

1969

1969: Abilene Christian College Bible Lectures - Full Text

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GOD'S
ETERNAL
PURPOSE

being the

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1969

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PREFACE

One of the most significant problems of all of us today, and particularly of young people in our somewhat chaotic age, is the meaning and purpose of life. All of us, whether we recognize it or not, are engaged in a personal search for such a meaning. If there really be a God and if He has a purpose for us as His creatures, then, of course, His purpose becomes our purpose, and we would be foolish mortals not to recognize this—and to let our quest for meaning in life then actually be a quest for an understanding of God’s eternal purpose!

These pages set forth in a very meaningful way this theme in the light of biblical teachings; practical needs and experiences; and even as it relates to present day major issues in the church. God indeed has a purpose, and we are happy to present these lessons by some of the ablest and most capable men of God in the brotherhood. We believe them to be practical and helpful in a day when millions of souls are seeking a place to “cast anchor.” God’s word is powerful and sharper even “than a two-edged sword,” and the older we get the more we realize that it has no competition in all human thinking for showing us the way and the purpose of God, for humanity in general and for ourselves as individuals.

We commend this book to you as one that will furnish insight and encouragement as we are challenged by one of life’s more meaningful questions.

J. D. THOMAS
Editor

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MAIN SPEECHES

GOD'S PURPOSE IN THE HOME

CARL BRECHEEN

Carl Brecheen is a native of Hollis, Oklahoma, and a graduate of Abilene Christian College. He holds two master's degrees from Harding College and the doctorate from Southwestern Baptist Theological Seminary in Fort Worth, Texas. He has preached from congregations of the Lord's people in New Blaine, Arkansas; Oil Trough, Arkansas; and Rhome, Texas. For three years he was Educational Director for the church that met at Harris and Irving (now Johnson Street) in San Angelo, Texas.

In 1961, Brecheen joined the faculty of Abilene Christian College to teach in the department of Bible and Religious Education. At the same time, he became part-time Educational Director of the College Church of Christ and has served in both capacities during these years. He also serves as director of the annual Bible Teachers Work-

shop at Abilene Christian College.

Brecheen serves on the staff of *Power for Today* and as Associate Editor of *Christian Bible Teacher*.



The Pharisees intended to put Jesus to the test when they posed the question, "Is it lawful for a man to put away his wife for every cause?" (Matthew 19:3) They really were not interested in an answer. They wanted to trap Jesus. But with the

question they opened the door for some of the most desperately needed teaching of their day.

Jesus told them that the marriage relation had originated in the mind of God. It was a relationship deserving a new kind of loyalty, because of which a man would leave his father and mother and cleave to his wife. Husband and wife were to become one flesh in this relationship. And the relationship was one recognized and approved by the Almighty. It was not to be entered into lightly, and, once begun, was not to be put asunder by men.

How desperately our world needs this teaching today!

To paint an accurate picture of the desperate nature of our need is neither an easy nor a pleasant task. Statistics are deceptive at times. They are but weak efforts to measure the development of problems which give our nation and the church deep concern. But they may serve to focus grave problems to which we must give attention.

In 1967, more than 534,000 U. S. marriages were dissolved in the courts, more than in any other year in the nation's history except 1946, when an unusually high number of divorces was recorded from a backlog of cases that had accumulated during World War II. This is more than one divorce for every four marriage licenses issued during that year. Add to this picture the fact that the number of women living apart from their husbands without divorce exceeds the number living apart from their husbands with divorce. Add again the number of marriages which continue as a running battle, where strife, resentment, bitterness, and tension tear at the lives of the people involved. *The picture is frightening!*

Contrast with this picture that which God intended marriage to be when He saw that it was not good for man to be alone and created woman to be "a helper fit for him" (Genesis 2:18).

In the marriage relationship the Lord extends to mankind the possibilities of the richest, deepest, most meaningful relationship that it is possible for human beings to experience with each other. Every joy of life is heightened because it is shared with one who is loved. Every blow of life is cushioned because it, too, is shared with one who is loved.

Into this loving relationship children are born, and with them come the thrill and excitement of discovering our wonderful world all over again. Our sophisticated world has grown accustomed to miracles of science and medicine which are commonplace because we see them every day on the screens of our television sets. Nothing is new. Nothing is exciting. We walk each day among the simple marvels of our world with our minds on "other things." Suddenly, through the eyes of a child, we see a bird fly, a squirrel gather nuts; we behold the magnificence of a breath-taking sunset. Every day is new and wonderful and exciting as *people* become a *family* and as a *house* becomes a *home*.

If the home, however, is to be the blessing which the Almighty intended it to be, it must be built upon respect for the instructions which He gave concerning it.

God Hates Divorce

It is becoming increasingly difficult for gospel preachers

to speak on the subject of divorce and remarriage. Divorce and remarriage are too prevalent in the church. Too many Christians are involved, either directly or indirectly, in highly "questionable" situations. The preacher who dares to preach on the subject will almost certainly be challenged on the biblical position which he takes, and many have been told never to preach on the subject again. But do we dare allow a generation of young people to grow to maturity in the church without hearing what God says on this subject?

Several months ago I asked one of my classes how many of them could remember having heard a full sermon on marriage and divorce. Not *one* in that class could remember ever having heard a full sermon on this subject. Now, that may not mean a thing. I may have just asked a group with bad memories. But the frightening possibility is that *we are not preaching on this subject.*

I am not suggesting that there is a simple solution to every problem of marriage and divorce. But I am suggesting that the message of God needs to ring from our pulpits: GOD HATES DIVORCE (Malachi 2:16). Our children need to hear it. Our teenagers need to hear it. Our young married couples need to hear it. Parents need to hear it. Even those divorced and remarried need to hear it. It is the will of God that marriage be permanent, and anything less than that cannot bring the blessings which He intended this relationship to bring to His people.

Husband is Head of the Wife

The Divine plan for the home is that children be subject to their parents (Ephesians 6:1), wives be subject to

their husbands, men be subject to Christ, and Christ subject to God (I Corinthians 11:3). The world calls these ideas "ancient traditions" which are "unfeasible" in a modern "enlightened" social order. The Christian realizes that these principles from the Word of God tell us about the way the Creator designed us. We violate them at the risk of all the blessings He has extended through these relationships.

The Wife's Place in the Home. The Bible describes the place of the wife in her home in the following words. Wives are to be "keepers at home" or "domestic" (Titus 2:5). They are to love their husbands and their children (Titus 2:4). They are to be "sensible, chaste, and kind" (Titus 2:5). They are to treat their husbands with due respect (I Peter 3:6; Eph. 5:33). They are to adorn themselves "modestly and sensibly in seemly apparel" (I Timothy 2:9), with "good deeds" (I Timothy 2:10), with "reverent and chaste behavior" (I Peter 3:2), and with a "gentle and quiet spirit" (I Peter 3:4). They are to gladly and freely give their husbands their conjugal rights (I Corinthians 7:3), and they are to be in loving subjection to their husbands in all things short of violating the will of God (Ephesians 5:22-24; Colossians 3:18; I Peter 3:1, 5, 6).

The Husband's Place in the Home. Many husbands feel that, because wives are to be subject and submissive to their husbands, they may treat their wives as they please, running roughshod over them and their opinions and needs without concern. But such attitudes are not even remotely possible in the home which is built upon the design of the Creator.

The husband is to provide for his family (I Timothy

5:8). In the Divine economy, husband and wife become a "team" when they marry. The wife's place is in the home, providing the emotional stability, the love, the concern, the guidance which are needed constantly by her children. The husband's primary place is also in the home (I believe we have missed this point in our preaching on "church work"), but someone must go out to make a living. It is the Divine plan that this task belong to the husband.

The husband is commanded by the Lord to live considerately with his wife, bestowing honor on her (I Peter 3:7). He is to "take a wife for himself in holiness and honor, not in the passion of lust like the heathen who does not know God" (I Thess. 4:4-5). He is to gladly and freely give to his wife her conjugal rights (I Corinthians 7:3). He is to love his wife as Christ loved the church (Ephesians 5:25), as he loves his own body (Ephesians 5:28), enough to "leave his father and mother" (Ephesians 5:31), as he loves himself (Ephesians 5:33). This love will keep him from ever taking unfair advantage of her or being harsh with her (Colossians 3:19).

There is no room in the Divine plan for unkindness and resentment, for selfishness and thoughtlessness, for harsh or bitter words which breed strife. Where love rules, thoughtfulness, kindness, gentleness, concern, sympathy, and mutual encouragement will be the pattern of life. And, strange as it may seem, this is the unique diet of love which causes it to mature into that beautiful relationship known only to those who have grown old, basking in the adoring presence of a life-long companion who has shared all that the years have brought. If husbands and wives could only learn to lavish their love upon each other and

upon their children without expecting some special reward as a result, most of the problems of our homes would be solved.

Children in the Home

The ills of our world are but the ills of our homes "writ large." Homes where father and mother genuinely love each other and are concerned about the development of their children are being pulled apart at the seams by forces which are almost unbearable. Father is pulled away by his work, his civic responsibilities, his club commitments, and his own need for rest and recreation. Mother either works outside the home or has so many PTA, civic and social responsibilities that she is seldom at home. Children add to their school work athletic and extra-curricular activities and a constant whirl of social activities which keep them in a "dead run" and make them strangers to their families. Home has become a filling station — the place we go when we are so weary that we can no longer keep up these "other things."

In addition to these "normal" homes, 5.2 million American families are headed by women without husbands, and an additional 270,000 families are headed by men with no wives present. These "broken homes" are producing an increasing number of problem children, juvenile delinquents, and criminals. Homes disrupted by death, separation, divorce, or desertion are part of the early background of the men charged with killing President John F. Kennedy, Senator Robert F. Kennedy, and Martin Luther King, Jr. In most of our major cities, juvenile authorities are finding that an increasing portion of their work has to do with fatherless youngsters running loose on the streets.

Several years ago a young lady came into my office, almost in tears. She said, "I want to write an article for one of our magazines or something telling people that children from broken homes are not necessarily warped or destined for a life of crime. I come from a broken home, and my mother has raised two healthy, normal children who now have Christian educations and are devoted Christians." She was exactly right, and this needs to be said. Studies show that *most* children from fatherless homes grow up to become stable, law-abiding citizens. But I had to ask her a question. I said, "You are right. Coming from a fatherless home does not doom one to a life of crime or even mean that one will be ill-adjusted. But was there anything that you missed in growing up that could have been yours if you had had a loving, Christian father to add to what your mother has done?" Then the tears came and she said, "Oh, yes...so many things." And that is the point.

God intended for every child to have two loving parents. He intended for every human being to grow up in the warmth and security of a father and mother who would be deeply concerned that he have the things that were needful and that he learn the important things about life while in the secure presence of two who love him more than life itself. It was here that the Almighty intended for a child to learn to love and be loved, to accept others and to be accepted, to respect others and their rights, to respect authority and the loving control exercised by it. Children deprived of a home like this can never know the blessings which God intended to extend to them through their home.

The Bible teaches that children are "a heritage from the Lord" (Psalms 127:3). As such, they are the most serious

stewardship of the parent beyond the stewardship of his own eternal destiny. Parents are to train up a child "in the way he should go" (Proverbs 22:6). They are instructed to discipline (teach, "disciple") their children wisely (Proverbs 5:23; 13:24; 19:18; 22:15; 23:13, 14; 29:15-17) Children are not to be provoked to anger or discouragement (Ephesians 6:4; Colossians 3:21), but are to be brought up in the nurture and admonition (discipline and instruction) of the Lord (Ephesians 6:4). The Bible also teaches that children are to be "laid up for" by their parents (II Corinthians 12:14), and every modern parent recognizes the implications of this instruction.

As Moses stood to bid farewell to the people whom he had led for forty trying years, he had some special words of wisdom for parents regarding the religious instruction of their children:

Hear, O Israel: The Lord our God is one Lord; and you shall love the Lord your God with all your heart, and with all your soul, and with all your might. And these words which I command you this day shall be upon your heart; and you shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise. And you shall bind them as a sign upon your hand, and they shall be as frontlets between your eyes. And you shall write them on the doorposts of your house and on your gates (Deuteronomy 6:4-9).

I wonder how many modern homes these words describe. The first injunction lays it down that there is only one true God and that He is to be loved with all the heart, soul, and might. This cleanses the parental life, gets life in proper perspective, insures that the parent will have a

primary loyalty which will regulate all others, thus making him fit to be a parent.

The next section instructs the parent to first lay the words of the Lord upon his own heart—not just upon his lips or upon the surface of his life—but upon the heart, from which all motives and aspirations and longings spring. Having done that, he is to teach these words *diligently* to his children, day and night, as part of every activity of their lives together.

Do these words describe our homes???

Several years ago a young lady came into my office to talk about some deep-seated spiritual problems which she was having. After talking for a while about some of the problems she said, "My mother has never *really* been a Christian. She went through the motions of becoming a Christian to get my dad to marry her. She goes to church regularly with the family. But she isn't *really* a Christian. Her life shows that she has never *really* been interested in the cause of the Lord." May I ask you to honestly, realistically appraise your own Christian life *as your children see it*. We may deceive the rest of the world and even deceive ourselves, but it is extremely difficult to deceive those who see us as we really are when all our defenses are down.

I believe that the pattern of most homes would be drastically changed if we should take the words of the Lord seriously at this point. Most homes have become "dispatching stations," and most mothers seem to think that their greatest task is to see that their children are at the right place at the right time. We send our children to school for

their education, to music teacher for their music lessons, to the city recreation department for their recreation, and to church for their religious instruction. Then we sit back and compliment ourselves that our children are receiving the best of everything because we are such good parents. If anything is missing in their lives it is surely someone else's fault because they were *there* when that should have been "taken care of." When will we learn that *others* can never do the job. Schools, music teachers, and recreation departments all have legitimate functions. And the church of the Lord is a blood-bought institution. But none of these can assume responsibility for the development of my children. Each of them has something unique and important to contribute, but the home must assume the ultimate responsibility. Fathers and mothers must first be what God intended them to be.

The Christian Mother. It is ever true that "the hand which rocks the cradle rules the world." John Ruskin spoke volumes when he said:

The buckling — on of a knight's armor by his lady's hand was not a mere caprice of romantic fashion. It is the type of an eternal truth that the soul's armor is never well set to the heart unless a woman's hand has braced it, and it is only when she braces it loosely that the armor of manhood fails.

The Bible says that Timothy had known the holy scriptures from childhood and that the faith which guided his life as an adult was the same faith which had lived in his mother and grandmother before him (II Timothy 3:15; 1:5). That which was true of Timothy is also true of most of us, and we could say with Abraham Lincoln, "All that I am, or ever hope to be, I owe to my angel mother."

Mother is the greatest influence in our lives. She, more than any other, determines the values by which we live. She is the greatest influence on our personalities, our morals, our religion. She is the emotional anchor of our lives. She embodies our ideals. All that is high and holy, honorable and good, noble and worthwhile, live in her.

I cannot imagine the mother of Moses being bored with her life and growing weary of her task. I *can* imagine her falling on her face to give thanks to God for sparing the life of her son and returning him to her. I *can* imagine her praying for wisdom that she may spend the precious moments with him in the most profitable way. I *can* imagine her leaving the dishes, the laundry, and the sweeping for awhile in order to spend her waking moments with him. But I cannot imagine her desiring a career outside her home nor feeling that things which could be bought with another income would be worth what they would cost in her relationship with her son. I wonder to what extent the limited power of the church of our Lord today can be traced to the false values of the mothers who train her children.

Several years ago I had an experience which has come to be all too common. I saw a mother die of cancer. In the last weeks of her illness, she was completely incapacitated. She was confined to her bed and was dependent upon others even to feed her and turn her over. It was natural for her to become despondent, and finally, in tears, she said, "I am nothing but a millstone to my family. They cannot go anywhere or do anything because of me. I wish I could just die and get on out of the way." I was not ready for this, and all I could do was weep with her at the time. But after several sleepless nights I went back

to try to communicate something to her that was difficult at the time to express in words. I tried to tell her that even in her present condition, she was still the most important influence in the lives of her family. They really did not need her to cook and mend and sew. These are just things that mothers do with their hands while they are being mothers. I tried to tell her that the day after she died, hers would be the emptiest house in town. As long as she lived, though she was completely dependent upon others, her presence filled that *house* and made it a *home*. When her family came home, they would make their way to her room and share with her their day. As long as she was alive she was their mother and she was the most important influence in their lives.

It is not very difficult for a woman to be a mother, but to be a *good mother* is the greatest challenge of our world. It is ever true that "the hand that rocks the cradle rules the world."

The Christian Father. For years I have been saying these things without realizing the implications for the father. I had always just assumed that, because his vocation was pursued outside the home, his primary area of responsibility was elsewhere. I can no longer believe that. I have never heard a man called a "homemaker," but I am convinced that this is also the man's greatest task in life.

If the Christian's greatest task is the winning of souls, where in all the world can a man find better "prospects" than his own children? If the second greatest task of the Christian is helping other Christians to develop all of their God-given abilities fully for use in the cause of Christ, where in all the world can his energies be spent better than

with his wife and children? These tasks are his first and greatest "church work," and it seems to me the height of folly for a Christian to spend his life looking for people to help while his family perishes through his neglect.

The father is the head of his home. He is the spiritual leader of his family. The Divine injunction is, "And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord" (Ephesians 6:4).

Children in the Home. One of the sweetest promises which God has made to His people is that if we train up a child in the way he should go "even when he is old, he will not depart from it" (Proverbs 22:6). But children also have their share of responsibility in the home. They are commanded to obey (Ephesians 6:1; Colossians 3:20) and to honor their parents (Deuteronomy 5:16; Ephesians 6:2). They are also to care for them when they are old (Matthew 15:4-6; I Timothy 5:4). The stringent command of the law of Moses was that a son who struck or cursed his parents or who was stubborn, rebellious, and disobedient was to be stoned to death by the people, thus purging the evil from their midst (Exodus 21:15, 17; Deuteronomy 21:18-21).

Conclusion

How tragic it is that most of the people of our world live out their lives in homes which are torn by constant turmoil and strife. Many, I am convinced, really do not know what it would take to cure their own ills. Others know what it would take, but are unwilling to make the

effort. Still others have tied their lives foolishly to one who does not care.

“Home” is almost a magic word to most of us. All the elements of a really rich life are here: love, security, belonging, understanding, interest, concern. Many things in our world may dazzle us for a while: fame, fortune, travel, notoriety. But eventually, if one ever comes to himself, he realizes that life’s true greatness is in simple things. And most of the really important things in life are represented in our language by one-syllable words: wife, child, love, God.

There are many older people in the church who wet their pillows at night regretting the years that have been misspent. They would shout to those of us who are younger, “Do not waste the precious moments while your children are in your care.” There is a generation of young people rushing toward maturity who need to be told, “Choose your life-companion wisely. You will give your children no greater gift as long as you live.” There is a large group of young families in the throes of bills and “bosses” and “crab grass” that needs to be reminded that there is no challenge in all the world so great as that of a family.

May God speed the day when we realize the potential greatness of our families and reach out to lay hold on all the blessings which the Almighty intended to be ours in these most precious of all human relationships.

GOD'S PURPOSE FOR KINDNESS

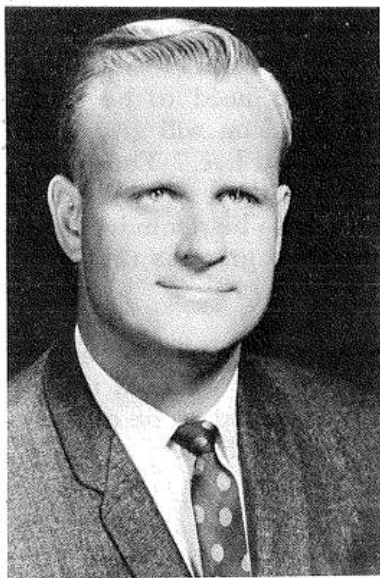
BOB BARNHILL

BIRTH: Born in Ft. Worth, 1934. Son of J. R. Barnhill who has preached in the Ft. Worth area for 40 years.

FAMILY: Married Sharon Hadsell, 1956. Two Children — Paul, 11, Chris, 7.

EDUCATION: *B.S. Degree (in Bible)* — Abilene Christian College, 1956; *M.Ed. Degree (in Counseling)* — North Texas State University, 1961; *Additional post-graduate study (in Speech)* — Midwestern University.

HONORS RECEIVED: Graduated ACC magna cum laude; Granted Jesse Jones Scholastic Scholarship while a freshman at ACC; Member, Alpha Chi, National Scholarship Fraternity.



POSITIONS HELD: Member, Bible Dept., Ft. Worth Christian College, 4 years; Lectureship director, FWCC, 1960, 1961; Director of Counseling, FWCC, 2 years; President, Galena Park Children's Home, 1964-1965; Member of Wichita Falls, Rotary Club; Member of Board of Development, Lubbock Christian College.

PREACHING POSITIONS FULL-TIME:

Smithfield Church of Christ, Ft. Worth — 1956-1962

During this period of work the church: Increased in membership from 60 to 265; Increased in average contribution from \$150. a week to

\$550. a week; Increased in church property from \$30,000 to \$135,000; Built new building seating 516 with 14 new classrooms.

Galena Park, Church of Christ, Houston—1962-1965

During this time the church: Increased in membership from 236 to 350; Increased in average weekly contributions from \$360. to \$1,000. a week; Employed second minister locally, full time; Sent an additional fully supported missionary to Holland; Began child care home, licensed by the state, completely underwritten by the Galena Park church; Increased seating capacity of auditorium, and purchased an additional parking lot; Had 420 responses, including 101 baptisms, in 2½ year period.

Edgemere Church of Christ, Wichita Falls, May 1965 to present

During this time the church: Increased in membership from 349 to 450; Increased in weekly budget from \$1,599. to \$2,050. per week; Employed second full-time minister; Purchased two additional lots adjoining church property and second minister's residence.

Bob Barnhill began work with the Central Church of Christ in Amarillo January 1, 1969.

LECTURESHIPS: Has spoken on lectureships at:

Abilene Christian College, Ft. Worth Christian College, Pepperdine College, Oklahoma Christian College.
Selected as speaker for dedication service of the Hancock Campus Center at Lubbock Christian College.

WRITING: Has served as guest editor, *20th Century Christian Magazine*. Contributed articles occasionally to *Power For Today*, *Gospel Advocate*, *Ministers Monthly*, *Firm Foundation*, *Christian Bible Teacher Magazine*.

Years ago a peddler made his living pushing a rock-filled cart through the streets of a large European city. Sparkling pieces of rock and brightly colored semi-precious

stones were piled high on the cart. These valueless pebbles were sold to gullible tourists who might pass by this rickety rock shop.

One day a stranger stopped to examine the peddler's collection. From the load of rocks the man selected a large, unattractive, crystal-like stone and asked the peddler what he wanted for it. Hurriedly paying for the crystal, the stranger disappeared down the street.

The piece of rock crystal, however, was not rock crystal at all. The discerning eye of the stranger had actually detected, in the middle of a rock heap, a large, uncut diamond! Once cut and polished this diamond became a part of a royal collection of a king.

There are many jewels in the Christian Kingdom. One of the most precious is Kindness. Often discarded on the rock heap of practical living, its value goes unnoticed. Golden light reflected from the facets of this Christian virtue lies unpolished beneath the surface of the seldom heeded request, "All things whatsoever ye would that men should do to you, do ye even so to them" (Matthew 7:12). In Christendom, God's purpose for kindness is universally appreciated, but seldom appropriated.

Palestine's first century citizens had little use for kindness! Shackled by the chain of Roman rule, the Jews waited for Jesus to unsheath the sword and drive Rome from their borders. Instead, the sword he drew out turned out to be a golden rule! So, they disappointedly rejected their Messiah.

Further, Madison Avenue-oriented business of today is too sophisticated for ancient jewel polishing. After all, "business is business." It's a dog-eat-dog existence to make a living. Kindness, therefore, becomes a quality only displayed at Christmas time! Outside of its artificial, apple-polishing form, kindness is of little value to a modern businessman.

Surprisingly, Christians also prefer to minimize the significance of this grace. A kind person is granted a niche in a quiet corner of heaven, but he has no room on earth. Many feel that rewards for kindness are seldom collected in twentieth century living. We sympathize but seldom socialize with this grace.

GOD'S PURPOSE FOR KINDNESS SELDOM UNDERSTOOD

Perhaps God's purpose for kindness is minimized because few understand its meaning. Kindness is a rare gem—it can not be understood, appreciated, nor appropriated until its real value is known. Some insight into kindness is seen in dictionaries that render it as, "tenderness; sympathy; understanding; benevolence." Through the years people have called kindness, "the handclasp of a friend in time of need"; "the Gulf Stream in the north country"; "the music that can deepest reach"; and "the soft answer to rough questions." It is "opposed to the spirit of callousness, harshness, and ill will."¹

¹ Ferm, Vergilis, (ed.), *Encyclopedia of Religion*. (Patterson, New Jersey; Littlefield, Adams, and Company, 1954), p. 417.

But the best definition of kindness was given by a preschool boy in a Bible school class. He explained that kindness was “when you are real hungry and someone gives you a peanut butter sandwich... and they put grape jelly on it without you even asking them to!”² The little boy was right. Kindness is the motivation to spread the grape jelly of the second mile without being asked to do so. The orchid in God’s garden of Christian virtues is kindness. *Kindness is love expressed.*

GOD’S PURPOSE FOR KINDNESS IS THREEFOLD

If this rare jewel is not properly cut, polished, and placed in the diadem of everyday Christian living it has little practical value. Defining and extolling a virtue doesn’t make it live! Only when it is put into practice does it become meaningful. If kindness is “love expressed,” the Christian is obligated to clothe everything he does with lovingkindness. Summarized well in Paul’s admonition to Timothy, this virtue apparently divides itself into three main facets:

“Let no man despise thy youth, but be thou an example of the believers, in word, in manner or life, in charity, in spirit, in faith, and in purity” (I Timothy 4:12).

These three aspects of influence where kindness may be injected are: words, deeds, and attitudes. Assigning kindness to these areas of life will revolutionize your influence. To be candid, these are not optional attributes a Christian soldier can

2 “Teach” magazine.

volunteer for; these are to be accepted with the pledge of enlistment! God's marching orders include, "Be ye kind one to another, tenderhearted" ... (Ephesians 4:32), and "Put on, therefore, as the elect of God...kindness"... (Colossians 3:12). We would do well to canvass carefully these three avenues for expressing kindness.

The Christian is kind in word. The importance of words is seen in the ominous warning of Jesus, "By the words shalt thou be justified and by the words thou shalt be condemned" (Matthew 12:37). The godly possess the law of kindness on their tongue (Proverbs 31:26). In fact, righteous speech and kindness are so intertwined that the blending of the two comprises the major portion of the recipe for eternity. Radiantly bubbling words of kindness only spring from the deep love of a Christ-like heart. All men thirst for such refreshment.

Kind words comprise an inner glow that will attract the non-Christian to the Way. If we are interested in saving souls we must realize there is no room for the caustic tongue in teaching. When a greater knowledge of the Word is possessed, it's a great temptation for a teacher to answer curtly the inquiring, untaught prospect. A teacher "must be kind to all, ready and able to teach; he must have patience and the ability to gently correct" (II Timothy 2:25 — Phillips). It's true there is a greater need for contact than tact, but only harm can come from harshness. In the process of winning souls, kindness always builds more bridges than barriers.

This kindness-principle rules out gossip (I Timothy 5:13), hate filled words, and ruining of reputations (Prov-

erbs 10:18). In fact, such qualities as these divorce themselves from the Christian life on the grounds of incompatibility.

Kindness is needed in every road of life we travel. But the greatest avenue for verbal expressions of God's purpose for kindness is in the home. This music of tenderness should have its most eloquent refrain there. Yet, paradoxically, homes are often places void of lovingkindness! I wonder why it is we can be kind to those we hardly know and can be so lacking in gentleness to those we love the most?

A husband snaps at his wife, slams the door as he leaves for work, and then...is kind and considerate of casual acquaintances at the office. In the morning's encounter, the wife was hateful too; but she is sugarpie sweet to the neighbor who telephones her for a recipe!

Love as the cornerstone of marriage fills many pages of the New Testament. "Husbands, love your wives!" (Ephesians 5:25). Wives, "Let your adorning be...even the ornament of a meek and quiet spirit" (I Peter 3:4).

A Christian widow once told me of the greatest satisfaction of her terminal marriage. As a married couple, their disagreements had always been resolved on the same day. Her husband had been killed in an automobile accident, but she was comforted by the reassuring knowledge that when her husband had driven away on the fatal trip he drove away happy. What a haunting memory remains—if the grim reaper cuts the family circle while harsh words are left unresolved.

If we knew whose feet were standing
Close beside the narrow stream
If we knew whose eyes would close soon
In the sleep that has no dream

Then perhaps we'd be more tender
Lighter judge, more kindly speak
Oh why not act as though we knew it
For life's cords so quickly break!
— Chester Shuler³

Kindness possesses a unique quality. It has the power to bless the giver as well as the receiver (Luke 6:38). Nowhere is this better illustrated than in the home. Take a case in point. It's morning. The husband is late for work, and while putting on his suit coat, he discovers a button missing. He rushes into the kitchen (where his wife is up to her elbows doing the breakfast dishes) and asks her to sew on the button. Irritated at this inconvenience, she stops and sews on the button, but complains, nags, and harps about the trouble involved. As a result, the husband leaves the house upset and disgruntled.

That evening the shoe is on the other foot. After supper the wife asks him about a little extra money for groceries. He slams his newspaper to the floor and delivers a free, extended lecture on the shrinking inflationary dollar. (Now, any husband knows she'll get the money!) Though he gives her the money, a hurtful spirit has demolished the evening.

³ Knight, Walter. *Master Book of Illustrations*, (Grand Rapids: W. B. Eerdmans, 1956) p. 128.

Inject kindness into this same hypothetical picture and its complexion changes entirely! Moving the clock back to the after-breakfast scene again, the husband's request for button repairs reappears at the inconvenient moment. Instead of scowling, the wife smiles, dries her hands, and quickly sews on the button. She helps him with his coat and gives him a little hug. He leaves for work with a smile!

Now then, girls, when you ask for that extra grocery money that evening he'll probably say, "Honey, here's five dollars more. I don't see how you manage as it is!" Kindness works that way!⁴

The Christian is kind in deeds. "Others first" is the graphic message of the Golden Rule. "Bear ye one another's burdens and so fulfill the law of Christ" (Galatians 6:2). Concerning our actions the call is to bear people up, not bear down on them. In kindness, as in any realm, actions speak louder than words.

Brotherhood wide we certainly need to learn how to inject kindness into our deeds. It's not uncommon for churches to divide because a preacher has been asked to leave. Though the brunt of blame is usually borne by brethren, I indict preachers on this score, too! It is difficult to split a church without the approval of the preacher involved! To allow his "scriptural followers" to disrupt the church during the weeks before his departure is far from the kindness Christ advocated.

⁴ Angell C. Roy, *Iron Shoes*, (Nashville: Broadman Press, 1953), p. 14.

When a preacher is asked to move part of the reason may be because "the people love sin" and because they "can't take sound preaching." This, however, is seldom the whole story. More often than not the preacher involved used little tact, common sense, or (most important of all) little kindness in preaching;— and he assumed any counsel on the matter from the brethren was "censorship!" or an attempt to "water down" the power of the Gospel!

There may be personality clashes, injustices, and yes, "sin in the camp." But to disrupt a church through *un-kind* "defense of the truth" is questionable at best; for usually in the undercurrent of mixed motives is a hot desire to defend personalities rather than truth. Speaking the truth is a license that is limited by the qualifying amendment of kindness. "Speak the truth *in love*" (Ephesians 4:15)!

Similarly, if the boundless enthusiasm expended by some brethren in "getting them for firing our preacher" were used in reaching untaught souls how much good could be done! There is never a split church without at least a few souls lost in the process. Weak, newborn Christians are generally the ones sacrificed on the altar of the crusade for righteous vindication.

Moreover, through kindness and patience the next preacher may have succeeded in restoring the sinful church. He'll never do it, however, if the "fired preacher" has allowed God's house to be rent asunder and differences to be magnified before he leaves! Though out of context, Paul's words are appropriate, "Why do ye not rather take wrong! Why do ye not allow yourselves to be defrauded?"

(I Corinthians 6:7). Pilate-like washing of the hands of the conscience may be soothing, but such washing may not soften God's attitude. With ringing words God cries for the application of the balm of kindness to the potentially fatal wounds in the Body of the Lord; "With longsuffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace" (Ephesians 4:2,3).

The ingredient that differentiates between insipid compromise and longsuffering compassion is kindness! Concerning attitudes toward weak brethren Paul pleads, "Let us follow after the things that make for peace, and things wherewith we may edify one another" (Romans 14:19). God does have a purpose for kindness in the preservation of His church.

Individually, deeds of kindness lead to a happier life too. While living in Houston, I read a local newspaper account of an anonymous man who stopped to change a tire for an old Negro woman stranded on the busy freeway. The woman expressed astonished gratitude to this well-dressed white man for stopping to help, because she was late to catch a plane for the West coast to visit a son who was dying of cancer. When the tire change was complete she asked his name and thanked him.

Several weeks later the man received a large crate in the mail with an attached registered letter. Inside the crate was a new TV set. The letter expressed gratitude to "the man who showed such kindness to stop and help an elderly Negro woman." It was signed . . . Nat King Cole!

This secret is simple. Select someone to bestow a deed

of kindness — something that will require extra effort. It may be to buy a present for your wife. For a teenager it could involve making up the beds or emptying the trash before being *told* to do so. It could be a simple “I love you very much” to that person we should say it to more often. Whatever it is you do, you will discover that day is a little brighter than the rest. Its enriching reward will prompt you to make everyday a “kindness-in-action” day.

The Christian is kind in his attitudes toward others. “Judge not that ye be not judged” (Matthew 7:1) sternly warns us to temper our attitudes with lovingkindness if we expect compassion from God toward our own weaknesses! “If-I-were-him” complexes impugn motives of others and assume that, under similar circumstances, we would fare much better. It’s an attitude completely drained of the warmth of love. Being understanding and benevolent toward the shortcomings of others is both part and parcel of becoming more Christlike (Ephesians 4:15).

J. O. Cooper tells of an eminent artist who was asked to paint a picture of Alexander the Great. He wanted an exact likeness, but the Macedonian conqueror had a cruel battle scar across his forehead. To cover this flaw the artist painted the Emperor in contemplation with his forefinger on his brow.⁵ Like the artist, a Christian should learn to overlook others’ faults; for, we are not tribunals but co-defendants!

In few areas of life is the danger of harshness great-

⁵ Jenkins, Leonard, ed., *450 Stories from Life*, (Philadelphia: Judson Press, 1947), p. 157.

er than in the soul-winning process. Exposing sin is a legitimate task for the Christian soldier, yet in the heat of battle with error, hatred of sin can be transferred to the sinner! Aborting from the valid restoration plea has been the misconceived premise that soundness is equated with sarcasm and kindness is coupled with compromise.

Must it be this way? Building bridges is better than building barriers. The admonition "Speak the truth in love" (Ephesians 4:15) contains love as well as truth. An albatross of unwarranted prejudice toward the Lord's church, created in the last fifty years by unkind remarks of well-meaning zealots, has alienated more than the bold truth they represented could ever save! A Communion that promotes being harmful as serpents and wise as doves scarcely qualifies as a group who follows the directly opposite request of Jesus! (Matthew 10:16). Let's turn men *to* righteousness instead of from it.

What the sun is to the flower, the electricity is to the house, and the gas is to the auto, so kindness is to the life of a man. Kindness! A rare Jewel indeed. When its value is realized in our words, actions, and attitudes, God's purpose for kindness is clear. Polish it. Appropriate it into radiant usefulness, and happiness will be yours.

GOD'S PURPOSE IN LEADERSHIP

WALKER HORN

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OUTLINE

- I. Introduction
- II. Definition of goals and scope
- III. Definitions
- IV. God's Providence in Leadership
- V. Quantification of Concern
- VI. Purpose-oriented leader
- VII. People-oriented leader
- VIII. Low-concern leader
- IX. Compromise leader
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INTRODUCTION

All thinking begins with a problem. Mental processes which are not centered around the analysis of, or around the solution to a problem are not worthy of the term *thinking*. The problem thesis of this study will be to evaluate a concept of leadership which has proved extremely valuable to American industry in an effort to provide a sound practical *basis* for a more effective leadership among congregations of the Lord's Church.

I respectfully ask that you join me in the investigation of leadership with the following specific purposes in mind:

- (1) to review what we know about the providence of the Almighty as it applies to the subject of leadership;
- (2) to apply common-sense knowledge of human behavior to an effort to understand the personalities *behind* leadership types, and
- (3) to investigate four basic leadership techniques with the end in view of learning what results can be expected from each of these techniques.

Let me say first that we make no claim to thoroughness in this excursion into the field of thought about leadership. Neither do we claim expertness. Our purpose will have been fulfilled if you can be directed in your own thinking to consider leadership as a subject in which you as a professional Christian should be vitally interested every day of your life. I have great faith in the accomplishment potential of professional Christians who set their minds firmly on a goal, become committed to that goal, and — in the words

of the most devoted apostle of them — “do not lose heart.”¹

Let us begin by defining a few terms. We should begin any reasonable problem-solving by making sure that there is no confusion about what we mean when we use a word, or an expression, or a phrase. For the purpose of this study, I ask that you accept the meanings of the expressions as we define them here, and I hope that your academic sensibilities are not offended.

ORGANIZATIONAL PURPOSE

The first term which we shall investigate is the term *purpose*.² We all have an idea about the meaning of this term, and so as I ask you this question: Can you imagine a purposeless organization, or can you picture yourself a member of an organization that lacks purpose?² Admittedly, it is not always easy to know what the purpose of an organization really is, but if the organization continues in existence—I think we must admit—there must be purpose behind that existence. Furthermore, the individual members of that organization may not all have the same purpose in being members, and some may be unaware of what the purpose of the organization is. Still others might have a purpose in belonging which is quite different from the organizational purpose. If it were convenient, we could illustrate this by asking the members of this audience to write out their answers individually to the question: What is the purpose of the Lord’s Church? We might then collect the answers and tabulate them and discover that there were dozens of basic answers and hundreds of variations. We might, for instance, have a great many answers to the effect that the purpose of the Lord’s Church is to fulfill

the will of Jesus the Anointed, who came to the world to seek and to save the lost.³ This is certainly an acceptable answer, but it is probably a broader definition than we need for daily usefulness. We need for purposes of this study and in its ecclesiastical context a definition of organizational *purpose* which is compatible with what we read in the books of the New Covenant and also useful in application. I think we have such a definition in Paul's letter to the Ephesians. He stated that Church organization was designed to accomplish three specific tasks:²

- (1) the equipment of the saints
- (2) the work of ministry
- (3) building up the body of Christ.⁴

I know of no single expression of organizational purpose for the church which is more encompassing than this one, and I recommend it to you. This is the context in which we shall use the terms *purpose* and *organizational purpose*.

LEADERSHIP

The second term which we need to define is the subject term *leadership* itself. What does this term mean to you? When you hear it, what is the picture which flashes across your consciousness? Again we are faced with a problem of semantics—of individual meanings, different meanings, to the same word. Therefore, I ask you to consider *leadership* in this light—and the definition is at the very center of our problem:

Leadership is the utilization of the talents⁵ of people to accomplish organizational purpose.

Leadership in this sense results in some people attaining a position from which they can exercise responsibility for planning, controlling, and directing the activities of others through some sort of program in order to accomplish the organizational purpose.⁶

WHO IS A LEADER?

At this point, many of you are probably thinking that this concept of leadership applies to the work of the bishop, who must "tend the flock of God."⁷ It does. But it also is just as applicable to the young mother whose task it is to train her little girl not to eat with her fingers. Leadership in this context is applicable to the Bible class teacher who attempts to commit her students to a program of study which will—to use the Pauline term—"equip a saint." In this sense leadership refers to the work of the devoted preacher of the gospel whose duty it is to sell Christianity, "...convince, rebuke, and exhort..."¹⁰ *people* as a part of the program to "equip saints, do the work of ministry, and build up the body" of Christ. The preacher in this sense is a leader, provided he actually does the job. The quiet, unassuming, modest Christian woman who somehow manages to accomplish her tasks of homemaking successfully may not think of herself a leader, but in this sense she is, for she is utilizing the efforts of people, including her own, for the accomplishment of organizational purpose—to maintain a happy, Christian home.⁹ She may therefore be a good leader or a poor one—effective or ineffective—as measured by the extent to which are fulfilled the purposes for which her home exists.

Let us now associate these two concepts—*purpose* and *leadership*. We readily accept the fact that no organization can long exist in the absence of purpose. It is obvious then, that the organization exists best when leadership best promotes the accomplishment of organizational purpose.⁵ There can be bad leadership, no leadership, and good leadership. There can be much leadership and little leadership; but for the purpose of this study let us accept the premise that the *best leadership is that which best promotes the accomplishment of organizational purpose.*²⁷ Specifically with respect to the Lord's Church, this is leadership which utilizes the talents of Christian people in (1) equipping saints, (2) performing the work of ministry, and (3) building up the body of Christ, and this leadership exists in people at all levels of organizational hierarchy—bishops, preachers, teachers, mothers, fathers, sons, and daughters. An understanding and acceptance of this principle is fundamental.

GOD'S PROVIDENCE

With these definitions in mind, what can we say about the providence of God in relation to leadership? Let me say just as emphatically as I can: I believe in the omnipotence of the Creator of the Universe.¹¹ I believe that He has equipped Christians with an amazing assortment of talents.¹² I believe that He expects us to utilize those talents to the absolute extent of our abilities,¹³ to accomplish His purposes with us. I believe that He expects us to use our knowledge of human behavior, our personalities, our academic talents, our training, our energy, our vision,²⁸ our experience, our imagination and our strength intelligently and devotedly to the utmost extent

of our capabilities.¹³ Only then can we say that we are doing our best, and only then will the Church of our Lord benefit maximally from our talents. There is no greater need in the Church today than for Christian men and women and boys and girls to accept a commitment to organizational purpose, and there is no more inspiring thought than to realize that our Father has given us providentially the tools to do the job of accomplishing His purposes for the Church. His providence has seen to it that we have "all things that pertain to life and godliness."¹⁴

LEADER PERSONALITIES

Let us now address ourselves to the second of our specific purposes, to apply our knowledge of human behavior to the task of understanding the personalities *underlying* leadership types. This task is of course a very complex one, and we do not intend to attempt the impossible task of describing all the possible leadership types. We all realize, however, that leaders operate in different ways, and it has been found useful in industry to investigate *the reasons behind* the different techniques which leaders use. If, for instance, we can understand why a particular technique fails to accomplish the desired purpose, we are then in a good position to adopt an alternative method which will succeed. (We need in the Lord's Church today a great determination to succeed!)

CAUSE-EFFECT

Of fundamental importance in the consideration of various leadership devices, or techniques, is the acceptance

of the cause-effect.¹⁵ This is to say, that we must be willing to accept the fact that the *effect* is the result of the *cause*. One cannot utilize one leadership technique and expect to achieve the result of another technique. There will be more about this later.

CONCERN

Of the very large, but finite number of schemes which have been devised to help to classify leadership types, one which has recently proven to be very useful to industry has been to consider the leader personality as composed of two parameters, or factors. These parameters are (1) *concern for people* and (2) *concern for organizational purpose*.

QUANTITY CONCERN

Now, the scientist seeks always to convert relative, or value terms to quantitative expressions. He asks, "Can you give me a number—or at least a symbol for the idea, so that I can plug the number or symbol into some sort of formula or equation which I can then use to make predictions, or to make other measurements? Let us try to do this with the concept *concern*. Consider, if you will, assigning a number 1 through 9 for your relative concern for people and for their welfare.¹⁶ You may find this difficult to do, but try. If, for instance, you consider yourself very, very concerned about people,¹⁸ you would assign the number 9 to your quantity, or degree of concern for people. If, on the other hand, your attitude is like that of the Levite who ignored the wounded man,¹⁷ you would

assign to your concern for people the number 7. Now do the same for your concern for the organizational purpose of the Lord's Church. Ask yourself this question: "How concerned am I in fulfilling Jesus' purpose in building His Church?"^{3 4} Assign a number to this value—a number from 1 through 9.

According to this scheme, you could possibly be classified as a 9,9 leader, and any expression of leadership which would result from your efforts would reflect your great concern for both people and for organizational purpose. Or, you could be classified as a 5,5 personality—a Laodicean¹⁹—not "too" concerned about people, and not "too" concerned about the Lord's Church either. You might, in a period of depression think of yourself as a 1,1 Christian—not concerned about either people nor about the Church's purpose.²⁰

Now that we have established a semi-quantitative system for classifying leadership types, let us make this very important statement: *A leader always reflects his basic personality type.*²¹ Whatever his techniques of leadership, he always exemplifies his concern—or lack of it—for people, and for organizational purpose, and you can discuss his techniques and personality synonymously. This is a fundamental concept. It is important to our understanding that we accept it. To make the leopard "change his spots," you must somehow change his "concern level." The Lord taught this when He emphasized the *agape* or "love" concept toward all mankind.¹⁸

THE PURPOSE-ORIENTED LEADER

We are now in a position to discuss four leadership types, or techniques, as mentioned in the Introduction. The first of these is the 9,1 leadership style. This is style utilized by the individual who has maximum concern for organizational purpose but a very low level of concern for people. He makes the assumption that people are basically lazy, untrustworthy, and sinful and therefore need careful control and direction. He believes that he himself must do the planning for activities, since others cannot be trusted to do the job right. He makes the assumption that somehow there is an inevitable contradiction between organizational purpose and the basic needs of people. *Achievement* is his goal and obedience his motto. He believes that his relations with people are for the purpose of directing others into proper paths. He is concerned for morale but only because of the effects of *bad* morale on the accomplishment of organizational purpose. He regards conflict among people as evidence of lack of control over emotions, and he will not tolerate conflict. You are probably thinking of the dictator, and you are right; or of the military, and you are right again. Perhaps also you recall the dark centuries of Roman Catholic domination over Western man. "People don't count," says the 9,1 — only the Church, and while some of you may find it difficult to believe that any person who is Christianity-oriented could think like this, recall if you will that the 9,1 assumes that people are basically weak and sinful.

The 9,1 leader, however, has some virtues. He drives himself, and he really does accomplish much, by any standards. He is just as intolerant of his own mistakes as of the mistakes of others. People are prone to say of him, "I

don't like him, but I must respect him." He makes lazy people uncomfortable (Lazy people should be made to feel uncomfortable!) and he is a boat-rocker, an iconoclast. He gets things done, but he has little patience with the weakness of people.

What are the effects of this kind of leadership? Unionism had its beginning as a result of this kind of leadership among the giants of American business. It is an incontrovertible fact that human beings will surely react to this type of leadership if they can and if given time. The usual manifestation of reaction is activity which can be described as "anti-organizational"—absenteeism for example. A second reaction to 9,1 leadership is loss of creativity; members who work under the 9,1 system lose both the desire and the ability to create. They lose their vision, their vitality, the "spirit of the thing." They tend to develop legalistic personalities, which is to say that they develop rigid codes of conduct, rather than Christian personalities.²³ Perhaps the worst effect of 9,1 leadership is that talented people become de-motivated and may even quit the organization. They will be very difficult to restore.

An interesting sidelight here is that when the 9,1 personality observes antiorganizational reaction to his leadership—to leadership that is concerned not at all about people but only about organizational purpose—he is likely to be surprised, and to deny the cause-effect relationship. He will simply not admit that the effects are the results of the cause—his own bad leadership, and he is very difficult to convince, since he is likely to regard any such attempts as personal affronts. Save your breath, unless you can somehow show him how to develop more concern for people, their feelings, and their welfare.¹⁸

FORCE & FEAR IN THE PURPOSE-ORIENTED SYSTEM

Some of you are probably thinking of the Soviet Union, and of the people who must live and work under this 9,1 system. There we see frustration, lack of creativity, misery, defection. We gloat a little when we read of rebellion against the shoddiness of manufactured consumer goods in Russia. We in the chemical industry may even rejoice, that though Russia can build enormous chemicals manufacturing plants, they have great difficulty making them produce chemicals. On the other hand, we all must admit that the Russian system has made giant strides in science and technology, and we expect that when they are through playing catch-up, their system will have become less 9,1-oriented, and the world will sleep a little more soundly. We are beginning to observe rebellion now among the satellites. The lesson to be learned here, it would seem, is that if people don't count, the 9,1 leadership style isn't completely unsuccessful, at least for a time, if force or fear are present to back it up.

*THE PEOPLE-ORIENTED LEADER*²⁴

Let us now look at the other end of the spectrum—the 1,9 leader, who is maximally concerned for people, their feelings, and their welfare but not at all concerned about the purpose for which his organization exists. He may not even admit to a correct definition of organizational purpose. The 1,9, for instance, may insist that the *raison d'être* of the Lord's Church is primarily social, and its 20th Century activities should center around providing the mecha-

nism for the interaction of people socially. He assumes that if people are happy, they will do their job; thus the all-important thing is to keep people happy.²⁴ If he is a preacher, he will avoid sermons which make people uncomfortable, and if a bishop, he will see that such sermons are kept to a minimum.²⁹ A 1,9 parent will avoid disciplining a disobedient child. To the 1,9, achievement is meaningful only in the human dimension, and the best church is the happiest church; the best home the happiest home. He would, if he could, encourage a country-club atmosphere, for he believes in social interaction as the panacea for all ills and the worthy goal of all Christian activity. *He believes that the best course of action is that course which produces the least criticism and disturbance.*

Remember, if you will, that the 9,1 leader regards conflict as an expression of human weakness and will not tolerate it. The 1,9 leader doesn't like conflict either, but for another reason: Conflict makes people unhappy. He talks a great deal about being positive, never negative, and regards sermons of reproof, or correction, as "negative." He likes to sing songs which are cheerful and light, and he himself spreads cheer. Recall that people say of the 9,1 leader, "I don't like him, but I must respect him." Of the 1,9 leader they say, "I love him, but I don't really respect him." Where the 9,1 leader makes people uncomfortable, the 1,9 leader puts them at ease. For instance, when people make mistakes under the 1,9 system, the leader is likely to say, "Don't take it too hard. We all make mistakes. Are you coming to the fellowship dinner next week?" He assumes that tension is undesirable in any form. For instance, he doesn't like for goals to be set higher than people can comfortably accept, and he will re-

fuse entirely to set goals if he can. If he cannot refuse, then the goals he sets are low enough to be surely met—for failure produces tension.

What are the results of the 1,9 leadership style? (We must remember that we cannot abrogate cause and effect; the effects are always the result of the cause.) As you would expect under the 1,9 system, people lose sight of the organizational purpose. We see currently, for instance, among some of our religious friends a tendency to search for a function for their churches to perform. Where the *social* becomes the *thing*, people tend to search for activity for activity's sake, rather than activity for the sake of accomplishing the organizational purpose. They may find themselves lost at sea with no compass, but enjoying the ride a little. People cannot become really committed to an organizational purpose when it is obvious to them that the church exists only for social reasons—perhaps paying only lip service to purpose. Whatever creativity exists is along social lines, and we can see that an organization under the 1,9 leadership is doomed to change with time to become something the founders perhaps never intended. When any organization loses sight of its purpose, it contains the seeds of its own destruction.

PERSONALITY CONFLICT

We have been discussing two of the four leadership styles under consideration. They are at opposite ends of the leadership spectrum. There is an interesting, if not humorous aspect to these two extremes. In actual practice, the extreme 9,1 leader and the 1,9 leader don't get along at all. They are natural enemies. They neither respect nor

love each other. Neither can understand the other and probably mistrusts him. Whenever the 9,1 and 1,9 leaders have to work together, there is sure to be conflict, and as you might expect, the 9,1 is probably going to win the conflict, for a time, at least. This basic personality conflict is frequently seen in church leadership, although the real reason for it is often not apparent. It is a problem to which there is no easy solution, but once understood, there is hope that the extremes can be reconciled. Of particular value is the leader who, understanding the basic extreme personality types involved, can utilize the best of both personalities to promote the welfare of the organization.²⁵ Here we see the mark of Providence in providing for a plurality of bishops. We shall say more about this later.

THE LOW-CONCERN "LEADER"

Let us now discuss the leadership style which afflicts far more members and hierarchical leaders in the Lord's Church than any of us would like to admit—the 1,1 style, in which an individual manifests little concern for people, and little concern for organizational purpose.²⁰ That is, the 1,1 has learned to be "out of it" while remaining in—of remaining detached from involvement with people and with the task of accomplishing organizational purpose. The term *leadership* in this connection is really a misnomer. The attributes of a successful leader, as ably discussed in James R. Wilburn's book, *Leadership for Christ in the Local Church*²⁶—these attributes are totally hidden or lacking in the person who has decided to involve himself minimally with people and to be concerned not at all with helping to accomplish the Lord's purpose. This statement can be

made emphatically:

The low-involvement, low-concern approach to Christianity is unnatural; it comes to those who have accepted defeat.

Why are people oriented in the 1,1 fashion? What are their aims?

This type of "leader" views the Church as a means for filling minimum citizenship requirements with the investment of minimum effort. His goal is to "make social security"—to survive until the journey is over. He wants to keep his nose clean and be inconspicuous. He does not want to call attention to himself for fear of jeopardizing the attainment of his goal; thus he isolates himself as much as possible. He never disturbs people with his words or actions. He is no iconoclast. He moves quietly along the sands of time, leaving few footprints, and when he is gone, he is hardly missed.

You are perhaps thinking now that since the 1,1, minimum-concern type of "leader" is really no leader at all, we should not be discussing it in this study. You are right. However, let me point out this reality; When people are "led" by 1,1 "leaders," who impose a condition of low concern, many cannot stand it; so they quit. To illustrate how this works sometimes in government, let me tell you about a situation in which a supervisor suddenly finds himself with excess employees and would like to see some of them find employment elsewhere but hesitates to terminate them because he would have to make selections according to seniority, and this would be undesirable. So he places them in a work environment but very carefully sees to it that they have nothing to do. His aim is to

destroy morale to the point where people leave the organization. This enforced no-involvement usually does the job. Vigorous, active people cannot stand this kind of situation and so seek employment elsewhere, often at lower pay and with the loss of considerable seniority. 27

You can see how this technique applies to 1,1 "leadership" in the local church. Perhaps the technique, practiced unconsciously, has been responsible for much of the swarming among our people, where active, involved minds simply cannot stand the low involvement imposed by 1,1 "leaders" and so seek satisfaction by starting other congregations—often in competition with existing congregations—and the Lord's Body is divided in membership, if not in spirit. Perhaps this technique, practiced unconsciously, has been responsible for much of the high rate of drop-out among the young of our membership, whose youthful mentality and excessive energy are not satisfied with "waiting for retirement" but must be attached to something alive. But these effects can occur day by day and year by year, and the 1,1 "leader" doesn't care. He has a low concern for purpose, and a low concern for people; so he is not alarmed when the spiritual welfare of people are affected adversely and the Lord's Church fails to accomplish Her purpose.

Remember, if you will, what we find about the attitudes of people toward the conflict of ideas and personalities among the types of leadership we have discussed thus far. The purpose-oriented leader considers conflict as evidence of human weakness, and he will not tolerate it. The people-oriented leader regards conflict as a disturber of people's peace of mind and so seeks to smooth it over. The 1,1 "leader" is difficult to involve in conflict; he doesn't care

enough either about people or about the Church to “contend earnestly.”²⁸ He therefore avoids conflict, at all costs. Thus he is able to remain aloof from conflicts among people by first ignoring them, or by maintaining strict neutrality—or, if these techniques are unsuccessful—by double-talking his way out.

The 1,1 “leader”: does not want to look and act like a leader, for this calls attention to himself and violates his determination to remain uninvolved.

Furthermore, he is ingenious in devising techniques to remain unconcerned, or uninvolved. When confronted with the need to make decisions,³⁰ he makes statements like these:

“There has not been enough time to study the problem fully.”

“Proceed as you think best.”

“We’d better not make a change.”

This type of “leader,” then, can be described as being very creative in blending invisibly into the furniture, as far as the Church is concerned. But you may find him very involved in local politics, civic work, or social work. His energy and creativeness are lost to the Church but not to less worthy organizations, and this is of course lamentable. In cases such as these we see exemplified the spontaneous quality of involvement, which, given favorable conditions, does not need to be *produced* but needs only to be *released*. When normal Christian people are asked by

1,1 "leadership" to be uninvolved, they often seek involvement elsewhere, and their very considerable talents are lost to the Church.

Regrettably we must mention the existence of a situation which needs correcting in almost every local congregation, but which is very difficult to deal with. Some people actually prefer a 1,1, low-involvement situation in Church activity, since they thus become more free to pursue their own outside activities. A real challenge to local leadership is to re-direct the involvement of such members, but even when they meet and deal with the problem, they are often unsuccessful. Why some of our most talented people prefer to exhibit their talents outside rather than in the church is of course another problem in human behavior. It is probably related to conversion in the fundamental sense.³¹

THE COMPROMISE

Let us now discuss the 5,5 leadership style, which is characterized by *some* emphasis on organizational purpose and *some* degree of concern for people. This personality type, or leadership style, assumes that there must be compromise between what people *can*, and what people *will* do. He assumes that purpose is important but that the social dimensions are important, too. Therefore, under this style of leadership there is a heavy emphasis on tradition, precedence, established rules and regulations. The premium is on rules and precedents for their own sake, and authority is "in the rules." One finds sacred cows everywhere.³³ The goal of the 5,5 is to be a "little above average" but not "gung-ho." The 5,5 is likely to justify his position by

stating that you can't really go all out for organizational purpose, for if you do, you lose the good will of people and generate their active resentment. On the other hand, the 5,5 realizes that if you are concerned all-out for people, the purpose of the organization cannot be fulfilled. What you must do, he says, is to compromise, yield, twist, turn, and somehow find a course down the middle which will permit a measure of progress. If, then, you can develop a system of precedence, or tradition, which permits this kind of compromise, you have a system in which you can believe and within which you can operate.

What is the over-all effect of this kind of leadership? Creativity does not belong, and there is very little growth, of individuals or of the organization. Vision, imagination, enthusiasm—these characteristics of good leadership are out of place.³⁴ There is no burning involvement, since satisfaction under this scheme comes from identifying with and being a good "organization Christian," a person who fits in well and who "belongs." Though the 5,5 approach to leadership is better than either 9,1 or the 1,9, the challenge confronting real leaders is to set higher goals than 5,5 as a basis for future accomplishment in the Lord's Church.

THE IDEAL

This challenge brings us to consider the ideal leadership personality and the ideal leadership technique—the 9,9—where there is *maximum* concern for organizational purpose, and *maximum* concern for the needs, desires, and welfare of people which are the Church. There is no contradiction between the two. *The basic aim of 9,9 leadership is to pro-*

mote conditions that integrate creativity, high concern for the Lord's purpose, and high morale through concerted team action. Our Lord was a 9,9 leader. So was Paul. The 9,9 approach is thus oriented toward discovering the best and most effective solution to every problem—not the solution which is traditional, or which causes least criticism or which is established by a rule. To accomplish this very worthy goal the mental and activity skills of people are utilized to the fullest. Conflict is neither suppressed nor ignored but encouraged as a device for bringing to light and understanding all points of view.

The various techniques by which this ideal leadership is implemented is another study in itself. Volumes have been written about it. Of particular value are the techniques which are presented in a very practical manner by James R. Wilburn in his book *Leadership for Christ in the Local Church*. I recommend it highly as a very useful tool for implementing 9,9 leadership. However, rather than a study of technique implementation, our purpose in this study has been to present a practical *basis* for the development of the kind of leadership in the Lord's Church which will be effective. We have seen that this basis is really an expression of the *direction* and *degree* of concern. We have examined four types of leadership style and have described briefly the results which can be expected from each. Let us now summarize what we have discussed.

SUMMARY

1. The Loving Father in His omniscience has seen to it that we have all the tools necessary to accomplish His purposes for us. This is Providence.

2. Jesus died not for a purposeless organization but for an organization which is "to seek and to save the lost." The purpose of Church organization can be defined in the words of Paul: to equip saints, do the work of ministry, and build up that body which Jesus died to purchase. This is our purpose.

3. Leadership style can be discussed synonymously with personality, and personality in Church leadership is the result of the interaction of two concerns — concern for people and concern for organizational purpose.

4. Whatever leadership techniques are employed, they are sure to produce effects, and the effects of one technique cannot be expected from the utilization of another. We reap what we sow, ordinarily. We must accept the cause-effect relationship! The best leadership is that which best promotes the accomplishment of organizational purpose.

5. We can have the leader who is *purpose-oriented*, and not at all concerned for the needs of people. The results of this kind of leadership are, in the long run, antiorganizational. This type of leadership is effective only where fear can be imposed as a motivational force.

6. We have looked at the leader who is people-oriented only, and not at all concerned for organizational purpose. The results of this type of leadership are inevitably that the organization either dies out or changes its character and so evolves into something different.

7. We were required to examine the low-involvement, low-concern-for-people-and-purpose "leader." We looked at the results which can be expected from this type of

“leadership”—disinterest, disgust, even separation. Given time, such “leadership” causes the death of the organization.

8. We looked at the “organization” type—the compromise leader, who is *moderately* concerned with people and *moderately* concerned with the accomplishment of God’s purpose for the Church. This type of leader is better than the three previously discussed types but far from the ideal.

9. Our ideal type of leader is found in the person who is maximally *concerned* for the needs of people and maximally *concerned* for the fulfillment of the purpose for which the Church exists. This is the only trustworthy foundation on which to build leadership. Under such leadership the talents, interests, creativity, vision, imagination, experience, and determination of people are solicited and incorporated into the over-all program of activity, which is designed to accomplish organizational purpose.

We believe in this type of leadership, and it is our fervent prayer that in the exciting years ahead, when the Lord’s Church is sure to be presented with very difficult problems of every conceivable type as well as challenges which in our present limited mental state defy imagination— it is our prayer that the imagination, creativity, and talents of every faithful Christian can be divorced from whatever would distract and be directed by competent leadership to the only really worthwhile accomplishment in the world—the Lord’s purpose for His Church.

FOOTNOTES

- 1 II Cor. 4:1
- 2 I Cor. 9:26. Rom. 1:28; Eph. 3:
- 3 Lk. 19:10
- 4 Eph. 4:12
- 5 R. R. Blake and Jane S. Mouton, *The Managerial Grid*, p. 6 ff. Gulf Publishing Co., Houston, Texas, 1964.
- 6 *Ibidem*, p. 7
- 7 Acts 20:28; I Pet. 5:2
- 8 I Tim. 5:14
- 9 Eph. 6:4; I Tim. 3:5-6
- 10 II Tim. 4:2
- 11 Gen. 1:1
- 12 Matt. 25:14-30
- 13 II Cor. 12:15; Rom. 12:1
- 14 II Pet. 1:3
- 15 Gal. 6:7
- 16 Mouton, *opere citato*, p. 10
- 17 Lk. 10:32
- 18 Lk. 10:27, I Jn. 3:14; Jas. 2:8; Gal. 6:2
- 19 Rev. 3:14-15
- 20 Rev. 3:1
- 21 Lk. 6:45
- 22 Jn. 3:5; Jer. 13:23
- 23 Matt. 23:23
- 24 Blake and Mouton, *opere citato*, p. 57 ff.
- 25 Matt. 5:9
- 26 Wilburn, James R., *Leadership for Christ in the Local Church*. Humphrey Printing Co., Inc. 1965.
- 27 I Cor. 9:26
- 28 Joel 2:28
- 29 II Tim. 4:3; Gal. 1:10
- 30 Wilburn, James R., *opere citato*, p. 52
- 31 Col. 3:1-2
- 32 Blake and Mouton, *opere citato*, p 110 ff.
- 33 Matt. 15:3
- 34 Wilburn, James R., *opere citato*, p. 41

GOD'S ETERNAL PURPOSE

AVON MALONE

Avon Malone was born on December 9, 1931 in Dallas, Texas to Mr. and Mrs. Joe Malone. He attended the public schools in Dallas, where he graduated from North Dallas High School in 1949. While a high school student he drew sport cartoons for a local paper. This continued for a time during his college years, with the cartoons appearing in *The Dallas Times Herald* and in *The Fort Worth Press*.

He attended Abilene Christian College from the fall of 1949 until the time of his graduation at mid-term of 1954. During his junior year he won the *Cox Extempore Speech Contest*. While at A.C.C. he was selected to *Who's Who in American Colleges and Universities*.

In addition to his undergraduate work, he has done work in the graduate program of Abilene Christian College.



On February 2, 1954, he married the former Mary Ann Hart. They have been blessed with three children: Glenda, Lavon, and Nathan.

He has done local work in Colorado, Texas, and Illinois. At the present time he is working as preacher with the Bear Valley church in Denver, Colorado, and he is teaching in the Bear Valley School of Preaching. He has taught in two of the schools of preaching: the Bear Valley school where he now teaches and the Preston Road School of Preaching in Dallas. For a period of several months he

taught part-time at Preston Road while preaching for the University church in Denton, Texas.

While with the University church in Denton he worked closely with the Bible Chair conducted by that congregation in the counseling of students and in other related activities. He has spoken on a number of college campuses.

He is the author of four tracts: *Pardon Refused*, *The Misunderstood Church*, *The Royal Priesthood* and *Merge for Missions*. At present he is writing a commentary on Philippians and Colossians to be translated for use in foreign fields — particularly in Africa.

In 1968 he preached in eleven meetings and he has averaged preaching annually in nine to eleven meetings for a number of years.

He is the son of a gospel preacher, Joe Malone. His younger brother, David, also preaches as he serves as Director of the Biblical Studies Center in Austin, Texas.

Many fail to find a sense of purpose in the universe. Andre Maurois has said, "The universe is indifferent. Who created it? Why are we here on this puny mudheap spinning in space? I have not the slightest idea and I am quite convinced that no one has the least idea."¹

To this Paul would say, "I have an idea as to why we are here. We are 'called according to his purpose'" (Romans 8:28). Paul would vigorously repudiate any effort to put man in a pointless, purposeless existence. His own

¹ Barclay, William, *The Letters of Galatians and Ephesians*, (Philadelphia: Westminster Press, 1955) p. 98.

life was dominated by purpose. He could say "For to me to live is Christ..." (Philippians 1:21) and "I press on toward the goal unto the prize of the high calling of God in Christ Jesus" (Philippians 3:14). Paul's high sense of personal purpose was closely related to his awareness of God's eternal purpose.

Hear Paul's moving language as he speaks of the great theme to which we devote our attention:

"... to the intent that now unto the principalities and the powers in the heavenly places might be made known through the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord:..." (Ephesians 3:10, 11).

"The Eternal Purpose"! What majesty and mystery surrounds this great concept! What far-reaching and eternally significant implications inhere in the words "the eternal purpose." In the silent counsels of eternity past the infinite mind of God formed and framed a purpose—a great scheme of redemption—to the glory of God and for the salvation of man.

We would pursue the following pattern in exploring this profound subject:

- (1) *The purpose itself*; that is, the plan of God fashioned before the world began.
- (2) *The purpose in promise and prophecy*; that is, the eternal purpose as reflected in the promises and predictive statements of the Old Testament, and,
- (3) *The eternal purpose in preaching*; that is, the eternal purpose as reflected in the first century preaching

and as it gives purpose and power to our preaching today.

- (4) *The purpose and practical considerations*; that is, the application of this concept to our lives in practical terms.

THE PURPOSE ITSELF

The magnificent anthem of God's grace in Ephesians 1:3-14 has been called the first chapter in Paul's spiritual genesis.² It is here that Paul,

"standing with the men of his day, the newborn community of the sons of God in Christ, midway between ages past and to come, looks backward to the source of man's salvation when it lay a silent thought in the mind of God and forward to the hour when it shall have accomplished its promise and achieved our redemption."³

From the plan in eternity past to the future glorious consummation of God's purpose in eternity yet to be, Paul, in broad and sweeping strokes, paints a panoramic view of the eternal purpose.

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavenly places in Christ: even as he chose us in him before the foundation of the world, that we should

² Bell, R. C., *Studies in Ephesians*, (Austin: Firm Foundation Publishing House), p 3.

³ Findlay, George G., *The Epistle to the Ephesians*, (London: Hodder and Stoughton, 1899)

be holy and without blemish before him in love: having foreordained us unto adoption as sons through Jesus Christ unto himself according to the good pleasure of his will, to the praise of the glory of his grace which he freely bestowed on us in the Beloved: in whom we have our redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace which he made to abound toward us in all wisdom and prudence, making known unto us the mystery of his will, according to his good pleasure which he purposed in him unto a dispensation of the fullness of the times, to sum up all things in Christ, the things in the heavens, and the things upon the earth; in him, I say, in whom also we were made a heritage, having been foreordained according to the purpose of him who worketh all things after the counsel of his will; to the end that we should be unto the praise of his glory, we who had before hoped in Christ: in whom ye also, having heard the word of truth, the gospel of your salvation—in whom, having also believed, ye were sealed with the Holy Spirit of promise, which is an earnest of our inheritance, unto the redemption of God's own possession, unto the praise of his glory." (Ephesians 1:3-14)

In this great passage we see God the Father as the architect and fountainhead of all spiritual blessings (verses 3-6); Jesus Christ, the God-man, is seen as the summing up of God's purpose and the channel of His blessings (verses 7-12), and the Holy Spirit is presented as the earnest of our inheritance (verses 13-14).

The Bible clearly affirms that the eternal purpose was formed "before the foundation of the world." God is viewed as the great planner and spiritual architect who purposed and planned our salvation in Christ. He drew up the spiritual blueprint for man's salvation before the creation in eternity past. This view is made abundantly

clear in scripture:

“even as he chose us in him before the foundation of the world . . .” Ephesians 1:4.

“Knowing that ye were redeemed, . . . with precious blood . . . even the blood of Christ: who was foreknown indeed before the foundation of the world.” (I Peter 1:18-20).

“him, being delivered up by the determinate counsel and foreknowledge of God, ye by the hand of lawless men did crucify and slay . . .” (Acts 2:23).

“And we know that to them that love God all things work together for good, even to them that are called according to his purpose. For whom he foreknew, he also foreordained to be conformed to the image of his Son, that he might be the firstborn among many brethren: and whom he foreordained, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.” (Romans 8:28-30).

“ . . . God chose you from the beginning unto salvation in sanctification of the Spirit and belief of the truth.” (II Thessalonians 2:13).

“Who saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before times eternal, . . .” (II Timothy 1:9).

On the basis of these passages we draw the same conclusion as expressed by Robert Milligan in his monumental work *The Scheme of Redemption*:

“ . . . it is evident that the Scheme of Redemption was no afterthought on the part of Jehovah. It was perfect and complete in the Divine mind before the foundation of

the world or the beginning of the ages."⁴

"Everything pertaining to the church lay in the mind of God before the foundation of the world as an unborn forest lies in the cup of an acorn. Nothing was left to chance."⁵

God's eternal purpose did not make of man in his sin "a dutiful actor following a stereotyped script." God could, and we believe did, anticipate man's ruin and need for redemption without violating the dignity of man's free will. Peter, without pausing for explanation, links together God's determinate counsel with man's personal accountability when he said, "him, being delivered up by the determinate counsel and foreknowledge of God, ye by the hand of lawless men did crucify and slay" (Acts 2:23).

In both Ephesians 1:4 and I Peter 1:20 there appears the expression, "before the foundation of the world." The divine election in Christ and the redemptive sacrifice which makes such election possible were in the mind and purpose of God before the creation.

However, let it be clearly understood that Paul's doctrine of divine purpose and foreordination is not a deterministic, Calvinistic dogma which would have God arbitrarily fixing the fate of the individual and leaving him no choice in the matter. God purposed "to sum up all things in Christ" (Ephesians 1:10). He chose us in him

⁴ Milligan, Robert, *The Scheme of Redemption*, (St. Louis: The Bethany Press) p. 64.

⁵ Bell, R. C., *Op Cit.* p2

(Ephesians 1:4). This is not, then, God forcing "Mr. A" to be of the elect and "Mr. B" to be unconditionally of the non-elect. This is not God refusing to leave man a choice, thus reducing the individual to a virtual robot intellectually. It is rather God according to His eternal purpose making provision in Christ and in His body for human redemption and then allowing the matter of the individual's salvation or damnation to depend on one's acceptance or rejection of Christ.

Historically we have rightfully maintained continued opposition to the various forms and extremes of Calvinism. Much of our emphasis has grown out of controversy. Much of our preaching has been a polemic against the doctrine of the Geneva reformer. When the restoration took root in America, this was the dominant theology on the religious scene. Though it heavily influenced the religious world, it found in us, of course, a militant assailant, and, again, rightfully so. However, while the crucible of controversy has its necessary place, there is a certain danger when major emphases are colored by the reactionary reflexes characteristic of debate. For example, in our needed stress upon the freedom of human will, have we neglected to emphasize that God in love took the initiative in His purpose and provision for our salvation? Do we sufficiently emphasize that His grace is the underlying principle of human redemption? Could it be that our heavily weighted preaching on human responsibility has caused some sensitive souls to despair, feeling that everything is dependent on the individual? In our very necessary opposition to the erroneous "impossibility of apostasy" doctrine, have we not given some the impression that assurance in Christ is a presumptuous attitude without biblical basis? Surely God

never intended that His children be human question marks—up one day and down the next and never able to stand in the full assurance of faith. He intends that we be “exclamation points”! And the surety—the certainty—of His great eternal purpose in Christ undergirds mightily the “blessed assurance” which throbs within our hearts. The doctrine of God’s eternal purpose “protects us from thinking of salvation as dependent on human whims and roots it squarely in the will of God.”⁶ Nothing gives security to the idea of salvation like this concept. Salvation is the work of God (Eph. 2:8, 9; Titus 3:4, 5; Col. 2:12).

Paul, then, presents God the Father as the source; the fountainhead and the architect back of every spiritual blessing. He purposes from eternity past. He is the purposeful planner, the gracious giver. He sees the end from the beginning and brings His purpose to climactic consummation in Christ. He envisions a people in Christ—His chosen ones. With Paul we cry “Blessed be the God and Father of our Lord Jesus Christ who hath blessed us with every spiritual blessing in the heavenly places in Christ.”

CHRIST—THE CONSUMMATION OF THE PURPOSE

Having presented the Father as the source and planner of every spiritual blessing, Paul advances in his great anthem of praise to a discussion of Christ as the channel

⁶ Morris, Leon, *The 1st and 2nd Epistle to the Thessalonians*, (Grand Rapids: Wm. B. Erdmans Publishing Co., 1959), p. 55.

of divine blessings and the consummation of God's purpose.

Notice the affirmation of Eph. 1:9, 12 "he purposed . . . to sum up all things in Christ." Everything necessary to our salvation—"things in heaven and things on the earth"—he gathered together and summed up in Christ, and this according to His eternal purpose. Everything it takes to save you and keep you saved, God summed up in Christ in purpose before the foundation of the world.

The "all things" would include "every spiritual blessing" of verse 3; the choosing, the election in Him, of verse 4; the bestowal of grace—the unmerited, undeserved favor without which we could not be saved (verse 6). We have redemption through His blood, the forgiveness of sins (verse 7). In Him we were made God's heritage; in Him we heard the word of truth; in Him we believed, and in Him we were sealed with the Holy Spirit of promise (verses 11-14). In short, every spiritual blessing—everything necessary to our salvation—is, according to God's eternal purpose, in Christ.

"Forever God, forever man,
My Jesus shall endure.
And fixed on him my hope remains
Eternally secure."

THE HOLY SPIRIT—The Earnest of our Inheritance

The activity of the whole Godhead pervades Paul's panoramic portrayal of God's purpose. The Father is

planner and provider (Eph. 1:3-6). The Son is redeemer and reconciler (Eph. 1:7-12; Col. 1:20-23) and the Holy Spirit is portrayed as the earnest of our inheritance.

“in whom ye also, having heard the word of the truth, the gospel of your salvation,— in whom, having also believed, ye were sealed with the Holy Spirit of promise, which is an earnest of our inheritance, unto the redemption of God’s own possession, unto the praise of his glory. (Eph. 1:13, 14).

Paul teaches that we are sealed with the Holy Spirit. The seal (as on a letter) indicates “ownership and security together with destination.”⁷

To this picture Paul adds the idea of the Spirit as the “earnest of our inheritance” (v. 14). “Earnest” means that which is given as a pledge as assurance that the remainder will be subsequently paid. Our term “earnest money” may serve to illustrate the idea. What assurance do we have that we will be His heritage in the consummation of all things? When the demon of doubt assails us, can we marshal a counterattack? We have His word. We have His promise. And Paul here affirms that we have the Holy Spirit. The Spirit is the earnest of our inheritance—the assurance that God will bring His plan and our hope to fruition.

⁷ Vine, W. E., *Expository Dictionary of New Testament Words*, (Westwood, N. M.: Fleming H. Revell Co., 1940), p. 331.

THE PURPOSE IN PROMISE AND PROPHECY

Lying back of the great Messianic expectancy of the Old Testament is the eternal purpose. Early in His dealing with man God began to express in the form of promise and prophecy the purpose which He purposed in Himself before the world began. The first reference to the Divine plan for man's redemption came almost in time's dawn.

When the first pair in paradise violated the prohibition of Gen. 2:16, 17 the relationship with God was ruptured. Man, separated from his maker by sin, heard the declaration:

"And I will put enmity between thee and the woman: and between thy seed and her seed and he shall bruise thy head, and thou shalt bruise his heel" (Gen. 3:15).

God is speaking here to the serpent (cf. II Cor. 11:3, 14) of the saving seed of woman who would bruise the head or power of the evil one.

Centuries later the Hebrew writer could speak "after the fact" of the crushing blow struck by the Christ:

"Since then the children are sharers in flesh and blood, he also himself in like manner partook of the same; that through death he might bring to nought him that had the power of death, that is, the devil." (Heb. 2:14).

The fulfilling of the promise of Gen. 3:15 involved a particular line of descent. After the flood, as the world was going into idolatry, God chose Abraham as that one through whom the promised seed should come. The Abra-

hamic promise found in Gen. 12:1-7 contains, in the embryo, two great families: a family of flesh, and a family of faith. God promised a blessing to his seed and a blessing through his seed. Here God gives the nation—land promise which involves the giving of a great name; a great nation; the blessing and the curse, and the promise of the land (Gen. 12:1-7; 15:18). Towering majestically above even this significant nation-land promise is what has been called the "spiritual promise." This promise anticipates the Messiah and the universal blessings that are to flow through Him to all mankind. This great promise is seen clearly in the combined language of Gen. 12:3 and 22:18: "In thee and thy seed shall all families and all nations of the earth be blessed." Whereas the nation-land promise was physical, national and temporal, this latter promise—is spiritual, universal, and eternal in its implication. "Now to Abraham were the promises spoken, and to his seed. He saith not, and to seeds, as of many, but as of one, and to thy seed, which is Christ" (Gal. 3:16).

This great spiritual promise reflects the eternal purpose back of it. God will work out His purpose to save Jew and Gentile in Christ through Abraham and his seed. This great promise is confirmed to Isaac (Genesis, chapter 26) and to Jacob (Genesis 28:10-14). As Jacob is dying, while pronouncing a blessing on his sons and their posterity, he makes a strikingly significant statement: "The sceptre shall not depart from Judah nor the ruler's staff from between his feet until Shiloh come and unto him shall the obedience of the peoples be" (Gen. 49:10). Our Lord is to be the Lion of the tribe of Judah. Thus God is seen in Old Testament times as working out His purpose through Abraham, Isaac, Jacob, and Judah.

ABILENE CHRISTIAN COLLEGE LECTURES

Moving rapidly through the pages of the past there is seen standing squarely on this line of descent the greatest king to lead God's ancient people. David figures prominently in the working out of the eternal purpose. In II Sam. 7:11-14 God, through His prophet, makes a promise to David of far-reaching implication:

“... Moreover Jehovah telleth thee that Jehovah will make thee a house. When thy days are fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, that shall proceed out of thy bowels, and I will establish his kingdom. He shall build a house for my name, and I will establish the throne of his kingdom forever.”

Through David and his posterity the purpose of God is to be worked out as Christ will occupy the throne of David and reign over His spiritual kingdom. The prophecy of II Sam. 7 finds fulfillment in our Lord, the seed of David according to the flesh (Romans 1:3).

As the purpose is traced through the pages of the Old Testament, Isaiah presents the coming Messiah as one who will be born of a virgin (Isa. 7:14; Matt. 1:23); who will shoulder the government and whose name will be called “Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace” (Isa. 9:6, 7). The Messiah of Isaiah's prophecy would have “the key of David” (Isa. 22), and he would reign over his peaceable kingdom with equity and might (Isa. 11:1-11). The purpose as reflected in prophecy is an area of such vastness and significance that one entire lecture in this series will be devoted to it.

All of the promises and predictive statements concerning the Messiah came to complete fulfillment in one his-

torical person—Jesus of Nazareth. In announcing the coming birth of Jesus to Mary the angel said of this Jesus that:

“He shall be great, and shall be called the Son of the Most High; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end” (Luke 1:32, 33).

In Acts 2 Peter affirmed that Jesus was raised to sit on David’s throne:

“Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he seeing this before spake of the resurrection of Christ.” (Acts 2:29ff).

Clearly the prophecy concerning David’s throne from II Sam. 7 is fulfilled in Jesus as are all the Messianic prophecies. The eternal purpose comes to fruition in Jesus Christ. Into the world he came in fulfillment of the purpose formed before the world began. “But when the fulness of time came, God sent forth his son, born of a woman, born under the law, that he might redeem them that were under the law” (Gal. 4:4).

The Christ is preeminent in God’s purpose. God purposed to “sum up all things in Him.” His position of centrality in the eternal purpose is a basic theme in Colossians. In a climactic Colossian passage Paul urged

“Take heed lest there shall be any one that maketh spoil of you through his philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ: for in him dwelleth all the fulness of the Godhead bodily, and in him ye are made full, who is the head of all principality and power...” (Col. 2:8-10).

THE PURPOSE IN PROCLAMATION

The first century world was rocked to its roots by preaching that reflected the eternal purpose.

On Pentecost Peter preached “him, being delivered up by the determinate counsel and foreknowledge of God...” Thus the powerful preaching that pricked thousands of Jewish hearts on Pentecost grew out of God’s eternal purpose. Later Peter maintains this same emphasis as he writes “...the precious blood of Christ... was foreknown indeed before the foundation of the world” (I Pet. 1:18-20).

The universality of God’s purpose as it embraces Jew and Gentile is a characteristic emphasis in Paul’s preaching and writing. He often speaks of God’s plan to save man as a mystery—a mystery which, when revealed, is seen to encompass all men. Paul does not mean by the use of this term that God’s purpose is mystical or incomprehensible, but rather he uses it to mean the truth of God that was once hidden but is now revealed. Paul emphasizes the universality of the purpose and particularly the place of the Gentiles in the now-revealed mystery of God as he writes to the Ephesians,

“... how that by revelation was made known unto me the mystery as I wrote before in few words, whereby, when

ye read, ye can perceive my understanding in the mystery of Christ; which in other generations was not made known unto the sons of men, as it hath now been revealed unto his holy apostles and prophets in the Spirit; to wit that the Gentiles are fellow heirs, and fellow-members of the body, and fellow-partakers of the promise in Christ Jesus through the gospel..." (Eph. 3:3-6).

This stress on the universality of the gospel and the place of the Gentiles in the purpose was a dominant characteristic underlying and pervading first century preaching. The blessings of the eternal purpose and the benefits of the spiritual promise to Abraham are now made accessible to all men on the conditions of the gospel.

"For ye are all sons of God, through faith, in Christ Jesus. For as many of you as were baptized into Christ did put on Christ. There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female; for ye all are one man in Christ Jesus. And if ye are Christ's, then are ye Abraham's seed, heirs according to promise" (Gal. 3:26-29).

THE PURPOSE AND PRACTICAL CONSIDERATIONS

The purpose finds consummation in Christ to the end that man might be saved. "In whom we have redemption through his blood, the forgiveness of our trespasses..." (Eph. 1:7). We must not lose sight of the fact that man's salvation from sin constitutes the end to be attained in the working out of God's purpose. The Communist says of the derelict in the gutter, "I can put a new suit on that man." The Christian, though concerned deeply about all human misery says of the same individual "My Lord can

put a new man in that suit." To the man sick of the palsy our Lord said, "Son, thy sins are forgiven" (Mark 2:5). Though in pain and virtually helpless these words conveyed to that man an incomparably greater blessing than the words spoken moments later, "Arise, take up thy bed and walk" (Mark 2:9). Any purely social gospel which loses sight of salvation from sin falls far short of being the message which God planned for man from before the foundation of the world.

The fact that the church is "according to the eternal purpose" is a doctrine of great significance and considerable practical value. Paul emphatically affirms that the church was "according to the eternal purpose." The church then was decreed from eternity and destined for eternity. The premillennialist has endeavored to make of the church an exigency and an afterthought—a kind of stop-gap arrangement to fill a space in time until the earthly kingdom should be established. This error clashes violently with Paul's insistence that the church, far from being an emergency measure, was an integral part of the eternal purpose. God's diverse, manifold wisdom was made known through the church even to angelic powers—and this according to the eternal purpose (Eph. 3:10, 11).

The absolute changelessness of the divine plan is another important, significant consideration derived from the understanding of the eternal purpose: "...and might reconcile them both in one body unto God through the cross..." (Eph. 2:16). This cannot be changed because it is built upon God's purpose from eternity past. Concerning the unity of that body Paul taught that

"there is one body and one Spirit, even as also ye were

called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all" (Eph. 4:4-6).

These great essentials of unity are unchanging. They are woven into the fabric of God's eternal, immutable purpose.

An appreciation of the eternal purpose has great practical value in that, as already noted, it gives security to the concept of salvation as it undergirds our assurance in Christ. He who can not lie has purposed. He who is "faithful and just" has promised. Though our will remains free and therefore crucial, it is His will—His purpose culminated in Christ—to which we cling as our rock and refuge. Power and assurance for the Christian grow out of his appreciation of God's purpose. "And we know that to them that love God all things work together for good, even to them that are called according to his purpose" (Rom. 8:28). So great and unshakable is our assurance that John could write, "These things have I written unto you, that ye may know that ye have eternal life, even unto you that believe on the name of the Son of God," (I John 5:13).

An understanding of the eternal purpose will contribute much to a deepening and defining of one's personal purpose. This is one of the greatest contemporary values of this concept. "Time is filled with swift transition." In the midst of such constant change many have lost their moorings. This is particularly true of our age. Elton Trueblood has called our society "the cut-flower culture." There is a fleeting fragrance, a burst of beauty, but the flower is rootless. A sense of purpose in history is lacking today. We have been called "an orphan generation" because of this tendency to cut off from history; to be divorced from the

pages of the past including even biblical revelation. We are the "now generation," no yesterday, no tomorrow—only today. Quite inevitably comes the eating, the drinking and merry making, for yesterday is a senseless riddle, tomorrow we may die, today is all we have. As noted earlier one writer has expressed a common uncertainty in the words, "Why are we here?" God's word answers this query with a truth that banishes the fatal lack of meaning in so many lives today, and points the believer in the way of purposeful living because "we are called according to his purpose." To a world with no hold on history; no purpose for the present and no hope for the future, we must preach God's eternal purpose with all its rich provisions.

This great purpose is dynamically related to how we live. "... even as he chose us in him before the foundation of the world, that we should be holy and without blemish before him in love: ..." (Eph. 1:4). "For we are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them" (Eph. 2:10). God in eternity past in drawing up His great blueprint pictured in His purpose a people dedicated to holiness and purity and demonstrating a vigorous, active pursuit of good works.

The great commission reflects the eternal purpose. "And he said unto them, Go ye into all the world, and preach the gospel to the whole creation" (Mark 16:15). These words pulsate with power because they grow out of God's purpose. They reflect the great desire and design of Deity for the salvation of all. Our great task and consuming purpose should be to bear the good news to every creature in all the world.

As stated earlier, God's purpose will not fail, and yet he does not violate your will in the accomplishment of it. You can choose to be of the chosen. You can elect to be of the elect. The exercise of your will—your acceptance or rejection of Jesus—becomes the decisive, destiny-determining factor. A man truly finds himself on that day when he brings his own will in line with God's eternal purpose.

“Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be the glory in the church and in Christ Jesus unto all generations for ever and ever. Amen” (Eph. 3:20, 21).

THE GOSPEL OUTREACH

LYNN ANDERSON

BORN: September 22, 1936, in Saskatchewan, Canada.

BAPTIZED: 1952 by J. C. Bailey.

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Three children: Michele Lynn 10, Deborah Sue 8, Jon Robert 4.

SCHOOLING:

High School, Radville Christian College, Saskatchewan, Canada;
Freed-Hardeman College; Harding College, B.A., 1959; Harding
School of Bible and Religion, M.A., 1965.

PREACHING:

Began in High School; Congregations in Tennessee, Arkansas, Il-
linois, Mississippi and Missouri while in College.



Local Work: Lepanto, Arkansas
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Mission Work: Salmon Arm,
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Meetings: In nine states and
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WRITING:

Occasional articles for various
brotherhood periodicals and
local newspapers.
Published Masters Thesis,
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Canadian Situation."

MISCELLANEOUS INFORMATION:

Spearheaded Focus/Okanagan Exodus to Kelowna, B. C. in 1965.

Daily Radio Program: DIMENSION, CKOV, Kelowna, B. C.

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Directed Campaigns at Kelowna, B. C. and Kamloops, B. C. 1967 & 1968.

Served in Civic interests: President of Kiwanis Club, Kelowna 1968.

Board of Directors of Community Chest and Advisory Board of Kelowna and District Community Services Organization.

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In the opening lines of his vital book *World Aflame*, Billy Graham quotes the reflections of the late Dag Hammarskjöld: "I see no hope for permanent world peace. We have tried so hard and we have failed so miserably. Unless the world has a spiritual rebirth within the next few years civilization is doomed."¹

The depravity of men without Christ is rapidly breaking through from the spiritual into the more popularly understood dimension of the material. As God is being banished further into His heaven, the building blocks of our world come tumbling down around our ears. Political and social upheaval rock the continent. Large breaks continue to appear in the levees of our moral system as license and perversion threaten to drown decency. As

¹ See Graham, Billy, *World Aflame*, (New York, Garden City: Doubleday and Co. Inc., 1955), p. 1.

Christ has less control upon us, we have less control of ourselves.

We are being swept into the tense vacuum of empty living. The God is cast aside for little gods of materialism, hedonism, intellectualism, and escape.

It falls the task of the church today to reverse this overwhelming trend toward destruction. Our Jesus has power to "heal the nations." He has done so often before. In a world that would plunge the last glowing embers of Faith into the chill waters of secularism we must rekindle His bright flames of commitment and hope.

Against such overwhelming odds, this looks so hopeless. Upon so few, so much depends. "Change Your World" is the name of the game. The stakes are desperately high. And at the moment it does not appear that we are winning.

Yet ours is not a logical time for despair. At no hour in history have God's children had greater tools for the task. The potential for travel and communication is staggering. Many congregations have aggressive and optimistic programs for evangelism. We are employing with telling effect both the literary and the electronic mass media. We are beginning to tap our too long dormant financial capacities. Tomorrow is ours and God's.

In spite of all this however, clouds of disillusionment are settling in many parts of the brotherhood. As one moves among the churches and listens to perceptive preachers, elders, and other astute leaders, he seems to sense an al-

most universal mood of futility. Maybe it isn't here in this large and excited gathering, but it is out there where lonely vigil is kept over the flickering watchfires of Faith.

Sensitive and informed men are saying, "We have tried so hard and achieved so little. While we are reaching out so vigorously we are not touching so many areas of genuine need. Some of our most elaborate projects have seen only mediocre results."

Perhaps most disheartening of all is the fact that so few are really involved in the experience of Gospel Outreach.

Could it be that there is something constructive that will come out of this sense of futility? I cannot help but feel that beyond the shadows we shall see the sun. We are learning something of major importance.

We are being reminded in a new way of the old truth that method is not Gospel. In the first place, although many techniques of evangelism have been devised, no one of them is universally successful. We must use *all* the weapons in our little arsenal and seek constantly to develop more, but even this is not enough.

Second, all of the technique in the world is superficial without direct, personal, and massive involvement in the vital concerns that rend men's hearts.

Third and above all, we have learned that the spreading flame of Gospel outreach cannot be manufactured by techniques. The Gospel outreach is more than money and machinery and mobilization. These are wonderful tools, but

they are only tools. Real evangelism must begin on more primary ground. It is a spreading flame that does not always accompany the sound and fury of publicity. Techniques, equipment, and programs are valuable, but we are beginning to realize we have fastened too many of our hopes to them. Followers of Jesus cannot be "ground out" wholesale. The dynamic of contagious Christianity cannot be simulated electronically, nor by the "hoopla" of organization and promotion. It is a flame that must first be real, God sent, and kindled from within. It will spread most effectively from soul to soul like a forest fire through the tree tops. Its best Public Relations gimmick will be its own obvious worthwhileness in the lives of those who have it. The real power to reach out is total and devastatingly genuine surrender to the Savior.

The disheartening fact is that this leaves our actual present capacity for real gospel outreach relatively small in comparison with the great throngs that swell our gatherings. There are precious few such authentic specimens of the spirit around.

We *have* thought that didn't matter. If we could find the right gimmick for mass distribution, a skeleton crew could do the job. Having tried that, we now have a growing suspicion that souls are still saved one at a time by first hand contact with groups of people whose lives demonstrate the validity of our plea.

When we realize how far we have to go and remember how difficult and slow and individual it is to cultivate genuineness, we become overwhelmed at the immensity of our task. It is long and difficult and not always written in the triumph and excitement of large numbers.

The task of outreach is not for those seeking a comfortable religion. It is a desperately rigorous challenge and it demands the biggest and best within us.

The world cries for something genuine. Outreach is predicated upon the assumption that what we have will really meet men's needs. Before we are ready to reach out therefore, it is imperative that we do some reaching in other directions. First, we must reach up.

FIRST: LOFTY UPREACH

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth." ²

The word "anthropos" (Greek for man) has buried in its etymology the rich phrase, "the up-looking ones." Something within us must look or we are less than our best.

One reason we must look up is to establish lines of communication with the Father. We will always be a small people no matter what our numerical, intellectual, or financial strength, unless we are a people who are constantly elevated by our vision of the Great "I AM." J. Wallace Hamilton, in his scintillating *Serendipity* gave body to this truth:

² See Colossians 3:1-2 KJV.

In one of the many art galleries of Europe there is an old Greek statue of Apollo, a beautiful figure of physical perfection. Someone visiting the gallery said he didn't know which was more impressive to him, to look at the statue or to watch the crowd as they looked. Invariably, he said, everyone who stood before it, even for a casual instant, began to straighten up, put back his shoulders and stand tall—the lifting power of loftiness.

I think that is what the Bible is mostly about from the beginning to end—little people looking up; people very much like ourselves, who one day look up and see a great thing and then become what they see.³

I am always stimulated by a visit with Isaiah. The young prophet looked too low first. He saw only his illustrious king Uzziah. But when Uzziah died, Isaiah looked up. "I saw the Lord." So transported was he at the majesty of Holiness that the sinfulness of man overwhelmed him.

Woe is me, for I am undone. I am a man of unclean lips and I dwell in the midst of a people of unclean lips, for mine eyes have seen the king the Lord of Hosts.⁴

The purging coal that touched his lips so ignited him that he could not but share his Holy vision with the "people of unclean lips." "Here am I send me." This is what God does to men.

We cannot survive spiritually without daily private

³ See Hamilton, J. Wallace, *Serendipity*, (Westwood, New Jersey: Fleming H. Revell Co., 1965), p. 47-48.

⁴ See Isaiah 6:5 KJV.

communication with the Father. These golden moments ought to be an exciting two way dialogue. Into them must creep a sense of the magnificent. "How can I close this book except to pray and then quickly open it again to see what facet of Him will next break through to astonish me." Power for gospel outreach is generated in sacred intimate hours of upreach toward the Father.

We must also reach up to come under absolute captivity to the Christ. It must be no longer "I that live, but Christ living in me." We must be powerfully disciplined and emboldened by the "mind of Christ."

According to a modern parable, a new church building carried above the pulpit an inscription boldly declaring, "WE PREACH CHRIST CRUCIFIED." At the side of the pulpit was a potted creeping vine. It grew up the wall till first the word "Crucified" was covered and the sign read "We Preach Christ." The next word was covered and it read, "We Preach." Finally the word "Preach" was covered and there was nothing left but the exclusive little word "We." Churches can become living sequels to this parable. How often has the burning zeal to preach Christ crucified been cooled in the waters of intellectual sophistication. The soul-saving life-changing Christ becomes merely a social force and a humanitarian ideal. It is only a step till Christ is veiled altogether as the unwritten motto becomes just "We Preach." The sermons get duller with nothing about Christ and quite a little about politics, philosophy, and psychology. Finally, things degenerate to the word "We" and all that remains is a semi-religious clique rattling around in an old edifice with ladies' tea on Thursday afternoon and men's shuffleboard on Saturday nights. The fire has gone out.

The crucified and risen Christ must have the day or the fires of outreach are quenched before they start. Elton Trueblood in his exciting suggestion that we become an *Incendiary Fellowship* says:

Since the starter of the fire is Christ himself, our initial means of achieving a real blaze is that of confronting Him as steadily and as directly as humanly possible. When the closeness to Christ is lost, the fire either goes out or it merely smoulders, like the fires in the great swamps . . . which are hidden from the sun. A Christianity which ceases to be Christ centered may have some other valuable features, but it is usually lacking in power.⁵

Yet so easily when we talk of "The Spirit of Christ," we conjure up vague and emotionally maudlin moods which defy definition. Often they merely amount to whatever religious experience one enjoys most. Jesus of Nazareth is not vague, however, but is a distinctive and winsome reality boldly striding through the New Testament.

Brother Otis Gatewood tells that in Germany a young Christian girl was trying to convert a friend who was a Muslim. She had tried to show that the Bible stands on firmer ground than the Koran. That failed. She did a comparative study of the ethics of Christianity and Moham-medanism. She struggled to argue her friend into Christ. Finally she came to Brother Gatewood and said, "I am getting nowhere fast. In fact, the girl is about to convert me to Islam. What should I do?"

⁵ See Trueblood, Elton, *The Incendiary Fellowship*, (New York, Evanston and London: Harper and Row Publishers, 1967), p. 115.

Brother Gatewood said, "Did you ever tell her about Jesus?"

"What do you mean?"

"Well did you ever just digest the Gospels and tell her the story of the life of Christ; who He was and what He did?"

For some weeks she immersed her mind in the Gospels. She learned the story of Jesus, His character, His personality. She mastered all she could. Then she called the young oriental girl and said, "I want to talk with you once more. I will take a long time. When I am finished, if you do not believe, I will leave you alone."

It did take a long time. When she finally finished, to her amazement the soft spoken Eastern girl was weeping, "Why didn't you tell me this before? We do not have anyone like that. I want to be a Christian. Where do I start?"

This was Paul's soul-winning technique:

And I brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and Him crucified.⁶

Jesus is the power and Jesus is in the Gospels. Further to this Trueblood says,

⁶ See I Corinthians 2:1-2 KJV.

To confront Christ is really to allow Him to confront us, for we are changed by direct acquaintance. Fortunately this is made possible...by the incredibly valuable accounts preserved in the Gospels. . . . If any sincere seeker will try the experiment of reading the Gospels for a year, slowly and consecutively, but above all, prayerfully and also with an open mind, it is practically certain that something of importance will occur in his life. If he stays close enough, for a sufficiently long period, to the central fire, he is likely to be ignited himself.⁷

We must be committed to the startling, captivating man, Jesus. We must also look up to the lofty Son, Immanuel, "The mighty God." And more joyfully still, Christ must be "my personal Saviour." He must be Master to whom every thought is under captivity or we are less than His. To capture every breath of the winds of His compelling spirit the white sails of our voyage must be set. To preach the real Christ without preaching the distinctiveness of His church and obedience to this message is impossible.

In the initial contact, the man on the street is not concerned about our theology, our prestige, or our intellectual prowess. He will watch to see what Christ is doing for us. If he is convinced that the Christ we profess to follow is working for us, it will be easy for him to believe that Christ can change his life also.

SECOND: WARM ACROSS REACH

Secondly we must reach across.

⁷ See Trueblood, Elton, *op. cit.*, p. 115.

Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: *that the world may believe that thou hast sent me.*⁸

Unity is indispensable to Evangelism. Before we will become effective in Gospel outreach there must be warm links of communication within the brotherhood.

There can be no doubt that the church in the New Testament was an irresistible community of redemptive love. To that self-seeking and ruthless world, how bewildering was the relationship between Christians. The amazement of the pagans is distilled in the exclamation "Lo, how they love one another."

On the other hand, there can be little doubt that a major hindrance to gospel outreach today is internal fragmentation. Why are we such masters at misunderstanding? What is there in our souls that brilliantly equips us to spot incidentals (such as inept illustrations or slightly deviant opinions), while at the same time we have an amazing capacity to miss massive and vital spiritual truths from one another? Why rather torpedo a brother's usefulness than tolerate his mistakes and listen to his heart? What a barrier this diabolical mentality is to Gospel outreach.

Staggering as the task appears in the face of increasing urbanization, we must be again a family of believers.

⁸ See John 17:20-21 KJV.

Warm fellowship has an immeasurable drawing power to souls cast on the cold stones of our impersonal world. What an oasis in the desert of human selfishness and indifference is a body of people where every member accepts every other member, and loves him regardless of status or the color of his skin; where the words, "I love you," "God bless you" and "I am sorry" flow freely.

An early symbol of Christianity was, to many people's surprise, not a cross, but a fish. After the close of the New Testament, the attributes of Christ were reduced to a five word statement: "Jesus-Christ-God-Son-Saviour." The first letters of these five words in the Greek form the word IKTHUS or "Fish." As persecution began to force the church underground, the sign of the fish became a secret password for Christians. In those dark days something of fellowship was experienced that we need today.

The story goes that a Christian found himself on a lonely desert trail with night approaching. Because the area was infested with robbers and wild beasts it was all a man's life was worth to spend the night there alone. For Christians there was the added hazard of spies of the Caesar against the saints.

Topping a rise the nervous traveler saw across the valley the imposing figure of a rugged, dangerous giant of a man approaching him. Fear and apprehension mounted in the young disciple's heart. There was no place to flee. Finally he stood face to face with the frightening stranger. Cautiously, with his toe, he drew a rude fish in the dust. The stranger's eyes fell to the fish. Then the light of joy broke across his face and leaping to throw his arms around the young Christian he cried, "Thank God. We are brothers.

Tonight we can pray in this place. How fare the saints whence you came?"

We, too, must be the across-reaching ones that keep alive and growing a vital communication within the body. Then we can, with more telling power, reach out to rescue the perishing.

THIRD: A DEEP IN-REACH

Thirdly, there must be a deep reach within. To make sure we are ready for effective Gospel outreach we must look carefully to our own hearts to assure an expanding capacity to receive sinful men.

The church is a redemptive fellowship. It is not a country club, but a hospital. We must see men's "possibilities not their perversities."

The gospel performs miracles. God forgives and makes as pure as if we had never sinned. He assures grace to overcome. But make no mistake about it, the body, the mind and the emotions of men can be so entrenched in sinful living that the process of overcoming the world is not always instantaneous. We must be prepared for great numbers of men with great sins to come into the church. We must be ready to accept such men without reservations and to struggle with them side by side against their sins and our own.

How many new converts are lost for two reasons. First, they are not effectively taught and counselled in the new life and second, because we have not the capacity to ac-

cept the weak and "love the sins out of them." According to Matthew's account of the Great Commission, we are commanded to teach men after they are baptized as well as before. "New Converts' Classes" are wonderful and we need more. But it is easy to assume that all of the new converts have the same set of problems and that mass "grounding" in the first principles will meet the needs of all individually. I am confident that the discouraging dominating sins under which a new Christian often struggles will seldom even come to the surface in a large class. If they do, it is impossible to conquer personally tailored sin patterns by group-gained knowledge of the "elemental principles of the Bible." Personal sins demand personal attention; real unqualified caring on the part of those who have learned how to care from the Saviour.

Some time ago I preached in a "follow-up" meeting after a Campaign. In the Campaign a goodly number had been baptized. But by the time of the follow-up meeting most of the new converts had fallen away. The few that remained obviously received little meaningful fellowship with the older Christians. Some of the supposedly more "mature" Christians said, "The converts were made too quickly. They are likely only emotional people." The climate seemed to be, "Let us withhold more than token fellowship until such time as it is obvious that the converts will stick." Some of the new converts were alcoholics, some had marital difficulties, others deep moral problems or other depressing factors in life. The Lord had forgiven them. But no one could wave a magic wand over the habits, entanglements, and weaknesses of years, and instantaneously dispel them.

What parent would deposit a new born child out at

the edge of town saying, "Well, let's see what you are made of. I will be back in six weeks. If you will feed yourself, change your own diapers, and display evidence that you have genuine intentions of staying in the human race, we will come back and accept you as part of the family." No! The weakness and helplessness of the infant must be understood. He must be nourished and taught and loved. The same is true of the infant Christian.

If we are not ready to receive the suffering from the world, there is no point in Gospel outreach. We are not in any position to win a world for Christ unless we are ready to receive that world into redemptive healing fellowship.

Lofty upreach is vital, and warm across reach and a deep reach within to make room for the lost. These are three dimensions of height, breadth and depth which are indispensable to "the outreaching ones." Then we are ready for the Gospel outreach.

FINALLY: GENUINE OUTREACH

When all is said and done, Jesus still says, "Go."

Someone recently pointed out to me that the "Go" of the Great Commission is not an imperative command but an assumption. It assumes that the Christian will be moving about among men. Where he goes, what he does will be optional, but not his sense of mission. His life must be outreach.

The "Go" does involve three imperatives, however.

In the first place, Gospel outreach demands *Approximation*. We must go where people are. Although our church buildings are wonderful tools, in some ways they are profound hindrances. They have a tendency to lull us into the delusion that attendance at the church building is the vital substance of Christian living; that what goes on there is "religious" and the rest of life is "secular." This comfortably isolates us from the lost. Distant cries from polished pulpits will not save the men on the other side of the brick and mortar barriers. There must be contact.

I shall never forget the day my father took me to the train when I left for college. I am an only son. He knew I would never live in his house again. He set my cardboard suitcase on the platform and nervously began pumping my hand. He tried to talk, but no words could come. Then he put his arm around my shoulders, then back to the hand, over and over. Finally he muttered, "Be strong, son," and turned his face away. I know he drove home with a heavy heart that day.

But did you ever stop to think what it was like the day the Son of God left home? It was time for God to reach out for us. He did not do it by some remote mass-media campaign from a comfortable office in the east wing of heaven. He sent His only son. "The word became flesh and dwelt among us." There must have been heaviness in heaven; the Son hesitating at the door; the Father looking down into the blackness, moving his hand in farewell long after the Son disappeared, in His eyes the shadow of a cross. Why? Even God could not announce the terms of the Gospel by distance. Jesus had to leave home and come down to where men wept and laughed

and worked and played and sinned and prayed and lived and died.

We must leave home too. We must go. There can be no substitute for going where the people are.

The second imperative in the "Go" of Gospel outreach is *Penetration*. We must penetrate every phase of our world. We must touch men mid-stride in the functions of Twentieth Century living. Vitaly equipped disciples, ignited with the flame of Gospel penetration must be found at the nerve center of men's needs: in the laboratory, factory, office, grocery store, government, and university. This not as an escape to less demanding religion, but as a courageous thrust into the strategic forefront of Faith's frontiers. Dispelled must be the crippling myth that the height of spirituality is to be a preacher and that somehow the Christian who has secular employment is less Christian than the "full-time minister." All must be full-time ministers, each seeking a stratum of humanity to which he can bring the Christ.

A third imperative in the "Go" of Gospel outreach is the word *Reconciliation*. There is no hope in the world if we seek only to "Christianize society" or to "Evangelize the institutions of man." It is not the primary task of Christians to educate men out of the slums, to protest race and class inequalities, or to equalize standards of affluence, although these are concerns that we cannot ignore. Ours is a vastly larger mission.

We plead, "Be ye reconciled to God." The New Birth, the revolutionizing of individual men by the dynamic of

the revolutionary gospel, is the crux of our calling. Men are lost, for time and eternity, without Christ. We cannot afford to forget that even for a moment. It has been well said:

What attracted the people in the Roman Empire, first the slaves and the lower classes, but soon men of highest education? Why did they join at the risk of their lives, the despised and forbidden sect of the Christians? Because it offered to them what no other religion, not even the synagogue could offer: The forgiveness of their sins in the name of Him who had loved each of them so that He even died for them. This is the secret of the gospel and its victories in the history of mankind."⁹

Christianity is a taught religion. It is best taught soul upon soul, where its power in the teacher can become contagious in the learner. "God was in Christ, reconciling the world unto Himself... and hath committed unto us the word of Reconciliation." And how do we do it? The same way the Son of God did it. See it this way: George came home from work exhausted and edgy. Mary, his wife, had a tough day too. Harsh words began. Four-year-old Susie watched as tempers flared. George slapped Mary. Rage dominating him, he knocked her to the floor and stormed out the back door.

Once in the street composure returned and with it, remorse and shame. "Mary is my wife. I love her. I've never done that before." Then self-defense combined with self-deprecation, "But she will hate me for what I have

⁹ See Sasse, Hermann, *Sin and Forgiveness in the Modern World*, (Christianity Today, March 3, 1967) p. 5.

done. She will never have me back." And so, off to the bar to drown his guilt and fortify the artificial wall of resentment toward Mary for the attitude he thinks she has.

But Mary's thoughts were different. "He has never been like this before. I love him. I am sorry this happened." She pleaded from the back porch for George to come back. In George's angry ears her cries sound like threats. All evening she tried to contact him. He refused to come home replying, "Yes, I know what she wants me for. Why she just wants to get me out there so she can have me thrown in jail."

Night fell. Mary, still unable to contact George, finally called four-year-old Susie. "Susie, I want you to do something for me. Go find Daddy and bring him home. It is dark and you will be afraid, but how else will Daddy listen."

Susie went out into the dark streets. She found her Daddy sitting with his feet in the gutter. She touched him on the sleeve.

"What are you doing here? Your mother sent you to spite me."

But the big blue eyes look up filled with tears, the shiny blond curls touched his cheek. "No, Daddy. Mommy sent me here to tell you that she loves you and that we want you to come home." Then she led her sobbing Daddy by the hand back to the warm embrace of reconciliation.

And isn't that what God did? When He got ready to reconcile the world to Himself, he did not just shout over

the back porch of heaven. He sent Jesus, not only into our world, but into our hearts. The "blood of His cross" was saying poignantly, "I love you and I want you to come home."

It is our task now. Can we expect more than God? We cannot shout over the ramparts of our fortresses with the Saviour's message for His estranged loved ones, we must go into men's hearts, calling them back to God.

I said, "Let me walk in the fields,"
 He said, "No, walk in the town."
 I said, "But there are no flowers there."
 He said, "No flowers, but a crown."
 I said, "But the sky is black,
 and there is nothing but noise and din."
 He wept as he sent me back,
 "There is more," He said, "There is sin."
 I said, "But the air is thick,
 and clouds are veiling the sun."
 He whispered, "Yet souls are sick,
 lost, in the dark, undone."
 I said, "But I'll miss the light
 and friends will miss me, they say."
 He said, "You must choose tonight
 whether I am to miss you or they."
 I pleaded for time to be given.
 He said, "Is it hard to decide.
 It will not seem hard in heaven
 to have followed the steps of your guide."
 So I took one last look at the fields
 Then I set my face to the town.
 He said, "My child do you yield?
 Will you trade the flowers for the crown?"

Then into His hand went mine,
 And into my heart came He.
 And I walk in a light divine
 A path I had feared to see.

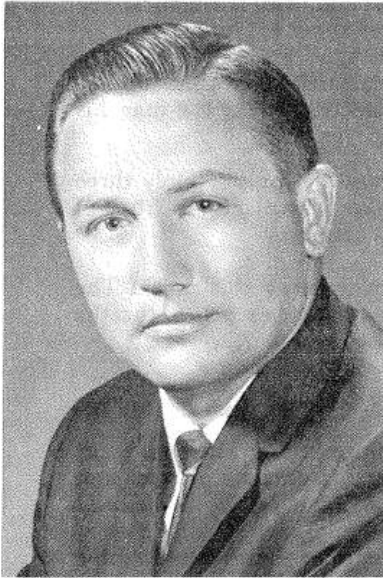
— Author Unknown

THE MEANING OF SUFFERING AND EVIL

ALLEN C. ISBELL

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Allen received the B.A. degree from Abilene Christian College in 1959 and the master's degree from the same school in 1963. At ACC he won the Cox Extempore Speaking Contest as a freshman and later won the Thomas Bible Reading Contest. He was a member of Blue Key and of the 1958 debate team which represented the college at the National Debate Tournament at West Point, New York. He was recognized in both 1958 and 1959 as a member of Who's Who in American Colleges and Universities and was graduated magna cum laude. He began his preaching experience in 1955 and while studying for the ministry, he preached for churches at Mary-



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A minister pauses to glance across a familiar pulpit to his weekly audience. He reads the stress and anxiety etched across their brows.

A mother sits beside her little child, who is handicapped with deformed legs. She worries about his future.

A man in his autumn years seems distracted this Sunday. His job was terminated and no one will hire a man his age.

A widow stares blankly toward the pulpit. Only three weeks ago her husband's casket was placed in front of where the preacher intones his sermon.

A deacon received disconcerting news this week. The minister was present when the physician reported that the growth was malignant.

A husband and wife seem tense. Their quarrels are becoming more frequent and more bitter. The past years have seen estrangement, rather than oneness. What chance is there, they have asked the minister, for happiness?

An elder's wife is tragically stricken with a paralyzing

stroke. She is now a speechless invalid. His grief is unspeakable.

A young lady in her twenties has been wheeled into the auditorium. A lovely face, but a terrible disease has twisted her spine and limbs.

A family bade farewell to their nineteen year old son this week. He is now in Vietnam. His mother's eyes are swollen with tears.

Others are there this Sunday morning, each with secret sorrows and unknown pain.

The minister pauses to glance across a familiar pulpit to his weekly audience. He must convince them that God is good, that God is all-powerful, that God loves them. Silently, he prays for the confidence of the prophet who said, "The Lord God has given me the tongue of those who are taught, that I may know how to sustain with a word him that is weary" (Isaiah 50:4).

Suffering is an acute problem to a believer. How can he reconcile his faith in an almighty, benevolent God with the stark experience of suffering? How can he relieve the frustration of those who suffer undeservedly and disproportionately? How can he stop the anguished cry of the sufferer, "My God, my God, why hast thou forsaken me? Why art thou so far from helping me, from the words of my groaning?" (Psalms 22:1) A believer considers the topic carefully, for he does not want to mislead anxious hearts. He remembers Job's three friends, who spoke so assuredly, but so wrongly, thus adding affliction to a good man's troubles. Yet, a believer must say a word about God and his relationship to the vicissitudes of life, for if he does not

speaking, a "root of bitterness" may spring up in the soul of the sufferer. A believer feels he must say a word about God and his relationship to evil and to human suffering.

THE WILL OF GOD

Is it God's will that a deacon has cancer, or that a child is struck down by an inebriated driver, or that a young lady becomes disfigured in body? What do we mean by the phrase, "the will of God"? This expression is used so carelessly that people have reason to be confused about the nature of God and his intentions toward us. Sometimes a tragedy is explained as the will of God, when really it is the work of the devil! Unfortunately, God's will is sometimes identified as that for which a man would be locked up in jail or confined in a criminal lunatic asylum, were he successful in accomplishing such intentions. If we are handed stones, rather than bread, if we are given a serpent, rather than a fish, dare we credit God with such gifts? Blame it on Satan, blame it on a sin-cursed world, blame it on human ignorance, blame it on depraved men, but do not blame it on God. Jesus says that God is the perfect Father, and will give good things to his children (Matthew 7:11).

I have found it helpful to distinguish between God's intentional will and God's circumstantial will.¹ The for-

¹ I am indebted to Leslie D. Weatherhead's book, *The Will of God* (New York: Abingdon, 1944) for this thought.

mer refers to God's ideal plan or purpose for his children; the latter refers to God's plan or purpose for his children within certain circumstances. Situations develop which make God's intentional will impossible or impractical. Ideally, God would spare his children pain, sorrow, or suffering, just as any loving parent would. But circumstances may develop which make this ideal will impossible or unwise. For example, we do not say that God willed, ideally, a horrible death for John the Baptist. However, when it was a choice either of remaining steadfast for the truth and dying, or of retreating from the truth and living, it became God's circumstantial will to allow him to die. We ought to be careful about decreeing that something is the will of God (in the sense that this is God's ideal intention). We may create a monster-image of God.

THE OMNIPOTENCE OF GOD

People may over-simplify the quandry by saying that if God is omnipotent (meaning all-powerful), he should prevent his children from suffering. Since he does not do this, two false notions are sometimes concluded: (1) he really is not omnipotent, therefore, unable to prevent the suffering, or (2) he really is not good, because he is unwilling to prevent the suffering.

Are there impossibilities for an omnipotent God? Does the answer "yes" surprise you? Are we speaking in riddles, or are we speaking sober truth? The Bible says that God *cannot* lie, (Titus 1:2). This, at least, is one impossibility for an omnipotent God. C. S. Lewis has pro-

vided insight into this philosophical problem by distinguishing between the *intrinsically possible* and the *intrinsically impossible*. Anything that is self-contradictory is intrinsically impossible. God telling a lie is self-contradictory, therefore, is impossible. An intrinsically impossibility is impossible under all circumstances and for all agents, including God. Regarding God's omnipotence, Lewis writes:

His Omnipotence means power to do all that is intrinsically possible, not to do the intrinsically impossible. You may attribute miracles to Him, but not nonsense. This is no limit to His power. If you choose to say "God can give a creature free-will and at the same time withhold free-will from it," you have not succeeded in saying *anything* about God: meaningless combinations of words do not suddenly acquire meaning simply because we prefix to them the two other words "God can." It remains true that all *things* are possible with God: the intrinsic impossibilities are not things but nonentities. It is no more possible for God than for the weakest of His creatures to carry out both of two mutually exclusive alternatives; not because His power meets an obstacle, but because nonsense remains nonsense even when we talk it about God.²

It is intrinsically impossible for man to have free will and at the same time be unable to do harm to himself or to another. If freedom has any meaning, it includes the opportunity to choose evil as well as good. For God to "bully" his way into the world to prevent any evil act would negate entirely any principle of free will. Frank Pack

2 C. S. Lewis, *The Problem of Pain* (New York: The Macmillan Co., 1959), p. 16. Lewis cautions: "We ought...to use great caution in defining those intrinsic impossibilities which even omnipotence cannot perform."

discussed God's omnipotence and man's free will during his 1958 lecture:

The omnipotent God in making man created him with the power of choice, freely to exercise his will in making decisions in life. In so doing God imposed a limitation upon His own will, for He allowed for the exercise of man's freedom of will. God's omnipotence is not endangered in any way by the fact that He has voluntarily limited Himself in creating men with free wills, to be exercised in this world. This limitation that God imposes upon Himself does not involve some external force, but is derived from His very nature.³

THE GOODNESS OF GOD

The preceding discussion intimates that God's unwillingness to prevent evil or suffering is not grounds for slandering his ability or his goodness. Do we really prefer God to prevent or to speedily end all evil and suffering? This would necessitate negating all free will and placing us in a world of inconstant laws. The law of gravity, for example, could not be relied upon because the consequences of that natural law is sometimes disastrous.

What is "good"? Is it good for a parent to work a child's school assignments, even though this may prevent his being humiliated by a bad grade? We leave this inquiry until later, when we discuss the possible benefits of suffering. At that time we will see that God's goodness must include the possibility of suffering.

³ Frank Pack, "God and Human Suffering," *Abilene Christian College Annual Bible Lectures 1958* (Austin: Firm Foundation, 1958), p. 134.

CAUSES FOR SUFFERING

“Affliction does not come from the dust, nor does trouble sprout from the ground,” (Job 5:6). In other words, there is a cause for what happens to us. Suffering does not arise from one source, but from many.

Some suffering originates from human sources. A significant portion of human suffering arises from the fact that we live in community, and that within this community, each individual enjoys freedom in his behavior. The exercise of this freedom may cause suffering for oneself or for others, whose proximity makes them affected by what we do. Innumerable accidents, which carry with them pain, suffering, and loss, may be traced to the fact that man is free to act carelessly. Misjudgment while maneuvering an automobile can cause an accident with grave and irreparable injury.

Man is also free to act ignorantly, and this may cause suffering. In 1961-62, several thousand pregnant women took a drug, thalidomide, which resulted in 7,000 abnormal babies being born. Ignorance of the possible consequences of the drug neither prevented the women from taking it, nor did it prevent the evil consequences. Jesus' sufferings were partly due to men's freedom to act ignorantly, for as Peter acknowledged: “And now, brethren, I know that you acted in ignorance, as did also your rulers,” (Acts 3:17). Being free to act without proper knowledge may result in evil consequences.

Man is free to act maliciously. Cain rose against his brother, Abel, spilling his blood upon the ground. (Genesis 4:8-10). Jacob chose to deceive his father, and to

cheat his brother of his blessing, (Genesis 27:1ff). The patriarchs were free to mistreat Joseph, and to wound their father with a terrible lie, (Genesis 37:1-34). David acted to cause Uriah's death, as surely as if he, personally, had plunged a sword, (II Samuel 11:14-21). A measure of the evil and pain in the world is because men have chosen to inflict others with cruel sufferings.

Man is free to act thoughtlessly. We can cause others to suffer without intending to harm them. A thoughtless act or word can be detrimental to another's peace of mind. No man lives to himself, and so what he does involves others. A child may be deprived of proper food, or adequate clothing, or desired respectability because a parent indulges in a vice, such as drunkenness or gambling. Winston Churchill demonstrates how a careless example may lead others we love to involve themselves in considerable suffering. His attraction to ardent spirits was imitated by his children. When one of the daughters committed suicide, the coroner's report stated that there was enough alcohol in her body to have produced death had she not also taken other lethal poisons. The antics of his actress daughter have taken her into one drunk tank after another, at rather regular intervals. His only son has been arrested frequently on the charge of common drunkenness. Regretfully, Churchill's thoughtless example has caused those who were dearest to him great sorrow.

Man is free to choose a way of life that brings suffering and evil upon himself. Our own sins cause a considerable amount of suffering. The way of the transgressor is hard. An inexorable rule is: "Do not be deceived, God is not mocked, for whatever a man sows, that he will also

reap. For he who sows to the flesh will from the flesh reap corruption; but he who sows to the Spirit will from the Spirit reap eternal life," (Galatians 6:7, 8). The sins of the ante-diluvians brought death by a flood; the ashes of Sodom and Gomorrah testify that men suffer for their sins. The anxieties of unacknowledged sin create for us many difficulties. "When I declared not my sin, my body wasted away through my groaning all day long. For day and night thy hand was heavy upon me; my strength was dried up as by the heat of summer," (Psalms 32:3, 4). The Bible declares, "Many are the pangs of the wicked," (Psalms 32:10). Iniquities weigh like a burden too heavy to be borne. Because of sin, we are utterly spent and crushed. The light of our eyes is dimmed, our hearts throb, our strength fails.

Even Divine forgiveness does not spare us from suffering because of our sins. That one bears a penalty for transgression is forcefully illustrated in the experience of David, who suffered many domestic tragedies as a result of his own blatant immorality. God decreed: "Now therefore the sword shall never depart from your house, because you have despised me, and have taken the wife of Uriah the Hittite to be your wife," (II Samuel 12:10). Forgiven? Yes, but ultimate consequences of his folly were incurred.

This is not to intimate that all suffering is a result of personal sin. That the righteous suffer is dramatized in the narrative regarding Job. This magnificent treatise faces a fact which is common, and which causes perplexity, that is, that there is tragic and terrible suffering in the world which is not the result of the sin of the sufferer. The common fallacy that all suffering is the result of personal sin underlies the disciples inquiry concerning a man blind

from birth: "Rabbi, who sinned, this man or his parents, that he was born blind?" Jesus refuted their basic assumption by replying, "It was not that this man sinned, or his parents," (John 9:3). Jesus also disavowed an unfortunate notion that the intensity of suffering has a connection with one's spiritual condition. A group told him of the Galileans, whose blood Pilate had mingled with their sacrifices, implying that this fate indicated they were terrible sinners. Jesus answered, "Do you think that these Galileans were worse sinners than all the other Galileans, because they suffered thus? I tell you, No," (Luke 13:1-3). Another example, commonly used to exemplify this same erroneous thought, was the eighteen upon whom the tower in Siloam fell. Jesus mentions the event and asks, "Do you think that they were worse offenders than all the others who dwelt in Jerusalem?" Then, he replied, "I tell you, no," (Luke 13:4, 5). Just because a person has a frightful disease, or dies violently, does not in the least prove that he is a worse sinner than others. The sufferings of the sinless Jesus prove, obviously and conclusively, that suffering is not necessarily a result of personal sin. The truth, then, is that suffering may result from personal sin, but not necessarily so.

A considerable portion of the pain, suffering, and evil in the world may be traced to human sources. Man's freedom to act results in evil, as well as good; in pain, as well as pleasure; in suffering as well as comfort. This suffering can be eliminated, only if man's personal freedom is removed.

Suffering originates from natural laws in a fixed environment.
To a considerable extent, man's suffering may be attributed to the fact that he occupies a fixed environment, regulated

by natural laws. This environment is likely not to be equally pleasurable to all men at the same time. Conditions in a fixed environment will be unsatisfactory, or harmful, to each of us some of the time.

The permanent nature of our world means that if one falls from a tall tower he is likely to be killed or severely crippled; that if one walks upon hot coals his feet will be scorched; that if a woman is exposed to German measles during the early period of her pregnancy, her infant will be impaired physically or mentally; that if one is afflicted with an incurable disease, he will die.

Suffering arises in a fixed environment, not only because the laws of cause and effect are in operation, but because man can exploit the fixed nature of matter to injure others. Since a brick's nature is fixed, it can be used for building a beautiful house, or it can be used to bash another's head. When you place man, capable of diabolical action, in control of fixed material, you have the strong likelihood of evil and suffering.

Suffering originates from Satan. That some suffering is caused by Satan is revealed in the prologue of Job.

Now there was a day when the sons of God came to present themselves before the Lord, and Satan also came among them. The Lord said to Satan, "Whence have you come?" Satan answered the Lord, "From going to and fro on the earth, and from walking up and down on it." And the Lord said to Satan, "Have you considered my servant Job, that there is none like him on the earth, a blameless and upright man, who fears God and turns away from evil?" Then Satan answered the Lord, "Does Job fear God for nought? Hast thou not put a hedge

about him and his house and all that he has, on every side? Thou hast blessed the work of his hands, and his possessions have increased in the land. But put forth thy hand now, and touch all that he has, and he will curse thee to thy face." And the Lord said to Satan, "Behold, all that he has is in your power; only upon himself do not put forth your hand." So Satan went forth from the presence of the Lord. (Job 1:6-12)

With bewildering rapidity, Satan executes his mission. Blow after blow fall in quick succession upon the head of devout Job. His wealth and his children are taken in a moment. In all this Job did not sin or charge God with wrong. But, Satan was not through with this saint.

Again there was a day when the sons of God came to present themselves before the Lord, and Satan also came among them to present himself before the Lord. . . . And the Lord said to Satan, "Have you considered my servant Job, that there is none like him on the earth, a blameless and upright man, who fears God and turns away from evil? He still holds fast his integrity, although you moved me against him, to destroy him without cause." Then Satan answered the Lord, "Skin for skin! All that a man has he will give for his life. But put forth thy hand now, and touch his bone and his flesh, and he will curse thee to thy face." And the Lord said to Satan, "Behold, he is in your power; only spare his life." (Job 2:1, 3-6)

Job was afflicted with loathsome sores, from the sole of his foot to the crown of his head.

Other scriptures speak of Satan's role in afflicting man with evil and suffering. In conversation with Peter, Jesus said, "Simon, Simon, behold, Satan demanded to have you, that he might sift you like wheat, but I have prayed for you that your faith may not fail; and when you have

turned again, strengthen your brethren," (Luke 22:31-33). Paul described our real foes: "We are not contending against flesh and blood, but against the principalities, against the powers, against the world rulers of this present darkness, against the spiritual hosts of wickedness in the heavenly places," (Ephesians 6:12). A discomfort in Paul's life was Satanic in origin. He wrote, "And to keep me from being too elated by the abundance of revelations, a thorn was given me in the flesh, a messenger of Satan, to harass me, to keep me from being too elated," (II Corinthians 12:7). The church at Smyrna was afflicted by the devil (Revelation 2:10).

Even though these clear scriptures speak of a relationship between the realm of evil supernaturalism and human tragedy, this aspect of the problem is ignored by many. Our conflict is with powers which are above the natural realm, which are able to deceive, and which can inflict man with misfortune. Satan and his servants (demons or evil spirits) do cause some of the tragedies which stalk our lives.

Neither Jesus nor any New Testament writer had the slightest doubt as to the real existence and sinister activity of either Satan or demons. The existence of evil supernatural beings is as clearly affirmed as the existence of benign supernatural beings. Undeniably, Satan and demons assailed humans and caused excruciating suffering. In one instance, epilepsy is connected with demon possession (Matthew 17:14-18).⁴ Luke notes a connection between

⁴ In other places, there is a distinction between demon possession and disease, see Matthew 4:23-24; 8:16; 10:8.

demon possession and emotional disturbance (8:26-29). Demons could hinder one's capability of seeing, hearing, or speaking.

Rationalistic man may repudiate what the New Testament says; the problem of unbelief is ever-recurring. However, to view as mythical the scriptural witness to the role of Satan and his minions in causing evil and human suffering is to jeopardize the character and reliability of the entire Word of God.

If the teachings of Scripture on the subject of Satan and demons are judged mythical, any other doctrine of Holy Writ may likewise be declared mythical at the caprice of the critic, who is disposed to offset his opinion against those of the prophets, apostles, and the Lord himself.⁵

Can some tragedies be best understood as the working of evil supernatural beings? Merrill Unger, in his definitive study of demonology, answers affirmatively.

The career of the drunkard, the criminal, the libertine, the harlot, the dope fiend, the demented, the gambler, and the suicide, in many cases shows ample evidence of a deeper cause than mental or physical disease or injury. The course of license and sin which some men and women are pursuing, and the eagerness with which they rush into vice and licentiousness, knowing full well the awful consequences to body, mind, and soul, are the strongest

⁵ Merrill F. Unger, *Biblical Demonology* (Wheaton, Illinois: Scripture Press, 1952), p. 37.

possible evidence, outside the Bible, that there are wicked and unclean spiritual agencies that tempt, get control, and relentlessly drive their victims on over the brink of destruction.⁶

Lest our imaginations overplay this point, we stress that no one can be invaded by the forces of darkness against his own volition. When adorned, the Christian armor makes the individual safe. There is a moral responsibility involved in demon possession, sin being a precursor to a demonized state. There is no forced or mandatory habitation by evil spirits, except as one deliberately rejects the light or accepts darkness. While we cannot be invaded against our wills, we can be assailed externally, as was Job. There is a strategic distinction between what Satan and his hosts can cause us to do and what they can do to us. To be afflicted by Satan does not mean that one has allowed him entry into his life. Satan has a measure of liberty to test our confidence in God.

Briefly, it appears that Satan scrutinizes the ways of God's people, and possesses intimate knowledge of their material and spiritual circumstance; that he can act directly against us; that he is restrained or leashed and cannot act to inflict us, except by divine permission; that he commands power sufficient to accomplish, dramatically and swiftly, that which he is allowed to do.

Why does God permit Satan to interfere with our lives? Why is he allowed to sift the saints by bringing

⁶ *Ibid.*, pp. 39-40.

evil upon them? A full answer is not revealed, but our understanding of the nature of God leads us to affirm that it is because the sternest necessity causes him to adopt such a procedure. God has promised that no trial will be so severe that we cannot endure it (I Corinthians 10:13), and knowing this we are comforted.

Suffering originates from God. Circumstances do arise in which it *becomes* God's will for men to suffer. When men stubbornly rebel, he sends retribution. The severity of God is to be noted, as well as his kindness, (Romans 11:22). God punished angels when they sinned; he cast out Adam and Eve from paradise; he did not spare the ante-diluvian world; he turned Sodom and Gomorrah into ashes; he afflicted Miriam with leprosy; he touched the mind of Nebuchadnezzar; he struck Zechariah with dumbness; he laid the finger of death on Ananias and Sapphira; he smote Herod for outrageous arrogance. The list is inexhaustible. God sends suffering as retribution.

However, not all suffering from God is retributive; some is disciplinary. Disciplinary suffering is proof of our sonship. Sonship and fatherly chastisements go hand in hand. Discipline is a family mark, as the writer of Hebrews stresses:

Have you forgotten the exhortation which addresses you as sons? "My son, so not regard lightly the discipline of the Lord, nor lose courage when you are punished by him. For the Lord disciplines him whom he loves, and chastises every son whom he receives." It is for discipline that you have to endure. God is treating you as sons; for what son is there whom his father does not discipline? If you are left without discipline, in which all have participated, then you are illegitimate children and not sons.

Besides this, we have had earthly fathers to discipline us and we respected them. Shall we not much more be subject to the Father of spirits and live? For they discipline us for a short time at their pleasure, but he disciplines us for our good, that we may share his holiness. For the moment all discipline seems painful rather than pleasant; later it yields the peaceful fruit of righteousness to those who have been trained by it. (Hebrews 12:5-11)

Consider the tragic implication if we are not chastised: "If you are left without discipline . . . then you are illegitimate children and not sons." Disciplinary suffering is also proof of divine love, a token of divine care. In a letter to the church at Laodicea, Christ wrote: "Those whom I love, I reprove and chasten," (Revelation 3:19). People occasionally express that if God loved them, he would spare them any sorrow, discomfort, or pain. Really, the opposite is true. Love entails discipline (when it is warranted) and the absence of discipline usually indicates the absence of love. If a parent loves a child, he bathes him, even if the child objects with cries of protestation; he spansks him for misdemeanors; he takes away privileges, if the child is insolent; he refines his manners, sometimes with scoldings; he regulates the child's diet, playtime, and allowance, even though the child objects with the cliché, "You don't let me do anything." Because he loves the child, and because he desires a close association with the child, it is important to the parent that the child should not be rude or repulsive in his manners or habits. Now a child can feel sorry for himself and begin to think what it would be like, *if* the parent *really* loved him. The picture is not difficult to imagine. According to the child, if mother and father really loved him, he would be permitted to play all day, stay away from school, seldom bathe, eat only ice cream, spend the family's money on toys, speak rudely to adults,

and come and go at will, never having to account for his time or his associations. A child can look down the street and see a playmate whose parents seldom discipline him, who indulge his every whim, and who let him roam the neighborhood at will. His immature thought processes may conclude that the other boy's parents are showing true love for their child. In truth, however, it is his own parents who love their child, and are proving it by the discipline they administer. Actually, it is a compliment to a child to be disciplined because it shows that he is capable of happy association with his parents and other adults. After the training years are past, the child is better adjusted and more capable of love than his childhood chum who was undisciplined. Can we see, then, that God is expressing his love for us, when he sends chastisements? In our natural state, we have rude characteristics which thwart fellowship with God (see Ephesians 2:1-3; Colossians 3:5-10; Titus 3:3). These traits must be removed and our lives must be refined, for us to know the blessed walk with God. If we plead for less attention, for less discipline, we are asking for less love, not more.

The problem of reconciling human suffering with the existence of a God who loves is only insoluble so long as we attach a trivial meaning to the word "love," and look on things as if man were the centre of them. Man is not the centre. God does not exist for the sake of man. Man does not exist for his own sake. . . . To ask that God's love should be content with us as we are is to ask that God should cease to be God: because He is what He is, His love must, in the nature of things, be impeded and repelled, by certain stains in our present character and because he already loves us He must labour to make us lovable.⁷

⁷ Lewis, *op. cit.*, p. 36.

God pays us the "intolerable compliment" of loving us, and this entails disciplinary suffering when circumstances warrant it.

THE VALUE OF SUFFERING

The preceding thought recommends suffering as a compliment, as an experience of value. There is a *possible* remedial or redemptive value in suffering. The word possible is underscored because the benefit is not inevitable. One's reaction determines whether suffering spoils or refines. It is as possible for one who suffers to become bitter, resentful, or hostile, as it is for him to display the noble traits of patience, humility, and integrity. If accepted with a proper spirit of reliance upon God, suffering can be beneficial, as well as unpleasant.

The Bible speaks of several who were helped by being afflicted. Early in his reign, Manasseh did what was evil in the sight of the Lord. Repeatedly, the Lord spoke to Manasseh and to the people, but they gave no heed. Then the Lord brought upon them the hordes of Assyria, who took Manasseh with hooks and bound him with fetters of bronze and brought him to Babylon. When he was in distress, he entreated the favor of the Lord and humbled himself greatly before the God of his fathers, (II Chronicles 33:9-13). The Psalmist adds his personal testimony: "Before I was afflicted I went astray; but now I observe thy word. . . . It is good for me that I have been afflicted; that I may learn thy statutes," (Psalms 119:67, 71). William Cowper, the celebrated hymnist, had a similar experience. The quiet warmth and serenity of his verse is a marked contrast to the inner turmoil of William Cowper's life.

Obsessed by fear, he suffered a mental collapse that terminated his preparation for a legal career in London. It became necessary for him to spend his remaining days in rural retirement. During the period following his breakdown, Cowper was able to gain a sense of inner confidence and hope under the guidance of his Christian physician. In a letter to his cousin, Lady Hesketh, dated July 4, 1765, he describes the peace he experienced after reading Romans chapter three:

How naturally does affliction make us Christians! And how impossible it is, when all human help is vain, and the whole earth too poor and trifling to furnish us with one moment's peace— how impossible is it then to avoid looking at the Gospel!⁸

Suffering makes us sensitive to sin in our lives. Affliction can be an attention-getting device. "God whispers to us in our pleasures, speaks to us in our conscience, but shouts in our pains."⁹ Misfortune suggests to a man that his life, probably, has not been in accord with the will of God. While all suffering is not due to personal sin, some is, and there persists a universal feeling that bad men ought to suffer. This is beneficial, for possibly something has been amiss. Physical maladies caused the Psalmist to ponder if they were not connected with spiritual misconduct:

When I declared not my sin, my body wasted away
through my groaning all day long. For day and night

⁸ Peter Steese, "The Religious Faith of William Cowper," *Christianity Today* (July 3, 1964), p. 22.

⁹ Lewis, *op. cit.*, p. 81.

thy hand was heavy upon me; my strength was dried up as by the heat of summer. I acknowledged my sin to thee, and I did not hide my iniquity; I said, "I will confess my transgressions to the Lord; then thou didst forgive the guilt of my sin. (Psalms 32:4-5)

Pain is a terrible instrument, but it may lead one to becoming sensitive to sin, and aware of his need for God.

Until the evil man finds evil unmistakably present in his existence, in the form of pain, he is enclosed in illusion. Once pain has roused him, he knows that he is in some way or other "up against" the real universe: he either rebels (with the possibility of a clearer issue and deeper repentance at some later stage) or else makes some attempt at an adjustment, which, if pursued, will lead him to religion.¹⁰

Suffering induces humility before God, for it reminds us of our creatural position. What can induce self-surrender? Dethroning ourselves after prolonged and total usurpation is not effortless. This difficult surrender can be helped by suffering. As long as all is going well, the human spirit remains self-assured. Hezekiah did not make return according to the benefit done to him, for his heart was proud. After a period of duress, Hezekiah humbled himself for the pride of his heart, (II Chronicles 32:25, 26). Nebuchadnezzar walked on the roof of the royal palace, and arrogantly boasted, "Is this not great Babylon, which I have built by my mighty power...for the glory of my majesty?" While these words were still in the king's mouth, there fell a voice from heaven, saying,

¹⁰ *Ibid.*

O king Nebuchadnezzar, to thee it is spoken: The kingdom is departed from thee; and thou shalt be driven from men; and thy dwelling shall be with the beasts of the field; thou shalt be made to eat grass as oxen; and seven times shall pass over thee; until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will. (Daniel 4:31-33)

Immediately, the king was driven from among men; ate grass like an ox; his body was wet with the dew of heaven; his hair grew long as eagles' feathers; his nails were like birds' claws. Finally, Nebuchadnezzar acknowledged his creatural status, lifted his eyes to heaven, and blessed the Most High, and praised and honored Him who lives forever. The church at Laodicea was smugly satisfied: "I am rich, I have prospered, and I need nothing." Only when the Lord threatened to move against them with tangible reproof and chastening did they incline toward mortification, (Revelation 3:14-19).

Suffering refines and strengthens our character. Saints who have been "storm-strengthened on the windy side" are most attractive people. Affliction, whether deserved or undeserved, can be a help in refining and strengthening our character. "For the moment all discipline seems painful rather than pleasant; later it yields the peaceful fruit of righteousness to those who have been trained by it." A life of separation and devotion can be developed because we have confronted an experience of suffering. "He wounds, but he binds up; he smites, but his hands heal." Affliction can be the soil where patience, sweet humility, and calm fortitude take root and strongly flourish. This is why James could write, "Count it all joy, my brethren, when you meet various trials, for you know that the testing of your faith produces steadfastness, and let steadfastness

have its full effect, that you may be perfect and complete, lacking in nothing," (1:3, 4). Although he was afflicted, perplexed, persecuted, and struck down unfairly, Paul gave this wonderful testimony: "We rejoice in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character gives hope," (Romans 5:2-5). Human suffering may be an efficient tool for cultivating, refining, and strengthening our character.

Suffering makes us more appreciative of God's grace. God promises help and comfort. "Many are the afflictions of the righteous, but the Lord delivers him out of them all," (Psalms 34:19). "He heals the brokenhearted, and binds up their wounds," (Psalms 147:3). God is called "the God of all comfort, who comforts us in all our affliction," (II Corinthians 1:3, 4). This comfort comes in the strength, the aid, the encouragement, the refreshment, and the consolation which God gives a sufferer. In the Garden of Gethsemane, there was an angel of comfort, strengthening Jesus for his unspeakable sufferings. He promises that angel to you and to me. Satan may harass us, but God responds with sufficient grace!

CONCLUSION

Life is puzzling. An atheist finds it difficult to explain the good which is evident in the world; a believer finds it difficult to explain the evil. When men suffer, there is no simple answer, for there are many possible causes for what happens. The individual, we suppose, must decide for himself whether his affliction is due to the fact that we are free men living together in a fixed environment, or to Satanic influences which conspire to shake our confidence,

or to the chastening hand of God. The important thing is to avoid a "root of bitterness," and to recognize that whether deserved or undeserved, God will comfort us in all our afflictions.

We must never accuse God of unkindness, or reflect against his power. Thankfully, the sufferings of Jesus and his resurrection have provided us a new and living hope. We, who are trained and disciplined by our sorrows, anticipate an inheritance which is imperishable, undefiled, and unfading, though now for a little while we may have to suffer various trials. Our hope is for that time when God himself will wipe away every tear, when death and mourning and crying and pain will be no more. So we do not lose heart.

The outward man does indeed suffer wear and tear, but every day the inward man receives fresh strength. These little troubles (which are really so transitory) are winning for us a permanent, glorious and solid reward out of all proportion to our pain. For we are looking all the time not at the visible things but at the invisible. The visible things are transitory; it is the invisible things that are really permanent. (II Corinthians 4:16-18, Phillips' translation)

WORKERS TOGETHER WITH GOD

HUGH M. TINER

Born on a farm near San Antonio, Texas, on April 16, 1908, the next to the oldest of ten children, Hugh M. Tiner graduated from Brackenridge High School in San Antonio in 1925. He graduated with the B.A. Degree from Abilene Christian College in 1929. He received the M.A. Degree from Stanford University in 1929; and the Ph.D. Degree was conferred upon him by the University of Southern California in 1945, with major in Education and minor in Psychology.

He served as teacher, Vice-principal and Assistant Superintendent of the Lynwood, California, schools 1929-33; Supervisor of Los Angeles County Schools 1933-37; helped George Pepperdine organize Pepperdine College in 1937 and served as Dean for the first two years. He was President of Pepperdine College 1939-57. In 1940 he



was selected by the U. S. Jr. Chamber of Commerce as *Young Man of the Year*. When he became President of Pepperdine he was the youngest college president in America.

He has served in the following capacities: District Governor of Rotary International; Board of Los Angeles Chamber of Commerce; Assistant to Caucus Chairman in California State Legislature; Administrative Executive for State Legislator; T.V. News Commentator; and a speaker before the Congress of American Industry at the Waldorf Astoria Hotel in New York City, representing the independent colleges in America.

He has preached regularly most of the time for local congregations during these years, 1929 to the present. He at present is minister of the La Mesa Church of Christ, 5150 Jackson Drive, La Mesa, California, a congregation of something over 400 members.

He has had keen interest in Christian education most of his life. Recently he has served on development and fund-raising committees of Abilene Christian College, Columbia Christian College, and Pepperdine College.

During the past generation or so we have experienced thrilling manifestations of love, service and sacrifice in the lives of members of the Lord's church, which show a burgeoning development in faith, vision, and courage.

This spirit has manifested itself in many ways.

After World War II there was a resurgence of interest in missionary activity. The writer was in on some of the planning in the early stages of the work in Europe, particularly in Germany and Italy. Otis Gatewood, Cline and Harold Paden, Carl Mitchell and others were students on the campus of Pepperdine College, where the writer was president. Great were their hopes and aspirations to be used by the Lord in enlarging the borders of the Kingdom. They received numerous discouragements, but they did not allow these to deter their interest and activity. They followed through on their determination to evangelize Europe with a sense of urgency.

This same spirit was manifested by dedicated workers in other European countries, in the Orient, and in many other places in the world.

Today we are hearing much about the "outreach" of the Lord's church in Latin-America (particularly Operation '68 in Brazil), in Korea and Japan, in Southeast Asia, in India, in Africa, and behind the Iron Curtain. The success stories in these and other lands of the world are thrilling and exciting.

Newer techniques for taking the message of the Master to the masses are being developed and employed.

Radio and television programs are broadcasting the "seed of the Kingdom" all over the world. *Herald of Truth*, radio and television, is doing a magnificent job. Some of us remember when many were saying that we were too small to be thinking in such big terms. But, thank God, courageous and faithful souls interested in this work did not give up. Millions are now hearing and seeing the gospel preached throughout the world, even behind the Iron Curtain, presenting Christ's gospel as the only relevant message for today's ills.

World Radio has done a fantastic job. When the congregation at West Monroe, Louisiana, began telling us about preaching behind the Iron Curtain, preaching to the teeming millions in other countries, and about the possibility of purchasing a nation-wide radio network in Brazil, many said that we were about to bite off more than we could chew. But in spite of discouragements, this work was initiated and has flourished.

Throughout the world *Campaigns for Christ*, which called for Christian cooperation, have been held and are being held. There were many discouragements, but this new technique for preaching the unsearchable riches of

Christ has proved to be extremely effective. These campaigns have been organized on the local, community-wide, county-wide, area-wide, and state-wide levels. In California we had the first state-wide campaign for Christ. Reuel Lemmons' editorial in the *Firm Foundation* last fall calling for a nation-wide campaign in 1973 to capitalize on the atmosphere created by all of the evangelical religious groups in America who will be having campaigns during that year should be encouraged. Millions dissatisfied with modern trends in religion are looking for the simple message of Christ which we preach. We have an urgent responsibility to let them know of our great movement to restore New Testament Christianity in today's world.

No doubt one of the most encouraging and most thrilling things about the Lord's people today is the way they are rallying to the cause of *Christian education*. A classic example is to note what has happened here on the campus of my alma mater, Abilene Christian College. Who would have thought two generations ago that things could happen as they are happening here on the campus of this great College? Much more must happen if we are to have the necessary trained Christian leadership to assume the responsibilities and to meet the challenges of worlds in conflict and in collision today and the challenges of tomorrow. Similar progress is being made on other Christian college campuses throughout the world.

Further illustrations of this spirit of faith, vision, and courage among God's people are legion. You could no doubt add many other great works of faith to the list given.

Examples of churches, large and small, who have caught the vision are numerous. There are some great large churches and some great small churches. Size of the congregation does not necessarily limit the faith, vision, and courage of many Christ-oriented and Christ-centered congregations. There are also examples of individuals who have exerted and are exerting great influence because of their unbounded faith and their great sacrifice and enthusiasm for the Lord's work. Encouraging progress has been made in providing orphans' homes; senior citizens' homes; campus evangelism programs throughout the nation; recreation, Bible Study, and benevolent work for children in the ghettos of America; the Faith Corps and other such service activities for our youth; exodus programs designed to establish the Lord's kingdom in the urban areas; and many other such works of faith.

WHAT'S HAPPENED?

The thing we should all be vitally interested in is the reason for this renewed enthusiasm for the Lord's work. What has happened to cause Christians everywhere to commit their lives, energies, talents, and money to these thrilling developments?

Certainly, without doubt, one answer to this question lies in the fact that we are all beginning to realize as never before in the words of Paul (II Corinthians 6:1) that we are "workers together with God." Paul said, "We then, as workers together with Him, beseech you also that ye receive not the grace of God in vain."

The more one reads, studies, and meditates on the

techniques of Paul, such as the third chapter of Ephesians, the more convinced he is of several fundamental premises:

(1) *That God has an eternal purpose for the world made known through Jesus Christ His son. (Ephesians 3:11) "According to the eternal purpose which he purposed in Christ Jesus our Lord."*

(2) *That "the dispensation of the grace of God," previously "hidden in God" is now manifest in Christ and is universal in nature, and that God wants all men to hear "the unsearchable riches of Christ." (Ephesians 3:6) "That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel."*

(3) *That God is depending upon the church to make His eternal purpose in Christ known to the world. (Ephesians 3:10) "To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God."*

(4) *That God will bless our sincere and faithful efforts to make His wisdom known, and He will never let us down as long as we are willing to be workers together with Him. (Ephesians 3:16) "That he would grant you, according to the riches of his glory, to be strengthened with might by his spirit in the inner man." (V. 20, 21) "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end."*

The sum and substance of the matter is this: God has an eternal purpose He wishes carried out in the world; He

wants us, as members of the church, to help Him fulfill that purpose by gearing our individual efforts into His divine and eternal purpose; and He will never leave or forsake us as long as we are willing to be partners with Him.

Paul realized the power of these thoughts in his own life and in his teachings. Knowing that Paul looked upon himself as a "worker together with God," we understand more clearly what Luke meant when he recounted Paul's actions in reporting on his missionary activity.

(Acts 14:27) "And when they were come, and had gathered the church together, they rehearsed all that *God had done with them*, and how he had opened the door of faith unto the Gentiles."

(Acts 15:4) "And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared all things that *God had done with them*."

(Acts 21:19) "And when he had saluted them, he declared particularly what things *God had wrought among the Gentiles* by his ministry."

Paul's reports on his evangelistic efforts are quite different from some of the "reports from the field" which we have been reading in our religious papers over the years, which seem to be full of the "perpendicular pronoun." It is refreshing these days when we hear reports on what God has done through our gospel preachers. Our work will be much more meaningful and much more effective when we realize that we are "workers together with God."

Only one who had such a philosophy—one who believed in the providence of God—could have written such statements as Paul wrote.

(*Romans 8:28*) “And we know that all things work together for good to them that love God, to them who are the called according to his purpose.”

(*Philippians 2:12, 13*) “Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure.”

(*II Corinthians 6:1*) “We then, as workers together with him, beseech you also that ye receive not the grace of God in vain.”

A NEW DAY

We are experiencing a new day in the Lord's church. We seem to be able to accomplish much more than ever before. Members of the church seem to be more fully committed to Christ and the great cause for which He died. They seem to take Christ and His church much more seriously, whereas in times past they merely took these for granted. As never before it seems that members of the Lord's body are more dedicated, more sacrificial, and more willing to spend and bespent for the eternal purpose of God. It seems that many are catching the sense of urgency depicted by the Macedonian Christians, of whom Paul said, “they... first gave their own selves to the Lord, and unto us by the will of God” (*II Corinthians 8:5*). Could it be that we, too, are learning this vital lesson of total commitment to Christ? Evidences seem to indicate this fact.

WHY DON'T WE DO MORE FOR CHRIST?

Sometime back, an article appeared in the church bulletin of the Broadway Church of Christ in Lubbock, Texas, reporting on a study made in the adult Bible class on the subject, "Why Isn't More Being Done For Christ?" Some revealing suggestions were made.

At the recent Christian Family Camp at the Palomar State Park, sponsored by the churches in San Diego County in California, the writer served as group leader for a group of about 25 adults. We discussed the topic, "Why Don't We As Christians Do More For Christ?" The group was divided into four sub-groups with a secretary-reporter in each group. Each sub-group leader later reported the findings of his particular group. The entire group then, after considerable discussion and refinement, agreed on eight fundamental reasons why they felt we as Christians don't do more for Christ. The members of the discussion group promised to take this list back to their local congregations and to have them discussed further, either in Bible classes, Wednesday night meetings, or some other time.

Here is the list which was compiled. It is believed you will find them to be fundamental, challenging, and worthy of serious consideration on the part of all Christians. This list certainly shows encouraging trends in the thinking of Christians; and how God has been left out of our planning and activity.

(1) We don't do more for Christ because we frequently think that everything depends upon us or that everything depends upon God; whereas the truth of the matter is

that Christian activity is a joint adventure, we being "workers together with God" (II Corinthians 6:1; Philippians 2:12, 13).

(2) We don't do more for Christ because we sometimes feel that our responsibility lies merely in "keeping house for the Lord"; and we fail to realize that the Lord expects faith, vision, and courage in our lives in "making known unto the world through the church the manifold wisdom of God" (Ephesians 3:10). *(see of Jan Sanders Church)*

(3) We don't do more for Christ because in today's affluent society we become far removed from fellowship with God and we become so eager to accumulate the things of this world that we have little room for Christ and the things of the spirit (Matthew 6:33).

(4) We don't do more for Christ because our church leaders, including our preachers, have failed us in not declaring unto us the "whole counsel of God"; and we, therefore, do not fully understand how we are to be partners with God in accomplishing the mission of Christ's church in benevolent work, self-edification, and missionary activity.

(5) We don't do more for Christ because our fundamental motives for doing the Lord's will are inadequate: Fear of hell rather than love of heaven; duty and obligation rather than privilege and blessings in service; and legalistic compulsion rather than love of God and a deep desire to do His will and work as His partners.

(6) We don't do more for Christ because not enough

emphasis has been given to personal responsibility and individual involvement in the Lord's work — a failure to understand that each Christian is to perform in cooperation with the Lord as a functioning member of the Body of Christ.

(7) We don't do more for Christ because, not having a close personal relationship to the Lord, we don't have as keen a sense of urgency in doing the Lord's will as we should have; and we allow ourselves to degenerate into a spirit of self-satisfaction, half-heartedness, lethargy, and procrastination.

(8) We don't do more for Christ because we are prone to take Christ and His church for granted, even to the point where we merely "play church" and fail to experience total commitment and full surrender to Christ; and the result is that being inoculated with a mild form of Christianity, "we are immune to the real thing."

These are but a few of the more significant reasons arrived at by this discussion group as to why we don't do more for Christ. You can probably think of a number which we should have included. These merely serve as a basis for further discussion and meditation.

There is no doubt whatever but that we shall do even more for Christ when we believe and understand that we are "workers together with God."

"TO WILL AND TO DO"

Being "workers together with God" we receive strength

and power to carry through on our good intentions. How many plans and programs have been adopted by church leaders and later thrown into the wastebasket because of a failure to put these into operation! No doubt one reason for this is the fact that we have failed to take God in as our partner and to allow Him to work through us. Paul said, "Work out your own salvation with fear and trembling, for it is God which worketh in you both *to will and to do* of his good pleasure" (Philippians 2:12, 13).
(use of "projects" w/out God)

Many times the statement has been made, "Work as if everything depended upon you; and pray as if everything depended upon God." This seems to be a very misleading statement, because one cannot work as if everything depended upon himself. It is only when we work with God that our motivation is accentuated and that we have the courage and stamina to do our very best. It is not an "either/or" matter. Both, our working and praying, must be together and God-centered if His will is to be done acceptably.

Man, in himself, cannot find the necessary strength and power to do the Lord's will as it should be done. But God, who works in us "both to will and to do," is not satisfied with us until we have worked out our salvation completely with fear and trembling. Whatever our hands find to do that is in keeping with God's eternal purpose, God will give us the power "to will and to do."

OUR GREATEST LIMITATION

Our greatest limitation on the complete evangelization of the world is ~~not lack of knowledge or~~ a lack of the feel-

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ing of our obligation and duty toward God's eternal purpose. It is rather a lack of spiritual strength and power "to will and to do," which comes only through our being "workers together with God."

John Drinkwater, the poet, hit the nail on the head when he said:

We know the paths wherein our feet should press;
 Across our hearts are written Thy decrees;
 But now, O Lord, be merciful to bless
 With more than these.

Knowledge we ask not;
 Knowledge Thou hast lent,
 But, Lord, the will — there lies our bitter need;
 Give us to build above the deep intent,
 The deed, the deed.

One's spirit and attitude are so very important. These are God-given. They result from full surrender and total commitment to the Lord's will. When we in partnership with God resign our wills to His, He then gives us the right spirit "to will and to do" for His own good pleasure. Power came to Jesus in the garden when He prayed, "Not My will but Thine be done."

What is the nature of the spirit which God gives to those who are "workers together with Him"? Paul answers this question in ~~II Timothy 1:7~~ where He says, "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." The attributes of such a spirit are much needed in the church today.

We have sometimes had the "spirit of fear" when we

tried to do things in and of ourselves. The spirit of fear robs us of faith, vision and courage. It destroys all possibilities of progress. We can have fear of our own "littleness" as the one-talent man in Matthew 25, or we can have fear of anything that relates to "bigness" or big thinking. When we are workers with God, both such attitudes evaporate into thin air.

*First, note that "God hath given us the spirit... of power." When one leans heavily upon God as his partner it is impossible for him to be weak or ineffective in the Lord's work. He is in a position to capitalize on the abundant resources of God. He can then say with Paul, "I can do all things through Christ who strengtheneth me" (*Philippians 4:13*). "But my God shall supply all your need according to his riches in glory by Christ Jesus" (*Philippians 4:19*). "That he would grant to you, according to the riches of his glory, to be strengthened with might by his spirit in the inner man" (*Ephesians 3:16, 17*). But there are those, like certain ones during Paul's day, who do not maintain a close relationship with God, who "having a form of godliness, but denying the power thereof" (*II Timothy 3:5*).*

*Second, note that "God hath given us the spirit... of love." God knows that there is power in love to motivate, to sustain, and to help one follow through on His purposes. We know that love is an impelling motive. "Perfect love casteth out fear" (*I John 4:18*). Paul says, "For the love of Christ constraineth us" (*II Corinthians 5:14*). Love of wife, children, home, and country makes the most timid bold when they are assailed. Love of Christ and of a dying soul nerves the soul and mind to great enterprises, and sustains one in the deepest sorrows. But it must be kept in mind*

that only one who is a "worker together with God," is the recipient of this God-given spirit of love.

*Third, note that "God hath given us the spirit... of a sound mind." The Greek word here denotes one of sober mind, a man of prudence and discretion. The thought Paul is emphasizing here is that God gives to His co-workers a mind which is well-balanced, and one which is able to see things in their just proportion, relation, and perspective. A sound mind is not likely to go off on a deep end, but tends to help one live "soberly, righteously, and godly in this present world" (*Titus 2:13*).*

The accomplishments of Christians will be much greater, and they will achieve their breath-taking destiny, when they realize that "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind."

The writer has put this thought into a poem which is entitled "The Divine Spirit."

My strength's, O Lord, in Thee,
In the Spirit Thou hast given;
It helps me and sustains me
And leads me on to heaven.

Thou art not the giver
Of the spirit of doubt or fear,
Nor withholdest Thou ever
Thy spirit from the sincere.

From Thee cometh no weakness;
Thou who guidest every hour,
But I look to Thy greatness
To supply the spirit of "power."

But the greatest gift of all
Which motivates from above,
And breaks down barriers and walls,
Is the divine spirit of "*love*."

I shall not be led astray,
Nor with the wicked be aligned;
For Thou dost give to me each day
The spirit of a sound "*mind*."

THE IMPOSSIBLE DREAM

Let's all be raised to the level of our great challenge and responsibility as "workers together with God." There is no task too great to accomplish, no problem too difficult to solve, no dream too visionary to realize, if we have God on our side, working in us "to will and to do for His good pleasure."

The church of tomorrow can sit down and ease its conscience in doctrinal soundness, exclusiveness, and self-righteousness; or it can dream impossible dreams and see their fulfillment and realization; but to do the latter it will call for faith, vision and courage, which result from being partners with God. It is within the realm of possibility to evangelize the whole world with the whole gospel if the whole church is willing through total commitment and full surrender to become true "workers together with God."

The true Christian likes to dream, in the words of a recent song, "impossible dreams" and to be thrilled by faith, courage and action in God's power to see their realization, God working in and through him.

CHRISTIAN MOTIVATIONS

JOHN L. MAPLES

Brother Maples has been the minister of the church in Iowa Park, Texas, for the past year. Prior to this, he and his family spent almost 12 years establishing the church in Durban, South Africa. During this 12 year period, the white church grew from 0 to 125 members, with elders and deacons, fully self-supporting, and property valued at \$50,000. He also worked among the Indians, Africans, and the colored, and was responsible for establishing many congregations among these people also. For a number of years he was co-editor, then editor, of the monthly church paper *The Christian Advocate*, which is circulated in most parts of the world. At the same time, he was co-speaker on the Portuguese-East African radio program, *Bible Questions & Answers*.

Brother Maples and his family have travelled on 5 continents and in 35 countries and preached in many of them. He and his wife, formerly Evelyn Randolph of Bandana, Kentucky, have one son and two daughters.



Brother Maples was one of the original men in the movement among the brethren in South Africa that resulted in the establishment of what is now the Benoni Preaching Training School, which is the hope of the church in South Africa.

He received his education at Freed-Hardeman College, Henderson, Tenn.; Panhandle College, Goodwell, Okla.; Southern Methodist, Dallas, Texas; and presently is en-

rolled in Midwestern University, Wichita Falls, Texas. He has served churches in Dallas, Dalhart, Goodwell, Okla., and Durban, South Africa.

The church of Jesus Christ is probably larger today than ever in history. There is no question in the minds of most people that we have the truth. They may not agree as to the extent of our having truth but most will agree that if anyone is right religiously, we are. It is my firm conviction that the church will always, with few exceptions, preach faith, repentance, confession, and immersion for remission. We will always practice the Lord's supper on the first day of the week. That is as it should be. However, in spite of all this good, all this truth, we have problems of astounding magnitude. We are losing so many of those we convert, or believe we convert. It has been said, and is my firm conviction, that if all the members of the Lord's church, in any one city, were to attend one service, the building would have to be doubled. It is doubtful that we have ever lost so many members at any one period in the history of the church.

Why is that so? It cannot be because we do not have the truth. It isn't because we don't preach the truth. But there is something we are not giving our people. What is it? I firmly believe it is the little, yet magnificent, substance of love.

Love is the greatest motivating force known to man. Our Master, in describing the one ultimate force by which we could show the world that we are His, named love.

“By this shall all men know that ye are my disciples, if ye have love one to another” (John 13:35). It is certainly true that of all the motivating forces, of all the appeals that could have been made to man, of all the qualities that the Lord could have chosen, He could, would, and did, select the superlative. He chose love. Why? Because it is the ultimate in motivation for man.

What is this quality we call love? “Love, whether used of God or man, is an earnest and anxious desire for, and an active and beneficent interest in, the well-being of the one loved.”¹ When we recognize this, we will have come a long way toward understanding the problem of lost members of the church. They simply do not love the Lord. They may proclaim loudly their love but because of the definition and their lack of active interest and anxious desire concerning it, we know they lack love.

This can be applied to every phase of the church. Persons who do not put Christ first in every phase of their lives, cannot truly say that they love the Lord’s church. In whatever phase of the Lord’s work they are not actively engaged in and supporting with all their might and main, to that extent they do not love the Lord’s work.

Dr. Smiley Blanton says: “When we love a thing, we become deeply engrossed in it with all our senses. This is true whether the thing we love is a woman or a flower,

¹ See *The International Standard Bible Encyclopedia*, (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1952) vol. III, p. 1932.

a food, or a landscape, a song or a philosophical theory."² If this be true, and we have no reason to doubt it, it simply means that we will do all within our power to care for the one or thing we love. Thus, we either show, or fail to show, our love for the Lord. Dr. Fromm says: "To love a person implies caring for and feeling responsible for his life, for the growth and development of all his human powers."³ If we love the Lord's church it will not be a matter of "they" do so and so or fail to do it, but rather a matter of "I" because I am part of the church, I love it and therefore feel responsible for it.

But love is not an easy attribute to come by. "People believe that nothing is easier than to love," says Dr. Fromm. "But on the contrary, while every human being has a capacity for love, its realization is one of the most difficult achievements."⁴

If the acquisition of love is so difficult, why do we think that simply because we baptize a person that he is madly in love with the church. It simply is not so. That love, like any other, has to grow. It has to be taught and nurtured, and above all it has to be demonstrated. Possibly this is where the church is failing.

The main reason love is so great is because of the re-

2 Dr. Smiley Blanton, *Love or Perish*, (Kingswood, Surrey, Eng.: The World's Work, Ltd. 1957) p. 130-131.

3 Whitman, Howard, *How To Live With Life*, (Pleasantville, New York: The Reader's Digest Association, 1965) p. 27.

4 Howard Whitman, *op. cit.*, p. 29

action toward the thing or one loved. It caused God the Father to give His only begotten Son to die for a lost and unworthy world (John 3:16). Christ gave His life for us even though we were lost in sin (Matthew 26:28). Paul describes it as the chief Christian virtue (I Corinthians 13). "Love worketh no ill to his neighbor..." and therefore is the fulfilling of the law (Romans 13:10). James calls it the royal law because if we follow it we shall love our neighbors as ourselves (James 2:8). In I John 4:7 we are told that we are to "...love one another: for love is of God; and everyone that loveth is born of God, and knoweth God."

Over and over again the Bible teaches love. Without it, you and I cannot exist. Without it, the church cannot exist. In fact, Dr. Blanton states that "It is therefore correct to say: Man must love or perish."⁵ Dr. G. Brock Chisholm, Director General of the World Health Organ of the United Nations, said that if the world, and certainly it is true of the church, is to survive, we are going to have to learn to be a "love people" instead of a "hate people."⁶ If the church of our Lord is to show forth the light of New Testament Christianity we, too, are going to have to learn love.

If we have the love of the Lord as we should, it will motivate us to carry out pure and undefiled religion. James says that it is to "...visit the fatherless and widows in

⁵ D. Smiley Blanton, *op. cit.*, p. 218

⁶ Howard Whitman, *op. cit.*, p. 31

their afflictions, and to keep himself unspotted from the world (James 1:27). The word "visit" does not mean simply go and see, but rather with a view to inspecting, to determine their needs and to actively aid in the needs. With this definition in mind, it makes me doubt my love for the fatherless and widows. How much has my love caused me to do for them?

If we remember the definition of "love," "...and earnest and anxious desire for, and an active and beneficent interest in . . .," we can determine the extent of our love for the unfortunates. How much are we doing for them? To the extent that I am visiting them, to that extent I love them.

Of the scriptural works of the church, possibly we are neglecting this work as much or more than any. In answer to a questionnaire sent to all the orphan's homes in the brotherhood, we gathered some astounding information. Brother John B. White of Children's Home of Lubbock, wrote that the church today has approximately two and one half million members. We are caring for about 3,000 children at a cost of four and a half million dollars per year. At first glance that sounds great, but actually it amounts to about \$1.75 per member per year. Now, how much do we love the unfortunate? How much pure and undefiled religion are we practicing? How is our love showing to the world?

In answer to the question: "How many more children could you care for if finances were available?", we learned that we are doing so little compared to what we could do. Answers ranged from 50 to 300. Brother James Bolcom stated that at Paragould, Arkansas, they turn down over

300 each year. At the home in Cherokee, Texas, they have turned down 150 this past year. Bro. Arvil Lee of Sierra Children's Home in Vacaville, California, stated they had turned away over one hundred in the past six months and would have been sent more, but the placing agencies knew they were already overflowing. Bro. Grover C. Ross says that they could get from between two and three hundred more, were facilities available at their home in Portalas, New Mexico. The home operated by the church in Madison, Tennessee, turns away an average of twenty per month. Brother Carson Spivey of the home in Milford, Ohio, says that they have 320 that need in, were space available.

What do these brethren who oversee our orphan's homes feel about the work of the church? In answer to the question, "Do you feel that this (caring for more children) is an impossible task?", Brother L. D. Atchinson, Supt. Manuelo Navajo Children's Home stated: "No, I do not feel this is an impossible task for the Lord's church. I do feel the brotherhood needs a lot of education in benevolent work and we have only to look around us at the denominations and what they are doing, when we, of all people, should be doing so much more."

Brother C. E. Bishop of Hillview Acres Home in Chino, California, stated: "We are letting social clubs, worldly institutions, and denominations put us to shame in this type of benevolent work. It's an indictment upon the Lord's true church for us not to be doing more of this type of work."

Brother John B. White sums up the entire position when he says: "The most important thing, as I see it, is

for our brethren to have a genuine love for people to the extent that we respond generously to those who are in need. Our chief assignment remains to carry Christ to the world, but one may well question whether or not Christ is received in the heart of a man who does not respond generously to those who may be in need. Therefore, our benevolence is a result of Christ in us rather than an objective that we seem to attain."

What are all these brethren saying? If we had that motivating power of love, we would be caring for many, many more orphans than we are. Our love would force us to do more. We could not constrain ourselves.

No one would deny that they love little children. All would affirm that our hearts are touched by the wants and needs of children. However, one must doubt our love when we let many more times the number that we care for, be turned out into the cold every year. Where is our motivation of love? Our text says: "By this shall all men know that ye are my disciples, if ye have love one to another." That being true our love will force us to show to the community where we live that we belong to Christ. Our Lord said: "Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matthew 5:14-16).

The finest illustration of this that I know is that song the children sing, "This Little Gospel Light of Mine." It may sound childish to some, but it expresses the teachings

of the Lord the best way I know. It says: "This little gospel light of mine, I'm going to let it shine." My brethren, how we need some shining light in a dark world. How badly do we need to let the light of the love of God shine in the community where we live? Jesus said: "By this shall all men know that ye are my disciples." Does the community where we live, know by our love that we belong to Christ? Because of the definition of love, "an earnest and anxious desire for, and an active and beneficent interest in," we are forced to let our lights shine in our community. If we are truly in love with souls of lost men and women, we will be interested. We will want them to see our light so that they, too, can come to know the love of God.

How we need to display our love for everyone to see. In the New Testament era, worship services, because of the dread of the Roman Empire, were held in secret much of the time. But their lives exhibited a day-to-day love, light shining, beneficent interest that could not be hid. People could see a difference in the lives of these people when they became Christians. Their worship was private, but their daily Christian lives were for all to see.

Do we have this backward today? Our worship services are very public. We say to all: "Come Worship With Us." But all too often our daily lives won't bear close examination. They are such that they need to be private. We have changed a basic fundamental of New Testament Christianity. In the early days worship was private and Christian living was for all to see. Today, our worship is public and our lives had better be somewhat private.

Recently, my ten-year-old daughter was riding her

bicycle a few blocks from our home in Iowa Park. When she returned she said: "Daddy, I don't understand it. Down by the ball park I saw a man playing ball but he never comes to services even though he is a member." Maybe our Christianity needs to be more private.

A number of years ago while preaching in Dalhart, I met a man who asked that I teach him about the Lord's church. Of course I asked why. He replied that during the depression and drought in the thirties, he lived by a member of the Lord's church in Oklahoma. He stated that their families nearly starved to death together. They had problems of farming, finance, and every other kind that only those who lived there during that period could appreciate. But he said, "Brother Maples, Mr. J. O. Rose was a member of the church of Christ and he was the finest man I have ever known. If it was his religion that made him that way, I want it." The love of the Lord was showing.

Is it true that the church in America has become like America rather than the church influencing America to be more like Christ? If we let our love show, we are going to have to go back to the position we once held as a people, and demonstrate our love for lost souls, and let our love show in every community in this land of ours.

Twelve years ago, in following up a prospect's address I had in Africa, I stepped on to the porch of an elderly colored man. He was sitting in his swing studying his Bible. We chatted for a few moments then I looked at his Bible, noting that he had many passages marked that only one seeking the truth would mark. We visited awhile and

then he showed me through his very small house, which was almost a hovel, that he shared with his daughter's family of seven. On the wall was a picture of a woman that I took to be his wife. I asked to meet her, but he replied that it was not possible. On asking why, he replied that they both had learned the truth from a correspondence course and were awaiting until I arrived to be baptized, but he buried her the day my family and I landed in Durban!

Brethren, when honest men and women all over the world are waiting for the truth to be sent to them, it is a terrible indictment upon the Lord's church that we are not sending it.

It is reported that Alexander Campbell stated over a hundred years ago that "...we have the men, money, and means..." to preach the gospel to the whole world. If he said that, why didn't we do it? If it is true today why are we not doing it?

My Lord's love caused him to die for a lost world. If I truly love that same world, I will do something about its lost condition. For, remember, love is "...an earnest and anxious desire for, and an active and beneficent interest in..." the one loved. Do we have that earnest and anxious desire for the lost? Are we showing an active and beneficent interest in the lost? If we are not, is it because we do not have the love the Lord had for the lost? If we do not have Christ's love for the lost, do we belong to Christ?

There are approximately two billion people in this world. Optimistic estimates suggest that we have two and a half million members of the Lord's church. By dividing the one into the other, we conclude that each member

of the church has about 800 to convert. Now that doesn't mean that we will have to baptize that many ourselves. As we convert the lost, inspire them with the love of God so that they will in turn preach the gospel. With each one we convert, we reduce considerably the number left for us to convert.

Salvation should be a chain reaction. Just as Andrew "...first findeth his own brother Simon...and brought him to Jesus," so we must teach, inspire and impart the quality of love to those we convert. In so doing, we can convert the world in our generation, but it is the only way we can.

My brothers and sisters, is it true that we have young men, the very finest anywhere, to send to Vietnam but we have none for Africa? Is it true that we have young men who are training to be teachers, doctors, lawyers, and scientists, but none for China? Mothers, are you willing to give your sons for the god of war but not train them to give themselves to the God of your salvation? Beloved, until we arrive at that point, where our love for lost souls is the uppermost thing in our lives, we will not do much to convert the world.

The Sunset church in Lubbock is possibly doing more for missionary endeavor than most. They calculate there are 126 nations or areas that do not have a preacher of the gospel. Many of them have never had one. Surely, there are 126 preachers with the love in their hearts. Surely, there are 126 preachers with the love of lost souls uppermost in their minds that are willing to enrich their lives by moving to a country where they can be the first to spread true New Testament Christianity. Take it from me, there is no experience like it anywhere in this world.

When my family and I left Africa, one of our African preachers, with tears in his eyes said: "Brother Maples, you are our father in the gospel and if you leave, who will we have?" Brethren, in a country where you are the only preacher, or only one of a few, you are needed. There is no such thing as swapping pulpits every few years. Holding meetings for money does not exist. Oftentimes, you won't get your expenses. But there is a rich satisfaction that cannot be known anywhere else.

Young people, preaching the gospel to every creature is now up to you. My generation has failed and it is doubtful that we can overcome the lost time and opportunities. If the gospel is to be carried to every dark corner of the world it is up to you. You have more money than any nation has ever accumulated. You have more technological knowledge than any people have ever known. You have more opportunity, or at least, more knowledge of more opportunities than any generation of the church has ever had. Young people of a new generation, you must do what we, in my generation, have failed to do. You must show God's love to a lost and dying world.

Love is an active, interesting thing. Our love determines how much we do for our Lord. It shows how much we appreciate His love by how much we do for Him. True love must cause us to care for the unfortunate of this world. True love will cause us to so love that others will see our light and they too will glorify our Father. True love will cause us to move every mountain, fill every valley, straighten every road, and bring the gospel to all the world in our generation.

Brethren: let us become a love people!

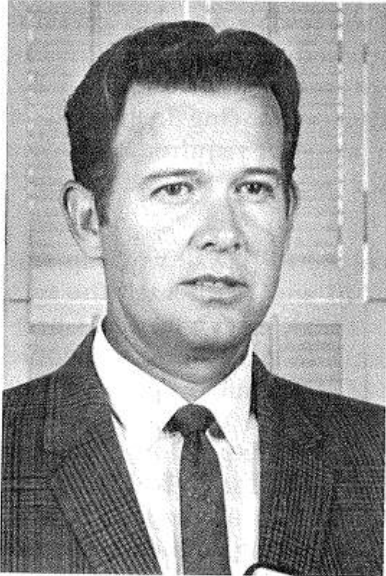
THE QUEST FOR SPIRITUALITY

STANLEY LOCKHART

Stanley Lockhart, minister of the Johnson Street church in San Angelo, Texas for nearly thirteen years, was born in Parkersburg, W. Va. After graduating from high school he attended Freed-Hardeman College for two years and then completed his undergraduate work at Abilene Christian College, where he received his B.A. in 1949. He earned the M.A. degree in Religion from Eastern New Mexico University.

Lockhart and his wife, Carolyn, served the Texline church for one year and then moved to Friona where they lived for three years. They served the Austin Street church in Levelland from 1953-1956. Since 1956 they have lived in San Angelo.

He is active in civic work and serves as President of the Family Counseling Service in San Angelo. He has had a weekly television program for over twelve years. He has participated on numerous college lectureships and in 1967 preached in the United States Army Retreat at Berchtesgaden, Germany.



The Lockharts have two daughters, Lyndolyn, a junior in high school and Sherry, an eighth grader. They reside at 2558 Nasworthy Drive in San Angelo.

Most people recognize that they must worship something or someone. Of himself man is insufficient. William James has stated that "religion is the worship of higher powers from a sense of need."

True worship is the quest for communion with God and when this relationship is established it causes one to recognize the presence and power of God and thus the worshiper's deepest desires are satisfied.

BACKGROUND OF CHRISTIAN WORSHIP

When those first Christians assembled to worship God it was distinctively different from their past experiences, and yet there was the flavor of the Jewish worship present. As Jews they had been accustomed to worshiping in the synagogues, hearing the scriptures read (Luke 4:16 ff), praising God, praying to Him, and being instructed in the holy scriptures. Christian worship required the same spirit. After all, did they not worship the same God?

The apostles had been steeped in Jewish worship and concepts (Acts 2:46; 5:1, 22:17) and frequented the synagogues (Luke 24:52, 53; Acts 13:5), even after the Christian age was ushered in, seeking to persuade the people that Christ was the fulfillment of Messianic prophecies. But it didn't take long for the opposition to recognize that Christians were a different breed. "Expulsion from the synagogue inevitably took place... and it is likely that the final recognition that Christianity was incompatible with non-Christian Judaism had far-reaching influence on the

shaping of Christian ways of worship.”¹ Actually the irruption began when it became crystal clear that Jesus, who regularly worshiped in the synagogue (Luke 4:16; John 6:59; 18:20), was not fitting into the framework of their idea of temple and synagogue worship (Matthew 15:8, 9).

Nevertheless the Jewish Christians did have a proper concept of God because of their background. They understood that worship meant to stand in awe of God, to adore Him and give Him reverence and honor: “Let all the earth fear the Lord, let all the inhabitants of the world stand in awe of Him!” (Psalms 33:8); “Ascribe to the Lord the glory due His name; bring an offering and come before Him. Worship the Lord in holy array” (I Chronicles 16:29).

Through Jesus Christ and the Holy Spirit those first Christians came to know in a better way that the supreme essence of worship was God’s communion with them and their communion with God.

THE VALUE OF WORSHIP

Today there seems to be a de-emphasis on the value of worship. We hear that, “the most important contribution a layman can make to the work of the church takes place not within the walls of the building but out in society...”² The words “most important” are questionable.

1 C. F. O. Moule, *Worship In The New Testament*, pp. 25, 26.

2 *Christianity Today*, May 24, 1968, p. 5.

Certainly religion must motivate us to act, but the worship may become the motivating power. Stopping at a filling station is not the reason one makes a trip, but the stop is necessary for refueling so that the driver may reach his desired destination. Worship affords the spiritual resources enabling us to live the Christian life. This experience becomes the source of the Christian's inner strength.

Some sickly Christians even ask, "Why worship?" When a man's body is healthy he must have food and water; when his soul is healthy he is athirst for God and only God can slake that thirst: "Blessed are those who hunger and thirst for righteousness, for they shall be satisfied" (Matthew 5:6). Appreciation craves for expression. When one is awed by God he delights to express it. "To have a God is to worship Him," wrote Martin Luther.

Others can accept Christianity intellectually; they attend the services regularly—but nothing happens! Their experience (if it could be called such) is superficial. They find that there is no authentic personal communion with God. Such people give lip service to God but at the same time they realize that words alone are so inconsequential.

Then there are those who truly desire to worship God in spirit and in truth but who feel a nagging conscience telling them that they are going through the motions of worship but failing to reach the depths of its reality, and so there remains that inner hunger for intimacy with God.

Perhaps we find ourselves in one of these dilemmas.

We can never adequately define just what happens in

worship, but each worship experience should bring us a little closer to God and make us more Christ-like: "And we all . . . beholding the glory of the Lord, are being changed into His likeness from one degree of glory to another . . ." (II Corinthians 2:18). Is it not primarily in the worship hour that we are "strengthened with power through His spirit in the inner man and that Christ may dwell in your hearts through faith; that you, being rooted and grounded in love, may have power to comprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which surpasses knowledge, that you may be filled with all the fulness of God" (Ephesians 3:17-19). Worship is the time when we rekindle the spiritual fires.

William Temple, in addressing students at Oxford, stated, "The most effective thing that the Church of Christ can do in the world, and the most effective thing that any individual Christian can do, is to lift up his heart in adoration to God." And Karl Barth once wrote, "Christian worship is the most momentous, the most urgent, the most glorious action that can take place in human life."

Paul challenges us to aspire to spiritual worship when he writes, "What am I do do? I will pray with the spirit and I will pray with the mind also" (I Corinthians 14:15). Notice the spirit of real worship: "My soul thirsts for God, for the living God" (Psalms 42:2); "God created man in His own image" (Genesis 1:27), and "Man shall not live by bread alone" (Matthew 4:4); "In Him we live and move and have our being" (Acts 17:28). These scriptures are telling us that God has endowed us with spiritual needs. Our worship is a search in fulfilling those needs.

WORSHIP INVOLVES A HUMAN RESPONSE

Perhaps one reason present day worship fails to be a meaningful experience to us is because we do not have *spiritual receptivity!* The fast pace of our age leaves so little time for an encounter with Christ. We are a people who have been reared in a push button, automatic age. Our youth are called the "now" generation. We rush to worship, expect to hear a few announcements, listen to a short devotional sermon, and then rush away—on to more important, and, certainly, more interesting things!

Dr. Tozer, whose busy ministry for many years was spent in the rush of Chicago city, has shown the result of such living when he writes, "The tragic results of this spirit are all about us. Shallow lives, hollow religious philosophies, the preponderance of the element of fun in gospel meetings, the glorification of men, trust in religious externalities, quasi-religious fellowships, salesmanship methods, the mistaking of dynamic personality for the power of the Spirit: these and such as these are the symptoms of an evil disease, a deep and serious malady of the soul."³

It is sad when a Christian says, "nothing happens when I worship." I remember many years ago visiting with a woman whose name was on the church roll, trying to encourage her to be faithful in worship. She stood in the driveway with a cigarette in her mouth, eyes squinted, standing more like a man than a woman, and said, "I don't get much out of going to church!"

3 A. W. Tozer, "The Pursuit of God," pp. 69, 70.

The worshiper is not passive. He is not a motionless recipient. As a priest he must offer his own sacrifices to God, "a sacrifice of praise to God, that is, the fruit of lips" (Hebrews 13:15), and he offers his body "as a living sacrifice, holy and acceptable to God, which is your spiritual worship" (Romans 12:1).

Nels Ferre, professor of Philosophical Theology at Vanderbilt University, pointed out that, "worship is the entire self's response to God, requiring a unity of mind, will, and feelings. Worship entails work, but work cannot take its place. Worship demands thought, but no thinking can substitute for it. Worship engenders emotion, but no feeling as such is ever worship. Worship is the rooting of life in reality; it is man's exposing himself to the rightness of God; it is finding God real and religion rich for every need . . . at its most real, worship can be only personal. It is a confrontation of man with God."⁴

SPIRITUAL WORSHIP PRODUCES SPIRITUALITY

Tozer poses a penetrating question that cannot be answered simply by the shrug of our shoulders when he asks, "I wonder if there was ever a time when true spiritual worship was at a lower ebb. To great sections of the church the art of worship has been lost entirely, and in its place has come that strange and foreign things called the 'program'."⁵ Jesus demanded that true worship of God must

⁴ Nels Ferre, *"Making Religion Real,"* pp. 73, 77.

⁵ A. W. Tozer, *"The Pursuit of God,"* p. 9.

involve worshipping Him in spirit and truth (John 4:24). How close does the average church member approximate Christ's requirement?

Our concept of true worship is vague. We have been snared in the coils of self-sins and the whole spirit of the worship hour does seem to center around the "program." The service must be entertaining, thus permitting us to leave the building in a happy mood; or we must be scolded by the preacher, thereby experiencing the therapeutic value that seems to come from being spanked. And the preacher is the hero of the "show" because of his cleverness, or because he gave "all of us sinners a real scorcher today—but we needed it."

It's all part of the "program"—*but when do we worship?* What often passes for worship more nearly resembles the enthusiasm of a luncheon club, or a political rally. There are some who cannot be content with the hollowness of such worship and they turn away with tears to some lonely place to pray and meditate, in quest for deeper spirituality. They, like Paul, have a burning desire, "that I may know Him . . . yes 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 refuse, that I may win Christ" (Philippians 3:8).

If our worship has become dull and listless it is because our spiritual lives have become so atrophied. The measure of our worship is the measure of our sacrifice. There is no place for rivalry, comparative statistics, and show when we assemble for worship. Worship centers at the feet of the crucified, resurrected Lord. The precious

Lord is worthy of the most precious worship possible.

The spiritual stature of many is dwarfed because they go to church but miss the worship! It is difficult to control our minds and center them upon God. Song leaders, for example, are heard to be leafing through their hymn books during the prayer desperately trying to find the next hymn before the amen; young mothers are seen picking and fussing at their little ones, or loving on them, playing with them, taking them in and out of the building several times during worship (yet this mother would be incensed at the suggestion of leaving her year-old in the nursery; she wants him to "learn how to behave in church"). We so easily get into the habit of "skipping through the corridors of the kingdom like children through the market place, chattering about everything, but pausing to learn the true value of nothing." What we call worship is so often the mere reflection of a cheap copy of the real thing. The world's spirit is strong and it clings to us like smoke in our clothing.

The Christian worshiper may approach into the very presence of the Father, through or in the name of Jesus Christ, because the Lord has torn down the curtain of separation that had previously separated the worshiper from God. When the worshiper enters into that kind of fellowship with God he will become more spiritually minded. Perhaps we are losing our youth in the church because our worship has become form without power. Could it be that the lack of spirituality in the worship causes others to become disenchanting and it is, therefore, a contributing factor why the church loses its fire? Let us appreciate this blessing of worship and not make a sacrilege of that most sacred hour.

THE LOST DIMENSION OF DEPTH IN WORSHIP

In giving his appraisal of America, the English historian, Arnold Toynbee, commented that one of our weaknesses is the lost "art of contemplation," or "the inward spiritual form of religion." He has a point worthy of consideration.

As an illustration, let's look at that meaningful time in worship when we eat the Lord's supper. Jesus said, "do this in remembrance of me." *Remembrance* to the Jewish mind meant more than just recalling the event. When Moses cried out to the people, Wherefore, remember "the Lord your God, who brought you out of the land of Egypt," he meant for them to think about the event until they relived it and participated in it in mind and spirit.

It was to be that way with the Lord's supper. Moule says, "...for St. Paul the Lord's supper was no mere recalling of a memory from the past, nor only a looking forward to the future, but a potent means of present contact with the risen Lord."⁶

D. E. H. Whiteley has emphasized this same point: "'Remember' and similar words in our own language represent mimneskomai and cognate Greek words in the N. T.; these, in turn, occur in the LXX almost without exception as renderings of the Hebrew zakar and its cognates, which do not suggest only thinking and feeling directed towards the past; they are used when something happens

⁶ Moule, *Ibid.*, p. 36.

in the present because of a 'memorial' of what has already taken place in the past. 'Remember' suggests not only subjectively recalling the dead past which no longer exists, but, in the active sense, objectively *recalling* the past so that it is again present and living." ⁷

This is precisely what the Christian is to experience when he eats the Lord's supper. He is to relive that night when Jesus instituted it. He is to participate in it as though reclining there at the table with Christ and His disciples. Is this not the reason Paul emphasizes that it is a *communion*, a participation, in the blood of Christ (I Corinthians 10:16)? Worship in that spirit produces a more surrendered life to Christ and gives new life and strength to the worshiper.

Clearly our Lord wanted His disciples to understand that their participation in that act of worship was to establish such a relationship that they might share vividly in the dying of Jesus and thereby become united with Him. During the communion Christ was to be vitally alive and present with them.

In his letter to the Corinthians, Paul rebuked those Christians for their behavior. They had assembled to eat the Lord's supper but it was not possible for them to do what they had assembled to do. He writes, "This is why many of you are weak and ill, and some have died" (I Corinthians 11:30). Phillips translates this "spiritually

⁷ Whitely, "*The Theology of St. Paul*," p. 178.

sick." Whether Paul is discussing physical or spiritual sickness it is difficult to know, but their participation in the Lord's supper was such that it would breed disorder, spiritual sickness, and death.

The lack of depth in the worship is traceable to the Christian's attitude toward God. We find it difficult to believe that God is really with us. Perhaps the reason for this lack of faith in the reality of God's presence comes about because of the rebound of our stand on miracles. We understand that God performed miracles in past ages and that such miraculous happenings as healing the sick instantly, giving sight to the blind, raising the dead — all belong to that first century age. This is true. But we must not conclude from that that God is not with us. There is the tendency to believe that God was with Moses, Abraham, Paul, Peter and others; that Jesus will someday intervene in a miraculous way and come again, but in the meantime there is a vacuum. That is *prottempore* atheism. Jehovah is the God of continuum! If he existed in Abraham's time and if His son is coming again, then He exists now. Jesus said, "Lo, I am with you always" (Matthew 28:20).

The worshiper communes with God so realistically that he can almost hear the voice of God speaking to him. He has transcended the pedestrian, mundane atmosphere and for a brief moment catches a glimpse of God's wisdom. Moses was caught up in this spirit on the mount. Paul was also: "I know a man in Christ who fourteen years ago was caught up to the third heaven — whether in the body or out of the body I do not know, God knows. And I know that this man was caught up into Paradise — whether in the body or out of the body I do not know, God knows — and he heard things that cannot be told, which

man may not utter" (II Corinthians 12:2-4). Of course, I am not suggesting that the Christian today stands before God in the same miraculous way that Moses or Paul did, or Peter and John on the mount of transfiguration, but there is far more to worship than merely occupying a pew. In worship people are brought to the threshold, then it is a personal matter whether each individual is able to enter in and commune with God. Paul wrote to the Corinthians, "The unspiritual man does not receive the gifts of the Spirit of God, for they are folly to him, and he is not able to understand them because they are spiritually discerned" (I Corinthians 2:14). Paul is showing the Corinthians that the unspiritual man does not admit God's Spirit into his heart because he is unable to grasp such concepts.

In his book, "The Prophet," Kahlil Gibran has the people asking the prophet to speak to them of teaching. He replies, if the teacher is "wise he does not bid you enter the house of his wisdom, but rather leads you to the threshold of your own mind."

The preacher's line of communication is limited to words and words can take a person just so far. The minister cannot cause the church to enter his own experience of worship but only lead the worshipers to the threshold of their own minds and then they must take the initiative and enter communion with God in their own way. If we do not *really* believe this our worship becomes merely a ritual.

RITUALISM WITHOUT HEART DEGENERATES INTO FORM WITHOUT POWER

Ritualism without meaning has been the basic problem

of God's people throughout the centuries. Conformity can so easily become meaningless and barren. There are many biblical examples of such. Let us look at a few and then see if an application can be made.

First, let's explore some Old Testament examples. Such prophets as Isaiah, Jeremiah, Hosea, and Amos warned God's people about merely going through the acts of religion. The Lord was weary of all the offerings placed upon the altars because there was no soul in their ceremonies. Listen to Isaiah's warning:

"Hear the word of the Lord, you rulers of Sodom! Give ear to the teaching of our God, you people of Gomorrah! What to me is the multitude of your sacrifices? says the Lord; I have had enough of burnt offerings of rams and the fat of fed beasts; I do not delight in the blood of bulls, or of lambs, or of he-goats. When you come to appear before me, who requires of you this trampling of my courts? Bring no more vain offerings; incense is an abomination to me. New moon and sabbath and the calling of assemblies—I cannot endure iniquity and solemn assembly. Your new moons and your appointed feasts my soul hates; they have become a burden to me, I am weary of bearing them. When you spread forth your hands, I will hide my eyes from you; even though you make many prayers, I will not listen; your hands are full of blood" (Isaiah 1:10-15).

Contrast the way the average Jew worshiped with Isaiah's spirit in worship. In chapter six he writes, "... I saw the Lord sitting upon a throne." Accompanied with this inward spiritual experience he heard the seraphim say, "Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory." Isaiah suddenly became convincingly aware of his sins: "Woe is me! For I am lost..."

a man of unclean lips." The prophet was able to reach up into God's presence and for a brief time see Him on His throne—and immediately he was convicted of his sins. That is what true, pure worship does to a person. This was no time for concern about the kind of hat sister Jones was wearing, or permitting the mind to wander to trivial materialism. It was a time for worship. It was a time for getting the heart attuned with God. It was a time to see God on His throne and to burst out in praise, "Holy, holy, holy is the Lord of hosts."

Jeremiah's crowning glory was his ability to make the individual stand personally before God. He emphatically preached that the externalities and forms of *right* religion were deficient if their lives were corrupt: "Hear the word of the Lord, all you men of Judah who enter these gates to worship the Lord. Thus says the Lord of hosts, the God of Israel, Amend your ways and your doings, and I will let you dwell in this place. Do not trust in these deceptive words: 'This is the temple of the Lord, the temple of the Lord, the temple of the Lord'" (Jeremiah 7:2-4). His concern went beyond the ceremony. He wanted the people to see the spiritual significance of their sacrifices. They were counting on their sacrifices alone and Jeremiah dynamically shows that God was counting on their sacrifices and a contrite heart: "... Obey my voice, and I will be your God, and you shall be my people; and walk in all the way that I command you, that it may be well with you" (Jeremiah 7:23).

Amos and Hosea say the same. Can you imagine someone standing up today and, with the voice of a Jeremiah or Isaiah, saying, "Listen, this building means nothing and the way you are punctiliously, but without contrite

hearts, going through the rituals of the Lord's supper, singing, and prayer you might as well throw them out of your services!" To the prophets religion was a reality and whatever stood in the way of the goal had to be swept aside.

Second, let us see the religious situation while Jesus was on earth. When Jerusalem fell in 586 B.C., the Jewish nation, as a national power, died. The exiles left the traditions of their fathers and became absorbed in the business life of Babylon. There were a few who earnestly desired to keep God's religion pure. In the time of Ezra the people were called back to the observance of the law of Moses, with its feast days and sacrifices. Those religious Jews who separated themselves from others whose religious life and worship were deficient became known as "the separated ones." Many think this was the beginning of the Pharisees. They were concerned with keeping the law in every detail. Traditions were added, not maliciously, but to make the people do more than the bare necessities of the law. They had two objectives: (1) to lead the people to *know* God; (2) to lead the people to *live* God's law. Admirable qualities, but what happened?

In their observance of the law they added their traditions and *forgot the man!* They had studied the law and knew it in their heads but not their hearts. One of the few times the scriptures say that Jesus was angry is found in Mark 3:5. There was a man with a withered hand and the Pharisees were so concerned about their rituals that they didn't want Jesus to heal him on the Sabbath. It was such action as this that provoked Jesus to say, "The Sabbath was made for man, not man for the Sabbath" (Mark 2:27).

In John 9 we see the same hardness of heart on the part of the Pharisees. A man is blind and he and Jesus are criticized because the Lord gave him his sight. The Pharisees were so involved in the minutia of rituals they forgot the man. Jesus told them, "...you tithe mint and dill and cummin, and have neglected the weightier matters of the law, justice and mercy and faith; these you ought to have done, without neglecting the others" (Matthew 23:23).

Findley Edge has vividly described the situation of that day: "Into the midst of the encrusted formalism of Judaism, Jesus came, lived, and taught. With dynamic message and creative teaching he burst through the hard crust of traditionalism that had engulfed the religion of his day and fanned the smoldering ember of dynamic, spiritual religion until it became a living fire within his followers—he sounded the death knell for the externalism and traditionalism in religion for which they stood."⁸

Third, let us examine *our* worship to see if we have stumbled into the same pitfall that Israel blundered into during the days of Jeremiah and we should carefully scrutinize our attitudes and practices to see whether we have permitted ourselves to become 20th century Pharisees. While 90% of the people in America claim to believe in God and 67% have membership in some church and it would seem that Christianity is more popular than ever,

⁸ Findley Edge, "A Quest For Vitality In Religion," p. 47.

there is, with this religious upsurge, the dismal fact that crime, riots, alcoholism and divorce are rising with such rapidity that they are of concern to all thinking people.

Why this incongruity? Is it not because ceremonies without heart degenerate into forms without power? There is no spiritual power in ceremony alone to change people's lives. We, like Isaiah, need to be caught up in the spirit of worship. When we are we will be convicted of our sins and our lives will be changed. Paul, in describing the last days, says that people would hold "the form of religion" but deny "the power of it. Avoid such people" (II Timothy 3:5). While we condemn Protestantism for their rituals, can our mumbled prayers, sterile phrases, and spiritless singing be any more justifiable?

I am not suggesting that religion should have no form. The non-conformist is not more spiritual simply because he rejects formality. The Bible teaches we are to do all things decently and in order. My objection is that purely external worship without interior devotion is mere performance. Thomas Aquinas, in his *Summa Theologica*, declares that bodily adoration is made in spirit to the extent that it is derived from and leads to spiritual devotion: "Prayer consists principally in the spirit and finds its expression only secondarily in words; in the same way also adoration consists principally in interior reverence toward God and secondarily in certain bodily signs."

Let us remember that always behind the acts of worship God is standing there. We must get past the symbols to the realities.

CONCLUSION

Is our worship a quest for the realities? Is it a communion or merely a ritual? Has it become a ceremony that coats another layer of indifference on our decaying, callous faith? Has our religion become as empty, commonplace and trite as it was with the Pharisees? They polished the outside of the cups and platters, garnished the tombs, but inside were extortion, rapacity, dead men's bones, and all uncleanness (Matthew 23:25-27). Someone has well said that we need not break the cups nor ravage the tombs, but it is imperative that we clean the inside.

Parker has pretty well summed up the idea when he wrote:

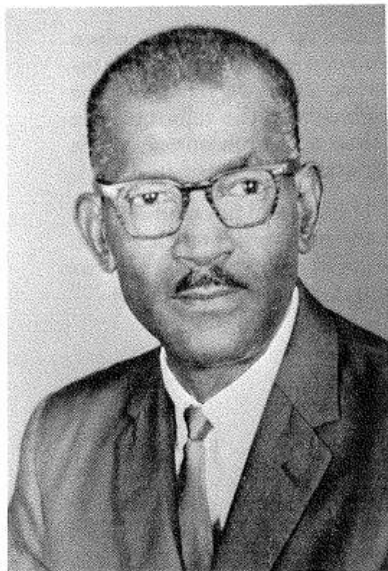
"It is in vain to attempt to keep up the outward when the *inward* has given way . . . We keep up churches, institutions, organizations, machineries, after we have lost the Spirit. Is there anything more ghastly to the religious eye and the spiritual imagination than a Church out of which GOD has gone? The building stands there of undiminished magnitude . . . The Bible is read, and not read . . . The great soul I cry for is a man who will preach to the *preacher*; who will convert the *pulpit*; who will set fire to the *Church* . . . We are orthodox but we are not Christian."⁹

⁹ Joseph Parker, "*Peoples Bible*," Vol. 23, p. 113.

GOD'S PURPOSE IN CHRIST

G. C. WASHINGTON

Grover C. Washington was born May 29, 1917, in Kerens, Texas. At an early age his family moved to Dallas, Texas, where he attended the Dallas Public Schools. He attended Huston-Tillotson College in Austin, Texas, where he was graduated with the A.B. Degree in 1942. He has done Graduate Work at the University of Southern California. He served as a teacher in the Dallas Independent School District from 1942 to 1948. In 1948 he resigned to become Dean of Southern Bible Institute, the parent Institution of Southwestern Christian College. In 1950 the school was moved to Terrell, Texas, and Bro. Washington remained in Fort Worth, Texas, as minister of the Lake Como Church of Christ. In 1951, he became Dean-Bursar of Southwestern Christian College where he served until 1955. In January of 1955, he became minister of the Lawrence and Marder Church of Christ, which position he now holds.



He is also a member of the Board of Trustees of Southwestern Christian College. He is married and the couple has one son.

It hardly requires explanation to characterize our times as crucial. Men everywhere are daily proclaiming the ills with which our society is fraught, by oratory, demonstrations, and rebellion in varied forms. Every institution that has fur-

nished the stabilizing foundations for our social order is threatened by social evolution. Indicative of our times is a statement made by Congressman Spark Matsunaga, of Hawaii, in the Congress of the United States, who said, "Why, why, why, we cry aloud in our aching hearts, searching for an answer."

The first recorded question directed by God to man is found in Genesis 3:9, and the question is this: "Where art thou?" As simple as this question may seem, it can be answered only when we have clearly in focus two additional considerations which are related. They are: From where have we come, and where are we going. Any determination as to where we are must be defined in the light of these two factors. I offer you that any indecisiveness as to where we are today is because of our inability or unwillingness to accept where we came from and where we are going.

With regard to "where we came from," there are countless theories and speculations that have been advanced under the guise of science or scholarship. As speculative, imaginative, improbable, and illogical as they may seem, many have gained acceptance. A recent survey conducted among ministers and ministerial students of many religious bodies revealed that: only 47% of the ministers believed the Genesis account while 61% believed Darwin's THEORY of Evolution. And it further showed that only 5% of the ministerial students believed the Genesis account while 98% of them believed Darwin's THEORY of Evolution. As a matter of fact, it seems that modern scholarship is directed more toward disproving our origin than accepting it.

Now the Scriptures state clearly and simply that man

is God's creation. In Genesis 1:27 we read, "So God created man in his own image, in the image of God created he him; male and female created he them." Hence, we, bearing the divine image, came from God. In his omnipotence he created the heavens and the earth, and man, the crowning glory of his creative handiwork. So that the Scriptures present man as God's creation, shielded, protected, and elevated from the evil dynamics of his environment by the powerful and loving power of God. To accept any other theory as to the origin of man is to reduce him to the status of a creature of his environment, and frustrate his ability to determine "where he is." This is exactly what has happened, and the result is that we have not yet answered within our own minds the question so early put to Adam and Eve. Until we come to an acceptance of the divinely inspired record of the creation, we will never be able to quite determine our bearings. Only when one understands and accepts that God is our Creator, and that we are the fallible and dependent objects of his creation, can one understand God's purpose in Christ. In Genesis 2:9, we find the following: And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the TREE OF KNOWLEDGE OF GOOD AND EVIL." Here, within his reach, was the means by which man might exercise his own choice. God placed man on the honor system, wherein his freedom was not limited. He was given the privilege to choose between obedience or disobedience, between following the precepts and commandments of God or endeavoring to walk in his own judgments. Had God placed the TREE OF THE KNOWLEDGE OF GOOD AND EVIL outside the Garden of Eden, outside man's reach, then he would have by predestination reduced man to little more than a robot.

But in the love and consideration of his divine will, he gave man the power of executing his own choice, thus making man his own free moral agent.

This freedom of choice is a blessing that carries with it a mutually significant responsibility. That responsibility is the need for making the right choice. It was to this end that Joshua urged the children of Israel, upon entering Canaan, (Joshua 24:15) "Choose ye this day whom you will serve." Not only man's destiny, but his circumstances have been influenced by his choices. A tragic example of the results of a wrong choice is reflected in the choice made by Adam and Eve in the Garden of Eden. They chose to do that which God had forbidden. They chose the counsel of their own judgments and desires rather than the commandments of God. They pursued that which to the eye looked beautiful, which seemed good to the taste, and fed the human ego. Thus began the experiences of man as he began to travel the road of human history, with the freedom of choice and the responsibility of making the right one.

That road has been a long and eventful one. The three dispensations of Bible history reveal the tragic ends to which man's unwise choices have brought him. Beginning with his expulsion from the Garden of Eden, the record reveals the constant recurring of one crisis after another in the chain of human experiences. On each occasion, when man turned from the counsel and guidance of God, his creator, the result brought a crisis. When the Sons of God aligned themselves with the daughters of men, that portion which carried the hope of mankind lost its savor, and the result was the destruction of everything in whose nostrils was the breath of life (excepting the inhabitants of

the ark). When the children of Israel, whom God had delivered from the bondage of Egyptian slave-masters, had come through the Red Sea and set their faces toward Canaan, their murmurings, complainings, and rebellions against God, changed what well might have been a six-months trip into an arduous forty-year journey, of which there were only two survivors of the original group that began. The Period of the Judges, the Period of the United Kingdom, the Period of the Divided Kingdom, The Period of the Captivity and Restoration each terminated with an accumulation of transgressions that took man farther and farther from God.

Having been settled in Canaan, Israel experienced the oppression of the surrounding heathen nations, the downfall of its first king, the decay of its prosperity, the division of the kingdom, and its ultimate captivity and bondage as a result of its continued walking in the mistake of Adam and Eve. It acquired an extended record of wrong choices and an accompanying record of recurring crises. Viewed objectively, the approximate four thousand years of history as found in the Scriptures presents man as one who had failed to fulfill the divine purpose ordained for him by his creator. He had become a victim of his environment, rather than its master. His freedom of choice had been used to exercise the wrong choices, and his alienation from God had reached the point that God chose to give Israel a bill of divorcement (Isa. 50:1). Man had created a record of transgressions and established a wall of sin between himself and his creator, from which he of himself could never quite recover. In describing the plight of Israel, Isaiah, the great prophet of God said, (Isa. 53:6), "All we like sheep have gone astray; we have turned everyone to his own way."

But God, in his infinite love and tender mercy, has sustained and demonstrated an outward reach toward man that can only lead to one irrevocable conclusion, that is, that God loves and cares for him, and still nourishes and seeks the return of man to his exalted state of beginning. Like a long-suffering parent strives with a wayward child, he has time and time again reached out to draw him back on course when he has lost his way. To this end, God made a way of salvation for Noah, God made Moses a lawgiver, God gave deliverance to the Children of Israel, God gave prosperity to Israel, God delivered Israel from her enemies, God sent the prophets to plead with Israel, God sent the chastisement of captivity on Israel, God granted a release from that captivity to Israel. But Israel repaid these considerations by breaking God's law, slaying the prophets, and erasing God from her memory. With the Jews caught up in an unyielding web of sin, and the Gentiles hopelessly alienated from God, the human race had reached the bottom of the abyss of hopelessness.

It was to this unprecedented catastrophic condition that God directed divine attention. When the record cried Guilt! and justice merited punishment, God demonstrated the incalculable depths of his love, by loving more. To establish forever immutability of his great purpose for man, he gave his only begotten Son, to bear man's burden of guilt, to pay the price of redemption which was beyond the human purse, and open the way of reconciliation to himself. He bridged the chasm between the human and divine by adorning him with the qualities that made him both the Son of God and the Son of Man. He did this, Paul writes (Eph. 1:5), "Having foreordained us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will."

So then, Jesus demonstrated the power of the human will when submitted to the will of God, by overcoming every temptation that is common to man. When confronted with the temptation of materialism, Jesus answered forthwith, (Matt. 4:4), "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." When confronted with the philosophical and theoretical speculations of men, Jesus answered, (Matt. 22:29), "Ye do err, not knowing the scriptures, nor the power of God." Thus Jesus demonstrated for man nobility of the human spirit, when attuned to the will and purpose of God.

But the needs of man were greater than just an example. The state of his condition was more acute. He needed RELIEF, from the guilt of sins. He needed HOPE, to give meaning and purpose to his brief and uncertain life. He needed FAITH, to sustain his own moral courage. He needed POWER, for the struggles between the dual natures of which he is composed. He needed VISION, to perceive the true values in the environment in which he found himself. He needed a FELLOWSHIP, that transcended the frailties of our earthly ties. He needed a HIGH PRIEST, acquainted with his infirmities, who could make intercessions on his behalf to the Most High God. He needed PEACE, not as the world gives, but one that passeth understanding. And finally, he needed VICTORY. Not just a victory in the recurring battles that are inherent in life, but VICTORY for the entire warfare of life.

That man might have these, ALL OF THESE, God placed the burden of their acquisition on the shoulders of his only begotten son, sent him to the summit of Golgotha

bearing our guilt, suffered that his life should be taken, and with his blood purchase our redemption.

And on the third day he raised him from the dead, vested in him all authority, and has now set him at his own right hand to insure the fulfillment of every need suffered by his faithful children. This is our heritage today, our opportunity today, made available by God through Christ Jesus, our Lord.

THE CHURCH AS GOD'S INSTRUMENT

DON FINTO

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M.A. Degree from Vanderbilt University with major in German, 1968.
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Wife, Martha Ann, is the daughter of the late Dr. and Mrs. L. M. Graves of Memphis, Tennessee, known for Christian service in Tennessee and adjoining states for many years. Dr. Graves was chairman of Harding board and a bishop of the Union Avenue church for many years.

Three children: David and Donna 15, and Helen 10.

The church of Christ was foreseen and foretold in prophecy (I Peter 1:10-12). It was through the church that the manifold wisdom of God was to be made known (Ephesians 3:9). This was according to the eternal purpose of God realized in Christ (Ephesians 3:10). Christ spoke of building this spiritual house (Matthew 16:18), and Paul says there is no other foundation for the building than Jesus Christ the Lord (I Corinthians 3:11), just as Peter had said that there is no other name under heaven given among men whereby we can be saved (Acts 4:12).

Jesus Christ is the resurrected son of God, son of Man, Saviour. Spread of the news of His resurrection and His power over sin was the cause for the rapid spread of Christianity in its early years. Daily, men and women, at first antagonistic, were added to the number of believers, all saved through Christ and all therefore members of this spiritual body of Christ, this called-out group, the assembly. As Brother J. Ridley Stroop, in his *The Church of the Bible*,

says, "They were not Christians because they were members of the church, but they were members of the church because they were Christians."¹ Now this is not to under-emphasize the church, but is to emphasize the Saviour, Christ. People did not ask the question, "What must I do to be a member of the church?" nor "How do I join the church?" but "What must I do to be saved?" and in being saved, they were automatically in Christ's body, the church. All the saved were then and are now in Christ's church, because the "Lord added to their number daily those that were being saved" (Acts 2:47).

DESCRIBING THE CHURCH OF CHRIST.

But let us be sure that as we describe the church of Christ today, we do not describe it in a way which makes it sound like just a denomination. If we leave the impression that we think those who want to be saved must come to *us* and do what *we* tell them to do in order to be in the church of the Lord, then we have put the emphasis on ourselves and not on Christ. If we leave the impression that *we* are the only true church, then we may simply be enforcing in the other person's mind that we think *our denomination* is greater than *his*. Why not rather emphasize that God adds all the saved to His body, and that we are in His body only if we have done His will, that every saved person is in the real church of Christ. Then we can proceed with a study of His Word to find out if the person

1 (Nashville, Tennessee: Williams Printing Company, 1962), p. 14.

with whom we are studying is in the Lord's body, rather than judging him beforehand.

Listen to how clearly it was stated by Brother N. B. Hardeman in his *Tabernacle Sermons*, delivered in Nashville, in 1923,

I do not claim, and have never so done, that those who have taken no stand with denominations are the only Christians upon the earth; but here is the contention: Having simply believed and obeyed the gospel, we propose to be Christians only. Now, there is a wonderful difference between saying that we claim to be Christians only and that we claim to be the only Christians. The Bible clearly predicts that the Lord's people, some of them, will be engaged in a state of confusion; and the Lord bids his people to come out of that state and just stand, if you please, as humble Christians only.²

Let me explain further. Do we not sometimes give the impression that true Christianity died shortly after the Lord died and was not restored until Alexander Campbell and Barton W. Stone and James O'Kelly restored it? But that is not the teaching of God's Word. Christ promised that the "gates of hell shall not prevail" against His church (Matthew 16:19). I believe that promise. I believe that in every generation there have been believers who were true to the Lord and were added to His church, men with whom we shall share eternity because we are members of His body. These believers of past generations may not be de-

² Hardeman, N. B., *Hardeman's Tabernacle Sermons* (Nashville: McQuiddy Printing, 1923), Vol. II, p. 253.

scribed in the history books; they may even have been accused of being a sect (that should not surprise us, since the early church suffered the same accusation, Acts 28:22), but their loyalty was to Christ alone.

Brother Hans Grimm in his excellent little booklet *Tradition and History of the Early Churches of Christ in Central Europe*, published by the *Firm Foundation* last year, gives good evidence of the existence of non-sectarian churches of God through the centuries, churches in the British Isles, in Switzerland, in Greece, in Turkey, in the Pyrenees, and in other places. When the body of true believers would almost die in one place, the spark would be ignited in another area. In the close of his booklet, Brother Grimm says,

I met for the first time in my life a member of the restored churches of Christ of America. What he had to tell me was not other than the faith of my ancestors which I had taught and practiced all my life. My grandfather had had contacts with Scottish (Haldane) Baptists and Sandemanians, yea, even with Christadelphians in Birmingham, but the American Restoration Movement had been totally unknown to us. And now the fact that the Lord had built up his church beyond the Atlantic, just in time, when his last followers in Europe dwindled, hit me like a thunderclap.

No, the church of Christ did not begin with the Restoration Movement in America. Otherwise we are Campbellites. The Restoration Movement is not our authority. Christ and His apostles are our authority. Let us be sure then that we know what God's church is and that we make ourselves clear.

I recall a rather embarrassing moment at the World Fair Exhibit a few years ago. There have probably been few efforts where greater care was taken to give a true view of the Lord's church. We were careful to tell all inquirers that the Lord's church is not bound to any national or international headquarters, that there is no organization larger than the local church, that the bishops of each assembly are responsible only to God, that we have no denominational affiliation, and that in every nation, he who comes to God in God's revealed way, is in the real church of Christ. One very inquisitive young man who began to catch the vision of the true body of Christ stepped to our Directomat (the electronic Bible Teacher) and selected this question, "How many members of the church of Christ are there?" The answer he received was "2,250,000." His penetrating question was then, "How do you know?" to which I had to reply, "We do not actually, for only God knows the real number of those in His fold." We can tell how many congregations of which we know, who are striving to be non-denominational in character, all of which are made of baptized believers, but we must remember that there may be many of whom we do not know. Only God can look behind iron and bamboo curtains to enumerate those who belong to Him. Would it not therefore be better if we referred to those unevangelized areas of the world as countries or states where there are no New Testament Christians *as far as we know* rather than stating emphatically that there are no Christians in a certain country.

MODERN CHURCHES OF CHRIST INDIGENOUS TO OTHER LANDS.

It has long been fascinating for me to hear of churches

of the Lord indigenous to other countries, never having even heard of an American Restoration Movement. I have re-read many times the story of that little band of Christians in the Assam hills of India who first came in contact with the College church in Abilene, by a letter from Prenshon Kharlukhi, dated March 8, 1948. This story which was related in the *Harvest Field*, published in 1958 by Brethren J. W. Treat, Howard Schug, and Robert Johnston,³ told of their departure from denominationalism and their allegiance and obedience to God alone. After visiting these Christians in the Assam Hills, Sam Lanford wrote in the March 18, 1965, *Gospel Advocate*,

I have seen the restoration! Many Christians have heard of the indigenous "Back to the Bible" movement that took place in this dreamy hill-country of India, but to see and hear these simple folk sing their hearts out to God, to hear them pray so earnestly, and to see them fill the benches to capacity was a rare spiritual experience.

It strengthens my faith in the wisdom of God and in the non-denominational church when I know that, thousands of miles from the church of our own country, men who never heard of us are following the Lord's pattern and belong, with us, to the Lord, as members of the true church of Christ.

Equally exciting it is to read the story of the Russian churches of Jesus Christ, begun in the last century when Bibles were published and spread throughout that godless

3 (Athens, Ala.: C. E. I. Publishing Co., 1958), pp. 227-230.

land. I continue to pray for those outposts of real Christianity, believing that there are yet people of God uncumbered by denominational allegiance, who today worship the Lord regularly. If you would know more of the origin of these Christian assemblies, then read the article in the *Harvest Field*, published in 1947 by Brothers Howard Schug and Jesse P. Sewell.⁴ Brother John Johnson was in Russia in 1930 and was told that there were at one time as many as two and one-half million members of New Testament Christian churches. Brothers Otis Gatewood, Carl Spain, and others have tried in more recent years to contact any remnants of those non-denominational churches and have not been encouraged by the quest, yet I continue to hope and pray that the whole truth is not known, that unknown to our own news media, there are hundreds or thousands of loyal brethren true only to Christ and to His Word,

I found some hope in the prologue of J. C. Pollock's 1964 book entitled, *The Faith of the Russian Evangelicals*. After mentioning the major evangelical alliance into which the government has tried to force conservative Christian groups, this writer says that all such fundamental Christian groups are known by the Press as simply "Baptists" or "sectarians" in contradistinction to "churchmen," which normally applies to the Orthodox. He further says that these terms actually have a wider connotation "because many of the evangelical sects and groups did not join the Union."⁵ I believe I have some brethren in that country

4 (Athens, Ala.: Bible School Bookstore, 1947), pp. 189-193.

5 Pollock, J. C., *The Faith of the Russian Evangelicals* (New York: McGraw-Hill, 1964), p. 12.

who are Christians just as you and I, that regardless of what they are called by the press or the government, are non-denominational Christians, striving to know only Christ. It's true! "In every nation, he who fears God and works righteousness is acceptable to Him" (Acts 10:35).

Surely you know of the Spanish restoration movement and of the work of Juan Monroy. If some one had asked most of us in 1950, "Are there churches of Christ in Spain?" our answer would probably have been, "No," but we would have been wrong. In the July, 1967, issue of the magazine *Mission*, our brother tells of his conversion in his own words, a conversion which brought him into fellowship with the saved, the church, in 1950, but in contact with churches of the Lord in this country only on August 10, 1964, when he took the hand of Tom Isaacs, working at the World's Fair Exhibit. God be praised that we hold no monopoly on His grace! God be praised that Juan Monroy could be a Christian even before any American missionaries could reach his country.

Did you read the front page story of the *Christian Chronicle* on December 1, 1967, in which assemblies of Christians meeting in Iran were described? Our brother J. C. Choate had conversed with an Iranian physician, Dr. S. S. Khan, who himself was a member of that group of baptized believers who may number into the hundreds of thousands. I have no reason to try to argue with their salvation. They prove to me that God's promise is true. These brethren do not have to be approved by me or you in order to be in God's church. God's church is all the saved of the whole world. Let us not denominationalize it!

Do we need to continue, to show that the church is there where God through His Word convicts of sin? Let us hope that not only in these countries, but in Ethiopia, Greece, and other places in our world, there may be unknown to us "7000 who have not bowed their knees to Baal." (I Kings 19:18) And let us be cautious in describing the Lord's church in a way which will exclude any of the saved, either presently or in past generations. The church of Christ is all of God's people. The church of Christ is not a denomination. All the saved are in the church of Christ. But no, not all the saved are in any particular restoration movement.

EXCLUSIVE USE OF THE NAME "CHURCH OF CHRIST."

Now this brings us to one other point. You notice I have been using the term "church of Christ" almost all the time. But even this very scriptural term can become sectarianized, since the Lord's church does not have any one scriptural name, exclusive of other scriptural designations. All these expressions are just ways of describing this great body. As Brother G. C. Brewer in his *Foundation Facts and Primary Principles*, said,

It is never wrong to speak of the church as the church of Christ or church of God or the church of the saints or the church of the firstborn, but to repeat what has been said before, to exalt any one of these into the *patented name of the church* is to sectarianize that expression. If we have not done that very thing with the expression *church of Christ* then why do we not vary our terms in speaking of the church? Why is every deed made to the Church of Christ? Why is the "Church of Christ" put upon every

corner stone or on the front of every meetinghouse? Why does the "Church of Christ" have a literature series? So fixed and uniform is this designation that if we should insert the name of Jesus in the expression it would cause confusion.⁶

I personally long for the day to come when we have some signs on our buildings which say something other than "Church of Christ." I would love for the College church to put up a sign saying "Christians worship here" and the Highland church to place a sign reading "Meeting house for a church of Jesus Christ" and the Hillcrest building to carry a sign simply stating that "a church of God assembles here at the following hours." Imagine what holy confusion this might cause in the denominational world, if we suddenly left this denominational-sounding "title" and began calling ourselves by any and all of the New Testament designations. Some would get the idea that we are indeed simply congregations of Christians striving to be Christians only.

THE CHURCH IS NOT THE BUILDING.

Notice that I have said, "a church meets here." It seems to me that our use of the word *church* in referring to our buildings is, as some have suggested, more than just semantics. We have grown close to the idea that we are not the church until we are in the building and that

⁶ Brewer, G. C., *Foundation Facts and Primary Principles* (Kansas City: Old Paths Book Club, 1949), p. 103.

most of our activities ought to be centered in a building. Not so in the New Testament. As far as we know, the church of the Lord did not even possess a single meeting house until at least the third century. Too often we have made buildings the symbol of success. I never shall forget a sentence which Alonzo Welch used in the opening service of the new structure on Union Avenue in Memphis, Tennessee, "I challenge you not to allow this magnificent structure to become the embellished coffin of a dead church."

The idea that the church is not the church until it meets in the building and that the building is the sanctuary (in the Old Testament sense of "dwelling place of God") causes some to think that the building can only be used for worship, but never for service or fellowship. For years it made us center almost all of our evangelistic activities in the building, rather than leave the worship hall for evangelistic endeavors. Even today we are still somewhat foggy at this point. Recently a young man asked me if I thought it worthwhile to spend much time trying to convert a certain family, since they had never attended the worship of the saints even once! Transfer those thoughts, if you please, to New Testament times. "Peter, is there any use in trying to convert our Jerusalem neighbors who do not even worship with us?" Can we not see that some may never have any cause for worship, until they are converted to the Saviour?

In another recent incident, a preacher wanted a Personal Work Director to urge the new converts to wait until the Sunday services to be baptized, no doubt thinking that this might encourage others to respond during an invitation song. Think back to the New Testament! Did Philip urge

the treasurer to wait? Did Paul urge the jailer to wait? Would we not thus be putting aside the commandments of God (daily evangelism) for our own traditions (invitation songs and baptism during the church's worship)?

Let us be careful that we see the building as a tool, rather than as the headquarters of the church. Our headquarters must remain in heaven. And let us hope that the time will soon come when we will build buildings to be used not two or three or four times each Lord's Day, but perhaps even eight or ten times for worship (taking the place of eight or ten buildings) and all through the week for worship, service and fellowship. Let us hope that the time soon comes when we are spending more on evangelism (commanded by the Lord) and less on buildings (not commanded). And if the time ever comes when large buildings is not the way we can take the world for Christ, let us be equal to the change. I mean by that, if the time should come, or is even here, when we should use our homes for the assembly place for regular worship, with larger assemblies held in a rented auditorium or in open air (as is being tried in some mission fields), then let us be willing to change, so that the building does not dictate to us but is used only as a tool.

THE CHURCH—AN INSTRUMENT FOR WHAT?

But now let us use a few minutes to consider the church's role. She is God's instrument, but instrument for what? What should be her major emphases? Let me suggest *three*, all of which can be seen in the words of the greatest commandment, "Love God with all your heart, soul and mind and your neighbor as yourself." (Matthew

22:37-39) The church is to grow in love (1) for God and His word, (2) for each other, and (3) for the lost.

1. *The church is to grow in love for God and His Word.* She is to be God-centered, Christ-centered, Spirit-filled, Word-proclaiming, Truth-defending.

Our minds are to keep focused on God. Praise is thus a necessary part of the Christian life. "In the midst of the church I will praise thee" (Hebrews 2:12). In our assemblies, as in private life, a good portion of time should be allotted to praise. Not, as Paul says in speaking to the Athenians, because God needs anything (Acts 17:25), but because we are benefited when we focus attention constantly on our source of strength and salvation. I like the way the Jews often began their prayers with "O God, the God of Abraham, Isaac, and Jacob" (I Chronicles 29:18). They seem to have been reminding themselves that their God was the same all-knowing, all-powerful, all-directing God as of old. Sometimes it is helpful to me to begin my prayers by addressing God as the God who closed the mouth of the lions in Daniel's den, the God who did not allow the three young men to be hurt in the furnace, the God who resurrected Jesus—this is my Father to whom I pray. This makes me realize that He is still "upholding the universe by His Word of Power" (Hebrews 1:3, that "all things are possible with Him" (Matthew 19:26), that there is an "immeasurable greatness of His power in us who believe, according to the working of His great might which He accomplished in Christ when He raised Him from the dead" (Ephesians 1:19-20), that "I can do all things through Him that strengthens me" (Philippians 4:13), that "God is able to provide me with every blessing in abundance so that I may always have enough of every-

thing and may provide in abundance for every good work" (II Corinthians 9:8). This kind of direction transforms a weak church into a powerhouse of strength. It is what Dr. Maxwell Maltz calls "pschyocybernetics"⁷ — it is focusing your soul upon its goal. It is setting your goal in life. It is "looking to Jesus" (Hebrews 12:2). It is keeping your ideal before you, and becomes, through the power of God, the transforming power of our lives.

But love for God also means love for His Word, love for Truth. Paul told Timothy that the church was the pillar and ground of truth (I Timothy 3:15) and that the time would come when men would turn away from truth (II Timothy 4:4). We live in that day and the only sure way of following Christ is by growing in the knowledge of truth, which is God's Word (John 17:17) and by "speaking the truth in love" (Ephesians 4:15). This means that all literature is secondary for God's people, secondary to His Word. Preachers and elders may be well-read and may quote frequently from modern writers (Paul did), but the authoritative voice is His Word. Philosophy may or may not be Christian; the testing standard is His Word. Psychology may or may not be Christian — it must be measured by the Truth. Commentaries can be a help or a hindrance. Christian journalism is good, but no paper can be God's exclusive spokesman and we cannot accept something just because it was in our favorite paper. The voices of great preachers of the present and past will be helpful voices, but no such voice must be accepted as authoritative.

7 Maltz, Maxwell, *Psycho-Cybernetics* (New York: Prentice-Hall, 1960).

2. *The church is to grow in love for each other.* "By this shall all men know that you are my disciples if you love one another" (John 13:35). Paul never failed to mention this band around every commandment, this "more excellent way" (I Corinthians 12:31), this "aim" (I Corinthians 14:1). I think it not coincidental that First Corinthians 13 is a part of the letter to the confused and divided Corinthian church, ending with the repeated admonition, "Let all that you do be done in love" (I Corinthians 16:14). James, Peter, and John also make this the apex of Christian maturity. I agree, therefore, with Elton Trueblood's statement that any fellowship of Christians, whatever else they may have or are, if they do not love one another, is an heretical fellowship.⁸ And I believe one of the finest editorials I have ever read in any Christian journal was the June 4, 1968, editorial from Reuel Lemmons, in the *Firm Foundation*, "If We Have Not Love":

We may be as smart as they come, and be able to castigate the brotherhood with sarcastic venom unequalled, yet if we have not love we are nothing....

Love is the one quality that can throw the mantle of forgiveness over the worst of human foibles, and temper the cutting edge of criticism with soft words of brotherly affection. We have never been known as a gentle people. We do not have a reputation of being kind — even to each other....

Even when it becomes necessary to withstand a brother because he is at fault, the reproving and rebuking should

⁸ Trueblood, Elton, *Company of the Committed* (New York: Harper & Row, 1961), p. 96.

be done with all longsuffering and doctrine. . . .

If God could love us, we ought to try harder to love one another. Doors of communication never close so long as love is present. When love dies, then why should doors be left open? Tombs are always sealed.

The brotherhood could be contained in a straight-jacket of orthodoxy and still be eternally lost in Hell, if love dies in our hearts. The brotherhood could almost fall apart and tender, patient hands could put it back together again if there were enough love left. Faith and hope, great as they are, are overshadowed and surpassed by love.

Brethren, let us love one another. Love will spark edification. It will spark discipline and admonition. It will spark benevolence and service. It will *not* spark division.

Let us love all for whom Christ died. Let us love our brother who opposes Bible classes or women teachers. Let us love our brother who believes in only one container for the Lord's Supper. Let us love our premillennial brother with whom we disagree and whom we believe to be in error. Let us love our brother who does not support a single orphanage or Christian school or national television or radio program. Let us love our instrumental brother who worships the Lord in a way unknown to the New Testament church.

Let us also love our denominational neighbors. Let us reason in love and humility, rather than ridicule or jest. Let us love the derelict, the alcoholic, the immoral, the listless, and the lazy. Loving a man does not mean loving his ways. The Lord loves us, yet he never loved a single sin. "If a man is overtaken in any trespass, you who are

spiritual should restore him in a spirit of gentleness” (Galatians 6:1).

The life into which we have been called is a life in which we are to hold firmly to truth, but it is no less a life of communion and love. May it be said of us as was said by many of the early Christians, “Look how they love one another.”⁹

3. *The church is to grow in love for the lost.* The early Christians went everywhere preaching the word (Acts 8:4). Paul felt himself a debtor to all men (Romans 1:14). Since the Lord saved me and since His purpose for coming into the world was to save sinners (Luke 19:10), my task will also be one of saving men. This selfless task keeps us from being what Jess Bader in *Evangelism in a Changing America* calls a “chubby, clubby, complacent collection of nice folks.”¹⁰ Every other task becomes secondary to evangelism. Our service to the unbeliever is sparked by our love for Him. Christ healed; the Christian will also be interested in administering to the physical ills of all men, but this does not become his supreme purpose for living, else he restores a body and loses a soul. The Christian helps in cleaning a rat-infested house or a filth-laden slum. He helps in filling hungry stomachs, in restoring law and order, but this is not his primary purpose in life, else he will fill a home with help, but leave no eternal hope. He will solve a hunger pain but not remedy the eternal pain.

9 Tertullian, *Apolog.* xxxix.

10 Bader, Jess, *Evangelism in a Changing America* (St. Louis, Mo.: The Bethany Press, 1957), p. 16.

The *method* of evangelism is unlimited; only the message is unalterable. Thousands have been reached in our day through filmstrips or charts, but some will never be reached in this manner. Thousands have been baptized during a gospel meeting, but gospel meetings alone will not save the world. Radio and television and correspondence courses are reaching thousands, but these alone will not suffice. Our desire for sharing Christ must be so strong that we will be inventive in our use of *methods* to preach the unalterable message.

Our love is for all the lost and our evangelism is "into all the world." None who has the Spirit of Christ will discourage *foreign missions*. Thank God for the J. C. Baileys, the Otis Gatewoods, the Maurice Halls, the Cline Padens, the Parker Hendersons, Jimmie Lovells, and others who keep alive our task of seeing that every person has heard the gospel at least once. Let us continue great plans for going into every country, communist or cannibalistic, realizing that no country is closed to Christ, that the devil has no country which is off-limits to the gospel.

Evangelism is a *task for all*. Let us rear children for evangelism and send them to the fields for months or years of service. Let us urge preachers to leave the strong churches and go to the unevangelized areas. Let us plan evangelistic activities upon retirement, for age is sometimes only a state of mind. One of the youngest women I know is Sister A. R. Holton, and Irene Johnson is younger now than she was twenty years ago.

But to those of us not now on a foreign field, let us be *missionaries at home*. We are the church. We are God's

instrument for salvation to those out of Christ. There are some who will not be saved unless you reach them.

The church is God's saved community, all of His saved! Her role is one (1) of loving God and His truth and speaking that truth in love, (2) of loving each other, even those with whom we disagree, and (3) of loving and saving a lost world. Imagine the impact we could make on the world if we loved each other!

“Beloved, let us love one another; for love is of God, and he who loves is born of God and knows God. He who does not love does not know God; for God is love. In this the love of God was made manifest among us, that God sent his only Son into the world, so that we might live through him If God so loved us, we also ought to love one another” (I John 4:7-11).

“Now to him who is able to do far more abundantly than all that we can ask or think, to him be the glory *in the church* and in Christ Jesus to all generations, forever and ever. Amen” (Ephesians 3:20).

CHRISTIAN COMPASSION

CHARLES HODGE, JR.

Charles Hodge, Jr., was born and reared in Ennis, Texas. He graduated with a Bible major from Abilene Christian College in 1952 and received a Master's degree in New Testament from Harding College in 1953. He is married to the former Helen Maupin and they have four children. He began preaching in 1949. His ministries include Seagoville, Texas, Lyons and Majestic in Houston, and he has now finished eight years at Rosemont in Fort Worth. He is the author of *WILL GOD RUN?*, *THE BEST OF HODGE-PODGE*, and is issuing a volume of sermons in the 20th CENTURY SERMONS series.



Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.

And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents.

But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

But the same servant went out, and found one of his fellowservants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest.

And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

And he would not: but went and cast him into prison, till he should pay the debt.

So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done.

Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:

Shouldst not thou also have had compassion on thy fellowservant, even as I had pity on thee?

And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

Being a farmer-preacher, I find that capital is always needed. Since my previous sources had "dried-up," a new banker was approached. He asked the usual questions but in a harsh way. It was evident the loan request would be denied. But his pride overcame him. He had been recently fitted with a new artificial eye which could not be detected from his real eye. He made a sporting gesture to me suggesting if I could detect which eye was which the loan was mine. Quickly I said the right eye is artificial. He nearly fainted! I was correct! He asked how I knew. I told him I detected some compassion in it!

Our brotherhood is neither known for mercy nor kindness. We are hard and harsh. We don't need a minor tune-

up—we need a major overhaul. We have made convalescents of brethren who need an operation. The church is frozen together when it should be melted together. As someone has said, “We have been starched and ironed but not washed.” Christian compassion, mercy, tenderness! To touch is to detract. Sinners never hunted up the methodical Pharisees, but they flocked down the roads and raised the roofs to see Jesus. Empty churches indicate more Pharisism than Christianity. But it is not my pleasure to “rip” the brethren. We cannot preach evangelism publicly while cutting down the troops privately. Our interest is Christian compassion.

CHRISTIAN COMPASSION RESULTS FROM SALVATION BY GRACE

We are saved by grace—don’t you ever forget it! But the servant did not ask for grace, mercy—he simply wanted “more time.” All modern man wants is “more time.” He thinks he can pay by himself! Ten thousand talents equals ten million dollars! The servant could not pay in a million years! He, his wife, children, and possessions were to be sold. Yet, the king forgave him this debt. The servant has a clean sheet and a new life. He was saved by grace—he received far more than he asked. Grace is what all men *need* and none *deserve*. Salvation by grace!

Yet man resents grace! Moderns dislike being “flat broke” and helpless. This is the age of the “do-it-yourself” religion. Man wishes to earn and deserve salvation. He even will prescribe all kinds of penance to “live with himself.” But the servant received measureless mercy, lavish

love—he was forgiven. He neither wanted nor deserved it—but he received it.

Beloved, we must learn about grace and mercy. When the Prodigal Son returned the Father received him safe and sound (Luke 15). We must learn the great distinction between *acceptance* and *approval*. The Father “accepted” him—he did not approve! This is the key to grace. Man strives to be approved, to save himself. The Elder Son angrily said grace is grossly unfair! It was not right to celebrate the prodigality when he had slaved so faithfully. Jesus in Matthew 20 taught concerning laborers hired at different times during the day. Those working but one hour received the same pay as those working during the heat of the day. These workers objected mightily to “late comers-no work-high pay” fares. However, if grace is not for sinners it is not grace; if mercy is not for the undeserving it is not mercy. Pharisaical minds resent a grace that allows people of low morals, weaknesses, and bad reputations to receive the same gift as those with exemplary lives!

Furthermore, the objectors in the mentioned parables dictate to God where, when, and how His grace is to be dispensed. People usually think God only responds to man’s initiative. *THIS IS FALSE!* We have preached man’s being completely right too much! We have practiced a “perfect repentance” which obligates God and heaven! *THIS IS FALSE!* God is the aggressor; He dispenses grace as He chooses. Paul said in Romans 9:15, “For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.” This is profound! No man has the right to

complain about nor legislate God's mercy. This makes lopsided legalists of us all.

We are hopelessly lost and damned in sin. We cannot pay; we cannot pay back. God loves us, Romans 5:8; John 3:16. We can only respond; we can only accept God's acceptance. When will we ever learn that life is more important than law? When will we cease trying "to balance the books"? In the Old Testament mercy stood over the law—not law over mercy. Paul said he was forgiven from mercy (I Timothy 1:13-16). In Luke 18 the Pharisee counted his righteousness while the publican simply said, "...God be merciful to me a sinner." Jesus said he returned home justified but not the Pharisee. We need grace—not time; we need mercy—not ingenuity.

Oftimes someone forgives another to be criticized, "He is not worth it." Is he? Who is? Are you? After denying the Lord, Peter went back to his fishing. At the breakfast in John 21 Jesus thrice asked him, "Do you love me?" Why? Possibly several reasons could be given. But one stands out—Peter, will you accept grace? You did wrong; you failed. But will you accept forgiveness? If you do—feed my sheep. Don't hire preachers who do not know forgiveness! Don't ordain elders who do not feel forgiveness! Don't appoint teachers who don't know forgiveness! Compassion begins with grace. Men saved by grace are compassionate. We need to come to terms with salvation by grace! Until that time compassion will be lacking.

CHRISTIAN COMPASSION COMES FROM THE HEART

What did the forgiven servant do? Did he learn com-

passion from pity? *NO!!* Having been forgiven ten million dollars he remembers another servant owes him fifteen. Not only does he demand immediate payment but he seizes the man by the throat violently! A man forgiven an impossible sum, yea resurrected from the dead, has no forgiving feelings towards a paltry sum! When the king heard of this behavior he said, "O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldest not thou also have had compassion on thy fellow servant, even as I had pity on thee?" Verses 32, 33. Jesus teaches not to forgive after being forgiven is wickedness. No man can be saved while being unmerciful. The poet said:

Forget not, thou has often sinned
And sinful still must be.
Deal gently with the erring one
As thy God has dealt with thee.
— Unknown

I fully believe if brethren miss heaven it will be by eighteen inches. This is the distance between a man's head and his heart. I know, as well as you, one's brain and blood pump are not the soul of man. But this serves to illustrate ours has been a "head religion" without touching "the heart." Compassion is mercy with a heart in it. It means "to suffer alongside with." Too long have brethren been more interested in *mechanics* than *mercy*.

We are not benevolent because we are not compassionate. Our first question is "Is he worthy?" Seemingly, need never carries much weight! Compassionate hearts reach out to unfortunate people. Some suggest the brotherhood has "compassion fatigue." In other words, so many

appeals come we become deaf to most. However, it is our compassion that is fatigued! As a people we have never had it so good. It is easy to look with disdain upon the unfortunate. Benevolence is a continuing thing; our mission is never accomplished. It is one thing to get excited over a tornado disaster and send clothes and another thing to go weekly down into "shanty town" to personally touch the dirty and outcast. A deacon in Colorado leaves home at six every Sunday morning in his car. He goes to a poor neighborhood to awaken, bathe, and dress urchins then brings them to Bible class. We could double our Sunday School attendance any time we would go down to poorer areas and bring the kids! We must go where people are—with compassion. The church must cease thinking it is too divine to join the human race. God doesn't need men on the mountain not willing to go down into the valley; He cannot use men in the valley who have not been on the mountain. God wants men in the valley with the mountain in their hearts.

We are unkind because we are not compassionate. Many are more interested in a *pound* of flesh than an *ounce* of mercy. With the trumpet call "It's the truth," brethren are assassinated. To paraphrase I Corinthians 13, "Now abides faith, hope, and love, and the greatest of these is criticism." Compassion begins at home. Sharp tongues do not come from compassionate hearts. Are we a merciful people? Are you a merciful person? Shakespeare well asked, "How canst thou hope for mercy rendering none?" And tragically, preachers can be the world's worst! Some preachers are more jealous of a successful preacher than they are the devil. Conviction is one thing; cantankerousness is another! When will we learn to be kind and gracious? Christianity is uniquely a religion of compassion.

Will you listen to scripture? "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering" (Colossians 3:12). "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (I John 3:17). "Finally, be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous:" (I Peter 3:8). "And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Ephesians 4:32). Beloved, we can be wrong about some things—but not mercy! Listen to Jesus, "But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance" (Matthew 9:13; Matthew 12:7). Again, when the prodigal returned, "...But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him" (Luke 15:20). When was the last time you acted from Compassion? We must develop compassionate hearts.

CHRISTIAN COMPASSION PRODUCES ACTION

The favorite statement gospel writers used to convey Jesus' feelings towards unfortunates was "being moved with compassion."

"Then Jesus called his disciples unto him, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way."

Matthew 15:32

"So Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed him."

Matthew 20:34

"And Jesus moved with compassion, put forth his hand, and touched him, and saith unto him, I will; be thou clean."

Mark 1:41

"Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee."

Mark 5:19

"And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier: and they that bare him stood still. And he said, Young man I say unto thee, Arise."

Luke 7:13, 14

"But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him."

Luke 10:33

The best way to learn compassion is to practice it! Christian compassion produces action.

CHRISTIAN COMPASSION INVOLVES FORGIVENESS

Jesus ended our text solemnly, "So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not everyone his brother their trespasses." Compassion demands forgiveness; compassion is the heart of

forgiveness. God forgives because He is merciful and compassionate. It is hoped the following point is understood. Listen carefully! Many couples are "mixed-up" in marriages. This is tragic; the solution is neither pat nor simple. However, many suggest God cannot forgive when illegal relationships are maintained. I do not suggest He does. However, all of us have recurring sins, attitudes, habits, and relationships. We need to re-study both sin and grace. I not only sin—I am sin. I am fighting the same weaknesses today I fought years ago! Some are basically overcome; others show improvement. But my mind is ignorant, my heart is impure, my attitudes are perverted, my actions are sinful. Every day I sin the same old way. I need constant grace! Every minute of every day! And you too! My point is this—before we condemn and brand others in tragic circumstance we had better check our own heart and position. I don't plead for justice—I want mercy. "Bootstrap" religion will never stampede heaven's gates. Too long have we presented our "sound doctrine" and "perfect repentance"! Too long have we correctly "crossed the T's and dotted the I's"! Too long have we concluded heaven is obligated to us! Too long have we seen no need nor place for grace. Since we are saved by mercy, we must extend it. Christian compassion involves forgiveness!

Several years ago a young couple with a fine young son were baptized. For a time all was well. Then he deserted her without cause. She remained faithful to the Lord. Remarkably, she never talked about her husband. Tragically, many women delight in this. For legal reasons a divorce was obtained. The boy grew, being taught to love God and truth. Several years passed. One day the husband slipped into worship services behind sun glasses. But he

was recognized and welcomed. He found a job and quit his sinning. A few Sundays later he came down the aisle in tears. His son literally jumped up and down on the church pew for joy. His wife forgave him and they were remarried. Several years have now passed and they are both Bible teachers and pillars in the church. She swallowed her pride, forgot her hurt, kept her mough shut, and then forgave. This is what Christian compassion is all about!

PANELS

THE NEED OF AUTHORITY

OMAR BURLESON

Omar Burleson is U. S. Representative from the 17th District of Texas. He was elected to the House in January, 1947, and has been re-elected to succeeding Congresses, through the current 90th Congress.

Congressman Burleson was recently elected to the most powerful committee in the House, the Ways and Means Committee. To accept the appointment to the House Ways & Means Committee, Congressman Burleson had to give up the Chairmanship of the House Administration Committee, and several other committee assignments.

Congressman Burleson served as County Attorney and County Judge of Jones County over a period of eight years. In 1940 he became a Special Agent for the Federal Bureau of Investigation, resigning to enter the Navy in World War II and was in the service three and one-half years, with duty in the North Atlantic and South Pacific. He was discharged as a Lieutenant Commander in the U. S. Navy.



Mr. Burleson attended public schools in Anson, attended Abilene Christian College and Hardin-Simmons University, obtained his law degree from Cumberland University Law School and later did graduate work at the University of Texas Law School. He holds an honorary Doctor of Laws Degree from Hardin-Simmons University.

Congressman Burleson has for many years been active in civic, service and veterans organizations, and is a member of the Church of Christ. He has served as District Governor in Lions International and is a member of the Masonic Lodge. Mr. Burleson is married to the former Ruth DeWeese.

The title of the portion of this discussion assigned to me is, "The Need of Authority." I assume the word "of" is used in the same context as "for."

Everyone is aware of discussions going on for quite some time as to causes and cures of crime and disorders with a sort of attitude of "which came first, the chicken or the egg."

The so-called Kerner Commission, along with other authorities on the subject, place emphasis on conditions described as conducive to crime, riots, rebellion, anarchy which equivate with ignorance, unemployment, poverty.

Others contend, and I agree, that no answers will be found to the great problems facing this Nation until we reestablish solidly a respect for law and order.

It seems to me that concerned citizens of this Country should have three principal commitments as a starting point to the question of the need for authority.

First, to support the Church as it has existed in history, with whatever faults to which even a Divine institution may fall prey in a human situation.

Second, loyalty to our Country's welfare and the system of life as we have known it here, also with its weaknesses, because as Winston Churchill clearly expressed it, "Democracy is the worst form of government in the world — except for all other forms."

The third commitment is to maintain law and order, which should simply mean not to contribute in any way to the conscious or unconscious attempt to tear our society apart.

There have been instances, no doubt, of justified criticism of law enforcement, but I would dread to think of our society at this point in history being without effective law enforcement. I would prefer to have whatever alleged police brutality over criminal brutality and anarchy. You have heard this discussed as a political issue in the recent Presidential campaigns.

No final answers to our national problems will be found by blocking streets, by riot or rebellion, or by the violation of laws. If I have a right to break the laws I do not accept, then everyone else has the right to justify his disobedience to law simply by saying, "I am following my conscience."

Should we insist that if we are to have a society of order, then even the bad laws must be enforced until they are changed by orderly process? I think we must. Good religion supports the law and good laws support religion. They belong together and are inseparable. There is much law in the Holy Bible.

There are those who believe we have placed too much

emphasis in recent years on the "rights" of individuals in our democratic society and not enough on their duties and responsibilities. Perhaps we have not placed too much emphasis on rights, but we certainly have placed too little on our obligations which accompany them. In fact, there has been confusion as to what constitutes "rights" and what constitutes "privilege."

Some respected institutions, including some universities and colleges and some of the leaders of large religious denominations, have insisted that they exist primarily to challenge, judge, and change our culture. I would not deny that such institutions may embrace these basic responsibilities, but I also insist that any institution existing within a society and benefiting from its protection has a great responsibility to appreciate and preserve it.

Some of our free academic institutions and militant churches in recent months have seemingly shown little appreciation for the society in which they exist, and, therefore, they must carry a large measure of responsibility for the breakdown in respect for laws which govern this same society. If in a free society we have the right to worship God according to the dictates of our own consciences, it would seem to me we would also have a firm obligation to give support to the institution of laws which help to guarantee such freedoms and rights.

Those people, whether they represent a commission, a committee, an institution, whether educational or religious, who insist that we must have a tolerance of permissive law violation as long as there is poverty, ignorance, and disease and other ancient enemies of man, evidently do not subscribe to the idea that these things can never

be achieved or held together except in a framework of a rule of law.

We are reminded in the writings of the Apostle Paul that laws are made for evil people. Good men would not require laws, perhaps because their very inner nature and dispositions would lead them to behave responsibly and consistently. But if history proves one thing, it proves that all problems do not respond to reason or good will immediately. In such temporary situations there is no alternative than force and, again as Paul insists in his writing, the force of authority exists to control the lawbreaker.

May I insist once again that just as defiance of law is never good religion, defiance of law enforcers is not to be Christlike.

“Pray for those in authority,” Christ taught.

Even though Christ was the son of God, and certainly would not have been in agreement with many of the laws of the Roman Empire, he nevertheless accepted the penalty of going to the cross by refusing to allow his Apostles to use the sword.

There is a false notion abroad in certain quarters today that if a man gets in trouble with the law and suffers a penalty he thereby becomes Christianlike. The fact that a man suffers is not proof that he is Christian. It is probably safe to assert that he is more likely to run into opposition and trouble because he is being unChristian.

William Sloane Coffin, Chaplain of Yale University, recently told a group of students that “life is change,

growth, love, and readiness to suffer. I can think of no other kind of life that would be worthy of a man." In a sermon, he warned that the current condemnation of violence by political leaders may also be condemnation of change. He related the incident of Jesus throwing the moneychangers out of the temple to the radical student action in Columbia University. His comparison seems most vague and irrelevant.

You and I can not do our work; we can not enjoy the fruits of our labors; we can not be safe in our homes and on the streets unless there is an obedience to law. Teaching is one of the most important of all professions, yet teaching becomes exceedingly difficult, if not impossible, in an atmosphere of anarchy, as we have witnessed at the Berkeley campus, at Columbia University, and in numerous other educational institutions around the country.

Among the most noble of all professions are those related to the healing arts—medicine and nursing. In times of crisis this becomes even more apparent, but the performance of duties by doctors and nurses becomes a task of little joy and actually a real nightmare when streets are filled with rioters and looters and destroyers of every type.

The 14th Amendment guarantees us the right not to be deprived of property without due process of law. That really is being questioned by some today, such as Dr. Caroline at the University of Texas, who says it is evil to own property. This inalienable right has already been somewhat impaired by certain laws on the book, but this is another question. The point is that in too many instances in the recent past, Government has not adequately defended our property rights against pillage masquerad-

ing as protest, or even against day to day robbery, arson, and vandalism.

When people condone the use of force and violence to attempt righteous purposes, it is contagious, and it is not at all surprising that other people, with less righteous purposes, also turn to violence. There are those, particularly in the academic world, and some under the umbrella of religious justification, being sympathetic to minority groups and poor people, who seem to be very ingenious at finding a reason for the selective enforcement of the law—for justifying the use of other than rational and civilized means. This tragedy may be just the beginning unless we are willing to ostracize those who advise others to use violence.

May I repeat, we must insist on responsibility along with privilege or, if you please, rights. There is nothing incompatible between enforcing the law and trying to cure social ills, but we have developed a philosophy of excusing the deprived for criminality. The timid way in which some recent riots were handled tacitly put the stamp of approval on mass lawlessness, and this is bound to effect individual lawlessness.

A mob is no better and in fact behaves like the worst person in it.

Now, having said these things, let me emphasize that I am not one who thinks we have a sick society and that it can not be healed. This nation is the greatest of any in all history, but disorder is at a climax and it is time for an appraisal. Everywhere people are wondering why this

should be; what comes next; can anything be done to end America's seeming drift into anarchy?

There is reason for concern—there is reason to ask ourselves these questions and to take stock of ourselves. A most fundamental question is: Are we able to govern ourselves? Thomas Jefferson had this thesis, that the will of the majority "to be rightful must be reasonable, that the minority possess their equal rights which equal law must protect and which, to violate, would be oppression." This can be true in our society today. There is no place for oppression. There is the solemn guarantee for freedom of assembly and freedom of speech, and there should be freedom of opportunity *under law* for people to enjoy the great benefits in our open and free society.

There is reason to seek understanding of human motivations which tell us that coercion, even by law, can not itself win the hearts of those who dissent. It is also proper to ask if we can produce criminality by a process of enforced conformity, which has failed to take into account the many causes of individual friction. It is well to ask do we cure hate merely by imprisoning those who have become embittered. There is no contradiction in these considerations within the framework of law.

Jesus gave us the eternal advice which man so often disregards. To love your "enemy" means to try, at least, to understand him. To do good to your opponents and to pray for those who "despitefully use you and persecute you" is to invoke the true spirit of conciliation.

All this, it seems to me, is compatible with law, and

although we may disagree completely and entirely with laws' intent and purpose, it is the law, and if we seek to change it by the process provided, that is our right, but to defy it and challenge it by force is wrong and anarchism.

Therefore, there is need of and for authority. In this dissertation I have attempted to define the values in submission to authority in human relationships in any and all cultures and situations and to define dangers of abuse of authority.

THE BIBLICAL DEMAND FOR AUTHORITY

W. T. HAMILTON

W. T. Hamilton was reared in Bowie, Texas where he graduated from high school in 1938. After attending North Texas State University, and Freed-Hardeman College, where he graduated in 1943, he returned to Bowie for his first local work of nearly five years. He has held some forty meetings in the North Central Texas area near where he was reared. He also did local work in Frederick, Oklahoma, and Gainesville, Texas, before moving to Lamesa, Texas, where for almost a dozen years he preached for the Downtown congregation. He presently is in his fifth year as minister of the Garland Street church in Plainview, Texas.

He is the author of one book, "Show Us The Father," which is an expository treatment of the Gospel of John. He serves on the editorial counsel of "Power for Today," is a partner in the Nichols



Brothers Publishing Company, and has contributed numerous articles to most of the leading papers in the brotherhood. He has spoken on lectureships at Abilene Christian College, Freed-Hardeman, Fort Worth Christian, Lubbock Christian, and Pepperdine, as well as at numerous congregations. He has held meetings in ten states. He is listed in "Who's Who In Texas Today."

He is married to the former Carrie Nichols and they have two children, Mrs. Ronald (Kathy) Scott of Dallas, and Nick Hamilton, who is presently a ministerial student.

The birth announcements of Jesus Christ declared that he was coming into the world to exercise authority. Matthew 1:23 quotes one of the prophets that He would be "God with us." Luke says, "The Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end" (Luke 1:32, 33), while in 2:11 he says He is "Christ the Lord." "God with us . . . reign forever . . . Lord!" How could His authority be emphasized more than that?

At the beginning of His public ministry, God recognized Him by saying, "This is my beloved Son" (Matthew 3:17). At the mount of transfiguration, God repeated this confession and added, "Hear ye him" (Matthew 17:5). His power was endorsed by heaven!

Jesus taught "as one having authority" (Matthew 7:28). In the sermon on the mount, He never used such expressions as "thus saith the Lord," as had been characteristic of the prophets. But He always affirmed, "I say unto you." Throughout His ministry one reads such statements as, "For as the Father . . . hath given him authority to execute judgment," (John 5:27) and, "As thou hast given him power over all flesh" (John 17:2). He never spoke hesitantly, but always as though His word was final. He climaxed this claim after His resurrection when He said, "All authority is given unto me in heaven and in earth" (Matthew 28:18). No claim could be stronger.

EARLY CHURCH RECOGNIZED HIS AUTHORITY

Evidently the early church recognized Him as having

all authority. Notice how this was emphasized to the churches: "The head of all principality and power" (Colossians 2:10), "For above all principality, and power, and might, and dominion... all things under his feet... head over all things to the church" (Ephesians 1:22, 23), "God also hath highly exalted him, and given him a name which is above every name... every tongue should confess that Jesus Christ is Lord," (Philippians 2:10, 11) and, "Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him" (I Peter 3:22).

JESUS DELEGATED AUTHORITY TO OTHERS

To His disciples He said: "He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me" (Luke 10:16). From among His disciples, Jesus chose twelve to be apostles (Luke 6:13). These were chosen for a very special work and were empowered to do that work. He delegated to them all authority they needed. He "...gave them power and authority" (Luke 9:1). He even promised them the keys of the kingdom (Matthew 16:19; 18:18). He left no doubt about delegating to them certain authority with these parting words of assurance: "Peace be unto you: as my Father hath sent me, even so send I you... whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained" (John 20:21-23).

In communion with God immediately before His experience in Gethsemane, He prayed, "For I have given unto them the words which thou gavest me; and they have

received them... I have given them thy word... as thou hast sent me into the world, even so have I sent them into the world" (John 17:8, 14, 18).

HOLY SPIRIT INSPIRED APOSTLES

Inasmuch as most of their work would be done after He returned to heaven, He did not leave them unaided. He promised these apostles: "Howbeit, when he, the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come" (John 16:13). Jesus did return to heaven. He did fulfill His promise to the twelve. He sent the Holy Spirit to inspire and guide them into all truth. He thus delegated certain authority to them. When they received and transmitted a divine message, they were inerrant. What they spoke was God's truth. Too, He gave them positions of power—positions which required authority. He set them on thrones (Matthew 19:28; Luke 22:29, 30). They went out as His representatives, His ambassadors (II Corinthians 5:18-20). Even today, we must recognize their words as His words (I Corinthians 14:37).

Not only did He inspire them and delegate certain authority to them, but He enabled them to prove it. They could "confirm the word with signs following" (Mark 16:20; Hebrews 2:3, 4). With that power, they succeeded when they went out claiming the authority of heaven for what they did. It was "in the name of Jesus of Nazareth" that they worked (Acts 3:6). Sometimes they had to prove their apostleship, but the ability to do so was always present.

THE WRITTEN WORD IS GOD'S WORD

What does this mean to us today? The Christ is not on earth bodily. His apostles are no longer here. What are God's demands for authority to this generation? At the risk of over-simplifying this, we'll say that the canon recognized by the early church was simply the message that these apostles had received, written down. What the apostles—and other inspired men—preached, has been written. That written word has all the authority of their spoken word. Here we see a peculiarity of man demonstrated. In every area other than in religion the written word is considered stronger and more binding than the spoken word. That is true in banking, commerce, law, government, etc. But when it comes to spiritual matters, some want to discount the truthfulness of it if it is written! The message is the same, whether oral or written. We don't have the living apostles on earth now. But we have their living message now. It lives and abides forever! (I Peter 1:23-25).

SCRIPTURES INSPIRED

And the Scriptures are inspired! They claim to be inspired. There are some 2500 phrases in the Old Testament attributing the authorship to God. They are verbally inspired: "The Spirit of the Lord spake by me, and his word was in my tongue" (II Samuel 23:2). "I have put my words in thy mouth" (Jeremiah 1:9). The New Testament claims inspiration for the Old Testament in such passages as Acts 1:16, "Which the Holy Ghost by the mouth of David spoke...", and II Peter 1:21: "Holy men of God spake as they were moved by the Holy Ghost."

Jesus recognized the inspiration of Moses (John 5:46); and Moses recognized the authority of Jesus (Acts 3:22, 23). Those instances can be multiplied many times! The New Testament claims inspiration for itself. It claims verbal inspiration, too. "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual" (I Corinthians 2:13). "The Spirit speaketh expressly" (I Timothy 4:1). Thus, the Scripture inspired of God is inspired word by word.

My Bible is not true in spots,
But true in every sense;
True in its titles and its jots,
True in each verb and tense.
...Keith L. Brooks

SCRIPTURES ALSO AUTHORITATIVE

The Scriptures are not only inspired, but also authoritative. Some may claim to believe in the inspiration of the Scriptures, yet not believe in their authority. They do not mean the same thing by "inspiration" that we do. But let us note the biblical claims for authority! If the Scriptures are true, and if they claim to be authoritative, the question is settled. Hear the testimony of the Book itself: "All scripture is given by inspiration of God, and is profitable... that the man of God may be perfect, thoroughly furnished unto all good works" (II Timothy 3:16, 17). "If any man thinketh himself to be... spiritual, let him take knowledge of the things which I write unto you, that they are the commandment of the Lord" (I Corinthians 14:37). "Who-soever transgresseth and abideth not in the doctrine of

Christ, hath not God...if there come any unto you, and bring not this doctrine...neither bid him godspeed" (II John 9, 10). Thus, the Bible positively claims authority—to be the last word, to be all that one needs. If we submit to God, we must do so by obedience to his word. The only way God communicates with man today is through his word. It is complete, all-sufficient, and just as much His word as it was the day it was first spoken by the Lord. It is authoritative because it is the *word* of Him who has all authority. "Where the word of a king is, there is power" (Ecclesiastes 8:4).

BOTH GENERIC AND SPECIFIC AUTHORITY

Perhaps we should emphasize that the Scriptures contain both generic and specific authority. When God specifies a thing to be done, it must be done! If He specifies the methods to use in doing it, those methods must be used. That is specific authority. But if the command does not specify any details or methods, it is a general command and any expedient method may be used. Human wisdom and good judgment used here do not violate God's law. That is generic authority. But it is still authority! One would be trifling with God's word if he ignored (or added to) a commandment or any method of carrying out a commandment which God specifies. He would also be trifling with God's word if he made a law which God did not make and demand that others meet human specifications in carrying out God's generic commandments. Thus, one recognizes both the generic and specific authority of God's word.

APPLICATIONS

Having established that Jesus Christ has all authority, and that the Bible is inspired by him who has all power, it will be easy to note some interesting things that are relevant to our needs in the twentieth century. The positive claims for authority as reflected in biblical teachings, particularly in relation to God's purposes for man are applicable to us today. Let us note the following:

1. *This eliminates all other things which claim to be authoritative in religion.* Church canons, creeds, traditions, the conscience of individuals, supernatural experiences and feelings, etc., cannot be one's supreme authority. Jesus condemned the teaching for doctrines the commandments of men because it exalted the authority of man above the authority of God (Matthew 15:9). The present day ecumenical movement has recognized the desirability of unity and has brought the attention of the world to the sad plight of division. But little progress seems to be made yet. Perhaps this is because no foundation has been laid. Unless the world agrees on a standard of authority, unity can never be achieved. Even children at play never agree unless they accept a common rule book. There must be a monetary standard for commerce, a common base for mathematics, regulated measurements in science, and a supreme court for justice. So must there be a recognized and accurate standard in religion before there can be unity. One is impressed with the predominant insistence throughout the Scriptures that God's word neither be added to nor diminished from. That is why we are "not to go beyond that which is written" (I Corinthians 4:6, ASV). This is the reason for turning "neither to the right hand nor the left" (Deuteronomy 5:32). But why should one think this

strange? If the word of God is to judge one the last day (John 12:48), why should it not be his supreme authority in the present day?

2. *This proves that truth is absolute, not relative.* Inasmuch as the Bible is God's authoritative word, what it says is true without any variation whatsoever. It is absolute. "The scripture cannot be broken" (John 10:35). A failure to recognize this has caused much difficulty for this generation. Ours is a restless age. Demonstrations, riots, looting, have become so commonplace they don't always make the headlines now! Crime is on the increase. Laws are being questioned. Court interpretations are sometimes stranger than fiction. A popular philosophy now is to decide what laws one wants to obey and to justify his disobedience to others by "demonstrating." The forerunner of this spirit of violence is the philosophy that truth is only relative—that one cannot absolutely know what is right and what is wrong. Philosophers are vainly searching for an elusive thing they call truth, while a beat generation is floundering around for a foundation to stand on. No one seems to know what is right, and but few know what they want. A confused youth is crying for someone to tell him "no," to exercise some discipline, to assure him that there is a foundation to build on, that there is something that will stand eternally. What brings this about? It is the result of failing to recognize that God's word is truth (John 17:17). We have the foundation. We have the truth. What we need to do is to recognize it and submit to its authority.

Perhaps this observation would be in order. We are hearing, even in the church, the idea presented that truth is only relative, and that we do not have to have authority for all that we do in religion. Could it be that this shows

a total misunderstanding of the great principle of generic and specific authority? While much that we do is by generic authority, where the thing done is commanded but the details of the "how" are not specified, man is nonetheless being governed by *the Lord's authority* in following such generic commands. What the Lord does not authorize, one should not do. However, the Lord authorizes much which we must do by generic commands. Such is still authorized by God's word.

3. *Faith can grow strong only when one recognizes that the Bible is God-given.* Reason has its place, and in its place is a great asset. But the results are not always that which one desires. Solomon said, "He that trusteth in his own heart is a fool" (Proverbs 28:26). When it comes to the important matter of man's relationship to God, man needs guidance. And that guidance must come from God. "Thou shalt guide me with thy counsel and afterward receive me to glory" (Psalm 73:24). When one realizes that the Bible is God's counsel, he can be strong in the faith. He can completely trust Him for all things. His attitude will be, "At thy word we will" (Luke 5:5).

4. *The Bible's being authoritative does not limit one's service to duty alone.* However, there is nothing wrong with serving God out of a sense of duty. Such motives will not bring the greatest joy to the servant, but it is a legitimate motive for service. Some speak disparagingly of service motivated by a sense of duty. They tell us they have learned better and now they serve with love. True, love is a higher motive. But if they had not served for some years out of a sense of duty they perhaps would have never learned to love God. If love is the highest motive, there must be some lesser motives. And God uses other incentives to

move man. He uses fear, as He describes hell—and hope, as He describes heaven. These motives may not mean as much to a full grown Christian as they do to a babe in Christ. But they do not replace love—perhaps they lead to it. Love recognizes the authority of God's word and delights in obeying it without question.

5. *The Scriptures can be authoritative without our being legalists.* When one speaks of matters which are authoritative, and obedience in submission to authority, he often hears the cry of "legalism." But that does not necessarily follow. One looks beyond the word to the giver of the word—he looks beyond the rule to the ruler. With the proper attitude toward God, one obeys because he loves! But still he obeys! Obeying out of a motive of love does not keep the act from being obedience. "The best way to show that one has the spirit of the law is to be careful to do just what the letter of the law commands."¹ Because one's motive is love for his Master instead of duty to law doesn't mean that he fails to keep the law, nor that he can detour around the word to God. Legalism acts with poor motives. Love obeys the same commandments with pure motives. However, degrees of spiritual maturity must be considered in this matter. It is true that the Bible is not a mimeographed list of "do's" and "don'ts" but it does contain some "do's" and "don'ts." God, who made man, knows man. He knows what man needs. He knows that with some people it takes some "do's" and "don'ts" for them to understand how to live and what to do. Surely,

¹ See Bales, J. D., *Heresy of Legalism*, page 69.

great principles are found in the Bible, but just as surely there also are some elementary commands — the Book contains both milk and strong meat. It is so written that those who lack spiritual maturity can still know those things that are right and wrong, the guide-lines are simple.

6. *God recognizes and approves areas of authority in human affairs.* God sets the pace. By recognizing man's need to submit to authority, He gives him an authoritative word. And this word tells of many areas of authority in which man lives. God's word is the final word. But in other areas, man is to recognize authority. Children are to obey their parents (Ephesians 6:1). Wives are commanded to submit to their husbands (Ephesians 5:22). Man is over woman (I Corinthians 11:3). Citizens are to be subject to the powers that be (Romans 13:1). Slaves are to be obedient to their masters (I Peter 2:18). Christians are to "obey them that have the rule over you" (Hebrews 13:17). This not only prevents anarchy, but it also provides for man's enjoyment of life to the fullest. It is a pleasure for a child to obey a parent whom he loves, or for a wife to reverence a husband who would give his life for her. It is a privilege to be a good citizen, or a cooperative member of the Lord's church. God's plan for man is a plan for happiness. When proper relationships exist, it is a pleasure to fit into the total picture of life. And this is no less true in the matter of submission to God's will. How grateful one ought to be that God loved him enough to provide a chart and compass to guide him along the way.

MEETING MODERNISM

JACK P. LEWIS

Jack P. Lewis was born in Midlothian, Texas, March 13, 1919, to Anna E. Holland and Pearl G. Lewis. He is married to Lynell Carpenter and they have two sons: John Robert and Jerry Wayne.

Brother Lewis received his B.A. from Abilene Christian College in 1941, his M.A. from Sam Houston State College in 1944, his S.T.B. in 1947 and his Ph.D. in 1954 from Harvard Divinity School. He was Interfaith Fellow of Hebrew Union College three consecutive years and received a second Ph.D. in 1962. He was a Fellow of Folger Library in 1966, and during 1967-68 he was Thayer Fellow of the American School of Oriental Research, Jerusalem, Israel.

Brother Lewis has done local work with congregations in Throckmorton and Huntsville, Texas, in Providence, Rhode Island, and in



Covington, Kentucky, and has preached for other churches in Texas, Arkansas, and Western Tennessee. He joined the faculty of Harding College in 1954 and has taught in the Graduate School in Memphis since the opening of that department in 1958.

He serves on the editorial board of the *Restoration Quarterly*, is a staff writer for *Power for Today*, and is a member of the board of directors of the University Christian Center, Oxford, Mississippi. He is a member of the Society of Biblical Literature, of the American Academy of Religion, of the National Association of Professors of Hebrew, and of the Evangelical The-

ological Society. He is currently serving on a committee of this last society which is preparing a new translation of the Bible.

In addition to many periodical articles, Brother Lewis is author of *The Minor Prophets*, Baker Book House and R. B. Sweet Co., 1966, and of *The Interpretation of Noah and the Flood in Jewish and Christian Literature*, Brill, 1968. He is writing the Commentary on the Gospel of Matthew in the Living Word Bible Commentary Series.

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To make any constructive contribution to the question of "Meeting Modernism" in the eight minutes allotted requires a terseness and brevity comparable to that used by Moses in Genesis in describing the creation of the world. However, Moses benefited from the inspiration of the Holy Spirit, to which blessing I can lay no claim.

I. WHAT IS MODERNISM?

Since "Modernism" is used by our brethren with a wider nuance than that given it today in the theological world in general, a definition of terms is altogether in order. The term was first used September 8, 1907, by Pope Pius X in the encyclical *Pascendi* to describe and to condemn a variety of trends in the Catholic Church (led by A. Loisy in France and among others by George Tyrell and F. von Hugel in England) which sought to bring the teaching of the church into harmony with modern thought. The pope called the movement a "synthesis of all heresies" and proceeded to explain that Modernism, though widely

divergent within itself, contended that "truth" is changeable and varies from time to time, and, that "revelation" is not truth from without demonstrated by unimpeachable documents of Sacred Scripture, but is an indefinable inner experience. The Christ of faith (a development of hero worship) is different from the Christ of history. All ecclesiastical teaching and life are subject to evolution; faith and science bear no relation to one another and may contradict each other; miracles and prophecies are invalid as proofs of Divine revelation. The collective religious conscience becomes a guide through the church. Tyrell himself said, "I think that the best description of Modernism is that it is the desire and effort to find a new theological synthesis, consistent with the data of historico-critical research."

Modernism later came loosely to designate the theological atmosphere that preceded the rise of Neo-orthodoxy, the movement dominant in the period which followed Barth's *Epistle to the Romans*, 1919, and which in turn preceded the spread of Existentialism. As an opposite term to "Fundamentalism," it was also loosely applied in American Protestantism of the twenties and thirties to the views of Harry E. Fosdick, Shailer Matthews, and others who interpreted the Bible and religion along evolutionary lines. Modernists sought to harmonize science and religion by rejecting supernaturalism and were champions of the doctrine of immanence. In these ways questions like the virgin birth, the bodily resurrection of Jesus, and the inerrancy of Scripture became significant issues. The idea of the relative nature of truth and of the continuous development of Christian theology based on "Christian experience" were espoused. Since those days the current of study has

flowed on and the conflict of "Fundamentalism vs. Modernism" gave way to "Conservatism vs. Liberalism." The theological atmosphere current at the present time is usually described as "postmodernist" and "post-liberal."

II. WORDS OF CAUTION

In the current tensions among us we are confronted with two separate problems. The first problem is a temptation to use the label "Modernism" too freely, and the second is the actual problem of the standard of authority. Though the methods of meeting these problems overlap, we will deal with cautions before we notice the basic suggestions.

Our people use "Modernism" and "Liberalism" interchangeably. "Modernism" is a derogatory nickname—rather than a scientific designation—used to designate all trends (without distinction into which of the "isms" they might otherwise be classified) which tend to question or to minimize the unity, authorship, infallibility, authority, and sufficiency of Scripture. Within this wider definition are usually included any of the following: acceptance of belief in evolutionary development of the universe, higher criticism, liberalism, neo-orthodoxy, and neo-liberalism. We tend also to include any attitudes that could be thought of as a consequence of leaning toward any of these movements.

As has long been known, the chief issue in this Modernist controversy is the question of authority. The pioneer preachers confronted a religiously divided world in which they could settle issues by citation of a passage of Scripture.

They called for unity of believers and championed the adequacy of Scripture as the guide in faith and practice. The critical movement had hardly made itself felt in America in the early days of the Restoration Movement. Later McGarvey saw dangers in the trends of his day and wrote vigorously against them. The passing of time has only made the issues more acute. We, on the other hand, are confronted with a world in which there is a vital interest in religious unity; in which there is little difference between the various denominations on doctrinal issues; but in which the main cleavage of thought is that between the liberal and conservative groups. The gulf is of such magnitude, the patterns of thought are so different, that effective cross-line communication often becomes extremely difficult. To a large degree we really have two opposed camps that are calling each other names and are talking past each other without a meeting of minds. One of these is persuaded that truth is truth, that the Bible is inerrant, that it is the standard of authority; while the other contends that truth is relative, that the Bible is fallible, that some other standard of authority must be sought.

A. Beware of Ignorance.

In our zeal to safeguard the church of God, there is great need that we be careful not to label all "Modernism" about which we are not informed. If you will indulge me with a personal experience, about twenty-five years ago I had under an excellent teacher taken a splendid elementary course entitled "The Bible vs. Modernism." About that time a study book on Psalms by one of the brethren fell into my hands. The author attributed different sections of Psalms to different authors. On the spot I was quite

persuaded that he was advocating "Modernism." It took me a long time to learn enough to recognize that the fault was mine and not his. The headings of the Psalms, themselves, attribute various Psalms and collections of them to different men or groups of men.

B. Beware of the Catchall.

There is a need for a carefulness on the part of all of us to guard against making "Modernism" serve as a label for all that we do not like. There are brethren who suspect those who say "you" when they pray, those who read more than one translation of Scripture, those who have the Lord's supper at different times from the accustomed one, or those who have unusual activities for the young people. Some seem automatically to suspect brethren who have good educations or those who are inclined to suppose that we can learn from attending the schools, from reading the books, or from observing the practices of groups not our brethren. Brethren are suspected who use such words as "eschatology," "Apocalyptic," and other multi-syllable words. The facts are that these items mentioned are not signs of Modernism and when we suppose they are we become a suspicious, factious group of people crucifying one another. If these are our opponents, we go forth like Don Quixote armed to fight windmills or flocks of sheep. After this word of caution, I would like to make clear that these petty questions are not the problem informed brethren are concerned about when they speak of a danger of Modernism, and I am not suggesting that they do not know what Modernism is.

C. Don't Attack Scholarship.

A clear distinction needs to be maintained in our thinking between scholarship and Modernism. The intellectual in the church is not thereby necessarily disloyal to the truth. Though there have been some very vigorous general attacks among us on the brethren with Ph.D.'s, the advocate of Modernism need not be the theologically trained individual at all. Religion is the one academic discipline in which everyone considers himself an expert even though his training has been entirely in other areas. I am not making accusations, but the chief advocate of Modernism among us might just as well be the public relations expert, the sociologist, the English teacher, the science teacher, the history teacher, or the physician. He need not be in the Bible department at all. One could find cases of untrained Sunday morning Bible School teachers who unconsciously at the elementary level are already undermining confidence in Scripture. Of course attention first focuses on the man in the Bible department because he is dealing directly with the Bible. We should by all means have sound men, but we have not at all safeguarded ourselves merely because we have such men.

D. Don't Confuse Other Diseases.

It is the truth that makes men free (Jno. 8:32). I would like to claim more interest in knowing that truth, than being in favor with any group or being aligned with any of the "isms," past or present. The real danger of this age, like all others, is that men become satisfied and close their minds short of the truth. There are men who seem to vibrate like a harp string in the presence of learned

men; there are those who seem willing to surrender to others their duty and right to think for themselves; but it seems to me that they have confused "scholarly authority" with truth. Some men seem to feel that in scholarship all who went before are mossbacks and that they, themselves, are Moses to lead Israel out of Egypt. Even Elijah was hardly that much alone! **What some brethren are calling signs of Modernism, I would prefer to call snobbery, arrogance, and intellectual pride.** There are those who seem to confuse the trappings of scholarship—the use of big words, obtuse thought, and degrees for their own sake—with the real article. But as with money, the counterfeit does not devalue the genuine item. There are men whose message seems to be more like an echo of the times and the environment than an echo of the voice of God, but it seems to me that they, like the false prophets of the Old Testament (who had the same confusion) are in danger of leading people astray. **I think I have sensed some tendencies toward "guilt by association" in which the man who extends charity toward a brother until he be taught the way of the Lord more perfectly, also by that very charity places himself under a cloud of suspicion.** Still other men seem to take pride in their own lack of preparation and tend to minimize the value of education. I want to ask them if the Lord erred in choosing Moses, a man trained in all the wisdom of the Egyptians (Acts 7:22)?

Vigilance against all these trends is a part of our task, though some of them hardly merit the label "Modernism." There are some men among us today that are being called "Modernist" that are not, under any fair definition of the term, and there are doubtless also some who should be that are not.

E. Spare us Vague, Sweeping Generalizations.

There is considerable generalizing talk abroad in some segments of us about the legalism of the church; about the closed mind; about the unwillingness to dialogue; about the lack of freedom to say what a man wants to say; about lack of freedom to speak where a man receives invitations; about lack of freedom to engage in open investigation; about provincialism, stagnation, and a lack of keeping abreast of current thought. I would not care to deny that one can find some elements of truth in these, and a hundred other faults that might be picked; but most of them do not fit the experience I have had with most of my brethren. The elephant is not really like a snake and only seems like he is if you have only felt the trunk. Isolated evils do not make a totality. You can say what an individual or a group among us believes and does, but it is of the essence of our fellowship that they represent only themselves.

The chief spokesmen among us who are publicly saying that there are modernists in the Christian colleges would render us a greater service if they were specific in name, place, and issue in their accusations rather than crying "wolf, wolf" in generalizations that could tend to cast aspersion on all of us that are in the educational field.

We certainly cannot expect the modernist to step up and identify himself. It is a part of the system to work within the church to bring about change. He thinks that it is he who is loyal to truth and that he is searching for or has found what the rest of us need.

Many of us do not have the contact with problems that

others seem to have. I am not in administration, I do not have an opportunity to attend the classes taught by any other, and I make no pretense of keeping up with the private beliefs of all on the staff of any school. I am not personally acquainted with all the men (not to mention their beliefs) working on some cooperative projects that I am working on. When generalizations are thrown out, I do not know who is being talked about. **Whenever anyone has discussed with me the teaching of a fellow teacher I have followed the practice of urging him to talk directly with the man he is criticizing to make sure he has not misunderstood and misjudged him.** I think a teacher or preacher should be willing to state what he believes on a topic if he knows what he believes. If he does not know, he should simply state that he does not. I have also assured the questioner that if there is cause for blame, when he has specifics, he will find an open ear on the part of those empowered to act. The advice has not always been followed, but it would be a better procedure than are sweeping generalizations.

III. NEEDS IN FACING MODERNISM

There are no two or three arguments that can be taught to freshmen which will equip them to detect and to meet all comers in the area of modernism. While some issues are clear cut, others are more subtle. One cannot read two or three books and be "thoroughly furnished" on all the issues; nor can a lectureship or so or a few branding parties end the whole matter.

Dealing with the man already enamored with "Modernism" has some of the aspects of the problem encountered

by the father dealing with an unruly teenager. First, he has failed in his task of training him up in "the way he should go" and has already delayed far too long before he decided to act. Second, having failed in the training task, he has lost the confidence and respect of the teenager. Third, the teenager is cocksure that he is right and that his father is both in error and completely out of date. Fourth, any belated action that the father takes to correct the problem only adds fuel to the fires of resentment that the teenager has already built up. Whether he will salvage the youth or drive him further in waywardness is a toss-up. The effective cure is in prevention of the rising of the problem. What do we need to win and to hold men to the truth?

A. The Need for a Better Intellectualism.

Our generation has seen the possibility of political isolation vanish with the dawning of the space age in which we are not only concerned with happenings in America, but also are concerned with the moon and the stars. Intellectual isolationism is also no longer a realistic option for the modern day Christian. People are going to read and read widely. The mass media diffuse all varieties of ideas. Modernism will not be overcome by a retreat into legalism or into any other stagnant, defensive, rear-guard action.

Decrying "higher education" or declaring some areas of study "off limits" is not going to solve the problem. The more prominent men involved in liberalism who have left the church in years past have received wide publicity, making us aware of their backgrounds. There are brethren who are confident that the cure to the problem lies first in persuading men to avoid the liberal schools and second in sending all our men to the "conservative graduate

schools." However, if someone compiled a list (I have no such list at hand) of men who over the years have received training in that atmosphere and with less fanfare have left the church or have become advocates of interdenomination-ism, it would be an eye opener to us all. There have been quite a few losses also among men who never set foot inside either type of school.

The only lasting way to overcome Modernism is to continue what McGarvey attempted, **that is, to overcome it on the plain of scholarship.** We will have to write detailed linguistic, literary, and philosophical studies which expose the fallacies of the objectionable trends and which convince our people and the world of the truth of the alternative position. Modernism will not be overcome until we do. **The key to the future lies not in antiintellectualism, but in a better intellectualism.** No small contribution would be made, in my opinion, if we placed more loyal scholars, with whom our young intellectuals could identify during the years of their education, **in strategic pulpits and in key teaching positions.** We could all name some faithful brethren who are currently doing outstanding work in this way and we need more of them. **Poking fun at the Ph.D.'s may bring a laugh from the audience; it may create a popular prejudice against certain brethren; but it is completely ineffective in meeting Modernism.** In this enlightened age of abundant free scholarships the brotherhood could not succeed, even if it wished (which it does not), in persuading its bright young men not to get educations. If it tried it would only succeed in driving them out of its fellowship and of robbing itself of whatever contribution they might make to its future.

B. *The Need for Materials.*

In meeting Modernism one of our greatest needs is for scholarly materials of high quality that can command the respect of the best among us. It is a characteristic of the Gospel that it has to be communicated to every generation in the language of that generation. It has to be made clear to that generation how it is relevant to its problems. Such materials would normally be expected from the best-trained minds among us who are loyal to the truth.

We need to provide capable men time for research and for preparation of materials that can be used by our people. In this day of specialization of knowledge the preacher loaded to the breaking point with preaching, meetings, and counseling obligations, is not in a position to write materials that will challenge the intellectual world. The policy followed in our schools—adopted no doubt because of the press of tight budget requirements—of demanding of professors the maximum teaching loads allowed by the accrediting agencies is short-sighted and tragic. In addition to the heavy preaching loads carried by our professors, Christian College graduate teaching loads are double those carried in some of the leading academic institutions. The result is that the quality of teaching suffers and our better trained men produce little in the way of writing. We also need to provide research grants, wisely administered, for capable men which would give them free time for research and writing. With the grants of the foundations which are open to candidates in the area of religion largely administered by those of a different persuasion and with our reluctance to gain accreditation for our schools from the American Association of

Theological Schools (the accrediting agency in America for schools of religion), to whose members grants in religion are generally made, the man from the church cannot expect any sizeable amount of aid in his research projects. Unless brethren with resources fill the lack, the materials we need will not be prepared. Valuable men will grow old and die and what they could have left us will be lost.

C. The Need to Bury the Red Flags.

The problems that face the church in our day need to be faced with a spirit of charity but without compromise of truth. I would remind the arrogant that educational opportunity is a solemn trust from the Lord—not to look down one's nose on "lesser breeds without the law," but a trust from the Lord to contribute to the enlightenment and salvation of the world. Paul had something to say about not thinking more highly of oneself than he ought to think (Rom. 12:3) and something about condescending to men of low estate (Rom. 12:16). Some of our learned brethren who seem to delight in shocking others, could profitably be more cautious in waving red flags.

And on the opposite side of this coin, the brother of less opportunity would do well to remember in the absence of specific charges that a curbing of suspicion is in order. Vigilance is never out of date, but there are some other colors in the spectrum besides red. He would also do well not to forget that the Lord chose men of many abilities for many services. "Paul planted, Apollos watered, but God gave the increase" (I Cor. 3:6). Many times we heard the late Marshall Keeble say to us that he had not advanced beyond the eighth grade, but that he could not

have preached and debated as he did had he not benefited from the educational opportunities and learning of G. C. Brewer and other learned brethren. That spirit of fellowship we must not lose.

IV. WE NEED TO PREACH THE WORD

More than anything else the Gospel needs to be proclaimed today and taught to a secular generation who have grown up in an atmosphere where rationalistic philosophy has been exalted; where the problems of the Bible have been magnified; and where Bible reading and study is not ordinary. Despite the progress that we have made in our study programs, many of our people do not know the Bible and do not have their senses exercised to discern good and evil. I would like to shift us back in our preaching to a focus on teaching people the Bible. The Gospel is the power of God unto salvation and the power of the Gospel is in proclamation of the Gospel in its fulness. Our marching orders still are to entrust that Gospel to faithful men that they may teach others also (II Tim. 2:2).

LIBERAL ATTITUDES WITHIN THE CHURCH

GUS NICHOLS

Gus Nichols was born in Walker County, Alabama, January 12, 1892, as the oldest of ten children. He was married to Matilda Francis Brown in 1913, and to this union were born four sons and four daughters.

Brother Nichols' first school was in a one-room schoolhouse near his home. He was baptized into Christ in 1909 during a mission meeting in this schoolhouse and there he also preached his first sermon. He started a congregation in the same building in 1914, for which he then preached regularly. He was the first in his family to obey the gospel, but later his parents and all his brothers and sisters also did. Three of his sons are full-time ministers and the other is part-time. Three of his daughters are married to full-time ministers, the other to a Christian businessman. There are eighteen preachers



among his close relatives, and there are about 100 preachers who have been baptized by him or by one of his "sons in the gospel."

In early life Brother Nichols made his living by farming and was very studious in his spare moments, even while plowing. He began his studies at the age of 27 in Alabama Christian College. He has been regular minister at Cordova and Millport, Alabama, and since January 1, 1933, has been local minister at Jasper, Alabama, where the congregation has grown from 47 to about 600 members. In 1933 he began a Friday night training school for preachers at the Jasper church building, and

thirty-five preachers from the Jasper congregation alone have been developed in this "Gus Nichols College of the Bible."

Brother Nichols has preached in 27 states, has baptized approximately 11,000 people, including several denominational preachers. Eight of his debates have been published. He speaks publicly about 700 times yearly. He conducts two daily radio programs—one now in its 21st year and the other in its 11th year.

He is staff writer on the *Gospel Advocate*, has edited *Truth and Love* and now edits *Words of Truth*. He is a trustee of Alabama Christian College and Childhaven Orphan Home. He has participated frequently in all the major college lectureships and in 1963 was given the Christian Service Award by Pepperdine College. He received the LL.D degree from Magic Valley Christian College in 1964. He and Sister Nichols toured the Holy Land in 1962 as a gift from friends.

The new \$400,000 library building at Alabama Christian College, which is now being planned, will, in his honor, be called the *Gus Nichols Library Learning Center*.

"LIBERALISM" is defined as, "Liberal principles, and theories . . . a movement in contemporary Protestantism emphasizing intellectual liberty and the spiritual and ethical content of Christianity."¹

"LIBERAL" means, "Not confined or restricted to the literal sense; free, as a liberal translation." Again, "Not narrow or contracted in mind; broad-minded." Or, "Not bound by orthodox tenets or established forms in political or religious philosophy; independent in opinion; not conservative . . . One who is liberal in thought and principles."²

All departures from the doctrine of Christ, and from the specific authority of God's word, arise in one or the

other of two "Attitudes" toward the Scriptures. The first is "*Liberalism*," as it is defined in the foregoing definitions. "Liberalism" is a loose and unrestricted "attitude" by which many are governed in their interpretation of the scriptures. "Liberalism" trifles with specific authority, and claims the right to its own "opinions" in preference to the plain teaching of the Bible. It "emphasizes intellectual liberty," the right to think as it pleases about the commandments of God, and what the Bible says and teaches. "Liberalism" trifles with the law of God, by adding to that law, taking from it, or substituting something else therefor. It may even ignore the word of God altogether.

Captain Naaman, was a "liberalist" when he wanted to change God's conditions upon which he was to be healed of his leprosy.³ Nadab and Abihu were liberalists when they offered in worship "strange" fire, rather than the fire from off the altar, as God had commanded.⁴ Uzzah was also a liberalist when he touched the ark of the covenant, and thus disobeyed the word of the Lord.⁵ King Saul was also a liberalist in sparing the fattest of the cattle, and in doing other things contrary to the specific authority of God's word.⁶ Some were following a liberal attitude toward the word of God when they rebelled against Moses and Aaron, and rejected the word and will of God.⁷

The Pharisees and Jews of Christ's personal ministry were liberalists, rejected God's word, when they substituted the commandments of men for the commandments of God.⁸

All the prophecies in the New Testament concerning a coming apostasy from the apostolic order of things were just so many prophecies involving liberalism.⁹

Denominational division among those who profess to believe in Christ, is caused by departures from the doc-

trine of Christ, and involves some form or other of liberalism. Of course, all the contradictory doctrines and practices of the various sects and denominations are not taught in the New Testament. Without a liberal attitude toward the scriptures, there would not be a sect or denomination in existence today. They are started and promoted by doctrines of human wisdom germinated in the hotbed of "Liberalism."

The Lord's prayer for the oneness and unity of all who would ever believe on him through the teaching of the apostles depends upon the abolishing of all sects and religious denominations, and a whole-hearted return to the church, worship and doctrine of the New Testament.⁹ This means man must give up liberalism, and all liberal "attitudes" in the religious world, and come back to the word of God, to tremble at what it says, and to strictly and lovingly believe in Christ as the Son of the Living God, and obey him in all things. This is the only defensible ground for unity.¹⁰ No true follower of Christ can afford to give up faith in Christ, and obedience to him in order to unite with any one, or any people.¹¹ In fact, all those who thus follow him, rejecting the commandments of men, and perversions of the true doctrine of Christ, as it is in the New Testament, are already following the principles of truth and unity.¹²

There are some in the "*churches of Christ*" with "liberal attitudes" toward the scriptures and divine authority. In obtaining their higher education, some have imbibed these attitudes from teachers in State schools, or denominational schools in which some teacher or teachers, were liberals. Then when they returned to teach in our schools and Bible colleges, some of them came with "attitudes" foreign to the New Testament pattern. No such person should be

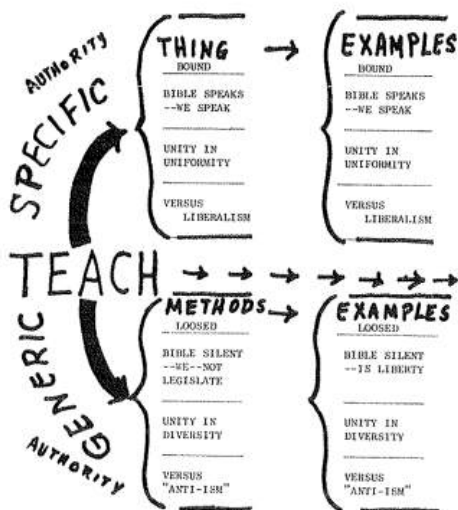
permitted to teach in our schools, nor in our congregations. Such people should be restored to the truth and faith just like any other precious soul who has departed from the faith.¹³

In all fairness, I should say there are some congregations among us, (few though they be), who are liberal in their teaching and practice. Some of them, accept the word of God "at face value" in theory, but blindly and unconsciously teach and practice things for which there is no authority in the New Testament. Such is true when the church under its elders engages in any work which the New Testament does not authorize the church to do. The work of the church is to evangelize the world, practice benevolence, edify itself, and worship God through Christ. This does not exclude individual Christians from engaging in other enterprises and good works, but the church should stick to its God-ordained work.

When God commands the church to do some specific "thing," that very thing must be done, not something else. And if the Lord tells the church "*How*" to do the "thing" commanded, then the "*Way*" to do the "thing" must be observed also, the same as the "*thing*" commanded. This is opposed to "Liberalism." This is respecting divine authority, and abiding in the doctrine of Christ.¹⁴ This is the scriptural ground for unity among brethren.

However, there is another "Attitude" toward the scriptures among us causing division in some places, which is called "*anti-ism*," and which does not make proper allowance for human liberty under generic authority. This attitude often makes "*anti*" laws, destroying the liberty we have under generic background-authority where God spec-

ified the "thing" to be done, but has not bound upon us any certain and exclusive way or manner of doing the *THING* commanded.¹⁵ The following chart will illustrate how a command may be both "Specific" and "Generic"—at the same time, being generic, or general, as to "*HOW*" to do the thing commanded, and, thus, by a necessary inference, authorizing several ways of doing what is commanded, leaving us a choice as to what is most expedient. We might illustrate the point by using many examples of words which are both "SPECIFIC" and "GENERIC" at the same time—such as the command to "GO," and "TEACH," "BAPTIZE," "ASSEMBLE," "SING," "PRAY," "SUPPER," etc. But for the sake of illustration, let us use only one of these, though you may wish to make a chart in which you may use all of them, and many more, including the words "BENEVOLENCE," "EVANGELISM," "COOPERATION," etc. But here is the sample chart.



In the upper brackets of the chart, we have "Specific" authority to teach. The "*Thing*" to be done is "Com-manded"—is bound upon us.¹⁶ It was "bound" upon those who left us approved examples of doing the "Thing" called "teaching." Therefore, these approved examples of doing that very "*Thing*" are bound examples. The Bible speaks—specifies the thing to be done—and here we must speak also—and obey. We are to have unity, and in this realm, even *uniformity* of practice—all do the same thing—"Teach," and teach the "things" commanded—bound upon us where the Bible speaks. The very nature of the "Specific" command is such as to be against "Liberalism."

But in the two lower brackets we have in the word "TEACH," "Generic" authority for visual aids, printed page, Radio, TV, etc. True, these are not "Mentioned" in the generic command, but they are a necessary inference therefrom. We would not have had such authority if the Lord had used the words "Teach By Writing," as this would have been "Specific," leaving us no such choice as to methods which we do have as it is stated.

Under these brackets, the Bible is silent as to the methods of teaching which are to be used. This is left to our choice, or option, and is in the realm of liberty. Since God did not here bind any certain and exclusive manner of teaching upon us, and is silent as to the matter, we must be silent also and not make any laws for God—must not legislate where God was silent—must not make a law that the teaching must be done in any certain way, *nor that it must not be done in some certain manner*. If it is for the individual, he can decide it for himself. But if it pertains to the church, then the church by its elders will de-

cide how it will do the teaching, leaving all other congregations the liberty to also decide for themselves as to how they will teach. One church may use classes, *but it has no right to bind the class method upon some other church. Neither can a "no-classes" church bind its practice upon another church.* Each church must be left autonomous, as each individual must be left the liberty to choose for himself.

It is a sin for men to make laws for God in this realm, under generic authority, such as "forbidding to marry and commanding to abstain from meats."¹⁷ Or, doing as Judas did, objecting to a woman anointing Jesus for his burial, a thing she had a right to do by generic authority—the specific command to do good.¹⁸

Eating grains of wheat, or corn, on the sabbath day was a matter of liberty under the law, but when the Pharisees objected to this, they were making an "anti" law, and it is just as sinful to make laws for God as it is to break the laws God hath made.¹⁹ Christ was not violating the sabbath law when he healed on the sabbath.²⁰ But when they condemned him for so doing, they were making a negative law for God, and trying to enforce it.

Both liberalism and negativism are violations of the law of God. Liberalism trifles with "SPECIFIC" authority, and negativism trifles with generic authority. Liberalism takes for itself liberties where God has bound, and Negativism makes law out of matters of liberty.

Some one may be thinking that if we have liberty where the Bible is silent, then we can do as we please in all matters of religion beyond what God has said, and add

to his word anything we want to add. But this is not the case at all. *The thing to be done* must always be "Specified," such as "Go," "Teach," "Baptize," "Assemble," "Do good," etc. It is only under such "Specific" authority that the "THING" may be done in the first place. If the "THING" is not authorized then no way to do it can be authorized.

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| 1. Webster. | 11. Lk. 12:51-53; Mt. 10:35-38. |
| 2. Webster. | 12. Neh. 8:13-18; 2 Jn. 9. |
| 3. 2 Kings 5. | 13. Jas. 5:19-21. |
| 4. Levit. 10. | 14. Rev. 22:18-19. |
| 5. 1 Chron. 12, 13, 14. | 15. Mt. 16:19; 18:18; 1 Tim. 4:1-3. |
| 6. 1 Sam. 15. | 16. Mt. 28:18-20; Heb. 5:12-14. |
| 7. Num. 16. | 17. 1 Tim. 4:1-3. |
| 8. 2 Thess. 2; 1 Tim. 4; 2 Tim. 4;
Acts 20. | 18. Mk. 14:1-9; Jn. 12:1-6; Mt. 7:12. |
| 9. Jude 3. | 19. Mt. 15:9; Mk. 7:7-9; Mt. 12. |
| 10. 1 Jn. 1:7. | 20. Mk. 3. |

CHRISTIAN HOMES OF ABILENE, INC.

GEORGE T. CAMPBELL

George T. Campbell
2425 Campus Court
Abilene, Texas 79601
Telephone: 672-9376 — home; 677-2205 — office

B.D.: July 1, 1922

Wife: Pearl Clothier Campbell

Sons: Stephen — 18; Paul — 16

Present employment:
Administrative Director; Christian Homes of Abilene, Inc.; P. O.
Box 717; Abilene, Texas 7-9604



Grew up in Dodge City, Kansas, and graduated from Dodge City High School. Member of musical groups, drama, and member of National Honor Society.

Attended Dodge City Junior College for one year.

In U. S. Naval Reserve October, 1942, to February, 1946. Served as Chief Pharmacist's Mate.

University of Kansas, Lawrence, Kansas:
September, 1946, to June, 1952.
Bachelor of Arts Degree, 1950
Master of Social Work Degree, 1952.

Employment:

United Jewish Social Services: 1952-1954, Kansas City, Missouri
Social Worker in family and children's department for one year, and
social worker in pediatric clinic, diabetic clinic, and surgery clinic for
one year.

Veterans Administration Hospital: 1954-1959, Kansas City, Missouri.
Clinical Social Worker on psychiatric service and tuberculosis service.
Acting Chief Social Worker on two occasions in absence of Chief on
medical leave.
Supervised social work students.

Christ's Haven for Children, 1959-1962, Keller, Texas
Supervisor of Social Service
Developed the foster home and adoption programs for this child
caring institution. The first foster care program licensed by Depart-
ment of Public Welfare in Tarrant County.

Maude Carpenter Children's Home, Wichita, Kansas
Superintendent, 1962-64.
Revamped the campus program from dorms into a small group
home arrangement with both boys and girls in each unit. Developed
a foster home program.

This program received its first "regular" license from Department of
Public Welfare in its twelve year history.

Christian Homes of Abilene, Inc., Abilene, Texas
Administered child care program involving "Receiving Home," foster
care and adoption, and referral of children to institutional programs.
Development of maternity program for unwed mothers.

Professional groups: Member of:

1. National Association of Social Workers: Public Relations
Committee, Chairman one year in Kansas City, Missouri, chapter;
Chapter Chairman-elect 1959-1960.
2. Academy of Certified Social Workers.
3. Child Welfare League of America
4. Texas Association for Social Welfare.
5. Taylor County Association for Mental Health.

Mentioned in *Who's Who in South and Southwest* in 1967-68 edition.

Activities:

1. Have attended and participated in workshops for improvement of child care services.
2. Speaker to community groups describing needs of children in community.
3. Speaker to youth groups on development, and family relations.

Jesus went about doing good—this was His way of life. Peter said that he did not have silver or gold for the lame man, but he gave him that which he had. He gave of his blessings.

What is my way of life? Do I give of my blessings, my resources, my talents?

Do I find joy in my way of life? Do I lend a healing influence to those who suffer abrasions in this life? Am I communicating the love and grace of God to those about me who are in need of it? Am I taking Christ unto the least of these? It has been said by some that the sole purpose of the church is evangelism. The story of the Good Samaritan has been a very meaningful story to me. It has helped me understand the teaching of ministering "unto the least of these." Someone has said that two-thirds of Jesus' work was caring for the physical needs of people. What was His purpose? What was His motive? What is His reason for this? His giving was not an almsgiving, but His giving demonstrated a generosity of spirit that demonstrates the teaching that "God is love."

Can we work our way to heaven? Can we do enough "evangelism" to get to heaven? What is our motive for giving and helping? God knows our motive, but do we?

Jesus taught that God is a loving father, who is deeply concerned for all persons, from the smallest and most innocent child to the worst adult sinner. He taught that the only proper basis for men's relationship to one another, as well as their relationship to God, is that of sincere love. Because He loves us "we are also to love one another." "He that loveth not, knoweth not God." Did Christ question the "worthiness" of the woman caught in adultery? If we ourselves have experienced the grace of God we should have sympathy for other wrongdoers and we should have patience with them because we realize that we ourselves are "sinners saved by grace." Shouldn't we want to share that which we have received and to see others experience the same joy also? If God created every man in His own image, should we not feel concern and love for all who are weak and neglected and outcasts and unlovely? I believe that real love takes its cue from the nature of God rather than from the "unworthiness" in the one loved.

If we are to really reach people and convince them of the love of Jesus for them, they must see the love of Christ manifested in our lives toward those about us. They must see Christ living in us and not just hear about Christ's love through our words. They must see an acceptance of them by us as Christ accepted us. We cannot say to the weak and the downtrodden, "Make yourself acceptable, and then we will accept you." I fear that so often this is our approach to helping others.

Christian Homes of Abilene, Inc., grew out of the concern of some elders about what they were doing to help children who needed help. The purpose of Christian Homes is to counsel with parents to try to assist them in keeping their family together—the purpose of Christian Homes is to help those children who need a home—the purpose of Christian Homes is to counsel with unwed parents and their families, and offer help in planning for the unborn child.

Christian Homes of Abilene offers a specific professional service. It is hoped that each staff member shows the love of Christ in his or her behavior in working with each case situation. It is hoped that each staff member has developed enough insight into their own needs and behavior that their motive for working for Christian Homes is not that of “working their way to heaven” nor is it that they are working to meet their needs rather than meeting the needs of those coming for help.

People, whether adults or children, who come to Christian Homes have a “problem.” Our staff has to be trained in various degrees to know how to be helpful. It may be contrary to general understanding, but to do an effective and helpful adoptive study a certain kind of knowledge is necessary. To give a girl physical care and spiritual teaching is not enough.

To quote Mr. Truman Maxey, Executive Director, Oklahoma Baptist Children’s Service, “It is not enough just to do good, but to do it in the *right* way.” Because of a lack of knowledge, we sometimes do damage to a person when we intend to be helping them. We may be damaging an

already weak self-esteem or we may be fostering dependency.

Our "attitude" can either make or break what we try to do for someone or what we try to help them do for themselves. Our attitude must be an understanding and accepting one if we are to succeed at helping.

Christian Homes tries to neither duplicate the services of established family agencies in the communities that it serves, nor the normal counseling services and activities of ministers in congregational settings. In each case, referral to ministers, other social agencies, and other professional counseling resources is given careful consideration, and used wherever possible.

In every case we start with the family as a group and determine its needs, its strengths, and its problems and move from there. When children are needing a home away from home, we have a home that can care for eight children. We call this our Receiving Home. As quickly as possible each child is studied and plans are made to move him on to the situation which is best suited to his own particular needs, whether it be returning him to his own home or sending him on for institutional care or making adoptive plans. For some children foster care is a temporary step in their life before they are able to go on to a more permanent plan. For children who can no longer remain in their own homes without being damaged severely and who cannot be cared for by relatives, often foster care is an answer to their needs and to those of their parents.

In our services to unmarried parents we feel that the girl who has the potential for rehabilitation wants to prof-

it from her mistake, and we help her use the unfortunate experience to strengthen her future life. We make an effort to also counsel with the boy who has made this mistake, and we want to help him share in the experience of sharing the responsibility for his action and growing from the experience. We offer counseling to both the girl and the boy and their families. In order that the young people involved may look forward to a useful life, our rehabilitation process is religiously oriented as well as being family oriented.

Each year Christian Homes places between forty and fifty infants and older children into adoptive homes. We believe that each child has a right to his own parents. There is a home for every child, if we seek hard and long for each child. The adoption study of a family is not a "judging" of them, but rather it is helping them to get ready for parenthood. There are some people for whom parenthood is not for them.

It is not our belief that every town and city needs a "Christian Homes"—but we believe that individual Christian families in every town and city should be doing foster care through their local child welfare department or a licensed child-caring agency. We believe that real spiritual benefits will come to those who serve Christ and children in this way. But again, we recognize that not all families can do foster care. Some valid reason prevents them. But perhaps they can "visit" the child by volunteering services to the homes by baby sitting, serving, doing repair jobs, providing transportation, or providing what services are needed that volunteers can do.

It is our belief that individual families and congregations can encourage young people to explore the field of social work as a service field or mission field. They can serve Christ, the church, and others by becoming professionally trained social workers and then giving of themselves in their profession as many teachers, doctors, attorneys, and others do.

It is our belief that congregations in many states could pool their efforts and resources and provide professional services, such as adoption services, marital counseling, and counseling and planning to unmarried parents.

These services which Christian Homes of Abilene, Inc., offer are specific professional services which require training on the part of those giving service. The job cannot be done by well-intentioned people who lack training, self-discipline, and the right attitude.

VALUES OF INVOLVEMENT

RAY HALE

Ray Hale was born May 29, 1921, in Longworth, Texas. He attended school in Longworth and Roby High School, where he graduated in 1937 as Vice-President of the Senior Class. He moved to Abilene in 1937 to attend Abilene Christian College. On January 29, 1939, Brother Paul Southern baptized him into Christ. On November 12, 1941, Brother Southern performed the wedding ceremony for Ray and Vera Huskin, who also attended Abilene Christian College.

During the war years Ray served in the Navy and worshipped with the Hillcrest church in San Diego, California, and the Homa, Louisiana, church, where he preached his first sermon.

Since the war Ray and his family have lived in Abilene. They at-



tended the 12th and Chestnut Street congregation and the Southern Hills congregation where he served as a deacon and Bible teacher.

In 1966 they placed membership with the College Church. They have two sons, Randy, who is a Junior at A.C.C., and Ricky, who is in the 9th grade at Lincoln Jr. High. Ray was selected as a deacon last year at the College Church and is involved with the Early Bird Program of the College Church. He is employed in the District Right-of-Way Office of the Texas Highway Department in Abilene, where he has been for 22 years.

We are living in a day and age of enticing activities and unstable involvements. Everyone becomes involved in some kind of an activity such as sports, teaching, preaching, politics, traveling, marching, rioting; and some, like the hippies, are just loafing.

Two old men in the mountains met and one asked the other, "How is your son doing in the army?" "Very well," the other man answered with pride. "They just made him a Court Martial." This soldier became involved, but in the wrong thing.

If we become so involved in outside activities as to crowd out our responsibilities and involvements to Christ, we need to change our activities and rearrange our schedule. We need to put first things first.

Sometimes I wonder if we do not measure ourselves by how many activities in which we become involved, instead of evaluating the projects and activities to see how much good can be accomplished by possibly fewer involvements with the same amount of effort. I wonder if our quality should not exceed our quantity. We have enough people in the church to take care of the quantity, but what we need is more quality involvements. Does it not stand to reason that 50 people can accomplish more with 50 separate projects than only one person can accomplish with the same 50 projects? If we are not careful, we will spread our abilities and our efforts so thin that our end results are likely to be failures.

I have become involved in a program with the College Church that I believe could be a typical example to show real values of involvement.

In June of 1967, the plans for this program were inaugurated. Our purpose was to launch out into a benevolent program primarily aimed at helping and teaching underprivileged children of the city of Abilene. Members of the College Church would go into selected areas of the city and pick up underprivileged children each Sunday morning. These children would be brought to the Church building, fed, and if needed, clothed, taught a Bible lesson, and then returned to their homes.

A target date was set for August 6th, the first Sunday in August: and we all planned and looked forward for this date to arrive.

We needed to give our program some sort of a name. Someone suggested "The Early Bird Program." Then the name "Spiritual Headstart" was mentioned; but as we got further into the program, we found out that it could very appropriately have been named "An Aid to Grandma Program." There were more Grandma-mothers found in our city than one could imagine, simply because of parent desertion. A man and woman marry, a child is born, and then a second child is born. The father says that he cannot make a living for his family in Abilene, so he goes to Ft. Worth for a job and leaves the mother and the two children here. He sends no support. She has another child, legitimate or otherwise, and then says she cannot properly provide for her three children in Abilene. She goes to El Paso to get a job, leaving her three children with grandma. She sends no support. These children have been deserted, and we ask the question: "How is grandma providing for herself and the children?" She cannot provide for them, and that is the reason for so much deprivation and poverty. It is not too many underprivileged parents,

but it is underprivileged children and grandmas that are in abundance. A grandmother, not long ago, was informed that two of her grandchildren were homeless in Odessa. They had not even been left with their grandma; they had been deserted and left in the streets to survive. They were living out of garbage cans and sleeping in the alley ways. This grandmother, whose earnings were extremely meager, finally saved enough money for bus fare for the two boys to Abilene. They at least have a home now. Their clothes are few, but clean; and they are now in school.

On August 6, 1967, our program got under way. Prior to this date Bro. M. L. Daniels canvassed the homes of parents who had previously been helped in one way or another by the College Church. On this date our first bus ran, and we picked up 29 children. This bus covered an area from North 18th and Cedar Streets to 964 Locust Street on the south side. This area included the worst slums of our city which is commonly referred to as "Donkey Flat." I had been in this slum area a number of times before; but this was the first time that I had really and truly seen the slums — "Donkey Flat," if you please. I not only saw it, I could feel it, I could smell it, and I could hear it. But I did not like what was there. It was nasty there. It was absolutely filthy there. I smelled odors there that I had never smelled before. The toilet for the children was the ground just outside their front doors, and this was their only playground too. It was absolutely sickening and to think this was right in the town where I live, not more than forty blocks from where I own my home, and closer than that to the College Church. The parents there are not concerned about church activities. They are not at all polite, in fact, most of them are rude and sorry and some of them are downright mean. But there are children there,

and they live in that environment and will grow up and make another environment just like it unless we do something about it. These children will be some of tomorrow's fathers and mothers. This is where we found a little six-year-old boy feeding from a garbage barrel, and what he was eating was not at all appetizing. We now have this little boy every Sunday morning in our program. How can a mother or a father let this happen to their children? How can they neglect them so? There must be an answer. It has weighed so heavily on the hearts of some of our teachers that they have become heart-broken and spent many sleepless nights. Mrs. Carolyn Daniels, one of our most capable teachers, has experienced this first-hand. She says, "I can never be as secure and snug in my own home again because I have seen what the inhumanity of man to children can do."

It was not hard to see that our program was gaining in momentum. A new attendance record was set every Sunday. The number increased so rapidly that on November 5, three months after our beginning date, another bus had to be added to meet the need. There were 91 students present that day, which was an increase of 72 over our beginning day.

We now had a bus for the north side and one for the south side of the city. They, too, were destined to become overcrowded, and a third bus was soon anticipated. We then took a broad look at our entire physical facilities. How much more room did we have? How many more children could we accommodate, and how much more food could be prepared? It was determined that our facilities would accommodate at least 150 children—Bus No. 3 was to become a reality. It has now been six months since our

program began. On Saturday, February 3, 1968, Bro. Tom King, my son Randy and I canvassed a Latin-American neighborhood for our next target area. The response was terrific. It was not uncommon to find a family of 5. We even found one family of 12, and they now come all the time. On Sunday, February 11, we ran our third bus and had a total attendance of 122 students, and the number continued to increase. On April 7 our record attendance of 154 was attained, occurring just 8 months and one day after the program started and is an increase of over 425% from the original 29 students. What could it have been if we had really worked at it? In these first 8 months, we fed over 2800 students at an average cost of 20.7 cents per meal. You can't beat that with a stick, if you will pardon the expression.

Eleven Bible classes were being taught each Sunday morning, ranging from preschool through the high school age. During the first year, 5011 students attended these classes. Forty minutes were allowed for each class period, making a total of 3341 hours or 417—8-hour days of actual teaching being consummated. This had been accomplished because a few people became involved in a project.

At first we did not know what kind of a teaching program to offer, because some of these children had never heard about Jesus Christ. Some had never been inside a church building. We asked a little Negro boy if he knew who Jesus was and he said, "Yes Sir, that was the little boy's name that sat by me on the bus this morning."

You say, "What did you teach them then?" We taught them cleanliness and how to brush their teeth. Bro. John

Estes gave us tooth brushes. We passed them out and showed them how to use them. We gave them soap, told them what it was for, and showed them how to use it. Some sure needed it, badly. We taught them to share and how to help with the work at home. We asked one little Latin-American boy if he made up his bed before he left home. He smiled slightly and said, "No, my five other brothers were still asleep in it." We taught them discipline, behavior, and good manners; but they are still pretty noisy. However, if that many children were perfectly quiet, they would all probably be sick; and we would not want that. The greatest change we have seen in these children is that they are much more clean and neat in their dress. I wish you could see these mothers that are teaching these little children. They are concerned about them; they want them to learn. We even took two bus loads of these children out to the A.C.C. farm. These teachers, some in their high heels, went through the pig pens and showed the children what baby pigs are. We showed them a baby lamb and a new-born colt that God had given life. Those little minds will never forget that experience; and I believe some of them realized, for the first time, who God really is.

Our program was now in full bloom. It was reaching far beyond the underprivileged children, it was touching the hearts and souls of everyone connected with the program. People who had never taken part in an active church program before were asking to help. Young people wanted to become involved, older people wanted to know what they could do, and the elders saying "Sic Kum" to most every request. Good was being done, and it reminded one of Jesus. He was not only good, but he went about doing good. People were getting involved on every hand, and

that was exactly what we wanted. The Early Bird Program was rapidly becoming a conversation piece within the congregation. Fifty-eight people were now actively engaged in the program, plus two of the finest elders of the brotherhood, Bro. Nath White and Bro. Guy Scruggs. Their oversight was our key to keep moving forward. Of these 58 people, 12 were busy on the buses, 26 were teachers; James Cullar and 4 gracious ladies prepare all the food, and 15 help serve the food to the children. Of these 15 who serve, four are thirteen-year-old Negro boys who want to help. One of these Negro boys told that his grandmother asked him to go to church with her the next Sunday. He told her, "No mam, Grandmother, they are expecting me up there Sunday." This boy has become personally involved. Oh, to think how much more effective the church could be if all its members could become so involved in its activities that in unison it could truly say, "They are expecting me up there." This attitude should so erupt within us that to be there is our only goal, but to be absent could mean total failure.

This program is now beginning to evolve. It is providing more new opportunities than we know what to do with. You may be wondering, "What else is there to do?" There are home Bible studies to be set up and conducted, and there are calls from families needing help. When Sister Zickefoose gets one of these calls, she should be able to send someone to fill the need. Each family should be visited and an investigation made as to their needs. We need to see if we can help them help themselves. If they are sick, we need to see if they need a doctor; and if they do, help them get to one. We should remember that some of these people just don't know how to accept many of

the standards to which you and I are accustomed. We should help them with their jobs. If they need one, help them find one; and if they have one, help them keep it. Show them the necessity of cleanliness, pointing out the effect it can have on their children. If they have no soap, get them some. Sometimes the children need help with their schoolwork. Try to provide them that assistance. Help them with their finances. If they need to budget, show them how to prepare one. There are so many things to be done; but it will take an involved people to finish the job. One of the greatest opportunities I believe this project has to offer is for a church family to adopt one of these underprivileged families. I do not mean legally adopt them, but become involved to the extent that you will see after their needs. Bring them out of the gutter and make them respectable citizens. Teach them through the teaching of Christ to hold their heads up and say, "I am a human being; and I know there is a God who can save my soul." Bro. and Sister Don Morris, along with others of the College Church, have already adopted such families.

The future looks bright for the program. The enthusiasm is high, the attendance is good, the response is excellent, the workers are wonderful, and opportunities are in abundance. There can be no stopping point now. In fact, who would want to stop a program that is doing so much good. It has not only helped the underprivileged, it has been one of the best do-it-yourself church workshops that I know anything about. It has made people conscious of the fact that there really is something active about Christianity after all. I believe it has probably been a motivating factor that has caused some in our congregation to rededicate themselves to their original commitment.

What is our reaction supposed to be when a little four-year-old colored girl on the bus keeps motioning with her curved finger for you to come to her, and when you do she leans over and says, "I've saved you a seat Brother Hale, I want you to sit by me." What is our reaction supposed to be when a little six-year-old white boy stained with filth and a runny nose says, "Please don't take me home yet, I'd rather be with you all some more." What is our reaction supposed to be when a little afflicted boy runs to the bus to tell you of his new born puppies, then later with his troubled eyes said, "Somebody stole my puppies."

Sister Jackie Lawson, another of our faithful teachers, tells of one little boy who entered her class. He was bitter and uncooperative and would not participate in any way. He gave no name but said, "Just call me Boy." But after many lessons, Jackie was thrilled and surprised to find printed unevenly on the back of his class paper the words, "I LOVE JESUS."

One may ask now, "What are the values of involvement? How do you measure their worth?" Could it not be said that the total accomplishment of all one's involvements might well be one of the evaluation factors of the "Price Tag" placed on the soul.

VALUES IN FORMAL EDUCATION FOR PREACHERS

JOHN C. STEVENS

John Christopher Stevens was born in Richland, Texas, July 15, 1918, the son of Dr. and Mrs. J. C. Stevens. He was baptized in Corsicana, Texas, in 1930 and began preaching sermons the next year. He was graduated from Richland High School in 1934 and from Abilene Christian College in 1938 with a major in Bible and a minor in Greek. He preached in Jasper, Texas, from 1938 to 1942, and in Beaumont from 1942 to 1943. In 1943, he enlisted as a chaplain in the U. S. Army and served until 1946, being separated from the service as a major after participating with an infantry regiment in the European campaigns of Normandy, Northern France, the Rhineland, the Ardennes, and Central Europe.

In June, 1948, he received the Master of Arts degree in history and political science from the University of Arkansas and began



teaching history and government at Abilene Christian College in September, 1948. He has been a member of the faculty of the College since that date. In 1950 he became Dean of Men and in 1952 Dean of Students. In 1954 he received the Doctor of Philosophy degree in history and political science from the University of Arkansas and in 1956 became Assistant President of Abilene Christian College, which position he now holds.

Stevens serves as an elder of the Central Church of Christ in Abilene, and is active in civic and business affairs of the community.

His wife is the former Ruth

Rambo and they have two children, John Clark, who is a freshman in Abilene Christian College, and Joyce, who is a junior in Abilene Christian High School.

Some of the greatest men in history have been men with very little formal education. In American history the life of Abraham Lincoln has proved to be the most fascinating to the most people of all biographies of the period in which he lived. Lincoln was a deep thinker and a precise writer and speaker. His works have a literary charm and a depth far beyond those of most public men. And yet his total formal schooling consisted of less than twelve months, according to himself. His lack of formal schooling did not mean that he was an uneducated man. He read, he studied, and he thought all of his life.

The same thing is true of some of the great preachers I have known. One of the men of God who had a good deal of influence on me thirty years or so ago was the late C. M. Pullias. During an evangelistic meeting in which Brother Pullias was preaching and Tillit S. Teddlie was leading the singing in Jasper, Texas, in the fall of 1938, Brother Teddlie told me, "When you have heard Charlie Pullias preach, you have heard the greatest. There is no better preaching in this world." I agreed with that. And yet Brother Pullias told me that his formal schooling was very limited indeed.

No doubt many of us could list a number of eloquent and powerful preachers of the gospel who never had a day in college, perhaps not even a high school education. Therefore, I have no desire to take a position in behalf

of intellectual snobbery. I have just as much respect for the unschooled man who is truly a student of the Word of God and who is a fruitful worker for the Lord as for the man who holds several degrees and who is a fruitful worker for the Lord.

But in all honesty I would have to say that not many of us are Abraham Lincolns or Charlie Pulliases. We need all the formal schooling we can get of the kind to prepare us for more effective preaching of the gospel. Some people make a lifetime profession of going to school. They never do go to work. I do not advocate that way of spending one's life. With most of us, however, the problem is not that we have too much education, but rather that we do not have enough formal schooling to meet the challenges of life.

Paul the Apostle was a well-educated man who used his education effectively for the Lord. He knew the Word of God and at the same time he knew the literature of the Athenians. Festus the governor complimented his much learning, even though he thought it had driven Paul mad, during his speech to King Agrippa. Paul was a preacher who could stand before kings, governors, lawyers, priests, educators, and philosophers, and at the same time could speak to a humble jailor or to an ignorant mob. Although he did not parade his knowledge and worldly wisdom and to the contrary told the Corinthians he was determined to know nothing among them save Christ and him crucified, the people knew he had a great deal in reserve that he was not calling forth from choice. I believe it is right today for a gospel preacher to determine to know nothing but Christ and him crucified when he stands up to preach the gospel. But I like to think that it

is a matter of choice with him. If, in fact, he actually does not know anything except some passages of scripture, he is not in as strong a position as if he does know other things but deliberately chooses to know only the gospel of Christ.

Let us look at some of the reasons for extensive formal education for preachers of the gospel:

1. An adequate formal education ought to open doors for a man which would otherwise remain closed without closing doors which have hitherto been open. Gospel preachers should be concerned with opening doors to people's hearts. Paul found that his Roman citizenship could open some doors for him. Among the Athenians he found that his broad education could open some lines of communication which otherwise would have remained dead or dormant. To the Corinthians he explained his whole philosophy of trying to reach men with the message of Christ:

For though I was free from all men, I brought myself under bondage to all, that I might gain the more. And to the Jews I became as a Jew, that I might gain Jews; to them that are under the law, as under the law, not being myself under the law, that I might gain them that are under the law; to them that are without law, as without law, not being without law to God, but under law to Christ, that I might gain them that are without law. To the weak I became weak, that I might gain the weak: I am become all things to all men, that I may by all means save some.¹

I Corinthians 9:19-22

If we truly get the meaning of that passage of scripture we will recognize the need for all the knowledge, education, wisdom, talent, ingenuity, versatility, resourcefulness, and imagination we can possibly muster in the service of the Master. What is our purpose in life? —to get the job done of preaching the gospel and leading souls to Christ or to be content with alibis? If a man is content with alibis he can write an article to one of the gospel papers and say, "I preached the gospel in Midway City but nobody responded. Eternity alone will reveal the good that was done." But sometimes, perhaps in the middle of the night, the preacher may be awakened by the thought that if he had done a better job of preaching maybe some people would have responded. Now being educated is not necessarily the key to doing a better job of preaching, but we ought not to be slothful about our school work if we want to try to open all possible doors.

Sometimes an education may make it impossible for a preacher to preach to the man on the street like he used to be able to do. In that case his learning has made a fool of him. Formal schooling ought to open doors to a man which have heretofore been closed without closing one single door which has always been open to him.

2. An adequate formal education ought to help a man to be happier in his work than if he were trying to do a hard job with inadequate preparation. All of us, I suppose, have tackled jobs for which we did not have adequate training, and we know what a miserable experience an individual can have in such a situation. I tried to teach the seventh grade once. I had never had courses in elementary or, for that matter, intermediate or secondary educa-

tion. I did not know much about child psychology. I had not studied the art of teaching seventh graders. It was a miserable experience. I was a failure. I said at that time that all seventh grade teachers are underpaid, no matter what the salary schedule may be. But I know a great many seventh grade teachers who are very happy in their work. They had rather teach the seventh grade than any other group of young people. They know how. They have had training.

Now I know a good many preachers who have become discouraged and quit preaching. Most of them have had inadequate formal preparation. Maybe somebody had told them to forget about the need for schooling and go to preaching. But they were not ready.

Proper training is most important to the peace of mind and happiness of the individual doing a hard job. Suppose you come upon a bad wreck on the highway. There is a mass of twisted steel and burning rubble and the cries of human beings barely clinging to life. Most of us would be simply horrified and perhaps feel sick or faint. But a skilled physician could pitch in and work diligently to save the lives of those in suffering. But it takes years of painstaking formal schooling, plus more years of practical experience, to make a good doctor. The same is true of the preacher.

If a man has studied his books under competent teachers, if he has had the challenge of preparing for examinations, of getting his papers graded by outstanding professors, of being compared to other students in his class who are just as intelligent and capable as he, of participating in the give and take of class discussion, especially at the

advanced or graduate level, he has a good foundation upon which to build his mental, physical, and spiritual health and to be happy in his work.

Suppose a preacher has a difficult problem in the congregation with which he is working. Everybody who has preached very long has had that experience. If he has been improperly trained for his work he may become discouraged and disillusioned and may be led to quit preaching and even forsake the church because of his discouragement. But if his training has been sound, he is more likely to be able to look at the problem as a challenge to be met, an obstacle to be surmounted, a battle to be fought, a victory to be won, and perhaps some souls to be saved.

There is no substitute for proper preparation, for painstaking schooling. When Robert E. Lee was assigned in 1837 to the job of erecting works to protect Saint Louis from the erosion of the Mississippi River, he had a very difficult assignment with not too much to work with. If I were to be given such an assignment I would react like the people the Psalmist described by the rivers of Babylon: "There we sat down, yea, we wept," because I would not know where to begin to control the mighty Mississippi. But Robert E. Lee had had excellent engineering training at West Point. He had graduated second in his class without a single demerit for his entire four years there. He had proper preparation. He set to work and saved the city. And he enjoyed his work there.

A preacher with proper preparation can set to work and save souls. And he can be happy doing it.

3. An adequate formal education can give a man

credentials which the world will recognize, and this very fact may bring some unusual opportunities for service to him. It does make a difference what the world thinks of us. If we say that we are not concerned with what people think of us so long as we are doing what is right, we may be more interested in alibis than in results. But results count for something. How long has it been since you were interested in having as a family physician—the man who looks after the health of your children—a man without a medical degree, who never graduated from a reputable medical school? You have probably never entertained such a thought. And yet the newspapers carried stories not long ago about a man who practiced medicine fairly successfully in Groveton, Texas, but who had never spent a day in medical school. Of course he was put out of business when he was found out. But regardless of his alleged ability, I would not be interested in having him as my family physician and I doubt that you would. I would not want to entrust the care of my family to a physician who had never been to medical school. We should know that the world feels somewhat the same way about the ministry. They figure that if a man has not disciplined himself to follow a prescribed curriculum to a successful conclusion he must not be very serious about his work. Now whether that is the right way or the wrong way for the world to feel about the work of the gospel preacher, the question comes to us: Are we interested in results and in conversions, or in winning arguments? Do we want to convert the world or fuss with the world over how much education a preacher needs?

An unusual challenge has come to a number of gospel preachers of my acquaintance while they were living in a city that has a state college or university. Years of careful

work by members of the church are rewarded one day when word comes that the university has approved the beginning of a Bible Chair which can offer courses in Bible for credit in the university provided the courses are taught by a person with acceptable scholastic preparation. Now in some of the cases I have known the congregation did not have money enough to employ a full-time teacher meeting the academic requirements and perhaps was not given time enough to solicit funds from other congregations in the area. Too, it is often difficult to find the right person for this kind of work. But where the regular preacher has academic credentials to satisfy the university he can step into the classroom and get the Bible Chair under way before an opportunity is lost, maybe forever. His college degree satisfies the university world and another door of opportunity is opened to him. We ought to be ready, to the extent of our abilities, for such opportunities.

Brethren, men and women in the pew are becoming better educated all the time. It will be a bad day for the church when it becomes quite noticeable that the pew is too far ahead of the pulpit in educational attainment for there to be facility of communication between them. Now again I say that we can argue about this all we want to, but who wants to win an argument while souls are in the balance? Paul told the Corinthians, "Wherefore, if meat causeth my brother to stumble, I will eat no flesh for evermore, that I cause not my brother to stumble."² By the same general line of reasoning I will say, "If the lack of

2 I Cor. 8:13

a formal education is going to keep me from reaching people with the gospel of Christ, I am going to attend to my schoolwork while I have the opportunity.”

It has often been said that a preacher of the gospel should dress so appropriately that attention is not called to his clothing but rather to his message. I would suggest, too, that our education should be such that we are not forced constantly to call attention, either consciously or inadvertently, to the lack of it, but at the same time we should not parade our so-called knowledge to be seen and heard of men.

One of the main advantages of formal education over self-study is that we are not so likely to leave glaring gaps if we have skilled teachers to help us with our studies. A man can study on his own and become just as proficient in the areas he studies as a man going through a university program. But there may be broad areas of knowledge which have not come to his attention, but of which he would be at least aware if he had gone through a formal program.

Finally, brethren, whatever we do, let us do it for the glory of God. And let us be patient and understanding one with another.

INTELLECTUAL PRIDE

RAYMOND C. KELCY

Local work with the following churches: twice with the Pioneer Park church in Lubbock; twice with Tenth and Rockford, Tulsa; Snyder, Texas; Trail Lake in Ft. Worth, Texas; Wilshire Blvd. in Oklahoma City.

Scholastic: B.A. in Bible from ACC in 1938; M.A. in Religious Education from University of Tulsa in 1950; B.D. from Southwestern Baptist Theological Seminary in Ft. Worth in 1957; Th.D. from the same institution in 1964 with a major in New Testament.

Present work: Minister at Wilshire Blvd. in Oklahoma City; serves as chairman of Bible Department of Oklahoma Christian College and teaches Bible and Greek in the college.



In this study we are not using the word “pride” in its better sense of “lofty self-respect,” but in its unfavorable sense of “inordinate self-esteem” —high esteem of oneself for some real or imagined merit or superiority. Pride is a sin we should study carefully. Studious observers of human nature have said that no man is entirely free of this vice and that there is no fault of which the possessor is more unconscious. This should cause each one of us to stop and restudy this

matter. In fact, we should study it often and should do so with the searchlight turned upon our own hearts.

Religious teachers from of old have insisted that pride is the utmost evil, the chief sin of all the deadly sins, and that it leads to all other vices. Augustine, Luther, and many others have considered pride the root of all sin. Many teachers have insisted that the first beatitude, "Blessed are the poor in spirit," is a fitting headline to the other beatitudes. They have suggested that since the poor in spirit are the ones who enter the kingdom, then it must be true that the opposite, the proud in spirit, will never enter. When the fact is considered that pride is the inordinate love of self, then it must be agreed that this is right. Pride, therefore, becomes the very center of Christian morality.

Literature abounds with examples of the devastating nature of pride. In Chaucer's *Canterbury Tales* the parson tells a story based on the seven deadly sins. In it he says, "The roote of these sinnes is Pride." In Spenser's *Faerie Queene* Pride or Lucifera has a coach drawn by six beasts on which her counsellors ride. The beasts represent the other six deadly sins. All are under the power of Lucifera. That sins such as wrath, envy, covetousness, and gluttony are children of pride has been the experience of man in all ages. In Dante's vision of purgatory he sees Lucifer, Saul, Rehoboam, and many others who have, by pride, fallen into destruction. The poet listens to the reasons given for their miserable failure. Then the realization of his own sin, symbolized by the letter P written seven times on his forehead, weighs him down until he can hardly move. He begins to sink in despair but then hears angels singing "Blessed are the poor in spirit," after which he meets

the Angel of Humility who erases the mark of Pride from his brow. He is then able to climb the stairs, a task which he was not able to perform a short time before.

The scriptures add their testimony. "Pride goeth before destruction, and a haughty spirit before a fall" (Prov. 16:18). "When pride cometh, then cometh shame" (Prov. 11:2). "Him that hath a high look and a proud heart will I not suffer" (Psalms 101:5). "God resisteth the proud, but giveth grace to the humble" (James 4:6). "Every one that is proud in heart is an abomination to Jehovah" (Prov. 16:5). Many great men of the Bible fell through pride. Saul, Rehoboam, Nebuchadnezzar, Haman, Herod, and many others succumbed to this deadly vice. Paul knew the danger of this insidious foe and said concerning elders, "Not a novice, lest being puffed up, he fall into the condemnation of the devil" (I Tim. 3:6). The Lord knew that Paul himself was not exempt from this danger and permitted Satan to bring him a "thorn in the flesh" that he "should not be exalted overmuch" (II Cor. 12:7).

TYPES OF PRIDE

Since pride is the result of a real or imagined merit or superiority, there are certain types of pride. The type of which a person is guilty will depend upon the merit or superiority which he has or imagines he has. There is always the competitive spirit where pride is concerned. Pride derives no pleasure over having some advantage—only in having more of it than the rank and file.

Pride is often connected with material possessions. There are those who take pride in what they have. How-

ever, money does not make a man proud unless he has more of it than the ordinary man. Here the competitive element is seen. A millionaire would not likely be proud if all others were millionaires. It has been said that it is greed which causes a man to want to keep on making and accumulating money. This is true only up to a point. Greed will surely cause a man to desire to make money because of what that money can do in ministering to his bodily pleasures. It is pride, however, which causes him to go beyond certain limits. It is pride which gives him the desire to be richer than others or to have power over others. Power over others is what pride really enjoys. This sort of pride has always held great dangers for the people of God. Moses warned the children of Israel against this sin, plainly telling them that when they had entered the land and were filled, and when their possessions were multiplied, to beware lest "thy heart be lifted up, and thou forget Jehovah thy God," "and lest thou say in thy heart, My power and the might of my hand hath gotten me this wealth" (Deut. 8:11-14, 17). Further, Moses pled with Israel to "remember Jehovah thy God, for it is he that giveth thee power to get wealth" (vs. 18). At the opposite end are those who are proud of their poverty. Certain ones have delighted to advertise their privations to the world. They have seemed to feel that there is merit in the ascetic life. This is every bit as bad as pride over wealth.

Social pride keeps many a person from God. Some are proud of their genealogy, their social standing, their pedigree. Caste arrogance and social conceit are to be found among all peoples. Superiority felt by those of one race over those of another race is a manifestation of diabolical pride.

One of the most disastrous types of pride is that which rises due to one's imagined spiritual superiority. It was the intolerant pride of the Pharisees which caused the Lord to upbraid them so severely. He spoke the parable of the Pharisee and the publican to those "who trusted in themselves that they were righteous and set all others at nought" (Lk. 18:9-14). This sort of pride is indeed disgusting, especially when it tries to disguise itself in the cloak of humility. But there are also those who take pride in their sins and boast of their debauchery. This is indeed a strange sort of pride.

There are those who seem to take pride in their ignorance. They boast of the fact that they have read nothing and learned nothing. I have heard preachers in pulpits boasting of their lack of grammar. Ignorance is nothing to be proud of, especially in a day such as ours when knowledge is so accessible to all. But at the opposite extreme are those who delight in their academic attainments. It has been said that intellectual pride is the most difficult of all prides to displace.

Intellectual pride is nothing new. The Greek world of Paul's day sought after knowledge and attained it to a wonderful degree. When Paul preached in Athens he faced an audience composed of people who "spent their time in nothing else, but either to tell or to hear some new thing" (Acts 17:21). To the wisdom-seeking Greeks the preaching of Christ crucified was foolishness (I Cor. 1:22, 23). Hitler's book, *Mein Kampf*, is filled with self-exaltation. Mussolini's *Autobiography* is a portrait of self-love. Nietzsche confessed his own inability to endure any God above himself and, in an open and brazen manner, defied his own

will. Descartes, Hegel, Kant, and Comte, are other examples of men who started out in search for truth and eventually came to the point where they virtually imagined themselves to be the final thinkers. Any person of a naturalistic bent is bound to be proud; he feels that his own philosophy is finally due to its resting upon science. This is a certainty that betrays its ignorance of its own prejudices; it fails to recognize the limits of scientific knowledge. Our day is filled with philosophies which minister to vanity. Humanism exalts man and liberal theology tends to make man proud of himself, for it refuses to consider him a rebellious and sinful creature. Liberal theology has more praise for man than it has for God. It is difficult for those who think like this to become childlike and enter the kingdom.

RESULTS OF INTELLECTUAL PRIDE

Lack of esteem for others is a fruit of pride. The more confidence a person has in his own learning the less he has in that of others. This is a danger we face as we prepare ourselves by higher education. We can get to the point that we think we know so much that we can't be edified by anybody. We can get to the point where we hold in disdain those whose formal training has not been as extensive as our own. A man is in a bad way when he can't learn from others. Most of us have had intellectual snobs in our audience who smiled or sneered as we preached a sermon on a simple or familiar theme. In fact, the intellectually proud individual has a difficult time finding a preacher who can teach him anything or move him in any way. He seeks and searches but to no avail. He is so smart that no one touches him. Very often he

regards the old-timers with contempt. He feels sorry for them because they did not have doctor's degrees. Very likely he accuses everybody else of being pharisaical or legalistic. He pokes fun at many of the old sermons. He can't find anything good to say about the church and is always running it down. When he speaks he speaks with intellectual verbosity and uses high-sounding and ambiguous terminology. Little wonder he is always being misunderstood.

Pride results in enmity with God. "God resisteth the proud, but giveth grace to the humble" (James 4:6). "Trust in the Lord with all thine heart, and lean not upon thine own understanding" (Prov. 3:5). The more one looks to himself the less he looks to God. As long as one is proud he cannot know God. "If any man thinketh that he knoweth anything, he knoweth not yet as he ought to know" (I Cor. 8:2). "Let no man deceive himself. If any man thinketh that he is wise among you in this world, let him become a fool, that he may become wise" (I Cor. 3:18). The kingdom belongs to those who are poor in spirit (Matt. 5:3).

God resists the proud and so do men. Pride alienates one from God; it also alienates him from his fellowman. Superhuman brilliance leaves an unpleasant taste. When intellectualism dominates the personality it becomes an intolerable trait. One who is persistently brilliant, who never for an instant relaxes from his display of intellectual brilliance, is somewhat of a freak. We may admire a freak for a short time and enjoy him for a day, but it is hard to appreciate him. He who is proud of his learning is as much a fool as the man who is proud of his muscle. Each is treating the part as if it were the entirety. Man is more

than muscle and he is more than a probing mind. There is something amusing about the antics of the one who has only recently acquired wealth, but his antics are more easily overlooked than are those of the newly educated. It could be that ignorance is the extenuating circumstance in the first case. It takes a long time for some men to learn that nobody is loved for his mind, but only for the human way in which he uses it. There is no fault which makes one more unpopular. And the more one has this fault the more he dislikes it in others. Everyone detests it when he sees it in others, but it is a difficult thing to see in oneself.

THE CURE FOR PRIDE

How may pride be cured? First, we must see ourselves as we really are. If a man knows a great deal about some subject, he must remember that there are many subjects about which others know much and he knows nothing. I have been told that some master chess players barely know how to tie their shoe laces, and that an intellectual may not be particularly intelligent in other areas. Some great engineers are very primitive in their social thinking. Nobody can be as great a fool as an intellectual who lacks common sense. Then we should remember how little we know after all, even in the field at which we are most adept. The knowledge of any one man is infinitesimal. There are only degrees of ignorance rather than degrees of education. The knowledge of all men combined would not add up to omniscience. Truly, man is but a gnat in the gleam of a million suns.

Then there must be the surrender of pride and false conceit. Man must become poor in spirit. This is ac-

complished by looking to Christ and having the mind of Christ. It was in a plea for men to conduct themselves toward others "in lowliness of mind" that Paul urged them to "have this mind in you which was also in Christ Jesus." He then pointed to the Christ of preincarnate glory, to his self-emptying, to his death of humiliation, and to his glorious exaltation (Phil 2:3-10). Looking to Christ is the cure for self-exaltation.

When I survey the wondrous cross
On which the Prince of glory died,
My richest gain I count but loss
And pour contempt on all my pride.
Isaac Watts

THE CALL OF LOVE

GORDON TEEL

James Gordon Teel was born in Rising Star, Texas on May 4, 1913. He was baptized by E. C. McKenzie at Wills Point, Texas in 1924. He is married to the former Mary Mayr of Waco, Texas. They have four children: Paul, Becky, Sally, and Danny. Paul and wife live in Tacoma, Washington where they both teach deaf children in the public schools. Becky is completing her graduate work in Home Economics at Iowa State University at Ames, Iowa. Sally is a student at Long Beach State College in Long Beach, California. Danny is a senior in High School.

Brother Teel attended North Texas State Teachers' College at Denton, Texas and Abilene Christian College from which he graduated in 1938. He began his preaching ministry at Paducah, Texas. He has preached in Texas, Oklahoma, Arkansas, and California. For



six years he preached for the College church in Searcy, Arkansas and for the past seven years he has preached for the Vermont Avenue church across the street from Pepperdine College. For five years he preached for the church in Durant, Oklahoma where he worked with students in Eastern Oklahoma Teachers' College. This gives him eighteen years of experience in working with college students. He also worked with the Shaw Street church in Pasadena for six years.

Brother Teel has been interested in the Spanish field for many years. The Vermont church has identical services in Spanish and English. In

1963 he helped deliver 92 cows to our brethren in Korea. While there he taught a short course in Korea Christian College. He is a part-time professor in the Religion Department at Pepperdine College.

Come with me to a house on 78th Street in Los Angeles. Each Saturday morning at 10 o'clock dozens of children from the community begin to move in that direction. To meet them are a number of Pepperdine College students who give their Saturdays and, often, other days as well, for the purpose of "getting alongside" of these children in order to help them live.

These students have learned that the call of love is a call for love. And they have learned that this call can be quite costly. Los Angeles is a fascinating city in which to live. A few minutes away are the beaches. An hour or so distant are the mountains. A student can surf in the Pacific, get in his car and go snow skiing in the mountains within two hours time. There are deserts close by just made for sand-buggies. Old Mexico is only two hours away. There is Disneyland. Knott's Berryfarm is nearby. Marineland beckons. And Saturday is a great day for seeing and doing. In spite of these attractions, there are students whose hearts are so filled with the love of Christ that they heed the call of love and give themselves to children who are calling for love.

Go with me to a school building in downtown Los Angeles. Here sits a teacher before thirty-five restless youngsters. She is doing her best to love and teach so many unhappy children. Only yesterday she was telling

me how hungry for affection these second-graders are. "Sometimes," she said, "when I am grading papers at my desk, I will become aware that there is a little body pressed close to my side. Formerly, I would ask, 'Is there something that you want?' They would usually reply, No ma'am. Now I just put my arm around them and go on working. Soon I will feel them leave. What did they want? Just to be loved!" She added, "At least half of these children are from broken homes. And I am lucky. A teacher down the hall has thirty-five children and all are from broken homes."

Let us go back to the house on 78th Street. Two little girls are late, so a couple of the college students stroll down the street to the house where the children live, to see what is wrong. As they approach the home, a teenage boy comes running out, with his father right behind him, beating him every step he takes. Tears come to the eyes of the lovely students as they see a family fight for the first time. Now they know why these children are so often morose and cold during class period.

Do you see that tall young man playing with the bi-racial group? He is the Director of the Saturday program. See a fight start; see him walk slowly over and put his hands on both boys and gently lead them over to the base of a huge palm tree. There he sits and talks with them for several minutes. Later, see those same boys playing together peaceably. Love has been heeded and mediated.

Over there on the other side of the yard is a young school teacher. Why is she here on Saturday morning? Heeding the call of love! A call, for her, which cannot be denied. Yes, the cost of her love is high. But, she finds that the rewards of loving are higher still.

Sometime ago, I was sitting in my car with a man just recently released from jail. He had called to inform me that he was getting out and to ask for my help. In the course of our conversation he said, "You Christians don't really love such as I. You want to be rid of us as soon as possible." And deep within me a voice answered, "He is right, you know!" And I, like Peter, felt like going apart to weep bitterly.

Recently, some three hundred college students, with some professors and preachers, met for three days in a Campus Mobilization Seminar in Los Angeles. On a Saturday, we all went out "on the town." We walked the streets, sat down in bus terminals, visited parks, rode buses. Why? To let people know of the love of Christ. Did people want to know about Him? Not all of them! Some cursed; some laughed; some walked away. But not all did! Late in the afternoon, two students came bringing a man who needed and wanted help. He had been drinking for two weeks. In fact, he had been drinking for twenty years, on and off. Why? To forget. To forget the men he had killed in Italy, Germany, and North Africa during the war, the memories of which came back to haunt his dreams. His only way of forgetting was to drink himself into insensibility. What could we do for him? Not much, really. But we knew Someone who could. We told him of One who forgives killers, even God-killers. That night he was baptized and found peace.

The call of love brought us a new brother. But, new brothers can be costly! Newborn babies can cost much before they become full-grown. This babe will have to be carried for some time. He could not be permitted to go back to the dilapidated hotel, lest his drinking cronies pull

him down again. So, one of the married students took him into his apartment for several days. We provided clothes and food. We helped him get a job. We will walk by his side, in love.

The call for love is loud in the parks, bus stations, hotels, streets. But our ears do not hear the distressed cry from the roadside, as did our Lord's. Why not? Because we do not walk the streets as did He. Are we too dignified, too cultured, to go where these cries can be heard? Why do we sing, "O Master, walk our streets again"? Do we not know that if He does that, He will walk them in us?

I said that the call of love can be costly. It can! Does our love hear the cry of hate? He who was love heard it. It sounded like thunder as it rose from that angry mob, "Crucify Him!"

A great man who came to love as His master loved heard the same voice of hatred, "Such a man is not fit to live!"

If our love is so requited, how does it respond? With "forgive them; they know not what they do"? Or, "I could wish that I were accursed from Christ for my brethren's sake, my kinsmen according to the flesh"?

When the call for love comes, do we have enough? I remember that neurotic woman who nearly drove some of us out of our minds. I also remember my associate minister saying, "Why do we have enough love for all except those who so desperately need it?"

Are we trying to love cheaply? By giving a few dollars and withholding the self? I can bestow all of my goods but it will avail me nothing unless I become personally involved. And I cannot grow until I suffer for love's sake. Peter said suffering is given to us along with our faith: "It is given to us not only to believe but also to suffer for His sake."

Is it possible to hear the cry for love in our stained-glass, carpeted, air-conditioned, cushioned buildings? Is our own harmony drowning out the discord of the world? Has our warmth made us forget that vast army outside the building with cold hearts?

Where does the call of love lead us? Paul went to the market-place. Our Lord walked the streets, roads, fields, hills, temple enclosure—anywhere people happened to be. Does the love of Christ really constrain us as it did Paul?

The call of love which especially concerns us today is that which relates to the inner-city. Are we dealing with something new? Hear an ancient word: "Go to Nineveh, that wicked city." Did not Christianity start in cities? Was not the first century an urban society? Call the roll: Corinth, Athens, Pergamum, Rome. Were these not wicked cities? And did not Paul feel drawn toward them? Did he not say, "I must see Rome"? Did the wickedness of cities ever cause him to forsake them for some peaceful little island? Did his fear of being hurt ever stop his testimony? Was he not restless as long as there were cities where the gospel had not gone? Did not the same spirit which caused our Lord to say, "I must preach to other cities also" motivate him also?

How do you react to our teeming, restless, wicked cities? With weeping, as did our Lord over Jerusalem? Or with flight, as did Jonah?

The call of love is a persistent call, a call which cannot be silenced until the Spirit departs from us. Heed its call and live; stop your ears and die. Why? Because God is love and he that loves knows God and is of God.

What can your love do in a city? Look at two pictures with me. One is a picture of a mob running wild, burning, looting, and killing, one night in a section of our city called Watts, a night when oppression, fear, suspicion, injustice, ignorance, and hate flamed up from a small minority to make all afraid. Second picture: a church building filled with a multiplicity of races. Outside, machine guns; inside, peace. Outside, hate; inside, love. Outside, suspicion; inside, trust. Outside, hurt; inside, healing. Outside, enmity; inside, reconciliation. What made the difference? Love! The call of love which brought Someone down from heaven to die for sinners. A love willing to be broken that men might be united. He died that men might become one. Are we willing to face the waves of hate, suspicion, distrust, with the only weapon permitted us—loving hearts and serving hands? The Master says, "As the Father sent me even so send I you."

THE PRACTICE OF LOVE

DAVID DE ROOY

David De Rooy was born in Wichita, Kansas, on July 10, 1931. As the family moved for business reasons, he attended public schools in Massachusetts and New Jersey. Enlisting at age 17, Brother De Rooy served in the Army Signal Corps for three years. Shortly after his release from service, he married the former Joan L. Hart, of Newark, New Jersey. They have a daughter, Derri, 15.

The family lived in Northern New Jersey, while Brother De Rooy held sales and sales management positions in the New York floor-covering field. During this period, David and Joan first became Presbyterians. As members of that denomination, they became involved in volunteer work with slum children in Hoboken, New Jersey. David was appointed to direct the youth program of the Presbyterian Church in that city. Increasing involvement led to an invitation to leave the business world in order to direct the operation of a settlement-house in mid-Manhattan. The De Rooy family relocated in the settlement house, a few blocks from Times Square, and devoted the following two years to work with street gangs. The approach here was largely experimental. A research project with Dr. Charles Slack, professor of Clinical Psychology at Harvard, was financed by the Ford Foundation. Under the guidance of the Moreno Institute, psychodrama and role training was used with juvenile offenders. In March, 1962, the Columbia Broadcasting System televised a segment of their "Eye on New York" show dealing with this work.

Upon the completion of the two year project, De Rooy was invited to administer a College program for a large Presbyterian church in Philadelphia. During the year there, the De Rooy's moved in the direction of a literal acceptance of Scripture, and this seemed to preclude continued association with the Presbyterian Church. Transferring membership to a Baptist church that was more Biblically administered, De Rooy became active as a deacon, and later, trustee. While there, he studied for three years at the Reformed Episcopal Seminary. In 1965, he was appointed pastor of the Chestnut Street Baptist Church in Philadelphia.

Also in 1965, the De Rooy family visited the New York World's Fair. There, for the first time, they heard the message of New Testament Christianity. They came into fellowship with the Lord's church meeting at 56th Street in Philadelphia. A year later, Brother De Rooy was appointed Director of the Christian Service Center in Inner-City Philadelphia, where he has served for the past two years.

The present day anti-urban bias that most Christians share seems to have deep historical roots. Our conviction that the city is the devil's domain may extend back to the time of the Genesis account. The first city was built by the first murderer, Cain; but it was God who made the first garden. Cain was condemned to be a fugitive and wanderer on the earth. Today, as we look at our sprawling cities we can see the fugitives and wanderers still. The city, standing outside the earthly paradise of Suburbia, still bears the mark of Cain. It is the home of violence and twisted lives; and so we shun it.

Two generations ago we could get by with an anti-urban bias because the nation was still two-thirds rural. Today, less than one-third is rural and one million acres a year are becoming urbanized. Today, less than 10% of Americans live on farms. Our major cities are relentlessly growing in population and area, absorbing the separating suburbs. An example of this engulfing growth may be seen in the 600-mile-long megalopolis stretching from Portland, Maine, through Boston, New York, Philadelphia, Baltimore and Washington, to Norfolk, Virginia. This super-city already holds over thirty millions of people.

A map showing the population distribution of the

United States would reveal that there are twenty-two such metropolitan areas developing. By the turn of this present century there is every expectation that the steel belt from Pittsburgh to Cleveland, will be linked; so will all the cities between Detroit and Cincinnati. The Chicago megalopolis will include Milwaukee and extend downward to St. Louis. On the west coast, Los Angeles will be yoked with San Diego. The San Francisco Bay Area will be enlarged to encompass Sacramento. And in the Northwest, Tacoma, Seattle and Portland will become "megalopolized." The church will find it ever harder to reach a 'Suburb of Refuge.'

Sometimes an otherwise reluctant army is emboldened to take a stand by recognizing the hopelessness of retreat.

Or it may be that the church will come to recognize the order of priority our Lord established for evangelism. In Luke 14, we are told that He invited first those who had ample material possessions or strong family ties. They spurned His feast because they were not hungry. Angry, He sent His workers to bring in the poor, and the maimed and the lame, and the blind. Only when they had been brought did He permit the workers to fill in the spaces with others. Those who share the feast of Christ, then, are a diversified group, top-heavy with the poor and lowly. They are bound together as redeemed sinners, not because of culture, income or race. When at last we accept this Biblical lesson and go to seek the poor, we will find them most plentifully in the city.

When the inevitable day of encounter comes, what is the church to do?

To properly deal with this question, we must go back into the history of the problem:

When the great waves of immigration in the 19th century first began to make the nation conscious of the misery of the poor masses in the Inner City, concerned people began to seek compassionate answers. Unfortunately, these empathetic people were not Christians. Then, as now, Christians were apparently unconcerned, or at least uninvolved. And so the search for answers developed along humanistic lines. The more liberal denominations moved into the front lines in this economic and political war. They sought to minister to the body at the expense of the soul, in reaction against those who spoke of the soul but allowed the body to suffer and die. Their Social Gospel was acceptable even to the compassionate atheists and agnostics who had pioneered in concern for the poor.

The disciplines sired by this alliance have become professions. The workers firmed up the endless series of fruitless experiments in life-changing until they passed for a science. Training programs were initiated and degrees were developed. Today, concerned young Christians are quickly channeled out to study under the 'blind' and to work with the 'world,' since the church has no active program that meets this need.

In short, the world today is lighting the way for the church, instead of the reverse. Just as often today's message of PEACE and LOVE originates with others and then influences Christians, so the message of benevolence comes strongly from the ungodly and finally forces the involvement of the followers of Jesus. And we bewildered

followers are often so uncomfortable and unfamiliar in the role that we turn to the worldlings for direction!

The expression of Christ's will in the Inner City demands that we love our neighbors as ourselves. To love them, we must *know* them and *convert* them. This is God's will and way. The humanistic ways of the world is not enough. Barren acts of benevolence are not enough. "And though I bestow all my goods to feed the poor . . . and have not love, it profiteth me nothing." Love entails more than material giving. Love for our neighbors will cause us to weep and work as long as there is one poor Lazarus not safe in Abraham's bosom.

Love will bridge the gap between the church and the poor. Love will cause us to associate with lowly men, as Romans 12:16 urges. Love for our neighbors will make us as comfortable at table with publicans and sinners as was our Lord. We will no longer be satisfied with supporting and dispatching emissaries of love to our poor neighbors next-door. We will no longer seek to excuse ourselves by claiming that we lack "training" in loving the poor. In Jesus' parable, we can almost hear the priest and Levite saying, "My training is in religion; I have no professional competence in binding up wounds," as they passed the wounded man on the road to Jericho. If we love, we will hunger for *personal contact* with the poor masses Jesus loved so much.

Our love for Jesus will help us to learn to be content, in whatever state He places us, whether abased or abounding. Our love for Jesus will convince us that to live is Christ. No consideration in our lives will take priority over serving Him. This will free us to literally live as neighbors

to the poor. As the church mounts Exodus movements to the Inner City, salting Christians through the ghetto to shed light for Christ, we will absorb these blighted areas into the mainstream of our society. We cannot practice a detached and impersonal love. We must *be there!* Our own lives and witness will be so close at hand that at last the poor will be able to see Christ in us. Sharing the social problems of the poor as literal neighbors we will be moved to sweep away the oppressive abuses and environs that destroy their hope.

Slowly the world will recognize that *we* have light for *them*. We will release the hands of the blind who have been leading us into the ditch, and with our eyes opened, will lead them to safety. Seeing the warm, personal, one-to-one love of Jesus on every side, the world will cease to claim that we live in a 'Post-Christian Era.' James will not say to *us*, "Hath not God chosen the poor of this world to be rich in faith and heirs of the kingdom which he hath promised to them that love him? But ye have despised the poor."

One night some months ago, a brother who preaches and teaches came to visit our ghetto neighborhood in Philadelphia. Seeing through our window that a meeting was in progress, he parked in front of the building and elected to wait in his car. When I stepped out a while later, I heard a woman screaming loudly and repeatedly, from somewhere nearby. Seeing the brother in the car I asked him whether he had sought to help in response to the screams we both were hearing. Sheepishly, he said that when the screaming had started, five minutes earlier, he had "rolled the windows up and locked the doors." What message does that preacher have for the world as it

screams for help? What message have we who share his seat? We *must* get involved! Jesus did, even unto death on the cross, between two lowly thieves. That is the practice of love.

We Christians would do well to consider the destiny we sing about and pray for: eternity in a *city* foursquare. It may be that if we are not in the city *now*, we will not be in the city *then*.

GOD'S WILL AND RACE

E. W. McMILLAN

Preached for fifty-nine years

Waco, Texas (Columbus Avenue)

Cleburne, Texas (Central Church)

Abilene, Texas (College Church)

Nashville, Tennessee (Central Church—daily radio six years)

Memphis, Tennessee (Union Avenue); Local minister seven years, (under them in the mission program of Ibaraki, Japan, three more years)

Whittier, California, South Painter congregation, Santa Ana, California, Northside.

Revival meetings and lecture programs interspersed.

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Teaching:

Bible Department, A.C.C.
1928-1936; again,
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Short visits in Lubbock
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INTRODUCTION:— *Where We Are*

The so-called Race Issue is about the most confused and confusing issue that we Americans know today. Possibly the one thing that is more certain than any other is this: It is impossible to make a speech on the issue that will be close to satisfactory with all. Bitterness, hatred, malice, stealing, burning, pillaging, looting, murder, — and more— are the results of the total emotional upheaval.

The deeper fountains which feed poison into the stream of racial health are not really the elements of race so often featured. Those whose welfare are being featured are made the victims of a cunning brilliance which constantly feeds deceptive propaganda into the already overworked emotions, to see that those emotions are embittered with increasing fury. This brilliance shrewdly keeps its real identity hidden. The young, the neglected, and the truly oppressed are marshalled by a few persons into protesters, marchers, strikers-sitdowners, uprisers, attackers, all varieties—for the single purpose of discouraging and destroying the cultures we now cherish, and if necessary, overthrow the government of the United States. **THAT IS WHERE WE ARE; WE CANNOT WISH OURSELVES INTO A BETTER SITUATION.** Every overt expression—in word or deed—of which we know is a part of this deep-seated evil, though the majority of those actually involved are unaware of what they really are doing. So: “I hear the voices of complaint, destruction, revolution, hate and

death; but I listen in vain for the voices of request wanting to share the heart-breaks of others, voices of progress, construction, peace, and love; I hear the voices of alienation, malice; but not the voices of harmony, of faith, of reverence for God, and of prayer. I hear the voices of demand for more power, more prominence, more material substance, but there is silence on the subjects of holiness, of mutual trust, of unity of purpose and redemption of the whole world. The complaints come mainly from those who examine others more than they examine themselves. Those who work hardest and die of premature heart failure are those who serve best and complain the least. But somehow, Satan has managed to produce out of these conditions an increase in crime 25% during 1968. One group rebels against the combined will of others then tries to enforce their wills upon those whose judgments they refused to follow. An innocent public is the victim. The background of all this reaches back to the days of slavery; it has continued with hypocritical cruelty since the civil war; and even now, "Man's inhumanity to man makes countless millions mourn."

OUR ULTIMATE GOAL: The ultimate goal of all who truly honor God is peace and harmony on a Christian basis. Little needs to be said in behalf of this goal. All the thinking, planning, and efforts have to be on the next topic—*How to gain this goal.*

HOW TO GET THERE: Those who know the most about what is going on and how it started are the least certain that they absolutely know all the answers. Many with good intentions volunteer their efforts, but only tighten the knots tighter, add deeper confusion to the already con-

fused situations, mix the mixtures with added foreign ingredients, and confuse the basic elements which started the problem in the first place. Those involved forget that it is better sometimes to endure hardships than it is to bruise the desirable that is associated with the undesirable. Dramatically separating the good from the bad sometimes is more disastrous than letting the two grow together until the Judgment and leaving the separation to God's angels. In our tragically confused, embittered society, in order to make constant progress toward our worthy goals, there are certain WATCHOUTS we might do well to adopt. The first one is:

WATCH OUT FOR YOUR MISGUIDED AND WRONGLY BASED EMOTIONS. Godless emotions will travel one distinct track; reverent emotions for God's judgments of us will travel another. A just cause suffers more at times from the manner of seeking correction than the evil causes which needs correcting. Poorly guided emotions can do more harm within a day than wisdom and righteousness can repair within a decade. Emotions must be based in spiritual values if we are to hope for progress toward solutions.

Moreover, inasmuch as the issues today often mention "Equality," "Liberty," and "Freedom," it is desirable to clarify these terms. Freedom is one thing, license is something else. Equality of position, trust, and power presupposes equal training, equal ability, equal culture, equal character, equal reliability. Freedoms are to be interpreted by the same standard. My freedom ends where your freedom begins; your rights end where my rights begin. Yours end when they begin infringing on mine. Humanity can never locate perfectly the separating boundary between the rights of two people or two groups of people—race or

otherwise. If humanity is to live harmoniously in a society of equal rights, equal liberties, and equal freedoms, the ideal understandings can never be reached on a basis of what each desires. Amicability must be reached on a higher level than material values or human desires. James said that wars come even among Christians, of "The lusts that war in your members." These are based in material values. One man desires as much as another; or some of what another has; the other man wants to keep it. Or, he is unwilling to stop increasing his own and help another increase his. Somewhere within these areas we come into conflict.

The time is here when we must also stress:

EQUALITY OF RESPONSIBILITY.

There may have been a time when one race was much more at fault than another in the inter-race alienations. But there is enough responsibility now in all segments of society that "The pot no longer can call the kettle black." Some members of races which have been mistreated so criminally in the past have surged with such extreme foment of anger, malice, lawlessness, and criminality themselves that, though we may understand to some extent the original causes for these extremes, it is impossible to even hope to improve the situation under these extremes. When all charity is extended, there still is no room whatsoever for encouragement or tolerance of lawlessness. The spirit of rebellion now existing in American society is the total opposite of Christian motives. No biblically informed person can encourage a spirit which says, "We will burn, pillage, kill, or break any existing law if necessary to obtain what we believe we deserve." That spirit is the spirit of anarchy. It is the opposite of the Christian spirit. Disobedience and lawlessness today arise to some extent from

an unwillingness to endure a measure of what it considers unfairness. Riots and rebellions are the opposite of "Suffering for righteousness sake." Whoever encourages riots, lawlessness, or pillaging, is in open rebellion to God's will, as much as in rebellion to the laws of the land.

To this point we have tried to develop an understanding that the race issue, and all human alienations for that matter, are based in material values as we know them today. Moreover, society has become somewhat approximately equal in their responsibility for the sins involved. No race or segment of society can be blamed wholly for situations as they are. A few segments in all races, inflamed by sources that are totally uninterested in a Christian society, keep the public mind disturbed and distressed. So, watch out for your own misguided and wrongly based emotions.

WATCHOUT NUMBER TWO

Watchout number two with everyone is: Watch out against your own sturdy, steadfast distrust of others—race and individual. I have been told by Negroes that no Negro ever really trusts any white man. Others have been told the same thing. It must be admitted also that distrust of black people is widespread among the white people; but distrust is not a race malady; it is humanity-wide. I know Negro people who sternly distrust prominent men in their own race; I also know white people who religiously trust certain Negro people. I know Negro and white men whom I trust and some in both races whom I distrust. Trust and distrust are not race-centered at all. The desirable and the undesirable always have been mingled; they always will be; we seldom can separate them. Even the same people at times are partially trustworthy and untrustworthy. Some

of these tangles we may just have to leave for God's judgment, when the tangled will be untangled and the mixed will be unmixed without injury to the good and due reward delivered to the bad.

We also hear much about "Poverty" and "the ghettos." Arguments over these often assume the cloak of a race issue; the misery of the ghettos is blamed on race; but in reality, all races are represented in these areas and the very wealthy of our country include persons of all races. Why are these miserable conditions so dramatized during national election years? Why are they used with political and race flavor? Is not the underlying motive to increase distrust in others? These conditions have existed through all time. They exist in all nations today. We should be working daily to correct these evils; we should not use the conditions to increase distrust in a total nation, or a political party, or a total race. Here, again, the conscience must confront God. The only possible solution is within the framework of justice, love, and patient endurance of the undesirable. Suffering for righteousness sake has no substitute. So, watch out for your own distrusting mind.

WATCHOUT NUMBER THREE

Watchout number three is: Watch out for your own false self. One of God's very special favors to us is a lengthened life, giving us time to learn just how very important each one of us really is. Who told us that our earthly interests are so important? It might help also if each of us would try to see ourselves as God and others see us. No sunset looks as it really is when we view it through colored glasses. Others never seem as they really are if we are judging them through our own prejudices. Other's rights are not the same judged by what we want for self. Often

we see in ourselves what we think we see in others, for "As a man thinks in his own heart, so is HE." The world needs fewer people talking about how bad others are, more people of all races praying, "God be merciful unto ME." More people of all races should be saying, "I had rather they would have more and have less myself." "Examine yourselves" is a common admonition in the Scriptures. All of us need to stop saying so much against others and do some serious talking to ourselves. We need to become more loving and more lovable. We should stop pitying ourselves. Nobody else can really hurt us; we alone can hurt ourselves. Others may wound our prides, modify other people's opinions of us; but we never are really hurt until we react wrongly within ourselves. If we want the respect that mature people deserve, we should act as mature people act. Respect is never forced, legislated, or gained by demand. Respect is earned. So: everyone should determine to become respectable; lovable; dependable; honorable; trustworthy; capable; and servicable. Any race could become the dominant race of the world if every member of that race would fulfil God's ethical, moral, and spiritual laws for fifty years, for "Righteousness *exalteth* a nation." All of us remember the simple request of James and John one day and our Lord's gentle reply, "What would you like for me to do for you?" He always wants to know "what he can do for people." James and John wanted a simple right and left hand *share of His GLORY*. Just sitting in His shadow was enough. He told them He could not give it, they must *earn* it by bearing a cross for others. He earned His glory that way; they must earn theirs the same way. There is an ancient book neglected by many which says: "Those who exalt themselves shall be brought low and those who humble themselves shall rise high."

WATCHOUT NUMBER FOUR

Watchout number four is: Watch out for your love life. Nobody is safe on any issue until his own love life is right with God. It may not be very appealing to talk about loving people; but God has said much about loving. It just might turn out that more people will miss heaven for loving so little than for any other sin. Christ loved the unlovable; Christ died for them even while they murdered Him, because He loved them so much. Everybody here knows that the Holy Spirit says nothing else is acceptable without love. We all know that the Holy Spirit said love is the bond of perfectness.

1. Love is never loud. The rabble rousers shout; but the voice of love is quiet, gentle, calming. The life of Jesus Christ is a lone voice of love in this dark world. It is said that General George Washington one night wrote out his resignation at Valley Forge as head of the army. A third of his army was killed; another third was sick or had gone home. Dejected in spirit, he wrote out his resignation, then went out for a walk; but he saw a fire and a soldier sitting near, writing a letter. Washington inquired to whom he was writing. The soldier handed him the letter to read. It said: "Dear Mother: It is very cold; I am desperately tired; in some respects, things are not going well; but as long as General Washington is in command, everything will come out alright." That tired, lone voice on a cold night made the difference. The general burned his own letter; and you know the results of war. The world today has many voices; the hearts of many are sick of conditions; the "love of many has waxed cold"; but the voice from Calvary still says, "Love one another as I have loved you"; it still says, "On these two commandments of love, the whole law and the prophets rest."

2. It is not enough, though, to trust those whom we believe to be worthy of trust. Christ trusted the keys of His kingdom to Peter even after Peter denied Him. Peter betrayed Him years later in Antioch on the race issue between Jews and Gentiles. Still his Lord loved him and trusted him.

3. Love possibly meets its severest test, though, in forgiving others. Peter asked his Lord once if forgiving another seven times each day would do; but his Lord told him seventy times seven was required. We white people have been harsh, self-righteous, overbearing, unjust many times toward other races. We sometimes in our prayers remind God that we are the greatest nation on earth. We *should be humbled* in shame for our many sins. But other races need to do some repenting also. Our black friends sometimes in their bitterness and arrogance, injure their own cause. Though they have cause to resent the injustices from white people, their own race also is neglecting their poor; the very rich Negroes are not doing much for their own race; some of the middle and lower classes of Negroes are covering themselves in disgrace by their conduct at times. If their rebellion is against injustice itself, not a race feeling at heart, why do they not include the rich among themselves in their protests? The spirit of returning good for evil, kindness for unkindness, service for oppression, love for hate—these are imperative elements in the Watch-out of everyone in his own love life. God's covenant with mankind is written in blood—the blood of His Son. Christ never demanded anything for Himself; He demanded everything of Himself for others. He drew no lines based on how others treated Him; the more they mistreated Him, the more His mercy glowed for them. He could have called legions of angels to His aid; but He called not one. On His cross, He prayed not for His weeping friends, and not

a word of prayer even for His heartbroken mother standing near. He did pray for His enemies. When His life's sun was sinking low and night was falling, He prayed, "Father, forgive them, they do not know what they are doing." To those in all centuries who would pretend obedience to Him, He said, "*You must be born again*"; and, "You cannot be My disciple unless you deny YOURSELF, take up YOUR CROSS and follow Me." These are HIS tests for every one in all races, if we really are honest and serious about being saved. The way of Christ in all issues is: Be sure of your own worthiness before condemning others; Beware of your own self-righteousness in all human relations; Beware that your standards of evaluating are spiritual, not material; Beware of your own selfishness; Prefer that others have more than you have; Make sure of your love life first. Let your own self-discipline be such that you will be somebody worth knowing; Make sure that what you are admired for is what you ARE, not how much you have or how well you are known. Be sure that your life is guileless, honorable, true. Develop the grace that can eliminate the evils in others without harming the good that is associated with it. Grow to the point where you can endure what cannot be improved without being disagreeable about it.

INSIGHTS IN RACE RELATIONS

DON FINTO

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Born in Lamesa, Texas, April 18, 1930.

Reared by grandparents, Mr. and Mrs. L. C. Burkhart of Lamesa.

Attended High School in Lubbock, Texas, 1943-1946.

B.A. degree with major in Bible from Abilene Christian, 1950.

1950-1951 worked with the Union Avenue church in Memphis, Tennessee, as Song Director, Youth Director, and Assistant Minister.



1951-1960 worked under the oversight of the Lamesa, Texas, church, as an Assistant Minister (1951-1952) and as an evangelist in Frankfurt, Germany (1952) and Hamburg, Germany (1953-1960).

1960-1963 worked with the White Station church in Memphis, Tennessee, as an Educational Director and Associate Minister.

M.A. Degree from Harding Graduate School of Bible and Religion, 1963.

From 1963 to the present time, local evangelist with the Una church in Nashville, Tennessee, also on

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Wife, Martha Ann, is the daughter of the late Dr. and Mrs. L. M. Graves of Memphis, Tennessee, known for Christian service in Tennessee and adjoining states for many years. Dr. Graves was chairman of Harding board and a bishop of the Union Avenue church for many years.

Three children: David and Donna 15, and Helen 10.

The Practical Application

I am grateful to the Lectureship Committee for this subject. It is a needed one. I think I know what God's will is regarding race relations, and I think I know what God wants us to do, but overcoming ourselves to do it is quite another thing.

Let me assume that we take Paul seriously, when he said, "Here there cannot be Greek or Jew, circumcised and uncircumcised, barbarian, Scythian, slave, free man, but Christ is all, and in all" (Col. 3:11), realizing that this was said at a time when racial conflicts were at least equally as intense as our own, yet at a time when Paul urged that there not be two fellowships of Christians for any grounds. *Let me also assume* that we would agree then with David Lipscomb's recently widely-quoted article in the February 21, 1878, *Gospel Advocate*, "We believe it is sinful to have two congregations in the same community for persons of separate and distinct races." *Let me further assume* that we

all recognize the truth spoken by Paul in Acts 17:26, that "God hath made from one blood all nations of men," and that there is therefore no such thing as an inferior race of people, or superior blood. *Let me even assume* that we realize that there is no biblical cause for excitement against interracial marriage (Moses' marriage was interracial, yet God-approved, Numbers 12:1, and Ephraim and Manasseh were of mixed parentage), but that the biblical admonition is against interfaith marriages. Our assumption is not the expediency or wisdom of such marriages, but the recognition of biblical truth regarding them. I realize that these are broad assumptions, but I must assume these in order to get to the question of how to promote in actual practice real fellowship in Christ, regardless of race. For as long as we hold that races must remain segregated, there can be no real fellowship.

Now let me hasten to add that those who recognize these biblical truths will need to exercise constraint and love in sharing them with those who have not yet reached these convictions, lest the body of Christ be rent in the process. Let us remember that the apostles themselves were slow in recognizing these very truths, for they heard with their own ears the words of Christ, "Preach the gospel to every creature," but it took them several years to comprehend this. It took a miracle on the housetop in Joppa to convince Peter that Christ really meant the other races. It took a further miracle in the house of Cornelius to convince Peter's Jewish companions that Christ meant for congregations to integrate, that there is no difference in Christ. It took a special conference in Jerusalem on inter-racial fellowship to convince the early congregations of Jewish and Gentile Christians that they must not segregate on the grounds of race, even though segregation was

the established social habit of the age, and even though the hatred between races probably exceeded that of the white and black of our own time.

But even after these miracles and conferences, Peter acted the part of a hypocrite in holding racist attitudes and had to be reprimanded by Paul.

But when Cephas came to Antioch I opposed him to his face, because he stood condemned. For before certain men came from James, he ate with the Gentiles; but when they came he drew back and separated himself, fearing the circumcision party (the segregationist party) and with him the rest of the Jews acted insincerely, so that even Barnabas was carried away by their insincerity.

Galatians 2:11-13

Now, brethren, if I may parallel today's times, we need some miracles in the hearts and some conferences in Jerusalem to change our views. And furthermore we will need, in a spirit of gentleness and great love, to withstand the modern Peter who draws back and the modern Barnabas who is carried away by him.

Let me now give some suggestions which will improve race relations in the church and out of the church if we really desire such improvement. In giving these suggestions I take little if any credit for originality, but am sharing with you ideas from inter-racial fellowships which I have had, as well as ideas which are working in some places. For further study or suggestions, I refer you (1) to a tract by Robert Scott, "How Christians Can Help Solve Racial Problems," (2) to the entire July edition of *20th Century Christian*, (3) to the printed messages delivered for the Schrader Lane church in Nashville, Tennessee (and

which can be ordered directly from them at 1234 Schrader Lane, Nashville, Tennessee, 37208), and (4) to the summary of suggestions offered by the brethren who met in Atlanta, Georgia, on June 26 for discussion of this theme.

1. *Know each other.* First and foremost, we must become acquainted with each other. One reason for the rift in our thinking is that we do not often have close friends among the other races. Now I do not refer to a master-servant relationship. I refer to a brother-brother relationship. How many of us have ever invited a Negro family into our home for dinner (or white, if you are Negro)? How many of us have sat and prayed privately with our other-race brethren about the perilous racial strife in our country and even within the church? How often have you visited a predominantly Negro church (or predominantly white, if you are Negro)? How many times do we have parties or other socials which include our other-race brethren? How many Negro brethren do you really know and how much do you know about them? Not until about two years ago did I realize how little I really knew my black brothers. Not until we know the other person, not until we know his heart, do we grow in love for him.

2. *Read.* Get to know the Negro by reading some of his literature, some of the many books which will help you see his views. Subscribe to such a magazine as *Ebony* in the secular vein, to the *Christian Echo* (5701 So. Figueroa St., Los Angeles, Calif., 90037) among the Christian journals. Read such a book as John Howard Griffin's *Black Like Me*. Mr. Griffin was a white man who darkened his skin with doses of pigmentation in order to pose as a Negro for several weeks and understand better the plight

of the Southern Negro. Watch, with your whole family, TV series such as *Black America*. Even if you do not agree with everything said, you will begin to understand the pressures and backgrounds of the Afro-American.

3. Preach the word. Let Christian preachers and teachers of both races understand that all races are one in Christ and let them teach this in love. This will help the Negro to understand that he really is made in the image of God and will help him to realize that he is very important in God's eyes. It will help the white to realize that he is in no way superior in God's eyes, but that all of us must come to God through His grace and forgiveness.

4. *Stop all generalizations, jests, etc. which hurt any of God's children.* It is so easy to generalize about how the Germans are, or the Japs, or the Negroes, or the whites, but generalizations do not bring us closer together. Each person must be considered and appreciated individually.

5. Publicize that the church where you worship has open doors to all races (if it does), and evangelize in your community and in the whole world without regard to race. Now this does not mean just toleration. "We will put up with them. They won't bother us!" This means real acceptance. Imagine Christ saying of me, "He can come to worship with the rest of my people. He won't bother me!" I want more than just toleration of the Lord. And I am glad that he accepts me fully and loves me as I am. As Samuel Proctor said in his book *The Young Negro In America 1960-1980*, "There is nothing to be gained—indeed, there is much to be lost—by placing Negroes in a white Christian church in which they will be subjected once again to those humiliations which originally gave the church its

racial division." He must be "warmly welcomed and accepted . . . with a full expectation that he will find opportunities unlimited by color or caste and restricted only by his own personal gifts and potentialities."

6. *Seek inter-racial leadership as quickly as possible:* Negro elders, deacons, teachers, Bible school teachers, preachers, song leaders in predominantly white churches and white in predominantly Negro churches, as possible, integrating also such positions as boards of trustees in Christian endeavors.

7. *Plan other race-relations worship gatherings* in scores of congregations, with both black and white speakers. Plan also meetings of both races in private homes. I can personally witness to the effect of such discussions. I have seen men change in one night when they heard black brethren talking freely of their dilemma. I have known real fellowship to grow almost immediately when men became closely acquainted.

8. *Use your influence in integrating ALL brotherhood activities*, such as Homes for the Aged, orphanages, camps, jobs, housing, educational facilities or other endeavors.

9. *Encourage inter-racial schools for all ages.* Why should not some of our white children attend Southwestern Christian College at Terrell? And surely more Afro-Americans should be enrolled in the still predominantly white colleges, high schools, grammar schools and kindergartens. If you are seeking a graduate degree and will attend a secular school, why not consider a predominantly Negro university? Would this not be an excellent way to get acquainted with the other race? And should not the Negro be *urged* to seek

his higher education in predominantly white universities, so that he will establish deeper friendships with the other race?

10. Finally, let me urge in the words of Paul, "*Let all that you do be done in love*" (I Cor. 16:14).

To my Negro brothers and sisters, let me say, "We are too slow in making progress. There are some of us who are still filled with prejudice. There are some of us who still do not want you in our colleges and in our classes and in our worship. There are some of us who still discriminate in jobs, houses, and other ways. But love us anyway. Pray for us. Grow more Christ-like as you learn to love even the man who offends you or persecutes you."

To my white brothers and sisters, let me say, "There are some of our black brethren who are bitter. The abuses of the past have turned some to hatred. Some are turning to black power. But love them anyway. Pray for them. Grow more Christ-like as you learn to love even the man who hates you or destroys your property. Grow in the characteristic of Christ, who, even while dying, could pray for those who had killed him."

Brethren, our time is short. Hate and violence is sweeping both the black and white population of our country, entering even into God's church. May our hopes and prayers move toward fellowship with all of God's saved, regardless of race. For my fear, along with that of the elderly South African Negro preacher in *Cry The Beloved Country* (Chas. Scribner's Sons, 1950) is that "by the time the whites have turned to loving, my people will have turned to hating." This is fast happening. Only Christ can bring the change in all of our hearts.

FOUNDATIONS FOR WITHDRAWAL OF FELLOWSHIP

RAYMOND C. KELCY

Local work with the following churches: twice with the Pioneer Park church in Lubbock; twice with Tenth and Rockford, Tulsa; Snyder, Texas; Trail Lake in Ft. Worth, Texas; Wilshire Blvd. in Oklahoma City.

Scholastic: B.A. in Bible from ACC in 1938; M.A. in Religious Education from University of Tulsa in 1950; B.D. from Southwestern Baptist Theological Seminary in Ft. Worth in 1957; Th.D. from the same institution in 1964 with a major in New Testament.

Present work: Minister at Wilshire Blvd. in Oklahoma City; serves as chairman of Bible Department of Oklahoma Christian College and teaches Bible and Greek in the college.



DISCIPLINE IN THE NEW TESTAMENT

According to the New Testament, the withdrawal of fellowship by the church from certain of its members is to be practiced as a part of its disciplinary activity. Fellowship with one another was a blessing which was valued very highly by the early Christians. Walking in the light of God brought them into fellowship with one another and into the cleansing efficacy of the blood of Christ (I John 1:7). Because fellowship

was prized so highly, the loss of fellowship was considered a great deprivation. It may well be that we of the twentieth century do not look upon the loss of fellowship as so great a tragedy simply because we have never learned to appreciate the blessings of fellowship as we should. When we do appreciate these blessings, we can see why the withdrawal of fellowship may well be the ultimate step in disciplinary action, a step which will bring the offender to his senses when all other steps have failed.

Other steps surely are to be taken before the drastic measure of the withdrawal of fellowship is effected. Withdrawal of fellowship is not to be done on the spur of the moment; it is not to be an impulsive act. Jesus taught that withdrawal is to be practiced only after repeated admonitions (Matt. 18:15-17), and Paul insisted that such is to be done "after the first and second admonition" (Titus 3:10). The withholding of fellowship from such is thus seen to be the last resort in the disciplinary process. The efforts made before the withdrawal, efforts made to restore the offender, are also to be seen as a part of such process.

Nor is the withdrawal of fellowship to be the end of the matter. The person from whom fellowship is withdrawn is still a brother and is to be admonished as such rather than being counted as an enemy (II Thess. 3:15). If and when he repents, he is to be forgiven and accepted back into the fellowship of the church (II Cor. 2:6-8). In such event the true purpose of discipline has been accomplished.

GROUND FOR WITHDRAWAL

The New Testament clearly sets forth certain grounds

for the withdrawal of fellowship. Matters between brethren which are at first of a private nature may be brought to the attention of the church, and, if the offending person refuses to heed the admonitions of the church, he is to be "as an heathen man and a publican" (Matt. 18:15-17). Persistent immorality calls for action on the part of the "gathered together" church, an action described as delivering "such an one to Satan" (I Cor. 5:4-5). The church is to stand behind such action by refusal to keep company with the offender and by refusal to eat with him (I Cor. 5:9-11). Further, Paul commanded the Thessalonian brethren to "withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us" (II Thess. 3:6). He also commanded: "If any man obey not our word by this epistle, note that man, and have no company with him" (II Thess. 3:14). Those who cause divisions are to be rejected after other efforts have been made to correct them (Titus 3:10).

PURPOSE OF DISCIPLINE

The purpose of discipline by the church is not that of vindictive retaliation. Rather it is that of accomplishing certain desirable and wholesome ends. Each step in discipline, including the withdrawal of fellowship, is designed to bring the person to repentance that he may be saved (I Cor. 5:5; II Thess. 3:14). Also, the withdrawal of fellowship is designed to purge out the "old leaven" of impurity in order to prevent the spread of sin or the leavening of the entire lump (I Cor. 5:7). The purging out of the old leaven also has the good effect of securing and maintaining the respect of outsiders. They are caused to view the church as a body of people standing for truth and purity (cf. Acts 5:1-11).

A CONGREGATION IN ERROR

In this connection the question often arises as to what should be the attitude of a church of Christ toward a congregation of baptized believers who are in error in doctrine or in practice or in both. We do not have detailed instructions in the New Testament regarding this question. With such a group as we are contemplating the church has never been united; the group is teaching or practicing that which prevents unity. With such a group the church has never had full fellowship. It would therefore be impossible to withdraw fellowship. The instructions in the New Testament concerning the withdrawing of fellowship were given to a local church regarding the disciplining of members within its own membership. No instructions are given regarding withdrawing from those not in its membership.

By the expression, "A congregation in error," we do not mean a church with imperfections among its members. A congregation could never be found which did not have some error. But we are speaking of a church which teaches error of such a nature as to affect the entire church or which practices error of such a nature as to affect the organization or the worship of the entire congregation. There is a difference between a church which has imperfections within its membership or which makes mistakes in the carrying out of its program and a church which teaches doctrine or engages in some practice which amounts to a disregard of the lordship of Christ or the authority of the New Testament scriptures.

There are scriptural teachings and principles which should guide as we deal with a congregation of people in

error. A congregation of baptized believers should be recognized as being composed of brethren, though they are brethren in error. They should be admonished as brethren and not counted as enemies. We should regard them highly in love and seek to lead them by our teaching and our influence away from the error which they are teaching or practicing. Christ often associated with those in error for the purpose of helping them. Our association with brethren in error should be designed to overcome the differences which exist among us, not by compromise, but by the plain teaching of truth in love.

We must be certain that our dealings with a congregation in error are not of such nature as to cause us to be partakers of the error in question. This means that we cannot in any way participate in the error which is being practiced. If their singing is accompanied by instrumental music, then we could not sing with them to such accompaniment, for we would thus be practicing the very thing which we oppose. However, it is not necessary to partake of the error in a personal way in order to become involved in its guilt. There is a certain type of encouragement which we might lend, a manner of bidding Godspeed to those in error, whereby we become partakers of the error (cf. II John 11).

We must not deal with a congregation of people in error in such a way as to give them the impression that we endorse their practice. To oppose a practice and yet imply by action that the practice is not objectionable is to be guilty of hypocrisy. To do such is but to confirm those in error more firmly in their error. We must always live in such way that our doctrine and our practice move along

in a harmonious way. We must not say one thing and then by action give an entirely different impression.

Furthermore, we must not conduct ourselves toward those in error in such a way as to give outsiders the impression that we condone the erroneous teachings or practices. If we give such impression, then we shall likely cause others to stumble. By such implied endorsement we not only cause weak brethren to stumble, but we also may be placing a stumblingblock in the way of those who are not yet brethren. Through our apparent approval another person may be led to view the error with approval. We know the serious nature of placing a stumblingblock in the pathway of another (cf. I Cor. 8).

A group of people who have been baptized for the remission of sins but who are in religious error present a problem to faithful churches. They are neither in the position of brethren whom we have disciplined and withdrawn from, nor of brethren with whom we are united. However, if we, in dealing with these brethren, will follow the guidelines set forth above, we shall not become partakers of the error, we shall not place a stumblingblock in the way of others, and we shall not apparently endorse that which we in reality do not endorse. At the same time we shall let these people know that we have love for them and we shall at all times act toward them in a spirit of genuine love.

“CHRISTIANS IN DENOMINATIONS?” (TESTS OF FELLOWSHIP)

GUS NICHOLS

Gus Nichols was born in Walker County, Alabama, January 12, 1892, as the oldest of ten children. He was married to Matilda Francis Brown in 1913, and to this union were born four sons and four daughters.

Brother Nichols' first school was in a one-room schoolhouse near his home. He was baptized into Christ in 1909 during a mission meeting in this schoolhouse and there he also preached his first sermon. He started a congregation in the same building in 1914, for which he then preached regularly. He was the first in his family to obey the gospel, but later his parents and all his brothers and sisters also did. Three of his sons are full-time ministers and the other is part-time. Three of his daughters are married to full-time ministers, the other to a Christian businessman. There are eighteen preachers

among his close relatives, and there are about 100 preachers who have been baptized by him or by one of his "sons in the gospel."



In early life Brother Nichols made his living by farming and was very studious in his spare moments, even while plowing. He began his studies at the age of 27 in Alabama Christian College. He has been regular minister at Cordova and Millport, Alabama, and since January 1, 1933, has been local minister at Jasper, Alabama, where the congregation has grown from 47 to about 600 members. In 1933 he began a Friday night training school for preachers at the Jasper church building, and

thirty-five preachers from the Jasper congregation alone have been developed in this "Gus Nichols College of the Bible."

Brother Nichols has preached in 27 states, has baptized approximately 11,000 people, including several denominational preachers. Eight of his debates have been published. He speaks publicly about 700 times yearly. He conducts two daily radio programs — one now in its 21st year and the other in its 11th year.

He is staff writer on the *Gospel Advocate*, has edited *Truth and Love* and now edits *Words of Truth*. He is a trustee of Alabama Christian College and Childhaven Orphan Home. He has participated frequently in all the major college lectureships and in 1963 was given the Christian Service Award by Pepperdine College. He received the LL.D degree from Magic Valley Christian College in 1964. He and Sister Nichols toured the Holy Land in 1962 as a gift from friends.

The new \$400,000 library building at Alabama Christian College, which is now being planned, will, in his honor, be called the *Gus Nichols Library Learning Center*.

The term "Christians" is somewhat loosely used in our subject to mean about the same as a child of God. One may be a backslider, or involved in sin and still be a child of God, but not a Christian. A true Christian is one who is Christ-like, so much so that he is named after his Master. I do not think of Ananias and Sapphira as "Christians,"¹ though they were no doubt unfaithful children of God, and members of the Jerusalem church.

So, it might help us to change the question to "Children Of God In The Denominations?" God's people are sometimes called his children.² The Galatians were "All the children of God,"³ but who would suppose that all of them were faithful children of God, and real "Christians"?

Some of them were fallen from grace.⁴ Some had been so hindered that they had ceased to run well.⁵ Some of them were so involved in sin that the apostle was "afraid" of them.⁶ Was he "afraid" of "Christians"? Were some of these people still "Christians" after having fallen from grace? Only faithful children of God are true Christians, even though the whole body of the disciples were *called* Christians.⁷

Now, what are the denominations? In our country, the denominations are the more than 250 sects, or religious parties, or denominational churches of the nation, such as Lutheran, and the like. They have their human creeds, human names, human organizations, and their peculiar doctrines are of human origin. They have their bonds of fellowship, their terms of membership, which are also of human wisdom. No two of them are alike in faith, name, doctrine and practice.

Of course, all of these 250 kinds of religious bodies, with their 250 kinds of organizations and various mixtures of doctrines are not true to the New Testament—are not identical with the body of Christ, or church of the Lord in the New Testament. If one of them is true to the New Testament in all respects, then the others are not scriptural bodies. Their creeds contradict each other, just as do their preachers.

Their very existence and divisions prove that they are contrary to the prayer of Christ for the unity and oneness of his disciples. He prayed that they all might be one, as he and his Father were one.⁸ If any one of the 250 denominations has a right to exist, then all the others have no right to exist. But if all of them are wrong, and con-

trary to the Lord's prayer for unity, then not one of them has any scriptural right to exist.

Furthermore, if the 250 have a scriptural right to exist, and the founders of them had a right to establish them, then if we wanted to get up 500 more, we would have as much right to do so as they had.

Jesus taught that even Satan's kingdom would fall and be destroyed, if he were divided against himself.⁹ The Lord said if a house, or family, be divided it cannot stand.¹⁰ Surely, those who believe in Christ should not be divided. Practically the whole religious world now recognizes this fact, and millions are talking about some sort of union, or unity.

The biggest club with which the Devil can fight the Bible and true religion today is the divided condition of "So Called Christendom." When denominationalism, with its contradictions, counteractions, modernism and liberalism, false doctrines, false faith, and the like, fails, the whole world cries out that "*Christianity has failed.*" That "*Christ has failed*" and that "*God is dead!*" They reject the Bible as a guide, follow their own man-made books and creeds as bonds of union and fellowship, and ignore the plain gospel plan of salvation given by Christ and taught by his apostles, ignore the New Testament church, follow their man-made churches or denominations, and then cry out that "Christianity has failed"! No, a thousand times, No! Christianity has not failed, but modern denominationalism, as a substitute for it, has failed.

But "Are there any true children of God in the denominations?" Of course there are! Even some very few

members of some "churches of Christ" have left and joined the denominations, and some of the members of some of the denominations have, no doubt, despite their unscriptural doctrines and practices, learned the truth on the plan of salvation, obeyed it and become true children of God. They ought to come out of it, but most of them are liberalists, and think it does not much matter whether or not the Bible is studied and followed.¹¹ They have been taught to follow their imaginations, feelings and dreams, in preference to a plain "Thus saith the Lord."¹² They love their fellowships, their religion and denominations, and think a good moral and religious life alone makes one safe, regardless of what the Bible may say about religious divisions and sects, and denominations, and regardless of our Saviour's prayer for unity.¹³

But one thing needs to be well remembered, and that is, that not one person in any denomination was saved because of the denomination and its false teaching and practice, but despite the whole thing. Only the truth can save and make men free.¹⁴ There is no promise of salvation to any one who fails to learn, believe, love and obey the truth.¹⁵ Some may have obeyed this truth while holding some errors which were of such a nature that they did not counteract the truth and keep them from obeying it.

But regardless of the number of people in the denominations who may be children of God in error, the whole system of denominationalism is sinful and wrong. Those in it are wrong in their worship; they have a perverted worship, differing from the worship of the church of the New Testament.¹⁶ They do not teach the plan of salvation of the New Testament.¹⁷ They do not have the or-

ganization of the New Testament church, and do not propose to follow the scriptures as their only creed, or if they do, they contradict themselves and put their creeds first, so that they reject the scriptures in favor of their creeds. They do not wear scriptural names and designations, but their own denominational and party names.¹⁸

Modern denominational churches were not heard of on earth until about fifteen hundred years after the church of the New Testament was established. Christ built his church, but men started the denominations.¹⁹

Some ask "What would the world do without the denominations?" Well, that is simple. We would still have God. We had him before the denominations arose, and he did not start them. We would still have Christ. We had Christ for fifteen hundred years before the Protestant denominations ever existed. We would still have the scriptures, the Old and New Testaments. We had all this fifteen hundred years before we had these denominations. We would still have the apostles of Christ—have their writings and doctrine.²⁰ We would still have the church of the New Testament scriptures, and the same gospel, the same atoning blood of Christ, the same conditions of salvation they had on Pentecost.²¹ The same Lord would still add us to his church, just as he did on Pentecost.²² If all the preachers of denominationalism once determined to be only Christians, and Christians only, with no denominational membership or affiliation, no human creed, and with all error gone, we would have all the glorious truth of the New Testament and could preach it around the world and the result would be Christians only! All among the denominations who have not strictly obeyed the gospel as it is now in the New Testament could do so, and, so of their preach-

ers, and leaders, all the way from the pope on down, we would still have ALL THAT THEY HAD IN NEW TESTAMENT TIMES! What they had was enough then, and it would be enough now! This was what Christ wanted, and prayed for.²³ This would be the "Unity of the Spirit."²⁴ They had the one Spirit, one body, one hope, one Lord, one baptism, and one God back then in the days of the apostles.²⁵ Such would be enough now.

O' Yes, if we could forget denominationalism, and never think of it again in this world, we would be better off as a nation, better off in the home, better off in industry, better off in the church of the New Testament, and better off for all eternity!

But many have a sickly, sentimental, half-infidel, idea of the Bible, and that is, that it teaches all the doctrines of the religious world, and, therefore, no man on earth has any right to attack any other man's doctrine, or the doctrine of any other church, for they all came from the Bible. Of course, if this were true, the Bible would be a Book of man, or a book of old Satan, for God would not give us a Book of such contradictory doctrines.²⁶ So, in order to justify their man-made denominations, they agree with infidels that the Bible is a Book of contradictions.

If one man were to preach his denominational doctrine they would say it was a "fine sermon." The next night another might preach contrary to the first, and they would say, it was a "good sermon." And so on of all the denominations. But if one man started in to preach himself all the contradictory doctrines in the world, they would say he is crazy, or a hypocrite. Well, if it is wrong for one man to preach all the doctrines of 250 different

religious bodies calling themselves denominations, why would it not be a sin for all of them to preach all these doctrines? If they are true, should they not be preached? If they should not all be preached by one man, they should not be preached at all. So, let us forget denominations, and denominational doctrines and practices, and remember all they teach that is true, is in the Bible, and was there hundreds of years before these sects and parties arose on earth.

It is therefore, the plea of churches of Christ to go back to the Bible for our religion in its entirety; speak where the Bible speaks, and be silent where it is silent.²⁸ God will not be with any man who does not abide in the doctrine of Christ.²⁹ Yet, denominations often say "doctrine does not matter."

Let us go back to the church in all matters of faith, doctrine, and revelation, and have it now like it was in the days of the apostles. Surely, Christ built the church like he wanted it to be through all ages to come.³⁰ Of course, matters of expediency, matters of human judgment under generic authority, would not have to be restored. But whatever was true of the Church in New Testament times as a result of divine authority, should be true of that same church today.

What are *tests of fellowship* for today? Just the same tests they had in the days of the inspired apostles of Christ. "Mark them which cause divisions and offences among you, contrary to the doctrine which ye have learned, and avoid them; for they that are such serve not our Christ, but their own belly, and by good words and fair speeches deceive the hearts of the simple."³¹ Paul says for us to

reject a false teacher after a first and second admonition.³² Jude says, "Earnestly contend for the faith once delivered to the saints."³³ Paul declares that those who pervert the gospel will be accursed.³⁴ And no scripture teaches that the word of God, or gospel, is so uncertain in its meaning, and so mystical, that we can't tell who is right and who is wrong about a religious matter, and that we could not know whom to mark and whom to avoid.³⁵ The early Christian did not belong to any denomination, and why should any lover of the Lord want to belong to one today, when he could be simply a Christian and a member of the church which Christ built on the rock? ³⁶

The word of God, like seed, made nothing but Christians and members of the church of Christ in the days of the apostles, and it will do only the same today. If only this word, the exact truth of it, had been preached for the last 100 years, there would not be a denomination on earth today. Just the gospel makes nothing but Christians, only members of the church to which the Lord adds those being saved.

If any are saved in the denominations, the Lord did not add them to the denomination, but to his church, and they are now disobedient members of it, also living in a denomination which they should leave and from which they should flee. Remember the Lord's prayer for unity.³⁷ And remember Christ gave his blood for his church in death.³⁸ And Christ is the head of his church, not the denominations.³⁹ And Christ is the Savior of his church, not of the sects and denominations.⁴⁰ And Christ is coming back to receive his church, and not denominations.⁴¹

It is the prayer of all good people today, that there

may be Christian unity throughout the world, before it is too late. Millions are praying and working to this end. What are you going to do about it? What should you do about it? Will you do it soon—now—before it is too late to work and pray for unity.

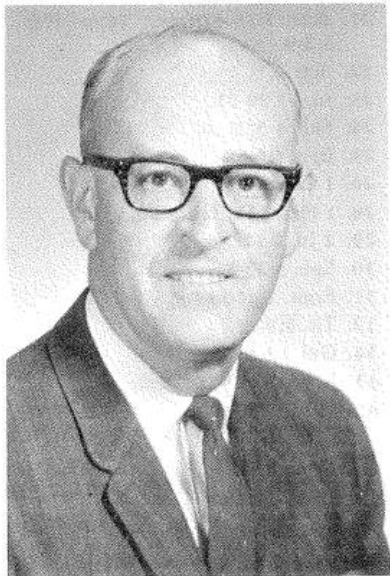
FOOTNOTES

1. Acts 5:1-14.
2. 1 Jn. 3:10.
3. Gal. 3:26-27.
4. Gal. 5:1-4.
5. Gal. 5:6-7.
6. Gal. 4:9-11.
7. Jn. 17:20-23.
9. Mt. 12:22-26.
10. Mt. 12:22-26.
11. 2 Tim. 2:15; 2 Jn. 9.
12. 2 Tim. 3:15-17; 1 Pet. 4:11.
13. 1 Cor. 10:12; 2 Pet. 1:5-11.
13. Jn. 17:20-21.
14. Jn. 8:32; 2 Thess. 2:13-14; 2 Thess. 2:10; 1 Pet. 1:22-23.
15. Rom. 6:3-5, 16-17; Rom. 2:5-11.
16. Mt. 15:9; Jn. 4:23-24; Acts 2:42; 20:7.
17. Mk. 16:15-16; Acts 2:36-38, 41, 47.
18. 1 Cor. 1:10; Acts 11:26; Jas. 2:7.
19. Mt. 16:18.
20. Acts 2:42; 2 Jn. 9-11.
21. Acts 2:36-47; Jn. 14:6; Heb. 5:8-9.
22. Acts 2.
23. Jn. 17:20-23.
24. Eph. 4:3.
25. Eph. 4:4-6.
26. 1 Cor. 14:33.
28. 1 Pet. 4:11; Isa. 8:20.
29. 2 Jn. 9-11.
30. Eph. 3:20-21.
31. Rom. 16:16-17.
32. Tit. 3:9-11.
34. Gal. 1:6-9.
35. Rom. 16:17-18.
36. Mt. 16:18.

RECENT ARGUMENTS ABOUT THE INSTRUMENT

J. W. ROBERTS

J. W. Roberts was born in Henderson County, Tennessee. He graduated from High School at Burkesville, Ky. in 1936; from Freed-Hardeman College in 1938; Abilene Christian College with a B.A. in 1942; University of Wichita Kansas with a M.A. in 1945; and The University of Texas with a Ph.D. in Classics, 1955. He has worked locally with churches in Iraan, Texas; Riverside Church in Wichita, Kansas; Brightwood Church, Indianapolis, Indiana; and the Taylor, Texas Church. He has done appointment preaching from Abilene during the twenty-three years that he has served on the staff of the Bible Department where he is currently Professor of Bible and Director of Graduate Studies in Bible. He maintains a busy schedule of gospel meetings and lectures each year. In 1968, he delivered a series of fifteen lectures on "Fundamental Bible Truths" at the Bear Valley School of Preaching in Denver, Colo. He



is presently a staffwriter for *Power for Today*, *Firm Foundation*, and is editor of the *Restoration Quarterly*, as well as a frequent contributor to other papers and journals. In 1963, he authored a *New Testament Commentary on the Epistles of James* which was published by the Sweet Company of Austin, Texas. He was co-editor in 1966 of the Revision of the *Smith's Bible Dictionary* published by Doubleday-Doran Company. In 1967, he was the writer of the first commentary in the New Living Word Commentary on the New Testament writing the *Commentary on the Book of James*. He is currently at work on a companion volume in this series on the book of Revelation.

In 1966, he led the Abilene Christian College Bible Lands Tour after which he spent several weeks in Palestine studying and completed a world tour of lecturing and visiting of mission points, a tour which consumed six months. He married the former Delno Wheeler of Pulaski, Tennessee. They have two children, Mrs. James Brown of Abilene and Jay Wheeler Roberts who was on the staff in 1967-68 of the Drama Department at David Lipscomb College and is now working on a higher degree in the graduate school at the University of Iowa. Mrs. Roberts is secretary to the President at ACC.

The controversy over instrumental music in worship in the ranks of the Restoration Movement is just over 100 years old. It was in 1863 that Moses E. Lard sharply called attention to the problem by an article in the *Lard's Quarterly* entitled, "Instrumental Music in Churches and Dancing."

It cannot be denied that the introduction of the instrument was the greatest single factor in the splitting of the movement in the 19th century. Other issues like the Missionary Society and the introduction of Liberalism, of course, contributed, but in most instances what actually caused the congregational divisions was the bringing in of the organ into churches which had previously been without them.

Nor is there any reasonable doubt that the continued use of the instrument in worship is almost the sole barrier to fellowship between the conservative churches of Christ (Christian churches) who use the instrument and those of us who do not. Since the vote last September of the Disciples of Christ to restructure that movement into a denomination preparatory to taking the denomination into

the United Church of Christ, it is obvious that the conservatives (who have had little fellowship with the Disciples of Christ since they walked out of the Memphis convention in 1926) are cut off there. These Conservative Christian Church people and we belong together. Both groups of us hold common conservative views of the Bible, the deity of Jesus Christ, and the New Testament church. Both continue to believe in the validity of the Restoration Movement. Each group would recognize the sermons preached in the other's pulpits. But communication was largely broken off years ago over the instrument, and we have lived in isolation from each other through the years. The music question is still the barrier to fellowship and communion. In view of these facts a look at recent arguments and evidences regarding the instrument in worship is certainly in order.

From the beginning, those who brought in the instrument could not agree on its justification. Generally speaking, the view of Isaac Errett, editor of the *Christian Standard*, represented the consensus. He advised against the instrument because he foresaw contention and division. Yet he opposed arguments against it on Scriptural grounds, for he contended that it was merely an incidental, an aid or expedient. There remains today, as there have been throughout the century of controversy, those who deny that the instrument is a "part of the worship," but merely an aid. This claim was resisted strongly by such stalwarts as Robert Richardson, Moses E. Lard, J. W. McGarvey, and Benjamin Franklin. It was quite obvious that while they might complement each other and to some might be "helpful to each other," singing and playing were different actions, each capable of standing alone in the worship. Richardson stated the case plainly when he said that until

it could be shown that an action is lawful, the expedient means of carrying it out cannot enter into the question.

Brethren, if the music is merely an aid, then we have been very sectarian in opposing it. It is the essence of sectarianism and legalism to make something a part of the essentials of the faith that God has left open as a matter of option or indifference. But the argument that it is only an aid is not successful.

The brethren who opposed the instrument knew why they opposed it. It was not merely a backwoods opposition to the unfamiliar. Even if they were "frontier" people, they knew church history, and they knew their Bible. The Restoration Movement had set out to structure New Testament churches on the basis of "thus saith the Lord." Everything was to be rejected for which there was "no expressed authority in the Word of God." They understood that the additions to the word of God which had occurred in the Middle Ages must go. They knew that instrumental music must be classed with infant baptism, holy water, the clergy, purgatory, and the pope — it was an unwarranted addition to the worship of the church. They were not preaching an "anti-instrument" gospel. They were convinced, as McGarvey said, that to admit instrumental music was to abandon the only grounds on which a restoration of New Testament Christianity was possible.

The time was to come when the argument on expediency was abandoned. It was claimed that the New Testament did not merely permit the instrument as an aid but that it authorized it. O. E. Payne's book *Instrumental Music is Scriptural* (Standard, 1920) put into organized form the argument which had been previously made that the

Greek word *psallo*, which Paul used in passages like Ephesians 5:19 and Colossians 3:16, actually meant in these contexts to play on an instrument. The thesis was tested in the great debate between Ira M. Boswell and N. B. Hardeman in Nashville, Tennessee, in 1924. Brother M. C. Kurfees, who had previously written a book entitled *Instrumental Music* (Gospel Advocate, 1911), published a supplement to his work entitled *Answer to O. E. Payne's Instrumental Music is Scriptural* (Gospel Advocate Company, 1922).

Perhaps any judgment on who "won" the dispute in those days would be considered bias. But members of the churches of Christ have been convinced that the outline of the arguments of Kurfees and Hardeman sustain their position and that they continue the original basis of the work of Restoration. Ever so often some disaffected brother begins to move out of our camp (usually impelled by theological liberalism) and the conservative Christian churches hail him as evidence of a "growing spirit of a new attitude" in the instrumental churches. Brethren, there is no peace at any price! If there is to be any progress toward unity, then the question of instrumental music must be met squarely, and evidence must be presented to show that the New Testament authorizes instrumental music. The question cannot go by default!

What of the situation today? I wish I could tell you that there is evidence of a real spirit of discussion among our brethren from whom we are divided over what the New Testament teaches on this question. But the two latest attempts which I have seen from them are more of the same. I refer to Brother Dwaine Dunning's articles in the *Christian Standard* of February 12, 1966, and to

Brother Tom Burgess' *Documents Advocating Instrumental Music*.

Both the Dunning and Burgess treatments confuse the real issue. Burgess argues that the opposition to the instrument was sociological; it grew out of the backwardness of the frontier and the natural distrust of the more cultural features of society. As we have already said, this "frontier" angle of the Restoration Movement has been overlaid. The great leaders of the Restoration were stepchildren of the Reformation, and many of them were educated in leading universities of England and Colonial America. They knew that the issue of Biblical Authority related to Roman Catholic practices, and they knew why instrumental music was included in the rejection of Rome's additions to Christian practice.

Dunning repeats what is often said, charging that we who oppose the instrument and make it a test of fellowship are preaching an "anti-instrument" gospel. We deny this. The issue is basic. Is opposition to sprinkling an "anti-sprinkling" gospel?

With all this, the linguistic and historical arguments remain the crux of the debate. Dunning insists that we are wrong in claiming (1) that the early church did not use the instrument, (2) and in denying that the Greek word *psallein* (Ephesians 5:19; Colossians 3:16; James 5:13) means to play on an instrument. Once it is seen that the use of the instrument is really not an aid or expedient, but involves an addition to the worship (since it is used without the authority of the Scriptures), then the question of fact about these two points becomes a proper subject

of debate. In view of our positions vis-a-vis each other the questions need to be restudied carefully.

THE HISTORY OF NEW TESTAMENT WORSHIP

The historical argument of the kind of music used in the New Testament worship can perhaps be more clearly answered today than ever before. The argument can be put briefly. (1) The New Testament is completely silent on the use of the instrument. It never names an instrument as the object of the verb *psallein* as the Greek Old Testament does. (2) The argument based upon the use of the symbol of the heavenly harp in the Revelation of John as the counterpart of the earthly worship of the church has been abandoned in nearly all recent books on New Testament worship. (3) The teaching of Paul in I Corinthians that worship is a rational process which involves edification provides a New Testament theological basis of understanding for the rejection of the instrument in the synagogue worship of 1st century Judaism. (4) That rejection of the instrument in contemporary Judaism is well documented. Professor Delling has shown from testimony from Philo and the Talmud that the Jews had rejected instrumental music from synagogue worship because they deemed it inappropriate to the devotional nature of that worship. (The use of the instrument in the temple was felt to be different since it was not congregational and individual and since it was in keeping with animal sacrifices.) There is specific evidence of overt rejection in the synagogue. The rabbis, along with the many other listings of illegal "work" on the Sabbath, listed "playing on an instrument even on a Sabbath in the synagogue." (5) The early church borrowed this attitude from the Jew-

ish milieu as a matter of course. The early church was Jewish, and such things as the gathering for social worship, the community nature of the local church with its eldership, etc., were first borrowed naturally from the Jews, then they received the stamp of divine approval as part of the New Testament church.

These arguments, which make it plain that the New Testament church rejected the instruments, are recognized in practically all recent works on New Testament worship.

The Post-Apostolic Church. The above view of New Testament practice of only acappella music is confirmed by the evidence from the early post apostolic church. This fact has been recently re-examined by a competent scholar. Dr. James William McKinnon's Ph.D. dissertation (Columbia University, 1965) entitled "The Church Fathers and Musical Instruments" shows that there is no mention of instrument music in Christian worship until after the middle ages. There was strict opposition which is unanimous and continued over a long time (third to fifth centuries). This strict and unanimous condemnation of musical instruments has often been taken as evidence in a negative way for the use of the instrument in worship (one does not oppose what is not being done). But McKinnon shows that the opposition arose after unaccompanied singing was well established. It grew out of the association of the instrument with pagan use in banquets, theatres, and orgiastic worship. Furthermore, it is opposition to the instrument *not* in Christian worship but in any social or private (family) context. These church fathers were so opposed to instruments that they would allow it in no form; thus they would never have even considered introducing it into worship. Thus when Dunning quotes Clement of Alexan-

dria as allowing a cithara "in worship," he is quite mistaken. Even the name of the chapter in which the statement occurs in *The Instructor* is "How to Conduct Ourselves at Feasts" (*Ante-Nicene Father*, Vol. 2, p. 249f).

I have mentioned Tom Burgess' book *Documents on Instrumental Music* and I should pay some respects to it. Burgess' book is devoted to refuting Brother M. C. Kurfee's book *Instrumental Music*. Brother Kurfee's claimed that *psallein*, when used as a transitive verb (when the object was named, see p. 91), might mean playing on an instrument, but that (just as many words change or even reverse their meaning with time) *psallein* had changed by New Testament times.

Burgess' book is largely a collection of letters written to various types of authorities (Etymological editors of Dictionaries, Lexicographers, Translators, and Classical Professors) who were asked if they knew whether anything had happened in New Testament times to prove that *psallein* had lost its meaning of play and meant to sing only. The cumulative evidence is generally negative and he thinks he thus proves instrumental music is scriptural.

Concerning this evidence note:

1. Some of Burgess' own published material refutes his conclusion. For example, the editor of Funk and Wagnalls admits that the words came to be specialized to mean church singing in particular but cannot determine when the change occurred (p. 23).

2. Burgess tries in vain to refute the testimony of the best lexicons that *psallein* "in the N.T. means sing." He claims Thayer's definition is not Thayer but Grimm's, since Thayer's personal additions are always in brackets,

which this definition is not. True, but Thayer corrected with such brackets statements he did not agree with.

3. The majority of Burgess' witnesses are classical professors, who are generally deficient of knowledge of the Koine. Practically all of them merely quote *The Greek-English Lexicon* of Liddell-Scott-McKenzie, Jones (9th Ed.). This Classical Lexicon does not cover the Koine in depth and, of course, does not touch on the Jewish-New Testament situation.

4. When speaking of the New Testament usage, the witnesses collected merely quote the lexicon of Arndt and Gingrich. But this lexicon is a translation of the German Lexicon of Walter Bauer (4th edition), and the translators have acknowledged that they changed the translation in the process. The original merely read "*preisen*" "to sing praises." Furthermore, (despite Dr. Gingrich's letter which Burgess includes (p. 45) to the effect that by New Testament times one cannot exclude the possibility of accompaniment), both Dr. Gingrich and Dr. F. W. Danker, (who is preparing a second edition of this lexicon) have stated that there is no basis for belief that the New Testament church used the instrument in worship and that on this historical basis the definition is erroneous and will be corrected!

The truth is that Burgess does not address himself to the situation which is crucial—Did the New Testament church use instrumental music in its worship and does *psallein* in the New Testament mean to play on an instrument?

The negative answer to these two questions is clearer today than ever before. What progress can be made toward

unity with our brethren in the instrumental churches of Christ, until they are willing to face these facts?

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TODAY'S TEACHING ON CHURCH MUSIC

JOHN H. BANISTER

John H. Banister has been minister for the last 21 years at Skillman Avenue Church of Christ, Dallas, Texas. During those years, he has spoken each Sunday on KRLD radio and, for the last thirteen years, has spoken each Lord's Day on KRLD-TV on "The Way of Truth."

Prior to that, he was minister for ten years at the Culbertson Heights (now Mayfair) Church in Oklahoma City. He ministered at Elk City, Okla., three years; Memphis, Texas, two years; and Nonona, Texas, one year.

Bro. Banister holds five meetings each year and has preached in about 30 different states. He has spoken through the years on the annual lectureships at Abilene Christian College, Freed-Hardeman



College, David Lipscomb College, Harding College, Oklahoma Christian College, Pepperdine College, Fort Worth Christian College, and Christian College of the Southwest.

In 1963, he held gospel meetings in Tokyo, Hong Kong, Bangkok, and Manila in the Far East.

He gave the initial series of Lectures on Preaching at ACC in 1951. He has served on the Board of Trustees of Abilene Christian College since 1950. His son, Bill, graduated from ACC in 1957; his daughter, Joan, graduated from ACC in 1959; and his son, John Jr., is now a junior in ACC.

Our teaching on Instrumental Music in Christian worship today is inadequate, infrequent, and almost neglected in a great number of churches of Christ!

A young man, active in a strong congregation and a teacher of one of its Bible classes, was recently on vacation. In considering a place for worship on the Lord's Day, the question arose if the congregation under consideration "was an instrumental church." To which the brother replied, "if the instrument is the only difference between the Christian church and church of Christ, I can worship as well with it as without it."

One of our best known and effective evangelists was heard by your speaker recently to say, "It is my belief that perhaps one-half of the members of our congregations do not know why we reject Instrumental Music in worship and many of them would be willing to worship with it."

A strong Texas church of Christ, which supports missionaries in various states and countries, had an unusual experience with one of their workers. While at home from the foreign country in which the missionary worked, the elders and minister questioned him concerning Instrumental Music in Christian worship. Inquiry revealed that he had little or no real conviction on the question. In fact, he said he had been working closely with a minister of the conservative Christian church in that country, and they had developed a close friendship and collaboration. They often worked together and agreed not to emphasize the question of instrumental music in worship. They advised those whom they converted to make up their own minds on the question. This young man, who had a deep spirituality and genuine dedication, admitted that he had not

seriously studied the question of church music. He had read none of the debates or other brotherhood literature in which it had been thoroughly discussed. He had read one or two books on the "pro" side, furnished by his Christian church minister friend. He just "wasn't sure" that "we were right on the question." Some of the arguments brought forward by his friend "seemed logical" and he feared that "our traditional position would not stand up" in discussion. This is symptomatic of our present situation. This young missionary was reared in a strong "church of Christ" home and congregation and had taken a degree in Bible from one of our Christian colleges and had a graduate degree in Bible from that same school. He had also had several years experience on the mission field.

These instances point out the embarrassing fact that we have neglected to teach and indoctrinate our people on this fundamental subject.

Preachers of former generations preached frequently on Instrumental Music, as many older brethren can testify. They exposed the errors of those who advocated the use of the instrument in worship and showed the ultimate apostasy that would result from this unscriptural position.

How long has it been since you, as a minister of the gospel, have preached a sermon on Instrumental Music in Christian worship? How often do you discuss it? How often do you weave it into your sermons? How well have you indoctrinated people in this matter? Any student of the restoration movement should know that we must do a lot of teaching and indoctrinating on this subject or go the way of digression and apostasy as has the Christian church. Time and history has vindicated, as scriptural and wise,

the fight our forebears made on this question in their day; and have shown that when a religious group forfeits the truth on Instrumental Music in Christian worship, the floodgates of error are opened wide for the entrance of other errors and innovations which will ultimately lead to digression and full-blown apostasy.

In view of the present situation, what can we do to counteract this trend and establish our people in the truth of this question?

Let elders of all our congregations restudy this question and come to know and understand why instruments in worship are unscriptural and sinful. Let them take a strong stand for the truth in this matter and insist that the minister preach two or three strong sermons each year on the question.

Let preachers restudy the question and firm up their conviction and then do a lot of preaching on this and related questions. Young ministers should, without fail, read and study the large body of literature produced on this question by our great brotherhood.

Plan the teaching program in the Bible School so several lessons on this question will be taught each year. Let the children and young people, as well as adults, be included in this indoctrination. Have special classes on this and other controversial themes, and see that every member of the congregation is given "a reason for the hope" on this fundamental question.

Let parents in the home indoctrinate their children and young people. Teach your sons and daughters why

instrumental music is unscriptural in the worship of the church, and urge them to develop a healthy stand for truth on this question.

Let the congregation develop good congregational singing. It was poor singing that furnished the excuse for introducing instruments into the worship one hundred years ago. Song leaders should be selected who can get the entire congregation to sing. Members should be frequently exhorted to participate in this enjoyable and edifying form of worship. If our singing is poor, some weak brethren may come to feel that an instrument is needed "as an aid" to making it more spiritual and reverential.

Our Christian colleges need to do a better job of teaching and indoctrinating in this field. Especially is this true in the case of young preachers, missionaries, and Christian workers who receive special training in these institutions. If necessary, let us add special courses on Instrumental Music to our curriculum and make them available to all, especially preacher students. Let us come to grips with this question in the classroom and really indoctrinate. Something is wrong with our approach to preacher training in our Christian colleges, when young men can come out after four years with a degree in Bible and have little understanding of the instrumental music question and no deep-seated conviction concerning its unscripturalness. Our college administrations, Bible departments, and Bible professors will have to bear their share of the blame if young people (future leaders of the church) who are under their care fail to receive this much needed indoctrination.

In conclusion, we emphasize that churches of Christ,

through the years, have stood forthrightly for the truth on the Instrumental Music question. Our position has been vindicated as scriptural in many debates and sermons. The arguments, which traditionally we have advanced, against the use of such instruments in Christian worship, are scriptural and sound, and will stand the test of controversy and debate. We must continue to teach, preach, and indoctrinate our people on this most fundamental question. If a new generation arises in the church which has little or no conviction on the subject, we elders, deacons, preachers, teachers, and college Bible professors will be largely to blame and will have their blood, and that of a digressing church, on our hands.