacLeish, op., cit., p. 16.

personal, when he analyzes the development of rationalism in three stages: “revolutionary reason” in the seventeenth and eighteenth centuries; “technical reason” in the nineteenth century; and “planning reason” in the twentieth century.<sup>10</sup> In the second period, which Tillich calls “the period of the victorious bourgeoisie,” reasoning man lost control over his historical existence. “Reason was supposed to control nature, in man and beyond man,” Tillich explains.<sup>11</sup> But instead of controlling nature, man’s new tool—reason as empiricism—paved the way for nature to control man. And when this happened—as with the nuclear threat, environmental pollution, the population explosion, and man’s growing inhumanity—men began turning to irrational and non-rational approaches to meaning.

Borrowing from Joseph Fletcher’s presuppositions for *Situation Ethics*, I would also suggest these four things about “the secular man.” First, he is highly pragmatic in methodology—ethically. Secular life-goals and self-centered aims are pursued by the secular man with moral abandon. What works or succeeds, in achieving his goals, is right.<sup>12</sup>

*Second*, secular man is strongly relativistic in tactic or strategy.<sup>13</sup> He divorces the ends from the means. He not

10 Paul Tillich, *The World Situation*. (Philadelphia: Fortress Press, 1965), pp. 2-6. Facet Books, Social Ethics Series, No. 2.

11 *Ibid.*, p. 4.

12 Joseph Fletcher, *Situation Ethics*. (Philadelphia: The Westminster Press, 1966), pp. 40-43.

13 *Ibid.*, pp. 43-46.

only adopts secular life-goals but he then pursues those goals according to whatever means will work.

*Third*, the secular man posits the basic facts on which he builds his life.<sup>14</sup> In this he is not different from the Christian who believes God has revealed Himself in Jesus Christ and Biblical truth. The difference between the secular and the Christian is the source from which his posited truth comes. For the secular man such truth “happens” in the existential “leap of faith” which demands that the individual create his own value and fulfill his own self-designed life goals. The Christian holds that a personal God has spoken in covenants with His historic people Israel and finally in His son Jesus Christ (Heb. 1:1-4).

*Fourth*, the secular man has himself as the center of his being, as the integrating principle of his existence.<sup>15</sup> He cuts the umbilical cord to the personal God who is truth and lives solely in response to himself and to the situation of the moment.

What do we say to “the secular man?” The brevity of my time and the excellence of William Temple’s answer causes me to share it with you as first given by him in December of 1943. The Christian stands: 1. For God Who Has Spoken. 2. For Neighbor. 3. For Man as Rooted in Nature. 4. For

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<sup>14</sup> *Ibid.*, pp. 46-50.

<sup>15</sup> *Ibid.*, pp. 50-52.

History. 5. For the Gospel and the Church.”<sup>16</sup> Any careful Bible student will easily recognize why Temple saw these five propositions as a basic Christian stance in “the secular world.”

What are the guidelines by which our approach to “the secular man” can best be made? *First*, as with Paul in Galatians 4:4, we must work “out of the depths of our present historical situation.”<sup>17</sup> What are the philosophical, political, psychological, social, religious, and economic forces at work in our time? These we must understand.

*Second*, as with John’s use of Greek thought in his Gospel (John 1:1-3, 14), the Christian approach to secular man will emphasize and accept modern insights that clarify reality and reveal man for what he is negatively and positively. Sociology, psychology, history and other disciplines speak forcefully of man’s transcendent dimension provided we look carefully and thoughtfully enough into current findings in these fields.<sup>18</sup>

*Third*, the Christian message to the secular man “must be illumined by the insight that the tragic self-destruction of our present world is the result not simply of the particular

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16 William Temple. *What Christians Stand for in the Secular World*. (Philadelphia: Fortress Press, 1965), pp. 9-25. Facet Books, Social Ethics Series, No. 7.

17 Paul Tillich, *op. cit.*, p. 48.

18 See Peter L. Berger, *A Rumor of Angels*. (New York: Doubleday & Company, 1969). This well-known sociologist interprets five “prototypical human gestures” as being “signals of transcendence” pointing to supernatural reality.

contradictions bred by that work but also of the contradictions which characterize human life always.”<sup>19</sup> The Biblical message speaks in universals. The God-man relationship of *Genesis* 1-3 is the same relationship that Paul discusses in *Romans* 1:18-32. Christ recreates human-divine community in His death so that man’s revolt described in *Genesis* 1-3 and *Romans* 1:18-3:20 is overcome.

*Fourth*, our approach to modern man must not smack of escapism. The heart of the Christian faith is “the word become flesh” (John 1:14). Jesus’s ministry—His death and resurrection—says that God works in and speaks to the central despair of man (Phil. 2:5-11).

*Fifth*, the Christian approach to secular man combines action and thought. Man’s very nature requires that we understand a truth that is also historically verified: ideas have consequences!

The vocation of the Christian is threefold: he is called to *pray*, to *serve*, and to *think*, and he is called to do all three together. If he can be faithful to this calling,<sup>20</sup> he will provide something really new in our generation.

We must constantly examine our own presuppositions as well as the presuppositions of our time in light of Biblical truth. Loose, unclear, second-hand thought regarding both secular and Biblical ideas can only render the Christian ineffective in his confrontation with “the secular man.”

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<sup>19</sup> Tillich, *op. cit.*, p. 49.

<sup>20</sup> D. Elton Trueblood, *The New Man for Our Time*, New York: Harper & Row, 1970. Trueblood also calls for tough-mindedness and tenderheartedness in his book *A Place to Stand*; (New York: Harper & Row, 1969).

## THE INNER-CITY

### JOHN WHITLEY

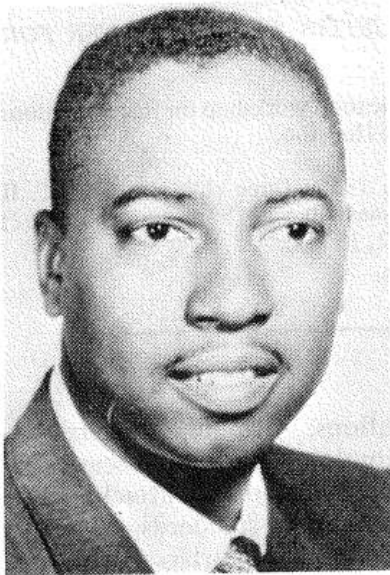
**BIOGRAPHICAL SKETCH:** JOHN C. WHITLEY, 4919 Heatherbloom, Houston, Texas

**BORN:** Fort Smith, Arkansas, September 27, 1934

**PARENTS:** Father, Mr. Lee N. Whitley, Mother, Mrs. Bessie Whitley

**BAPTIZED:** 1947 by Brother F. L. Thompson

**SCHOOLS:** Howard Elementary, graduate of: Lincoln High, Fort Smith, 1953; Southwestern Christian College, Terrell, Texas, 1956; George Pepperdine College, Los Angeles, 1958 (B.A. in religion), 1958; Post Graduate Study, Baylor University, Waco, Texas, 1964; University of Houston, 1966



**CHURCHES SERVED:** Allen Avenue Church of Christ with Brother G. E. Steward as associate Minister, Educational Director, Minister of Music, Personal Work Director, 1958-1961; Hood Street Church of Christ, 1961-1965, Waco, Texas; Fifth Ward Church of Christ, February, 1965, Houston, Texas

**GOSPEL MEETINGS:** Arkansas: Russellville  
Indiana: Indianapolis (Kingsley Terrace) also taught singing school.

Louisiana: Sulphur, conducted successful meeting for White congregation, June, 1969.

Texas: Temple, Rosebud, McGregor, Gladewater; Houston: Fifth Ward, Trinity Gardens, Fidelity, Highland Heights; Baytown

#### ORGANIZES AND CONDUCTS TEACHERS' WORKSHOPS

SPECIAL LECTURES: Southwestern Christian College, taught classes several sessions.

Missions Seminar:

Harding Christian College, Searcy, Arkansas, 1967; Abilene Christian College, Abilene, Texas, 1968

National Lectureship: Indianapolis; Newark, New Jersey

Program Chairman for 25th National Annual Lectureship, Houston, Texas at South Union Church of Christ.

EDITOR OF *BIBLICAL ANSWERS TO PRESENT DAY ISSUES*, a book of lectures delivered at 25th National Annual Lectureship.

Contribute Articles to: *THE CHRISTIAN ECHO* and *POWER FOR TODAY*

Instrumental in organizing communication workshop on Race Relations Among Churches of Christ in city of Houston.

MARRIED: Bessie Faye Garrett in 1959. Three children: John C. II (born, December 5, 1961), James Amecio (born June 12, 1962) Jan Charisse (Born December 12, 1964)

There are many organizations, including universities, affiliated with the government in doing extensive research on the Inner City problems. The research teams are attacking the problems from various vantage points—standards of living, education, job opportunities, family life, marriages, birth and



death rates, buying habits, and many other areas directly and/or indirectly related to the business world.

These studies are important to the religious or personal worker in the Lord's Church. By reading these reports and being attentive to the living standards of the inner city dwellers the personal worker in his approach has an up-to-date reference he should use in reaching them. The wise worker will put forth every effort to reach the prospect in whatever manner is most effective, and should be willing to render whatever service is needed.

The population explosion, shortage of land area for individual homes, and multihousing complexes where people must live very close together make it difficult to reach the inner city dweller on the same level as persons occupying their own home. It has been experienced by many social and personal workers that even assistance to the inner city dweller in low income areas is often rejected. Their pride will not allow them to accept assistance of any kind, but it will not hinder nor deter the stealing or committing of other crimes against society.

The problems of the inner city are critical and demand the attention of skilled "surgeons." The climate is so explosive that one must place his faith in God and begin his efforts without fear of what will happen to him. As one moves by faith to do the work of the Lord in the Inner City, the needs of the lost will become more apparent. The worker will find a way to save the lost because of his knowledge, courage, and great compulsion of duty.

In 1967 a group of ministers from all over the city of Houston were invited to take a boat trip down the ship

channel to discuss the conditions which confronted our nation as related to the city of Houston. Objectives were (1) To prevent as much as possible these problems from arising in Houston; (2) To focus attention on the congested areas of the larger cities of the west, north and northeast which seem to produce an environment for crime and riots—it was rumored that Houston would have a “long hot summer”; (3) To take under consideration the point of many well-to-do families moving from the slum area as one factor which contributes to the atmosphere for crime because money was leaving the area. (However, one minister expressed his resentment to this idea of condemning the families who decided to move. It was his conviction that every family had the right to leave and better their lives if they so desired.) This program was sponsored by a grant to Texas Southern University.

Operation Headstart was another program which was directed toward helping underprivileged and attempting to educate the children. The main idea was to give the children a head start in their school work. For many this was very beneficial. More recently the government has appropriated funds for a new study and experiment called the Model Cities Program. This program is aimed toward motivating the citizens of a given Ghetto area to change their attitudes and take pride in their living area. Each area will have elected representatives who will work toward various improvements such as parks, swimming pools, and recreation areas for the children. It was also aimed to make the home owners aware of the upkeep of their property and if they chose to sell, help them to obtain a fair market price for their land rather than the appraisal value only. This program does have promise because it is realistic and practical.

Before the beginning of the Model Cities Program, the Church of Christ in Fifth Ward was faced with the decision to establish another congregation, move or build a larger meeting house in another area, or secure property near their present location and build in the same area. The decision was to stay and continue serving the community and many older members of the congregation who had already established homes near the present site, who would find it difficult to attend services should we move. These persons have lived in their homes for many years, and it was felt it would be an injustice to leave them struggling.

About this same time the assistant minister of Fifth Ward, Clarence Johnson, conceived the idea of reaching some of the boys and girls of the inner city who had never gone any place, or had no one to show any signs of love toward them. A Day Camp was established. This program was sponsored and operated by the young adults, with the assistance of a few older interested adults. The word spread and finally a joint program was launched with some of the white churches of the city, who readily offered to assist financially, but it was agreed that this project should be sponsored and led by the blacks, with the assistance of as many whites as genuinely desired to come. The results were terrific! The fellowship and changed attitudes on the part of both races was something to behold and certainly thank God for, not to mention the number of children taught, made happy and even baptized.

Time is still bringing about changes. The cry of the blacks has caused many God-fearing whites to question whether they should have fellowship with blacks in a gospel meeting or even give words of encouragement where they will have to stand up and be counted. If one desires to do mission

work in the inner city, he must prepare himself for the shock which will naturally come as a result of the changed attitudes of many blacks. The inner city is also a challenge because most of the Mexican-Americans are beginning to express themselves more openly concerning their needs, thus presenting a double barrier to the white missionary to the inner city.

The inner city has been forgotten because it is the breeding ground for many problems and no one wants to walk into such existing conditions. In the inner city job opportunities are limited, the landlord is no longer interested in the property because of its depreciation and the tenants are no longer interested in the upkeep of the property because they have no investment in the dwelling. Children are constantly on the increase without the benefit of a healthy home atmosphere or legitimate father. Crime, dope traffic and other ungodly activities take place in the inner city. With all of these problems the role of the Christian inner city worker becomes very important.

This condition becomes more complicated when we reflect on the social condition which caused it. You see, when the church had an opportunity to really minister to the people of the inner city they failed—They moved! They left the old meeting houses to the poor, moving to more comfortable areas of the city. Now, comfortably tucked in at night where the area is well lighted, the city renders good service, the streets are paved and there is sufficient drainage for the running water, they become concerned about the inner city and the problems of their lost brethren. Therefore, a way must be found to overcome the problems of these times, and instead of more and more churches moving to the outlying sections of the city, they must decide to either close

their doors or remain and be Christian, as one spokesman for a formerly all-white congregation expressed it.

For this awareness to exist on behalf of the less fortunate is not bad. But the missionary to the inner city must be aware of the new breed of blacks both in the church and out of the church. They must be willing to accept the new language of the blacks. Realizing further, these persons have developed a new pride, not so much because they want to be different and anti-social, but because they have been forced to be different. The new language which is being used is even common with churchgoing blacks. It is no longer embarrassing for a black person to refer to himself as black and even say with pride that black is beautiful. These phrases should not frighten the inner city worker. They must adopt the necessary traits and acquire the necessary tools with which to work. Again, the worker must be broad enough in his or her thinking to realize that the word Ghetto can be applied to any section of a city in which many members of some national or racial group live or to which they are restricted. We do find more black ghettos than any other, mainly because the blacks are the largest minority group in our country, thus presenting a greater challenge to any large city or community.

If the inner city worker is not trained to meet the above qualifications, they will not be able to meet still another problem: coping with the changed mind of today's youth. It appears that the majority of our youth wants change. They desire change, but are not aware of the responsibilities which accompany change. They are not to be condemned, but guided. It must be realized they are victims of their environment and the parental training, or lack of training.

To aid our youth we must find more and more physical

work for them to do. Get them involved in wholesome activities which build character. There are many worthwhile projects for boys and girls to join, but the children in the inner city are seldom provided with these opportunities. There are many reasons: (1) father participation not likely because of work; (2) No funds to finance trips and articles necessary to succeed; (3) Churches are reluctant to go all out for any given group, and (4) Some of the fear on the part of the church is our background of scripture to support our every action.

I am confident that as Christians have met the challenge of evangelizing the undeveloped countries of the world they will find a way to evangelize the inner city. Just as we have schools which offer special training in the cultures of various countries, more emphasis will be given to the needs of the residents of the inner city. Congregations with missionary minded young people will join hands with young people of the inner city and learn many things from them and in turn teach them many things. The same pioneering spirit our countrymen used to tame the wilderness, conquer space, reach the moon, perform organ transplants, computerize our businesses will be applied to the inner city. When the Christian with heavy heart realizes it is God's will to "go into all the world," like Jonah, they will arise and complete a three days' journey in one to preach to the people of the inner city. With this burden upon the heart, we will realize that God wants every Christian to be a messenger of the good news, the gospel of Jesus Christ.

The inner city provides unlimited opportunities for the missionary whose heart is in tune with the plea "come over into Macedonia and help us." With this spirit the forgotten mission field of the inner city will be forgotten no more.

## THE CAMPUS

### JOE SCHUBERT

A native of Oklahoma, Joe D. Schubert was born October 27, 1935. After graduation from high school in Muskogee, Oklahoma, he attended Abilene Christian College (Abilene, Texas) where he received his B.A. and M.A. degrees in Bible. While in college, he was active in intercollegiate debating, representing ACC at the national college debate tournament at West Point, New York, in 1957.

As recipient of a Rockefeller Theological Fellowship, he studied one year in the Divinity School of Vanderbilt University (Nashville, Tennessee). In 1967 he was awarded the Ed. D. degree from University of Southern California (Los Angeles). The title of his doctoral dissertation was: "The Impact of Selected Colleges on Students' Values."



Dr. Schubert has served as minister for Churches of Christ in San Fernando, California (1960-64) and Stillwater, Oklahoma (1964-67). He was Dean of Campus Life at Oklahoma Christian College (Oklahoma City) from 1967-1970. Currently, he preaches for the San Jose Church of Christ, Jacksonville, Florida. He is the author of the book, *Marriage, Divorce, and Purity*, published by Biblical Research Press, as well as several tracts including one on "The Anatomy of a Contemporary College and Its Student." A record of his sermon, "Is God Dead?" is also available in the Great Men of God Series through Christian Publishing Company.

Schubert has toured Europe and Russia surveying social, economic, and religious conditions.

He is married to the former Kathy Kelley. They have three sons, David (8), Kelley (4), and Philip (1).

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Over seven million students are now on 2200 campuses in the United States. In fifteen years, 35% of the total population of our nation will be college graduates. To evangelize today's campus is to evangelize one-third of tomorrow's world . . . the one-third who will be tomorrow's leaders.

On these 2200 campuses are tomorrow's leaders in government, industry, science, medicine, home life, and every other field. Tomorrow's university professors are there. There are also thousands of international students who are, almost without exception, the finest young people their nation has. Recently a group of Vietnamese military officers attended the church where I preach. Among them was a young man who is expected to be a future president of Viet Nam. Another of them was a relative of the current Vietnamese ambassador to the United Nations. Think of the tremendous impact for Christ across the world if young people of this calibre could be won to Christ!

The evidence is overwhelming that college young people are searching for loyalties and causes to which they can commit their lives. They find expressions for these loyalties through identifying with the campaigns against poverty,



pollution, discrimination, injustice, and war. Our role must be to challenge them to identify with Jesus Christ and His cause.

There are some myths about today's college student that need to be set aside. The first myth is that he is not inclined to be interested in religious matters. A survey among students at one large big-city college showed that two-thirds of them had discussed religion within the past week.<sup>1</sup> The extensive survey of college young people conducted in 1969 by C.B.S. showed that 69% regarded religion as "important" in their lives.<sup>2</sup> At the University of Indiana, a debate on the question of the existence of God drew a larger audience than any similar student program. We also remember the tremendous college-age audience that flocked to hear Bill Banowsky's debate with Anson Mount of Playboy Magazine in Lubbock. Contrary to public opinion, interest in religion is not at a low ebb on the campus.

"What is the meaning of life?" is perhaps the major, though often unvoiced question on the campus. Those who work closely with college students have talked many times with the student who says, "I don't know what I'm doing here in the University. I don't know why I'm eating three meals a day, studying architecture, (or physics, or what-have-you). I'm here because the folks are paying the bill, but I can't see what it's all about or what it's all leading to. I don't know where I'm going or why." Suicide is now the second largest killer on the college campus, outranked only by accidents.

The alarming increase in drug usage on campuses today indicates the seeking nature of the student. Many of you read in the papers last year about the handsome 19-year old

college student in Utah, Craig Gardner, who struggled with LSD until he finally took his life. A tape which Craig made shortly before his death was found by his roommate and played at his funeral. In that tape, Craig commented on the deep sense of purposelessness in his own life. He said, "I have thought it over many times and there really isn't anything to live for. I don't think there is. And I really don't think anyone could convince me that there is." Then he drove to Wyoming and killed himself.

When Billy Graham spoke some time ago at the University of California, radicals in the audience interrupted parts of his message with boos and catcalls, but they got quiet when he began to speak about their unresolved problems—about death and eternity. Today's college student is filled with all kinds of anxieties. It is precisely the presence of these anxieties which makes the campus such a fertile field for a serious presentation of the claims of Christ.

A second myth is that the message we present to the campus must be watered down in order to be well-received. The Christian message needs make no apology on the campus. An altered message will not save and the student will not respect a watered-down pablum-type message. In fact, students will come nearer accepting something that is strong. To be sure, intellectual issues must be faced and handled, but it must be remembered that it is the gospel which is God's power to save.

The third myth which needs to be cast aside is that the majority of today's college students are long-haired, hippie-type radicals who have no respect for traditional values. Repeatedly, surveys have shown that the radical revolutionary student constitutes only about 10% of the total

student population. There is not much difference between the large majority of college students in 1971 and college students of twenty years ago. Today's student may tend to be more experimental in conduct; he may revolt more against hypocrisy and dishonesty; he may think more in global than in national or regional terms; and he may have a more sensitive social conscience, but in most other respects, he is very similar to his counterpart a decade or two earlier.

If this, then, is the nature of today's college student, by what means can we approach him with the gospel of Christ and expect to be heard and believed? I would suggest three guidelines to be followed in our efforts to reach these leaders of tomorrow.

1. Our approach must be *PERSONAL*. The typical evangelical church, including the Church of Christ, is not reaching the college student largely because we are using ineffective methods. As effective as gospel meetings, radio and television programs, directmail campaigns, and Sunday morning worship services are for reaching many, they are not the best tools for reaching the college student. The most effective approach for him is a personal one.

Generally speaking, there is no one as effective in reaching a college student for Christ as another college student. Perhaps this would be called the evangelism of friendship. The same survey that reported two-thirds of the students at one city campus discussing religion within the past week, also indicated that 86% of these discussions were held with a friend. Only two percent occurred at a church or other religious center.<sup>1</sup> This means that we must get more conversations about Christ going outside our church buildings and Bible Chair centers. It means that every Christian student

must be challenged to be a personal missionary to his campus. The most likely place for converting a college student to Christ (whether at state school or Christian School) is not the church building, but the dormitory, the student union, the car, the cafeteria, the lab, as one student talks with another person to person, about Christ. Informal study groups and bull sessions in the dormitories also furnish good opportunities for these encounters, as a Christian student tells another student of the reality of Christ in his life. Many penetrating conversations between students have started by the asking of a simple question, "Are you satisfied with your life?" or "Are you interested in spiritual things?" All of our devotionals, worship services and meetings will never have the impact of these honest, personal conversations between students.

A Christian professor can also have a dynamic influence on a student for Christ, but to do so most effectively, he must have a personal relationship with his students. The friendship of a Christian professor with a brilliant young student who does not know Christ can have an earth-shaking effect. Brother Prentice Meador who teaches on the faculty at UCLA, tells of coming to his office on the campus one day to find a group of senior students crowded in the hallway. He did not know why they were there. One of the boys, a student in nuclear physics with a 4.00 straight A average, said to him, "I know nuclear physics; I know chemistry; I know something about how to relate to people. But I do not know why I am here on the earth." And a young lady who was to graduate within two weeks said, "I want to know something. When I die, do I live again after my funeral?" These are typical questions of today's youth. And a dedicated Christian professor in a state school has a wonderful opportunity to

say to these searching students that Jesus Christ is the answer to their questions.

And the professor at the Christian college also has an opportunity in this respect. A common request of many students around most of our Christian schools is that they be invited more often into their teachers' homes. A respected Christian professor, interacting genuinely with students in the privacy of his own home, can win many to Christ.

2. The second guideline is that our approach must be *PRACTICAL*. In an age when there's more and more insistence on facts and scientific proof, young people want to know, "Does it work?", "Can you prove it?" College students are asking, "What does Jesus do for me that I can't get in some other way?" And we are going to have to be able to tell them, in specific, tangible, practical ways. These young people are looking for something real. They are sick of phony solutions and fed up with phony people. They are not fooled by the pious person whose religion is only skin-deep. To reach today's student, we must be able to demonstrate how Christianity is a realistic solution to specific problems in our life, and in theirs. The best evidence that can be presented to the collegiate in favor of Jesus Christ is a faith that works in our lives.

The early church was blessed with some great preachers like Paul, Barnabus, and Apollos. But the fact that Christianity spread over the Roman world like a forest fire was due, not so much to the great preachers, as to the personal testimonies of ordinary men and women who went out to tell the friends the amazing difference that knowing Christ had made in their own lives. It is my judgment that this is still

one of the most effective ways of winning others to Christ, especially on the campus.

The Christian college can make especially good use of this approach. Students are anxious to hear what Christ really means in the personal lives of their teachers. One of the most popular devotionals ever conducted on the campus of Oklahoma Christian College was when the physical education teachers appeared on a panel one evening to answer questions from students as to what Christ meant in their lives. This, then, paves the way to establish a closer personal relationship with a non-Christian student enabling one to teach him the commands and promises of the gospel.

But in all of this, we must be entirely genuine and honest, for a student will discount what we say about Christ if he cannot see evidence of consistent sincerity in our life.

3. Finally, we must keep our discussions always *POINTED TOWARD CHRIST*. Though the large majority of students are not interested in institutional religion, they are interested in Jesus Christ. In a poll conducted barely a year ago by *Newsweek Magazine*, college students ranked organized religion next to the bottom of the list among institutions, followed only by political parties.<sup>3</sup> This is a part of the "anti-institutional" feeling that is widespread among young people. Anything organized is suspect. It is, therefore, essential, that our approaches to the student be Christ-centered. While many will find fault with the church, they will not find fault with Jesus Christ.

This is not to say that the New Testament doctrine of the church should not be taught. We cannot preach Jesus Christ without preaching His church, and students must

know what implications their accepting Christ has regarding the church. We are not trying to change their thinking in some vague way about Christ. We are trying to lead them to think very specifically about Christ and his spiritual body, the church. The whole point is that we must keep our discussion of the church Christ-centered, so that the church is seen as important, not within itself, but because of its relationship to Jesus Christ.

Keeping our discussions pointed toward Christ also means that we must avoid getting involved in side issues. It is often a temptation, in talking with a college student about Christ, to get side-tracked on such issues as evolution, war, social justice, or any one of a host of other questions. The issue is Jesus Christ and the student's personal relationship with Him, and we must allow nothing to divert us from that point. These other questions can be better handled later. Our purpose is to lead the student to give his life to Jesus Christ by obedience to the gospel. All discussions must be pointed in that direction.

The real issue in Christianity, in spite of what some say, is not usually an intellectual one at all. It lies much deeper than that. It is a moral and spiritual one, and involves one's relationship with God. These other issues are usually nothing more than a camouflage.

Over ten years ago an editorial in the *Christian Chronicle* stated, "Christ's voice is needed on the college campus, and it is the church's responsibility to see that His voice is heard!"<sup>4</sup> More recently, brother Reuel Lemmons, writing in the *Twentieth Century Christian*, affirmed, "Bringing Christ to the American campus could well be the greatest contribution of our generation."<sup>5</sup> May God help us to do it.

- (1) (Stillwater, Oklahoma Newspress, Feb. 3, 1967)
- (2) (Generations Apart, Columbia Broadcasting System, 1969, p. 10)
- (3) ("The New Mood on Campus," Newsweek, Dec. 29, 1969, p. 42-45)
- (4) (Christian Chronicle, Aug. 19, 1960)
- (5) ("Christ and the Campus Revolt," 20th Century Christian, Sept., 1967, p. 29)



## QUALIFICATIONS—EMOTIONAL SCREENING

ROY WILSON, M. D.

### PERSONAL DATA

NAME: Roy Edward Wilson, M.D.

BORN: Obion County, Tennessee, November 23, 1921

SCHOOLS: Elementary schools at Trimble and Newbern, Tennessee.  
High School at Dyersburg, Tennessee  
Graduating at Dyersburg June 1939.

COLLEGE: Freed-Hardeman College, Henderson Tennessee. 1939-1941—Jr. College



Diploma.

Abilene Christian College, Abilene, Texas. 1941-1942 and 1947-1948—BS Chemistry.

University of Texas Medical Branch at Galveston. 1948-1952. M. D.

University of Iowa—Iowa City, Iowa. 1959-1962, M.S. in Psychiatry.

### INTERNSHIP:

Harris Hospital, Ft. Worth, Texas. 1952-1953

- RESIDENCY: Harris Hospital, Ft. Worth,  
Texas. Anesthesia. 1953-1954.
- Psychiatry—1959-1962—State  
Psychopathic Hospital, Iowa City,  
Iowa.
- MEDICAL PRACTICE: General Practice, Seymour, Texas,  
1954-1959.
- Psychiatry—Springfield, Mo.,  
Smith-Glynn-Callaway Clinic,  
1962-present.
- SPECIALIZATION: Psychiatry (Board Eligible)
- HOSPITAL STAFF  
MEMBERSHIPS: Current: St. John's Hospital—  
Springfield, Mo. Spring-  
field Baptist Hospital,  
Springfield, Mo. Burge-  
Protestant Hospital,  
Springfield, Mo.
- CONSULTANT: Missouri State Sanatorium, Mt.  
Vernon, Mo.  
Student Health Service, Southwest  
Mo. State College
- SPECIAL: Medical Director—Greene County  
Guidance Clinic, Springfield, Mo.,  
1962 to present.
- Chairman: Greene County Mental  
Health Commission, 1966-present.
- Member Missouri State Mental  
Health Commission 1965 to pres-  
ent.
- President: 13th Medical District,  
Texas—1957-1958.

CONSULTANT: Sears, Roebuck Foundation  
 1957-1959—assisting in establishing  
 clinics for medically needy areas.

Texas State Medical Association  
 Commission for Rural Practice—  
 1956-1959.

President-Elect Mo. Academy of  
 Psychiatry, 1971.

Licensed in Texas and Missouri.

MEMBERSHIPS: Greene County Medical Society  
 1962-present.  
 Missouri State Medical Association  
 1962-present.  
 American Medical Association  
 1954-present.  
 Texas State Medical Association  
 1954-1959.  
 Iowa State Medical Association  
 1959-1962.  
 Southern Medical Association  
 1956-present.  
 Mid-Continent Psychiatric Associa-  
 tion, 1962-present.  
 American Psychiatric Association  
 1960-present.

MILITARY SERVICE: U.S. Army and Air Force. Honor-  
 ably discharged February, 1945 to  
 February, 1947.

Service in Alaska and in U.S.,  
 principally in Air Weather Service.

U.S.A.F. Medical Reserve—1st Lt.  
 1952 to 1957.

Many things are involved in the selection of a missionary. Some of these are profound. Some are quite trivial. There must be an awareness of the need and comprehension of the cause or purpose in God's plan. There must be a motivation and a response.

The depth or genuineness of motivation, both on the part of the one going on a mission and on the part of those helping or sending, is fundamental. Likewise, the understanding of oneself and the harmony of one's living with God contributes so much to the success of the effort and to its ongoing.

No specific process is clearly set up to select persons for "missionary assignment." All Christians are exhorted to go, and teach, and serve, though all are not expected to be "missionaries" in the sense that the term is often thought of—that is, one going to a special area in some distant locale.

A process of screening does take place. This process can be encouraged and made more complete and useful, or interrupted and nullified. In the latter case the Lord's cause suffers. I know of no instances where a servant of God just suddenly became motivated and set forth on an individual mission. Certainly Paul's direction changed abruptly on the road to Damascus, but we must remember that years of fundamental preparation in knowledge of God and dedication of spirit (motivation, if you please, or "calling") had already occurred. Even after the experience on the road, Paul followed some further directions.

Some time and assessment of oneself is essential for one to know the genuineness of his motivation and consistency of

his dedication. This is seen over and over in marriage and in families. How much more would such principles apply to the Church, contributing to the ongoing of the Lord's Kingdom!

Fanciful notions of living and working in exotic far-away places, expectations of being admired for one's courage in accepting challenging tasks in unpleasant surroundings or in presence of overt physical danger, or compulsion to subject oneself to repeated trials and tribulations and denial *should not* be the primary motivational factors in seeking or accepting assignment on a mission for the Lord's cause. Such does occur and certainly will continue to occur because we are all too human.

Awareness of the complexities of life is evident when elders plan for sufficient periods of getting to know those that are under their stewardship. Many are recognizing more clearly the need for careful selection, more appropriate and intensive planning, followed by more comprehensive preparation—all of which emphasizes significant expense—in time, human resource, and finance—which in turn requires careful answer to questions of good stewardship of resources for the Lord.

All too often the amount of screening involved in selection and sending of persons on missions is inadequate, being based on brief encounters, a personal liking or disliking of the individual's personalities or pulpit presentations, or even what positions the persons take on some isolated pet bias.

If screening (in its various forms) adds to the quality of stewardship, is it not in harmony with God's will? I present that screening and/or selection is intimately entwined in the

preparation of God's servants. Noah heard God's voice and went through a long period of trial. David sought to serve and went through a process of proving himself faithful before being given individual reign over Judah and Israel. Paul was serving as best he knew when a special call and election came to him. Timothy seemingly served an apprenticeship and was tutored with love and discipline. Peter was a valuable disciple, but required "dressing down" and correction on occasion—yet continued in His service. Christ was early in life about His Father's work, yet did not come into His ministry until many years later and after trial by Satan. With all this preparation through Providence, inheritance of man, and divinity of God, our Savior "groaned in the spirit and was troubled" on occasion. Likewise, God's children today will experience distress and will benefit by a more complete understanding.

The big question is, how can screening be done adequately—sufficiently 1) to contribute to pleasing stewardship before the Lord, 2) to get results, 3) to be properly employed, 4) not to waste resources, and 5) not endanger the person unduly, or the Kingdom.

It is so easy to get excited about a young missionary going upon the field of endeavor. Hopes are high. It is exhilarating. People want to take part through others. The project can sound so urgent that discretion and judgment may be forfeited to enthusiasm and adventure, on the part of the one going, as well as those that send.

The initial phase of screening takes place in the person himself as he comes to recognition of his role in life, his understanding of God's call to His children, his feeling of response to the call to service, understanding of himself as to the way forces of emotion and thought work within himself,

and possession of courage sufficient to take action. The genuineness of motivation will determine the degree of continuation in a given direction—the consistency of application.

Secondary screening takes place as one goes through the basic educational processes, both formal and informal, and the acquiring of skills that will be needed in the field of service. Without this, one's confidence of following through would be lacking. It becomes foolhardy for one to assume such a role if he is not applying himself with some success in the direction of acquiring or putting into use his assets in daily living.

Perhaps third in importance is for the candidate to be in a position that permits direct observation at work, in preparation processes, in worship, at play, and in active interpersonal contact with those who are to support him.

Where these three phases are accomplished in depth, most or even all of the screening may be completed. Indeed, this would be the ideal. However, such is not always the case. We are often separated in space. We lack experience in personal selection. Look how often congregations err in selecting a minister best suited for their needs, how often troubles ensue over management of money, personal life, or family, and the limitation of work that results. Conflict between personalities in the eldership of the congregation and the minister's personality may not be evident for awhile but may nullify months of work.

Thus, sound psychological evaluation offers some aid in doing appropriate screening and selecting assignments for missionaries. Psychological testing and psychiatric evaluation

permits some shortcut to getting at factors that need to be known not only by the appointing source, but by the one appointed.

Specifically, limiting personality factors may not be known or understood by the candidate or his/her spouse, which could put dangerous strain on the marriage or be incompatible with a particular locale. Cultural factors could undermine effectiveness in one assigned area that might not interfere at all in another.

Some are totally unaware of the strain that being away from supporting family or friends may bring to the surface. On the other hand, some may be attracted to assignments expecting to thrive on the response of people whom they unconsciously perceive as being inferior to themselves and by whom they expect to be held in awe or be shown great gratitude. Such would not be conducive to a successful work. On the contrary, it could contribute to alienating the unsaved from God.

Compelling duty as if in penitence and/or to avoid criticism of peers, or not to be outdone by others may make for driving and almost undeterrable motivation, but does not necessarily contribute to increasing active love of God in the world that will enlarge His Kingdom. Persons with certain strong compulsive characteristics and obsessional drives need to be aware of this—as do their elders—and be given encouragement to soften their approach to life, to build in some safety valves—perhaps even be *required* to play some—with full approval of sponsors, lest breakdowns occur or they become so tense and irritable and demanding of self and others as to wreak havoc in the new territory or in their marriages and homes.



Many people are chronically depressed and, though striving to serve and please God, only experience repeated sense of failure and frustration. Such persons may be highly motivated and perform well for a period of time, but often are not able to function well for protracted periods and especially when under sustained and/or undue stress. If assigned alone to carry much responsibility, with no one to relieve them regularly, serious breakdowns and disruptions are much more likely.

Some serious forms of mental dysfunction tend to be cyclic in nature and with strong hereditary trends. There are often very productive periods of endeavor in between the exacerbations of disabling illness. Such persons can do a lot for the church but should work in a group-controlled situation—i.e. direct eldership supervision. So far, a complete prevention of periods of illness cannot be assured, but with proper psychiatric support the episodes of illness can be made much briefer and less devastating to the person and for the project he is involved in. Certainly such persons should not be selected for individual assignment to out-of-the-way locales.

Now, psychological screening cannot pick up all of the pitfalls nor insure successful missions. Neither should psychological evaluation be depended upon as the primary screening device. But certainly such information, determined by careful and sensitive qualified persons who are empathic with the goals of missions for the Lord's Kingdom, can be provided the elders to assist them in their decisions.

Many details elicited during evaluation of one's past history do not need to be revealed to elders, and certainly

should not be reported to whole congregations. Such would be maliciousness and tale-bearing, as well as unacceptable ethics for a physician, a psychologist or a Christian. However, basic personality traits, patterns, overt areas of emotional illness, general expectations of performance ability and consistency are valid areas worthy of discussion in a report, and can be of much value in decision making. Much in this area can be ascertained with reliability and conveyed in Christian love.

It is anticipated that some valid objection can and will be raised to psychological screening. Some may sincerely feel that such would be undue and unnecessary invasion of privacy. Some will assert that this area is between themselves and God, that Christian motivation and dedication to service in the Lord's Kingdom is all that is required. To such a response I could readily say, "amen," with the proviso that motivation and dedication be Christlike and that the individual thoroughly knows himself. But herein is the rub. We all have deficiencies and blind spots. Many of us have actual neurotic reactions that are constantly besieging us and interfering with our lives for Christ reaching full bloom. When this is true, we are limited, in our effectiveness, just as surely as an organic impairment such as a crippled limb or a diseased lung can limit us. And truly, having faith and prayer does not completely remove such deficiencies, as is so often asserted to the most painful despair of some of my brethren who have been my patients. As you know, Paul was never able to get complete relief from his burden, though we read that he finished his course and felt assured of his place with God after responding so devotedly to His call—in spite of his thorn in the flesh.

Much courage and effort is required to do something

about ourselves in correcting deficiencies and sick hangups just as educating our minds and conditioning our bodies requires something from the individual along with prayer and faith. So many brethren are burdened by the often expressed attitude that they would have no emotional trouble if their faith was strong enough. Many are prevented from even seeking help by this very aspect, but do we hear or believe such an attitude applies to an anemia or ruptured appendix?

Careful selection on the part of the individual, as well as by brethren, followed by both natural and specialized screening, then enrichment by thorough preparation in all aspects will contribute to the joyfulness of the effort as well as a greater fruitfulness. And without joyfulness being part of the picture, something is wrong.

Christ enjoyed and accepted social and personal relationship. He participated in a wedding feast. He invited children to come to Him, He complimented the woman anointing his head with ointment when others were critical, and he also wept when Lazarus was dead. These qualities and characteristics did not interfere with His being actively about His mission on earth.

Many of my brethren have very biased viewpoints of psychiatrists and psychologists. They are very fearful that someone will take away or distort the faith of a brother or family member. The expenditure of energy in guarding is disproportionate. The same energy and concern used in a positive, upbuilding way would offer so much more toward maintaining and enriching faith and service!

Dependable, skilled personnel can be found in most cities. A good psychiatrist or clinical psychologist does not

tear down the aspects of one's personality structure that are sound and working. His real job is to help the individual understand himself and thereby be in a better position to determine his goals and accomplish his aspirations. The removal and/or correction of interfering faults or distortions of understanding that prevent successful function is essential. Treatment of ongoing dysfunctions that cannot be corrected psychologically is oftentimes necessary. Some disturbing conditions involve dysfunction in the neurochemical physiology of the body and our present state of knowledge does not provide completely successful or satisfactory resolution. For some of these conditions, some aid can be given and a degree of stabilization can be obtained.

Established family physicians in a community usually know who can be relied upon for referral. Discuss with more than one. Ask ministers of denominations what their experience has been with psychiatric referrals as to degree of cooperation and coordination of effort. In my locale the Episcopal and Presbyterian ministers make better referrals in that patients are prepared more to seek help and are not so expectant of judgmental attitude from me or from their congregations. Sadly, some of my brethren come to me ill-prepared to seek help, and at times at great expense of courage, because they feel so condemned by their brethren or local ministers for not having "enough faith" to solve the problem. Only desperation or demand of the family doctor forces some to come for help.

I have treated some patients who have had direct encouragement from their elders and families to seek psychiatric help and pursue working through conflicts who, nevertheless, often feel condemnation and sense of failure from the way lessons are presented in the pulpit. Something

is wrong when this occurs. It seems very clear to me that Christ was able to help people see their errors and alter the courses of their lives—going about this new approach with a joy or a firm positive direction—and without the predominant feeling being of despair, rejection, condemnation, or coercion.

Lest I seem to be complaining unduly or protesting too much about my Brethren, let me hasten to say that much bias and lack of understanding exists even in the medical profession regarding mental and emotional disorders. Doctors themselves are most reluctant to seek or accept psychiatric intervention for themselves due to their expectations of being labeled weak, inadequate, or somehow of “little faith” in solving their own health problems. All too often physicians feel compelled to reassure their patients that they are not “crazy” when psychological implications arise—or treat far too long for physical illness when the symptoms are from functional (emotional) origin because underneath the physician himself has trouble facing the implications of non-organic disorder.

Adequate screening and selection involves consideration of the emotional and mental aspects of the person right along with the physical or organic aspects, and the intellectual and factual qualifications that are necessary to carry out a given work. No one possesses all of these functions to the same degree or in perfect balance, but all aspects merit appropriate consideration. When a dedicated and qualified eldership gives attention to the overall needs of a mission task, and knows the personnel to be engaged, then, and only then, do they have the best chance of a full and rewarding stewardship of the church.

## TRAINING

### L. WESLEY JONES

Under the oversight of the elders of the Park St. Church in Bowling Green, Ky., the L. Wesley Jones family was used by the Lord to establish the church in Barrie, Ontario, in 1962. They continue in this work, supported by the same church, which will send them to Indonesia when the development of the Barrie work permits.

During the tenure in Barrie, Mr. Jones has served five years on the Board of Great Lakes Christian College and continues on the Board of Grove Park Home for the Aged, of which he was a charter member. During a leave of absence from the work in Barrie, he assisted the supporting church, in Bowling Green, with the establishment of an on-going programme of campus evangelism at Western Kentucky University; and with the family, taking courses at that University in preparation for Indonesian evangelism. This preparation has also



included mission studies at Abilene Christian College, and an around the world preaching tour, with emphasis upon India and Indonesia, in the summer of 1969.

L. Wesley Jones was born in Kentucky in 1926, and grew up at the Tenth and Rockford Church in Tulsa, Oklahoma. Freed-Hardeman, Franklin College, Louisville Bible College and Western Kentucky University are included in post-high school education. He was married to Beverly Jean Yates of Tulsa in 1946. Their children are Galand, Kay, Todd and a foster daughter, now Mrs. May Weston of Hamilton,

Ontario. The Jones family became Canadian citizens in 1967.

In an average year, Mr. Jones speaks in meetings, campaigns and on lectureships in widely scattered areas of Canada and several states, and contributes to brotherhood periodicals. Studies in Islam and cross-cultural communication have a special challenging interest to Mr. and Mrs. Jones.

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A missionary without a message is more shocking than a surgeon without a scalpel. The message is the missionary's *raison d'être*. He is charged to "proclaim the message" and "proclaim the Good News." He knows God has entrusted us with the message of reconciliation" (2 Tim. 4:2; Mk. 16:15; 2 Cor. 5:19<sup>1</sup>). False teachers are not alone in disappointing hungry souls. Missionaries without a message may also be said to be "clouds carried away by the wind without giving rain, trees that in season bear no fruit, dead twice over and pulled up by the roots" (Jude 12).

### Biblical Training

Thorough training of the missionary will therefore begin with thorough Biblical study. There is a surging tide among us which calls for relevant proclamation. I say, Amen. Preaching without identification with hearers is ineffectual, and should ease the confidence of no one.

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<sup>1</sup> *The New English Bible* used exclusively by the author in this manuscript.

On the other hand, identification with our world without proclaiming the Word is inexcusable. May we not always fluctuate from one extreme to another in preparing men to preach at home and away!

The message of the missionary is the Bible message. He cannot proclaim Christ without knowing the Bible. We must retain our love for a thorough-going knowledge of the Bible text. We must tell men what the Bible says, by word and by deed.

The first ranking importance of textual study in the written Word does not diminish the importance of other areas of study. It may not be too much to say that the Bible text encourages such study. If this is true, then extra-Biblical study may be regarded as an extension of Biblical study, remembering that the Bible occupies a unique place in all inquiry.

So, the plea is not for just Bible spouting or Bible thumping. It is not a call for a narrow, sectarian indoctrination programme.

Several generations of Bible study in the Restoration tradition in North America may have demonstrated historically what could not otherwise be ascertained. Our approach to Bible study has not always stimulated world-wide, effective missions! Can we at this time in our history accept the challenge of examining that approach objectively, dispassionately, without losing confidence in the written Word, and make the adjustments required?

#### Toward A Theology of Missions

“What I mean is, that God was in Christ reconciling the



world to himself, no longer holding men's misdeeds against them, and that he has entrusted us with the message of reconciliation. We come therefore as Christ's ambassadors. It is as if God were appealing to you through us: in Christ's name, we implore you, be reconciled to God" (2 Cor. 5:19, 20)! The missionary has gone out from God to bring men to God. His own relationship with God, his own theology, must be clear in his heart if his message is to be clear to his auditors.

Commenting on 2 Cor. 5, Johannes Schneider, dean of theological faculty of Berlin University said, in a position paper before the 1966 World Congress on Evangelism,

"This indicates, further, that God himself has done something also in reference to the proclamation. In that *he* has established the Word of reconciliation, *he* has determined the content of the message. He who proclaims, whether he be preacher or evangelist, therefore has no freedom to dispense the divine Word as he will. He is bound to firm instructions. As a 'messenger in Christ's place,' he, like any other ambassador, has his orders to carry out in the manner he has been instructed. That is, he is not permitted to project his own religious ideas, concoct more or less clever speculations, or engage in philosophical conjecture."<sup>2</sup>

Gerald Anderson says,

"The fundamental task, therefore, of the missionary enterprise today is to clarify the nature and meaning of its being. This must be done in the realm of theological thought, not only to increase effectiveness in presenting the

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<sup>2</sup> Published by *Christianity Today*, Vol XI, No. 2, October 28, 1966, p. 8

Gospel to the world, but also to give Christians a deeper understanding of what their task *is* in the world.”<sup>3</sup>

Observe how serious scholars in the tradition of believers exalt the Bible in their appeals for a clear theology of missions:

“The question of the right theological basis of the Christian mission has not rested since the beginning of the great modern missionary movement. Its clarification is all-important for the Church’s existence and service; and it cannot be answered objectively without examining and judging the biblical report, especially that of the New Testament. As mission can be based only on the living word and witness of the Scriptures, we must constantly strive to understand the biblical pronouncements on mission.”<sup>4</sup>

To come more directly to the contribution which theology may make even to methodology in missions, we direct your attention to an excellent book by Donald McGavran, dean of the School of World Missions and Institute of Church Growth, Fuller Seminary. In chapter one of *Understanding Church Growth*, Dr. McGavran discusses the important difference between *search* theology and *find* theology.

“Is then the theology of search false? By no means; but it is partial. It is true for some men and some populations.

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<sup>3</sup> Anderson, Gerald H., *The Theology of the Christian Mission*, (McGraw-Hill Book Co., Inc., New York, Toronto, London, 1961), p. 4

<sup>4</sup> Hahn, Ferdinand, *Mission in the New Testament*, (Alec R. Allenson, Inc., Naperville, Ill., 1965), p. 15

It is false only in so far as it claims to be the sole theology of mission and applicable to all men.

“As we confront the indifferent or the hostile, we must remember that God yearns for the salvation of all His children. He searches even when He does not find. Our Lord stands at the door and knocks, but enters only if the door is open. Yes, God is a Searcher and commands searching.

“As we look at those who respond and are found, however—and their name is legion—we must remember that God finds. It should be easy for us who have been found to remember this: He not only searched, but He also found. God searches until He finds. He searches where He finds. He reconciles men to Himself. He has appointed us shepherds. He commands us to find and save the lost.

“Theology of mission, remembering that God in One, must look equally to the God Who Searches and the God Who Finds.”<sup>5</sup>

Biblical preparation for the missionary should include theological investigation. The fruit will be evident in the effectiveness of his methods and the contentment of his life.

### Freedom As A Goal In Training the Missionary

Our fear that real freedom will lead to anarchy “hangs over” from our democratic tradition into our religious attitudes. We believe in freedom-but.

The child of God is given assurances of freedom that are ecstatically beautiful. “If you dwell within the revelation I have brought, you are indeed my disciples; you shall know

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<sup>5</sup> McGavran Donald, *Understanding Church Growth*, (Eerdmans Publishing Co., Grand Rapids, 1970) p. 47

the truth, and the truth will set you free.” “You see, then my brothers, we are no slave-woman’s children; our mother is the free woman. Christ set us free, to be free men. Stand firm, then, and refuse to be tied to the yoke of slavery again” (John 8:32; Gal. 4:31-5:1).

Our emphases make us much more aware of the rules of Christianity than we are of those things about which “there is no law . . .” The end result in missions is to train missionaries to obey the rules.

That there are rules to be obeyed we do not question. That freedom can be abused we do not question (Phil. 3:16; 1 Pet. 2:16). That the emphasis upon New Testament freedom has been lost we boldly insist.

Paul develops the concept of freedom in the missionary’s life in 1 Cor.-9. In verse 1 he asserts his own freedom (and Robertson points to 1 Cor. 8:13 and says that Paul’s freedom was “with considerate love.”<sup>6</sup> Amen.) In verse 19 Paul spells out the meaning of that freedom in the missionary life. “I am a free man and own no master; but I have made myself every man’s servant, to win over as many as possible.”

If the missionary’s training makes him a skilled brotherhood politician, he will be free to serve very few. He cannot serve one hundred fifty year old traditions and be free to lead men to eternal salvation. His training may take him in either

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<sup>6</sup> Robertson, A. T., *Word Pictures In The New Testament*, (Harper and Brothers, New York and London, Vol. IV, 1931) p. 142

direction. If he is trained to do what all of the brethren want him to do he will not be free to do what the Bible tells him to do. If he is trained to follow the Bible he will displease some of the brethren some of the time.

If the missionary is to establish indigenous churches, he must be free of the cultural aspects of his own fellowship at home. He must be supported in that work by those who know the difference between what is the revealed requirement of Jesus Christ and that which is only Western culture. Otherwise he will be bound to build miniatures of the congregations back home with all of its cultural dress.

### Freer Still

In two, yet deeper, areas of his spiritual life, the missionary must be free. If he is to build New Testament Churches who practice open, sincere confession of their sins to one another, he must have learned to freely confess his sins; within his family circle, with his peers and with other members of his missionary team. He must not be enslaved by the habit of concealing his inner life as in some of the games that preachers play.

Surely we will agree that the missionary must be free to follow the Lord. He must be overseen by those who will leave him free to follow the leadership of the Spirit, while both missionary and overseeing group will agree that this leadership will always be in harmony with the written Word of the Spirit.

Such freedoms as these will not come accidentally but will result from proper training. For many of us this will be a

training which will alter older courses of actions and transform older attitudes. Newer actions and attitudes will be more in keeping with the new life in Christ, and give us the foundation upon which to build a mission to those who do not know that life.

### Training For the Incarnational Approach

“So the word became flesh; he came to dwell among us, and we saw his glory, such glory as befits the Father’s only Son, full of grace and truth.” “Jesus repeated, ‘Peace be with you!’ then said, ‘As the Father sent me, so I send you.’” (John 1:14; 20:21).

As in all else, Jesus is our perfect example in missionary method. He came to be a part of those He was to seek and save. His approach to them was the absolute ultimate in empathy and sympathy. He identified totally, “. . . and because of his likeness to us, has been tested in every way, only without sin” (Heb. 4:15).

We are sent as He was sent with the same message. We may use what has been called, after the mission of Jesus, the “incarnational approach.” John A. MacKay, president emeritus of Princeton Theological Seminary, lists this concept of the incarnational approach among his “Life’s Chief Discoveries.”

“God’s approach to the problem of man was given dynamic expression in the incarnation of Jesus Christ. ‘The Word became flesh and dwelt among us’ (John 1:14). The close identification with humanity of Jesus Christ, the God-man, and his concern to communicate the Gospel of the Kingdom by word, life, and deed to all types of people, provide the goal and the pattern for an effective Christian

approach to man and his problems in every land and epoch. By being what he was, caring for people, and accepting the consequences of his loyalty to God and man, Christ triumphed and won the right to be heard. There are people today who, though they disdain the Church, Christianity, and religion, have limitless admiration for Jesus Christ, and are ready to listen to what he said, and to what is said about Him by persons they have learned to respect.

“I learned early in my career as an educational missionary in Lima, Peru, that if I was to be taken seriously and to succeed in influencing others in the direction of the Christian faith, it was essential to establish close ties of friendship with them, become sensitive to their problems and concerns, and learn to understand their cultural backgrounds and aspirations.”<sup>7</sup>

This was basic to Paul’s methodology. He became “everything in turn to men of every sort” to save as many as possible. Jerry W. Haughton discusses I Cor. 9:20-23 in an article entitled “Incarnational Approach”:

“The Apostle Paul’s position on evangelism was that he could accommodate his personality to the situation without compromising truth. It is important that we understand this, lest we think Paul was inconsistent in what he said about evangelism. Paul believed that though he had to try to get right beside men in their own condition, though he was to weep with those who weep and laugh with those who laugh, yet the gospel he presented could not be accommodated because it was not a matter of his preference. He was convinced that it was the Word of God and

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<sup>7</sup> MacKay, John, “Life’s Chief Discoveries,” in *Christianity Today*, Vol. XIV, No. 7, Jan. 2, 1970, p. 3

not the word of man that he was presenting, and that what God had said was not his to alter.”<sup>8</sup>

There is a tension here between relevancy and rigid respect for revelation that deserves exhaustive study by every messenger. It was worked out in Paul's Spirit guided life as a thing of beauty. It made him the stalwart student of all God wanted him to do, and at the same time the effective, fruitful proclaimer of God's Word that he was.

It is evident that mission methodology is not merely sterile study of the mechanics of communication, but that it concerns such basic concepts as these we have been discussing.

If the student of missions will take a serious thoughtful look at the chapter headings in a group of anthropology and sociology texts against this background, he will see why such disciplines should be included in his thorough training. He should be convinced that such a study is not an attempt to do God's work for Him, but that he is aiming only to be a wider, deeper channel of the grace of God.

Here are three basic concepts for the training of missionaries: Biblical-Theological, which will provide a message; Freedom in Christ, which will provide the opportunity to move as the doors are open and as God leads; the Incarnational approach, which will give the missionary his

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<sup>8</sup> Houghton, Jerry W., "Incarnational Approach," in *Christianity Today*, Vol. XIV, No. 23, August 21, 1970, p. 10



tools and methods. We will now use a little space talking about certain specifics.

### Linguistic Preparation

On Pentecost the Good News was announced in “native language” (Acts 2:8). How moving it was to that audience! It will have similar effect all over the world when we can speak the gospel to men of all lands in the language of their hearts. Heart language is more than just linguistic proficiency. It directs itself to the nuances and subtleties of a people’s communication. It is here they are most apt to learn about Jesus.

Being convinced, as I am, that God does not grant such tongues as a gift today, we will have to learn the language if we are to know it. Tests can be given to demonstrate which language one can learn with greatest success.

The need for such study is compounded by the requirements for well translated literature on most mission fields.

### Man’s Religions

Is it too critical to say that too many of us have gone to distant fields with no more knowledge of the National Religion that we could get from any encyclopedia? Paul included such a religion in 1 Cor. 9:20-23. We could never match his knowledge of Judaism, but thorough training for the missionary could improve our approach to people around the world.

Islam is now called by some, "Christianity's Greatest Challenge."<sup>9</sup> Muslims are now "evangelizing" North America. In many of the world's largest nations, Islam dominates the religious and national life. Missionaries cannot enter such countries with a few well-thought-out polemics and succeed for the Lord. We must understand the Muslim mentality (and so with Hinduism, Buddhism, etc.). Their religion is deeply rooted in their tradition, and they see Christianity in two gross perversions: (1) They see it as a challenge to their nation-hood. (2) They identify it with the actions of *Christian* nations—the racial strife in the U.S., and the religious strife of Ireland, e.g.

"This whole background one must constantly have in mind when thinking about the Christian missionary approach to Islam. If we do this, it is at once clear why the prime condition of the approach to Islam is faith, hope, love, and endurance that never wears out, and of which love is 'the greatest of all' (1 Cor. xiii). By its stubborn rigidity and pride, implied in its being the deification of group solidarity, Islam is a trying religion to converse with. The missionary, however, who has fallen victim to the attitude of fear or disgust or hatred of Islam, does better to go immediately home and never come back. Nobody has a right to throw a stone at him, but it is certain he can only do harm."<sup>10</sup>

If you wish to begin a study of Islam, write to the Missions Officer here at ACC and they will send you a bibliography which will give you a good start.

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9 George W. Fry, in *Christianity Today*, Nov. 7, 1969, p. 9

10 Kraemer, Hendrik, *The Christian Message In A Non-Christian World*, (Harper and Brothers, New York, London, 1947) p. 354

### In Conclusion

We praise our Father for developing programmes of missions preparation in the brotherhood, and for others, too. A special salute goes to ACC and the curriculum available under the leadership of Dr. J. D. Thomas and Dr. George Gurganus. Schools, good tools (books, journals, micro-film, tapes) are increasingly available, on even the graduate level.

Let us not overlook the home itself as a great school for missionary training. Little children can be taught to learn to love men of other races and languages. They can learn that God loves them and that He loves all men. They can be taught to pray for men who are without Christ. Attitudes toward material things can be cultivated in the family circle that will prepare children for a happier life without dependence upon things. A flexibility can be built into life within the home.

Members of the family other than the husband and father should be included in the training plans. For an introduction to the important role of the missionary wife and mother, consider *The Missionary Wife*, by Joy Turner Tuggy (Moody Press, 1966).

We have intended nothing in this presentation to imply that we ought to spend most of our lives preparing and not going. We recognize a tension between urgency and excellence. When the house is on fire we all fight the blaze. But we also train firemen to do an expert job of it.

Since World War II we have seen the world is on fire and we have rushed messengers into the field. Praise God for every soul saved and every church established. Some have gone poorly prepared and are heartbroken for life. Others

have gone and come home in a short time because they were frustrated and bewildered by things they might have learned before going.

How excited we should be to stand here at this point in history when so many doors are open! Are we ready for them? Not for all. How will it be in the next generation? Let's be ready for more, by His grace.

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## MONEY CAN HURT THE CAUSE

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He has served as a combination teacher-preacher since 1961 when he taught high school English, history, and Spanish at Roaring Springs (Texas) High School. During this time he also served in the pulpits of two congregations, Northfield and Roaring Springs.

In 1963 he moved to Guatemala under sponsorship of the College Church of Christ in Abilene. Living there until 1968, he preached extensively in Guatemala and held gospel meetings in El Salvador, Costa



Rica, Panama, Colombia, Venezuela, Ecuador and Peru. He is the author of three Bible correspondence courses in Spanish and is on the editorial staff of two Spanish religious papers.

He presently lives in Tegucigalpa, Honduras, having been sent there in 1968 on a secondary education project by the University of South Florida, where he is employed as Assistant Professor in Education. He began the Spanish speaking work there.

He is married to the former Elise Diane Hicks, and has two daughters, Danise and Marla.

Unfortunately, although money is far from being the most essential element in a successful mission program, the "support" of the work seems to be the most discussed item on missionary committee agenda and, therefore, demands careful consideration. The above is true both in churches that favor a paternal sponsorship of mission endeavors and those who encourage a more indigenous approach to the planting of congregations throughout the world.

Let it be pointed out that neither "paternal" nor "indigenous" need be considered ugly words. Both are perfectly legitimate, as are "anti" and "liberal," they just need to be used in proper context and not as brands for factional identification. Those so identified are victims of a cruel circumstance that pushes one towards a position of more loyalty to his group than to the Savior of mankind. If, then, there be an "indigenous party" and/or a "paternal party" in existence among the Lord's people, let them quickly be abolished, giving way completely to the march of a united army of Christian soldiers.

In reality I know of no purely "paternal" nor "indigenous" efforts being conducted by missionaries of the churches of Christ. If the work is being done among the natives of a given country, it necessarily seeks action and support from them and, therefore, could not be wholly paternal. The same is true on the other side of the coin; the very presence of a foreign missionary (although he gives not a dime of financial aid) destroys the idea of a completely indigenous work. Another consideration is the fact that the Lord never authorized either of the above "approaches" to mission endeavor, in spite of the fact that some brethren have been going to the Holy Scriptures trying to establish first one and then the other as being *the* way to work according to the

*pattern*. This is about as fruitless as trying to find a “Sunday school pattern” for the local church; it just doesn’t exist!!!

In view of all this, we must conclude that both paternal or “fathering” approaches and indigenous or “local peopling” approaches are involved more in the attitudes and emotions of persons toward a work than in a system of that work, scriptural or unscriptural. Of course, attitudes and philosophies will determine methodology, and that’s where the almighty dollar rises to the top of all considerations. That is the only reason money even enters the picture, it is a strong force that, unfortunately, plays a great part in man’s psychological and emotional makeup. It produces some human reactions that are labeled “good” (sympathy, compassion, etc.) all of which are much easier to possess when one also has the money with which to be generous. Also, money has been known to amplify man’s sentiments of greed, and his desire to *dominate the lives of others*. Money, then, is not necessarily a blessing within itself. In fact, it can be the “root of all kinds of evil” (I Tim. 6:10).

Therefore, we consider that all the discussion about the fact that the “church treasury” is the Lord’s money (although we determine how it is spent), that it should have no “national earmarks,” and that it should be used as readily to pay foreign preachers as to pay our own, is just a little bit off the root of the whole problem. We don’t know anyone who contends that U. S. money can be used only for U. S. preachers. In fact, a thorough investigation might reveal that churches are using their funds unwisely on many U. S. preachers. If any proof could be offered that the “distribution of the wealth” would evangelize the world, we would be the first to spend most of our time in the States in order to

convince the churches that they should sell their properties and give that others might believe.

But the discussion seems to always settle not on the fact that Christians should give, but what to do with that which is given. We'll not argue with the fact that the wise use of money can help produce much good for God's glory. But that is not our topic of discussion; we have the unpopular task of showing how it can *harm* missionary efforts!

Detrimental to the progress of world evangelism, the earth lies segmented by invisible lines called "borders." Within these lines dwell peoples that often differ in appearance, culture, language, and socio-economic development. The United States citizen is placed in a very special position to those "South of the border" in matters regarding international business and political or cultural activities. A universal truth seems to be that while thousands in the U. S. would not even know where to find Honduras on the map, much less give an accurate account of its cultural makeup, the average Honduran could tell you much about the United States. We know little about our neighbors; they know quite a bit about us! Therefore, in our ignorance about them, we need not think that the same practices used to good results in the U. S. will necessarily produce the same in Honduras, or any other country.

The U. S. has been interested in promoting programs for the political, social, and economic well-being of the so-called "underdeveloped" countries. These activities have also helped stimulate interest in carrying the message of Jesus to the same people. So we have apostles of fair wages, improved industries, modern agriculture, updated education, democracy, and Christianity descending upon a people whose only



former contact with the U. S. has been to stand in awe of its many accomplishments and rapid development. It should be noted that although these countries had no direct contact with the "American way of life" for several centuries, they somehow managed to maintain a reasonably happy way of life and develop themselves in their own culture.

Then big, time-and-money-conscious U. S. A. came on the scene in force, received a courteous welcome, has had a most frustrating stay and is now being invited *to go back home*. Why the turn of events? The Communists? No, the Democrats and Republicans!

Being both an "apostle" of better public education and the gospel of Jesus Christ, your writer has had first hand experience in seeing joys and sorrows in these two pursuits. After studying the problems related to our programs, one truth seems quite evident: Failures do not come about because of lack of money, nor is success guaranteed by an abundance of the same. Triumphs or fiascos seem more to be governed by attitudes toward people than toward money.

### **Attitudes Toward People**

The plight in which we find ourselves as we work with our Latin neighbors is the simple fact that *we* are much more interested in our joint programs than are *they*. Any why not? We design the whole thing—lock, stock, and barrel. It's *our* thinking, *our* money, and *our* prestige put on the line—not theirs! Therefore, it is quite natural that we would have more interest in the outcome.

Couple the above truths with the fact that by tradition we Americans believe that "our way" is the best for everyone, so we are duty bound in our "manifest destiny" to

take this way unto all the world. Then, when we fail, we are taken aback by the complete “indolence and incompetence” of the would-be recipients of our showered blessings; we seem to be very quick to judge as lazy and even foolish any society which would dare reject the opportunity to follow in our paths. After all, isn’t the U. S. A. the richest and most powerful nation in the world?

### **Attitudes Toward Money**

There’s the root of our problem! We are rich and powerful; in fact, we are powerfully rich; indeed, our greatest power is our riches; money is power; money talks! Words and deeds are often obliterated, abolished, forgotten, and unheard of because of the roar, velocity, and volume of our money!!

It seems that in all of our noble efforts to promote “life, liberty, and the pursuit of happiness” among our fellow-men, we have best succeeded in teaching them that these things can usually be accomplished—if one has the money. This basic consideration seems to find itself at the head of the unwritten agenda in every church mission meeting, at home or in the mission field. Let’s face it: we are a very money-conscious people. Oh, we “walk by faith,” but we just can’t “see” how anything can be done without the presence of the “Omnipotent Green!”

### **Our Mission Programs**

It would seem that much of our mission work flounders around looking for an answer to the problems of training, supplying, and stimulating the new converts so that they might be wise master builders and bold messengers. Really, no one wants to “leave them on the shore of unconquered seas” nor put them in a situation where they might “drown.”

But we unwittingly do both, frustrating all involved. We must not think that we can simply cram a bunch of facts about Jesus into a person's head and then expect him to become an evangelistic marvel, nor should we think that extensive training in irrelevant-to-his-situation methods of evangelism will do the trick. The first bewilders and confuses; the second frustrates and defeats the purpose. It's like sending a boy to Siberia for a course in jungle survival.

### A Parable

The mission efforts of the kingdom of heaven are like two bold seafaring adventurers who went into a strange land to influence and stimulate the natives. The object was to encourage the locals to develop their economic situation through conquest and exploitation of the ocean. Both adventurers agreed that some better floating craft would be necessary since the people only had canoes, which limited them to small bodies of water.

The first adventurer was very energetic and somewhat impatient. Knowing the great rewards in roaming the seas, he could not stand to think that these heretofore land-locked people would not immediately embark. He thought, "My countrymen have ships and to spare. I'll write for them to send me the finest diesel-powered ocean vessel available." His compatriots responded generously and soon the former land-lubbers were afloat "in style." One was sent to the adventurer's homeland to learn how to guide the ship. He was given a uniform and a salary with many good wishes for success. The adventurer, proud of his accomplishments, left the ship and went on to help other peoples.

All seemed well, but then it became evident that not just the captain, but the entire crew needed special training to

keep the ship afloat: the hull began to rust, the engine developed a knock, fuel ran low, then finally everything groaned to a stop! But neither the crew nor captain knew why. What to do? Either perish in the sea or radio for help from the generous man who had given them the ship. They chose the latter alternative.

When the adventurer arrived he was horrified at what he saw, and somewhat angered at the lack of appreciation shown by the people. "But," he thought, "They are backward, so we must be patient." He decided to call on his friends again, this time explaining that more funds would be needed to train more captains ("Because," said he, "it was an obvious lack of leadership." Things had gone well when *he* was there.) His friends, not wanting to lose their original investment, agreed to finance the project for an indefinite period of time. So the ship sailed again, with more captains, but this time some of them worked in the engine room, helping the creaking vessel along. They suffered occasional breakdown, but with their connections, they could always get help for repairs; they simply requested that the extra expense be included by increasing the monthly refueling allowance. Finally, because of poor maintenance, the ship was beyond repair; the rusty hull broke, the vessel sank, several drowned, but a few made it to shore to tell the tragic story. The sponsors shook their heads in disbelief at the sudden and premature end of their project, while the adventurer looked for new and more wealthy philanthropists to launch an even bigger ship.

The second adventurer also wanted to rapidly launch the people on their new pursuit. But, having suffered shipwreck before, he knew the dangers of their going ill-prepared. Carefully he examined the country's natural and human

resources. Noting there was neither oil nor steel industry, he decided to help them improve on the small boats they had already made, thus capitalizing on a beginning they understood. In this way he showed them how to enlarge, stabilize and maintain these craft until they were seagoing and seaworthy. Using the strength in their arms to row and harnessing the pleasant breezes in extended sails, the natives launched out on their expedition. Hardships were suffered, and some crewmen were lost in the storms, but the strong sailed on. Soon others followed the example, and before long the sea was dominated by these slow-but-sure craft. Sailing in fleets, they conquered many of the former dangers and began to enjoy the rewards of the waters. Larger, sturdier, and more handsome ships were seen as the years went by.

One day the two adventurers happened to meet in a port. The second said to the first, "What do you think of the great fleet of ships you see in these waters?" The first answered, "They are a real nuisance and present a danger to faster-moving vessels. We must get the people out of such junky craft if they are to advance in this world."

### **Motivation And Vision**

It would seem that even God's own people are unwittingly molded by those forces that are so powerfully, and at times subtly, implanted in our being. Of these powers there is none quite so prominent as is money. Some might say, "That's not fair, it's the love of God and fellow-man that motivates our mission outreach." If that be true (and it most probably is in some cases), why does money become the first and most prominent prime-mover or obstacle in the promotion or demise of just about all our church programs? Why do we seek out a young man in the mission field and immediately worry more about how we are going to secure

support for him than how we are going to hold up his hands in the face of spiritual hardships and endeavor? Why do we worry so about his physical appearance when the inward man is everlasting man? Why do we worry that *our* church building will not be as impressive as a religious neighbor's? Why do we even assume that it's our responsibility to secure them a church building to use 3 hours a week? Why do we feel that God's people must have a "local preacher" in order to survive?

The answer to the above is not that Americans are mean and power hungry, it is simply that we have created an image of the local church in a U. S. context, and are unwittingly insisting that other peoples follow suit. We do it because we don't know what else to do!

All of this means we probably need to do a lot of soul-searching at home and see if ours is a pattern worth following or not. Brethren, in all sincerity and love for a great brotherhood, we conclude from what some consider to be overwhelming evidence that our "dollar diplomacy" in mission endeavors has brought us a basket full of problems and has actually stunted natural growth and development of the mission churches. Naturally, flooding the place with dollars will make things look attractive for a while, but although the pool it builds is pleasant to the eye, its waters sometimes stagnate to the point that only an insignificant amount of life can be sustained by it. What's worse, when the springs dry up, so will the pond!

### A Solution

Unfortunately, we seem to have been entirely all too successful in selling the American system of dollar-less aspirants, and convincing preachers of the scripturalness of

“being paid.” The solution is to put everything in its place and priority. That means money and that means *us*. Let’s truly put first things first in our life, not just in our emotional devotional moments, not to promote ourselves or our system, but to see Jesus Christ reigning in the hearts of all men. This cannot be done with money as the basic moving force; it’s just too much competition for the new Christian’s first love. Christianity was established and spread to the four corners by humble men who had a very definite attitude toward money. Have you ever noticed that the *only* collection described in the New Testament was to feed the hungry? Another is referred to casually as a travel fund for Paul’s missionary efforts; but the fund was neither the start nor the finish of his program, it was purely incidental.

Now, how are we to evangelize without money? How about by faith and with the truth? Mahatma Ghandi moved millions to passive resistance against the British with his “truth force.” Ghandi and his followers were not Christians: But we are!! And we believe that *truth* will make man *free!!*

The world is waiting, waiting, waiting. This society wants to see Christianity as a “truth force” and when it does, no bank account under heaven will stop the march to the house of God, the church of the living God, and the pillar and ground of the truth.

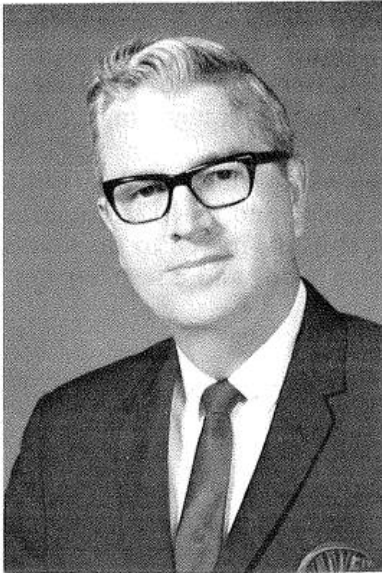
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## ACCELERATING A GOOD WORK

### ELVIS HUFFARD

Elvis H. Huffard is the minister of the Eastside Church of Christ in Sheffield, Alabama. He is married to Emily Ann King of Nashville, Tennessee. They have four children: Mrs. Joyce Harrison, of Henderson, Tennessee; Mrs. Sue Harvill of Glasgow, Scotland; Elvis H. (Hy), Jr., a junior at David Lipscomb College, and Kathy who is still at home. He is a graduate of David Lipscomb College (1938) and Austin Peay (B.S. in 1945). He has done graduate work at Johns Hopkins and received his M.S. at Trinity in San Antonio, Texas (1957).

During his more than thirty years of Christian service, he has done full-time evangelistic work for churches in Roseclare, Illinois; Hopkinsville, Kentucky; Baltimore, Maryland; Chattanooga, Tennessee; San Antonio, Texas; Mayfield, Kentucky; Henderson, Tennessee. In addition to this his world-wide interests led him to serve as a preacher,



teacher, and a Christian School administrator in Nigeria and Sierra Leone. While in Nigeria he chartered the Christian Schools of Nigeria and organized six schools. Since returning from Nigeria he has promoted the educational work of Nigeria by serving as a charter member of the African Christian Schools Foundation of Nashville, Tennessee.

For a number of years he taught a class in World Evangelism at Freed-Hardeman College and is currently teaching the same course at the Southeastern Bible College in Florence, Alabama.



The purpose of this study is to point out how American funds have been used and can be used to accelerate the spread of the kingdom of Christ. No defense will be attempted to justify unwise use of American money anywhere. Although some understand the term "American funds" to exclude the salaries and expenses of American evangelists in a foreign country, this paper will include all expenditures in preaching the gospel in a foreign land.

### **Problems involved in this study**

A weakness in studies of mission methods is the tendency for one to find examples to support his bias, for people are inclined to justify what has already been done. While on the other hand, previous experiences fraught with problems might cause reactionary feelings that would tend to cause one to think all was wrong in the past and to look upon new methods as able to remove all problems. Money can complicate relationships, but the absence of money does not guarantee the elimination of problems. It would be like the man who had a problem of paying the feed bill for his horse. He gradually cut the amount of hay down until he had no bill at all. His horse starved to death. So the removal of money could be the removal of the relationship.

There is the temptation to simplify matters by isolating one factor and identifying it as the cause of all problems. Especially is this true in matters involving money in a materialistic society. Lack of real research in the use of American funds encourages giving way to this temptation and also leads to generalization. People are so different in personalities and cultures that it is very unwise to draw conclusions from experiences in one country and by these experiences pass judgment on to another country. It is even

more unwise to study a denominational group and from this study pass judgment on the possibilities of the work done by the churches of Christ. Some things might be learned from such studies that would be profitable, but the differences in doctrine and organization must be considered. For example, many denominations have centralization of authority in their organization, and men are sent out to establish missions to fit in with the denominational structure. The new mission is tied to the foreign authority in doctrine as well as financially. This is quite different from the preachers being sent out by the churches of Christ to establish autonomous congregations recognizing no earthly headquarters. This is such a significant difference that the failures of the denominational groups to establish independent churches should not be predictive of the efforts of the churches of Christ.

The tendency to emphasize an expedient method so much that it becomes the scriptural method should be avoided, and often we have difficulty avoiding this. If a certain method pleases us we like to say this is the method Paul used. If Paul did something and we do not want to, we are inclined to ignore it. For example, the advocates of Paul's method will say that Paul did not leave nationals in the different places he preached on his missionary tours promising them that Antioch would send them a good salary, and they seem to overlook the fact that Paul did not have the promise of a salary when he left Antioch. Few that use Paul as an example not to support nationals are making tents as Paul did to support themselves.

### **The author's experience and attitude on this matter**

In recognition that all can be influenced by the problems just mentioned, the author's background should be considered. He was among the first to go to Nigeria as a preacher, teacher, and a manager in Christian Schools. Money from

America was used in every aspect of his work, and mistakes in human judgment were made in the use of money. National preachers were paid \$25.00 a month while the national teachers with about the same qualifications were paid \$10.00 a month by the government. While in training the preachers were paid a small amount for food for themselves and their families. Due to human limitations, some who were encouraged to preach and study were unworthy. The Americans had to deal with problems relating to money very frequently. In spite of these problems, the church grew and soon numbered 50,000 members meeting in about 500 congregations. Later the civil war came, the church survived without American assistance during the war, and now that the war is over the Nigerians are recovering and the church seems to be stronger than ever before. The kingdom is still spreading in Nigeria. It is difficult to know definitely what the size of the cause in Nigeria would have been without the American help, but judging from similar areas where American funds have been withheld from nationals, we could be optimistic in suggesting that there might be 10,000 members of the church in Nigeria now. The additional 40,000 souls justify the expenditures and indicates just how much American funds can accelerate the spread of the kingdom. In spite of the problems and abuses involving American money, God be thanked, for Christ was preached and thousands believed.

#### **Additional testimonies based on a questionnaire**

In order to profit from the experiences of those who have been in foreign countries preaching and teaching Christ, a questionnaire was sent to about forty people in many different countries. Seventeen Americans and eleven Nationals responded to the questionnaires. These twenty-eight people represent an average of sixteen years each in service in

a foreign country. These are people who can speak with authority based upon 452 years of service. There were no significant differences between the Nationals and the Americans in the answers that they gave. The questions and answers were as follows:

1. *Do you feel that American funds accelerated the work of the Lord where you have worked?* Twenty-four answered this question in the affirmative, two felt that the money did not accelerate the work but that it was necessary, and two did not answer since they worked in areas where American money was used only for the support of the Americans.

2. *How do you feel that American money has helped?* Twenty-six listed the following activities:

- a. Supported the American evangelists.
- b. Supported the nationals in their training and preaching.
- c. Enabled the building of church buildings ahead of schedule.
- d. Helped spread the gospel by distribution of Bibles, tracts, correspondence courses, and radio preaching.
- e. Helped feed the hungry and care for the sick.
- f. Established Bible Training Colleges, Christian Education, Orphan Homes, and Youth Camps.

3. *What do you feel would have happened without American funds?* This is a difficult question to answer for only God really knows the answer. One believed that the work would have had smoother operation without American money, but the others ventured these answers and they are given according to frequency in the replies:

- a. The work would have been much further behind without the American evangelists, and the tools necessary for the spreading of the gospel like tracts, Bible correspondence courses, church buildings, training colleges, etc.
- b. Doubt if many congregations would really be in existence in areas representing millions of people.
- c. No trained nationals to carry on the work.
- d. Probably some would have resorted to unscriptural methods to raise money.

4. *In your field of experience do you know of any examples where American money hurt the cause?* Eighteen stated that they did know of cases where they believed the use of American money was harmful.

5. *How did the use of the funds hurt the cause?* This question was designed to help identify unwise use of American money. Names and places were mentioned by only two of the participants. The criticisms were as follows:

- a. The Americans on the field with inability to handle money and displaying extravagance in daily living.
- b. Criticisms in general about the support of foreign work seemed to center around the danger of destroying local responsibility and initiative. Developing situations where there seems to be no end to depending on American support.
- c. The support of nationals in preaching for such reasons as:
  - (1) Foreign support tends to develop foreign loyalty.
  - (2) Some local people look upon such preachers as mercenary.

- (3) Establishing salaries above the local level, for in doing this the recipients might develop feelings of superiority, the people might alienate them, it may be impossible for the local church to ever meet the scale, and such salaries can attract the undeserving.
- d. The building of church buildings when the nationals have nothing to do with it but occupy it, causing complications in developing the feeling that it is theirs.
- e. Bringing nationals to America when they can obtain Bible knowledge in their own country. They often do not want to return to their homes, for they become adjusted to the American standard of living, and when they do return they may be rejected by their own people because they have adopted American mannerisms.
- f. Benevolent programs that develop “rice” Christians.

6. *In your opinion what are some precautionary ideas that would assure American money will help and not hinder?*

Some very helpful suggestions were made in these replies:

- a. In order to prevent destroying freedom, self-respect, responsibility, and initiative, do not do anything that they can do themselves.
- b. Have a close relationship between the givers and the receivers. It is wise for the elders to visit the areas of interest.
- c. Exercise wisdom in the distribution of money by considering the local economy, do not tempt people unaccustomed to handling money with large sums of it, and seek advice from those who are acquainted with the country.

7. *What absolute restrictions would you place on the use of American funds?* Twelve would not place any absolute restrictions on the use of the funds. Others answered in ways to avoid situations that might hurt the cause mentioned in question 5.

8. *Why would you place absolute restrictions on the use of American funds?* Again the information repeated what was included in question 5, such as they will learn to depend on American money, develop no responsibility, and money could be wasted.

### Conclusions

Whatever conclusions that might be drawn, it is sincerely hoped that no one will be encouraged to do less than he is now doing to spread the kingdom. As it is, the church is doing so little in this area, averaging about what one cup of coffee would cost each member per week for foreign evangelism. Howard Horton,<sup>1</sup> a man of experience in preaching the gospel in Nigeria, Viet Nam, and Japan challenges us by saying:

“Another question keeps gnawing at my conscience when I attempt to weigh God’s judgment of us during that era of open doors. *What would have happened if there had been far more American Funds freely and prayerfully used, even at the risk of human fallibility in some judgments?*  
WHAT WOULD HAVE HAPPENED IF AMERICAN

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1 Howard Horton, Personal Communication, September 30, 1970.

FUNDS HAD MAINTAINED A FORCE OF *ONE HUNDRED* AMERICAN EVANGELISTS IN NIGERIA DURING THAT TWENTY YEARS OF FULL FREEDOM OF OPPORTUNITY, HAD TRAINED *TEN THOUSAND* NIGERIAN EVANGELISTS (EVEN AT THE RISK OF SOME DECEPTION AND POOR JUDGMENT), AND MADE IT POSSIBLE FOR ALL *TEN THOUSAND ONE HUNDRED* EVANGELISTS TO SPEND FULL TIME TELLING NIGERIA OF CHRIST? How many Christians would have resulted? What kind of political transition would have been possible? Of course there would have been fallible missionary decisions, discouraging Nigerian deceptions, disappointing betrayals of confidences, etc. Does not the same thing happen in America? The causes of mistakes would have been fallible, fearful, pontifical missionaries and deceitful, carnal nationals. Prayerfully, each would have been by far the minority, as was certainly the case in the work actually accomplished.

While we debated WHOSE money to spend at the job, while we debated how to *guarantee* that no mistakes would be made by fallible humans like me, while we paralyzed ourselves trying to be certain that no unworthy pretender deceived us, while we searched for easy ways to infallible solutions of problems inevitably arising in the use of money on mission fields, while we debated and undercut one another over the “best method” to “build a church for a hundred hearers”, NOT ONE OF US DREAMED THAT WE HAD ONLY TWENTY YEARS! The missionary picture will never be the same again, and this may be good. BUT GOD FORGIVE US IF MORE AMERICAN FUNDS USED WITH PRAYERFUL SINCERITY AND COMPASSION COULD HAVE LEFT TEN TIMES AS MANY CHRISTIANS AND EVANGELISTS AS WERE THERE WHEN THE CIVIL WAR ENDED AN ERA OF SPECIAL OPPORTUNITY.

American money is not a *virus*. I consider funds as energy for work. Funds themselves neither make nor mar a work. In my experiences I do not consider that American Money can be blamed for hurts that came to the work. Those hurts came only from ME and other fallible



Americans who were prayerfully seeking to do the Master's will, though not always wise enough to apply most profitably the energy provided by fellow Christians in America, and from Nigerian Christians, who were sometimes too immature or too carnal to "invest" American funds for the greatest return to the Master. The easiest way to escape the responsibility for such mistakes is to STOP THE FUNDS. But the *easiest* remedy may not necessarily be the one God would have us apply. Gasoline does not crush cars and snuff out life. Fallible drivers do. We can put an end to crushed cars and automobile fatalities by shutting off all sources of *energy* to operate them. However, although this would be a highly effective way to stop highway mistakes, it would be a tragic solution to the problem. GASOLINE IS NOT THE CAUSE OF THE PROBLEM."

Another important consideration before any conclusions are drawn was expressed by Jerry Harvill<sup>2</sup> of Glasgow, Scotland.

I feel personally to deal in "absolutes" in mission methods is to tacitly equate methodology with Scripture itself. For it is only in Scripture that we find that which is "absolute"; and Scripture does NOT bind mission methods (any more than it binds orphan care methods, or communion-service distribution methods—whether one or multiple cups). Therefore administering funds lies in the area of one's judgment concerning optional methods, and as such can never properly be labeled "absolute."

My personal experiences have impressed me with the practical danger of coming into the mission field with wooden concepts as to methodology: on the field the dictum is "adapt or die." Indeed, it seems the only place in

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2 Jerry Harvill, Personal Communication, September 30, 1970.

the world where missions "absolutes" can flourish is in the rarified atmosphere of the academic ivory tower. Slogging it out in the field one quickly develops a practical view as to money disbursement and all other phases of the Christian's work which fall in the area of judgment.

Therefore my only "restriction" would be that each work is unique and must be approached with due consideration of local circumstances. "Absolutes" for funds disbursement (and *all* phases of methodology) should be treated as "relative" to the given situation and circumstance under which they occurred, and not projected categorically.

How can money be wisely spent for the advancement of the Cause of Christ? The servants of experience have spoken and their answers are found in this paper, along with precautionary advice. Turn back and review answers to questions one, two and three. Remember the first converts in most of the foreign work are a few poor people unable to meet the financial commitments that would enable them to have a regular meeting place. There are exceptions to this, but a very few of them. There are some areas like Nigeria where enough people respond to erect their own meeting place in the style they are used to.

In conclusion, the final plea is to avoid harmful generalizations, such as the remark of one man who was heard to say that in five years no American money will be sent to support nationals. Under some circumstances we must continue to hold up the hands of faithful gospel preachers taking Christ to their people, for they can do a more effective job in many cases than we can. We must continue because we are blessed sufficiently to do so. For America's sake we cannot afford to let calls go unheeded. May we never wait until the possibilities of problems and abuses vanish, for in

this attitude we have the seeds of self-destruction. This would eventually eliminate the preaching of Christ in America.

May we never nationalize the gospel by nationalizing a very important tool—money, therefore, be found doing less and less and seeking justification by drawing national boundary lines and emphasizing problems. Let us profit from this study and use our financial ability to help take Christ to all the world.

#### CONTRIBUTORS TO THIS STUDY

Jerry L. Davidson, Roy D. Meritt, and Ralph Perry from Canada; Robert Brown from the Windward Islands; Bill Collins, Jerry Harvill and Andrew Gardner of Scotland; Donald Taylor of Belgium; Mike Sinapiades for the work in Greece; Bob Hare of Austria; Otis Gatewood and Irene Johnson of Germany; L. H. Channing of England; Fausto Salvoni of Italy; Juan A. Monroy of Spain; Everett Huffard formerly of Israel; Bob Douglas formerly of Lebanon; George Gurganus formerly of Japan; Haskill Chessir formerly of Korea; J.C. Bailey and Donald Perry of India; Al Horne, John Hardin and Allan Fraser of South Africa; Alvin Hobby, Van Tate, and John Beckloff of Africa and Howard Horton of Africa and Asia.

