

1963

## 1963: Abilene Christian College Bible Lectures - Full Text

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# "THE CHRISTIAN AND MORALITY"

Being the  
Abilene Christian College  
Annual Bible Lectures  
1963

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CHRISTIAN AND  
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## PREFACE

In view of the general decadence of morality the world over and particularly in the United States, the Lectureship Committee at Abilene Christian College feels that all New Testament Christians should be made sharply aware of the issues involved in the problem of morality so that we can be "on guard" to the best advantage for ourselves and for our own young people. When the morals of an entire nation begin to crumble, and we find men in politics, in business, and even in churches resorting to immoral practices, we may rest assured that some members of the Lord's church are going to compromise and practice some of these unholy things. Every Christian should learn for himself "why he should be good," and he should also be able to speak forthrightly about how one can tell the difference between good and evil.

The purpose of the Annual Bible Lectureship Program at Abilene Christian College is a general one — to further the cause of Christ. This, of course, is the reason for existence of the college itself. The Lectureship Program serves in a marvelous way to inspire Christians to do better work for the Lord, and it does furnish information from some of the best minds in the brotherhood on the particular problems under discussion. The exchange of ideas as to methods and "know-how" in the various classes and displays that are provided make this gathering to be one of great importance in the Lord's work each year. We customarily strive to improve it and, of course, always welcome constructive criticism and suggestions. This volume is dedicated to all who sincerely seek to do that which is right — in harmony with the Lord's revealed will.

J. D. THOMAS  
Director



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**THEME SPEECHES**  
**The Christian and Morality**



## MAN'S FREE MORAL AGENCY

BY THOMAS H. OLBRICHT

Thomas H. Olbricht, State College, Pennsylvania. Instructor in Speech at the Pennsylvania State University.

Having first attended Harding College for two years Olbricht graduated from Northern Illinois University. In his two years in DeKalb he preached for the church there which he had helped start in the summer of 1948. In 1951 Olbricht went to the State University of Iowa to preach for the church at Iowa City and to do graduate work in speech. He took his M.A. in 1953 and continued for another year working on a Ph.D. From 1952 to 1954 he also taught at the University as a graduate assistant in speech. In the fall of 1954 he went to Harding College to teach speech and coach



debate and while there preached for the church at Monticello, Arkansas. The next fall he moved to Dubuque, Iowa, where he was chairman of the department of speech and director of forensics at the University of Dubuque. In Dubuque he preached some at Savanna, Illinois, and for a year at Dubuque. In 1959 he received the Ph.D. at Iowa. In the fall of 1959 he moved to Natick, Massachusetts, to become minister of the church there and to attend Harvard Divinity School. The S.T.B. degree was conferred in June of 1962. In the fall of 1962 Olbricht moved to State College, Pennsylvania. Next year he will teach a graduate seminar in the department on

Asian and Continental Speechmaking. He has been preaching some at Carlisle and other places in Pennsylvania.

He has published articles in *the Forensic*, and book reviews in the *Quarterly Journal of Speech* and *The Speech Teacher*. For over a year he was book review editor of the *North Atlantic Christian* and now writes a column: "World of Religion." He has also written articles for the *Restoration Quarterly* and received the McGarvey Award for 1961. He has written articles for the *Speech Biography* on the contributions of philosophers and preachers to rhetorical theory, and rhetoricians of the fourth century, and will edit a division on Medieval rhetoricians. He has been assigned a chapter in a book *The Age of Revolt, 1870-1898* on "Preaching on Biblical Criticism." He hopes to publish a monograph: "*The Early New England Restoration, 1800-1817*, sometime this year.

Olbricht married the former Dorothy Kiel of Wisconsin. They have four children.

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"For we must all appear before the judgment seat of Christ, so that each one may receive good or evil, according to what he has done in the body" I Corinthians 5:10.

The Apostle Paul affirms here in this short statement the Christian understanding of life. Life is a time of self direction, of freedom, a freedom for which we are held accountable and eventually judged. With this clear statement we might assume that the case for human freedom has been established once for all, but not so since man, so it seems, is the creature who must re-examine all the conclusions of previous generations. He has continually raised the question about himself, whether he is creative and free or whether he is simply the product of nature and environment. The answers have been both yes and no, and all shades of in between. Deterministic views have come, not only from naturalism, but from within Christian thought itself. For the most part, those who have been concerned with the general "laws" of the universe have

leaned toward determinism whether they be scientists, philosophers, or religionists, while those who have considered the unique and the individual have affirmed human freedom. The pattern, however, has not been consistent, which in itself may tell us something about the possibility for human freedom. As we might expect, since the Scriptures are concerned with the individual and the historical, they present a concept of man as free, as a being who can either fear God and keep His commandments, or who can live life on terms other than those which God has given.

#### *Determinism — A Perspective*

Those who received their higher education in the past generation, among whom I can count myself since I came in a period of transition, were introduced to sciences and humanities with assumptions which were largely deterministic. The trend in recent years has been in the other direction. According to Gordon Allport, the psychologist, "Many psychologists have commenced to embrace what two decades ago would have been considered a heresy. They have reintroduced self and ego unashamedly." (*Becoming*, p. 37.) This is not to say determinism is no longer with us since Albert Einstein remained a rabid determinist until his death, and we only need to cite the position of Brand Blanchard, the noted Yale philosopher, to indicate that determinism is still very much alive. In order to understand the contemporary science it will be helpful if we examine the views of the past generation, and make some reference to historical deterministic positions. We shall look at determinism as it appeared in Newtonian physics, in law, in literature, and in religion.

In the Renaissance men who studied nature become more and more concerned with cause and effect, and law which pro-

claimed the regularity of the universe. As they did they came nearer to a deterministic view of the world. This trend is not strange since the Renaissance conceived its business as a revival of classical learning. The Greeks themselves were more concerned with the general laws and values of the universe than with the individual and for this reason it is possible to contrast the classical views with that of the romanticists for whom the individual has greater significance. We may therefore expect to find determinism in Greek thought. The earliest known among the philosophers was in the thinking of the atomists, Leucippus and Democritus, those forerunners of modern scientific thought, who believed that everything is determined strictly according to natural laws. Ancient determinism, however, probably reached its heights in Stoicism whose beginnings were in the early part of the third century B. C. but whose influence became especially significant in the century of our Lord and the one which followed. The Stoics were determinists as far as the cosmos itself was concerned, but they saw man as free inasmuch as virtue resides in the will and man can do good if he emancipates himself from the mundane desires.

But to get back to what happened during the Renaissance, the approach to the universe as lawful, the result of cause and effect, came to its head in the physics of Isaac Newton, whose view shaped the concept of the cosmos for over two centuries. If the Newtonian view is taken seriously, as Professor Bridgeman of Harvard has pointed out, then the slightest movement of a particle on earth has some effect on every atom in Sirius, the most distant of the stars. (*Determinism and Freedom*, Sidney Hook (Ed., p. 71). The Newtonian universe was therefore a universe bound in chains. While Newton himself was a Christian and saw all these forces as the wonders of God's

cause-effect relationship to the universe, his disciples of a century later moved to agnosticism. But those more closely allied to Newton's point of view admitted the possibility of God breaking His natural laws and thus working miracles. The universe itself in its lawfulness they saw as a demonstration of God's power. One of our hymns in the great songs of the church reflects this point of view.

The spacious firmament on high, With all the blue, ethereal  
sky,  
And spangled heavens, shining frame, Their great Original  
proclaim.  
Th' unwearied sun, from day to day, Does his Creator's  
pow'r display,  
And publishes to ev'ry land The work of an almighty hand.

Later thinkers, applying the Newtonian concepts to man, among them Karl Marx, Alfred Schopenhauer, John Stuart Mill, and Sigmund Freud conceived both the universe and the creatures upon it as determined. Their views in this respect influenced much of psychology and sociology in the nineteenth and twentieth centuries and still affect the thought of some educational centers and disciplines. From the standpoint of these philosophies there is no right and wrong action, only action which is either damaging or beneficial to society. The imprisonment of those who ruin society therefore makes sense only in the context of preventing ill, since to punish has no meaning if the guilty cannot help what they are. Punishment in that case only adds to the injustice in the world. The result from such a posture is, of course, to undermine the traditional moral values of western culture. If no one is morally responsible, then Smerdyakov's formula in *The Brothers Karamazov* is justified, that "all things are permissible." As Sidney Hook of New York University points out, such an approach to life is certain to have "a mischievous effect and to increase

the amount of needless cruelty and suffering." (*Determinism and Freedom*, p. 191).

Determinism in America has also had its influence on law and the penal code. On a popular level this can be seen in the arguments of the renowned lawyer Clarence Darrow who defended Leopold and Loeb, and Scopes at Dayton, Tennessee. Darrow usually presented his juries with the argument that the accused did not ultimately shape their own character, and that they would not be on trial were it not for the environment in which they were reared, and the defects in their heredity. It might also be argued, of course, that the judge and jury similarly did not shape their lives and neither could they be criticized for condemning a man to death. But that was another side of the coin which Darrow did not examine.

The approach to the rehabilitation of criminals still largely follows the presupposition that if a criminal is taught a new trade so that when he leaves the prison he will be able to change his environment, then he will no longer be a criminal. There is, of course, much to be said for this approach. But it sees man essentially as a product of conflicts within his personality caused from forces outside. But man, if he is free, can rise above the conflicts within and give direction to his own destiny. The criminal needs help to change his environment, but he also needs to be encouraged to feel that he can shape his own life in spite of his environment. A society which no longer takes seriously the inner direction of man, to employ the terminology of David Reisman in the *Lonely Crowd*, may expect as a result its members to follow the course of least resistance, and a decline in the virility of the society.

Some literature too in this period reflected determinism. In William Faulkner's *As I Lay Dying* the events appear to flow



in an inevitable stream from which there is no turning aside. But Schulberg who wrote about Sammy Glick, a newspaper boy who becomes a Hollywood producer, answers the question, *What Makes Sammy Run?* essentially from a deterministic point of view.

It was too late to hate him or change him. Sammy's will had stiffened. It had been free for an instant at birth, poised bird-free in the doctor's hand that moment in the beginning before it began to be formed to the lifemolds, the terrible hungers of body and brain, the imposed wants, the traditional oppressions and persecutions, until at last Sammy's will had curled in on itself, like an ingrown hair festering, spreading infection.

The causal forces of nature and society impinged up on Sammy so that he could not help what he was. Of course, the implication may have been that even assuming his freedom, he gave it up and simply became the product of his environment. Free man can give up his freedom. He can, as the proverbial chameleon, simply reflect the colors of his background.

Religion itself in predestinarian views has contributed to the belief that man is not responsible for what he is. Predestination has its profounder ramifications, but I like the story which Elias Smith, one of the leaders of the New England Restoration, tells concerning a sermon he preached when he went to Woburn, Massachusetts, to become the minister of the Baptist Church. He decided that in his new position he would take seriously the doctrine of the church as expressed in its creed and covenant. He therefore proceeded to preach on the subject of predestination, proclaiming that the unconverted need not seek, but could only wait and hope for the grace of God. Later in the week when Smith was in town on business, he noticed one of the young men who attended his services coming out of a dance hall-tavern, and when he ac-

costed him for his action, the young man replied that if he could only await the action of God he didn't see that it mattered much what he did in the meantime. Smith reports that after giving his reply some thought he decided never to teach predestination again.

Christian determinism entered the history of thought in the views of Augustine, bishop of Hippo. Determinism for Augustine was not a matter of the laws of nature, but rather the prevailing will of God in the lives of His creatures. Augustine was not what we might call an outright determinist, but he believed that it was only by the action of the grace of God upon the heart of man that one could change from a life of evil to a life governed by the will of God. Professor Oberman of Harvard Divinity School says that Augustine's view may be illustrated by two continuous trains on parallel tracks, but going in opposite directions, one to heaven and the other to perdition. Man himself does not determine which train he is on and cannot, by his own action, transfer from one train to the other. God only can accomplish that feat. But if it is God's good pleasure to take him off the train going to perdition, then he may walk about on the heavenly train as he chooses, his choices now being consonant with his new destination.

Augustine's doctrine was formulated primarily out of his own experience. For years prior to his renewed interest in Christianity he had lived with a mistress. As he considered Christianity seriously he came to break the tie, but he soon found himself in an even less desirable situation. Augustine was chagrined at that point because he was unable to accomplish what the unlearned and ignorant monks on the desert were able to achieve. They had conquered their passion while he was unable to do so. Finally, however, while reading a passage from the Scriptures Augustine experienced

a new strength. He concluded that this had been an act of the grace of God because now he was able to live the life of a celibate. He could now will what before he was only able to desire, and this was possible only through an act of God.

Augustine's determinism entered Protestant theology through the influence of John Calvin and continues in various reformed traditions today. Jonathan Edwards, the only early American with some claims to being a philosopher, even went beyond Calvin. His logical consistency led him to conclude, however reluctantly, that a man may choose what he wills to do, but he has no choice about what he wills to choose. While Edward's extreme determinism has long since declined as a force in American theology, it, or other form of predestination live on in conservative groups.

#### *The New Climate of Indeterminism*

These forces for viewing both nature and man as determined have waned as the result of two contemporary developments; the one in science and the other in philosophy. As William Barrett of New York University writes:

So far as I can see, recent historians (except the Marxists) have become much more cautious, far more inclined to qualify, in asserting determinism on any large scale in their works. Determinism in history seems largely the historicism of the nineteenth century; it is ideological rather than scientific, and its technique is to impose, at the dictates of its ideology, large simplifying patterns in place of the actual chain of events. (Hook, Ed., p. 53).

It is perhaps the new view of physics which has done the most to develop a climate of indeterminism, but the new movement in philosophy has gone almost hand in hand with it and perhaps both together reflect a general cultural upheaval. Ernst Cassirer's reflection on science may be of help here: ". . . there

is a tendency to forget that all science is bound up with human culture in general, and that scientific findings, even those which at the moment appear the most advanced and esoteric and difficult to grasp are meaningless outside their cultural context." (*British Journ. of Phil. of Science*, 1952, 3, p. 109).

The new thought in science which has pointed to indeterminism has been the theory of Quantum mechanics which opposes the Newtonian view of the world as rigidly bound by cause and effect. Quantum did not come to be accepted without great opposition from such men as Albert Einstein, but today it has become the orthodox view. Briefly stated, the Quantum theory holds that the particles in atoms are of such irregularity that one can only formulate norms to explain their movement. These norms are adequate for predictability, but cannot explain the action of every particle. We might compare this view with a pitching machine employed by the major leagues. Let us say that our machine for the most part gets the ball over the plate, but occasionally it throws one too high, another too wide, and a third hits the dirt before it reaches the batter. The batter can therefore depend on most of the balls being in his range but he cannot know with certainty the movement of any given ball. This, in the rather crude way, is the Quantum view of nature. Predictions about the future deal with probability rather than the certainty of casual laws.

If therefore nature itself is indeterminate, it would seem that man himself must have a degree of freedom. The new view has therefore led scientists especially, but also social scientists to once again affirm the freedom of man. Not all thinkers however, have come to this conclusion, since first of all, as they point out, Quantum applies to atomic particles rather than large bodies, and as Professor Blanchard writes:

But let us suppose that the Eddingtonians are right and that what has been called "free will among the electrons" is the fact. Would that imply indeterminism in the realm that most nearly concerns us, the realm of choice? I cannot see that it would. (Hook, Ed., p. 24).

Whether we agree with Blanchard or not, his statement points to the fact that scientific theories of this type are not beyond being overthrown and that we as Christians should take care about establishing our faith upon such views even though they agree with Christian doctrine. Our looking upon Quantum with favor should therefore be not because it proves the freedom of the will, but rather because it opens up a more suitable climate for the Christian affirmation that man is responsible for what he is. Deane Ferm states it well in an article in the *Christian Century* (September 19, 1962, p. 1125) when he says:

Although the "triumph" of quantum mechanics over classical mechanics does not prove the reality of free will, it does weaken the case for philosophical determinism. Any adequate theory of the nature of man must take into account the fact of novelty and the role of the indeterminate.

We should therefore make good use of this favorable climate for the night may well appear once again when some type of determinism is in vogue. Jack Carpenter, an M.I.T. physicist and a member of the congregation where I preached in Natick, told me that it is almost inevitable that the Quantum theory will be superseded by some other explanation of nature.

As a side excursion, but one which to me is worthwhile, it should be pointed out that if we consider seriously the implications of the Quantum theory then we have to revise our statements about the laws of nature and the miraculous. When we took our views of nature from Newtonian physics we said that the only way in which God could answer prayer or work

miracles was to change the laws of nature. In church history this view has been called supernatural rationalism. But Quantum holds that the unique is happening all the time and is a part of nature itself. In my opinion, at least, this view of nature is much nearer the Biblical view. The Bible declares the regularity of nature because God is faithful, but it also declares that the new does occur in human history and that God makes Himself known in unique ways. New events are not therefore seen as a changing of laws, but as new manifestations of God. It is therefore in the nature of things that the unique happens in the providence of God over history and in the answering of prayer. In past times God acted in especially unique ways and particularly in Jesus Christ but even in our time God is bringing the new into human history.

The movement in philosophy which has pointed away from the deterministic point of view has resulted in part at least from a reaction against the depersonalization of man brought about by the industrial revolution. This movement may be labeled as romantic in contrast with the classical since the chief concern is with the individual rather than the species. The unique therefore becomes what is important rather than the usual, and interest in the laws of nature and rationalism declines. The best label for this movement is existentialism, a word which I realize has evil connotations among conservatives. As a conservative myself and unashamedly one, I would agree that certain brands of existentialism (for example the atheistic existentialism of Jean-Paul Sartre, and certain emphases in "Christian" existentialism, and here we might point to Rudolph Bultmann's demythologizing) require us to raise serious questions about its tenets. But at the same time we must not be blind to the fact that its emphasis on the individual and upon human freedom has opened channels for the

Biblical faith among the intellectuals which hithertofore have been closed. Existentialism is thus a valuable tool against traditional determinism in psychology, sociology, and other humanities, and against the detached, uncommitted stance of analytical philosophy. Existentialism has not made the headway in philosophical circles in America that it has in Europe, but as is the case with the Quantum theory we should welcome the climate it establishes, because it has a clear view of the responsibility of man and that the one who fulfills his role as a man is the one who has made a choice, and who actively seeks to fulfill that understanding in his lived existence. Certainly, the Biblical message calls us to a choice, "What will you do with Jesus who is called the Christ?"

The objection to Christian morality in our time is therefore not so much that man cannot help being what he is, but that the Christian view of morality is only one among many systems which are equally acceptable. We do not have time to deal adequately with moral relativism, since to do so would require at least another lecture. We will pause long enough to point out, however, that this is a serious problem and one we need to come to grips with even for those who are less intellectually inclined, for it is this assumption which informs much of the approach to morals on television, in the movies and in literature. It is true, of course, that all kinds of moral codes do exist, as Charles Baylis of Duke writes:

. . . some anthropologists have urged that there is almost nothing which today in our society is considered right which has not in some social group at some time or other been considered wrong. Similarly there is almost nothing which we consider wrong which has not, by some social group at some time or other, been considered right. (*Ethics*, p. 204).

While recognizing the truth in this statement I would like to

register two hurried protests. One can over-emphasize the divergencies of morals, for if he looks a bit further he will discover that differences aren't always as great as they appear on the surface. As was stated in John Wayne's movie "Comancheros," a group of thieves must have rules against thievery in their own community life. But even though numerous systems of morals exist, the conclusion is not inevitable that no system has ground on which to stand. Throughout the world there are many systems of medicine, but we don't therefore conclude that all medicine is meaningless: In the final analysis, however, for the Christian the support for Christian morality is not its universal acceptance, but in the trueness of its source.

#### *Biblical View of Freedom and Morality*

As Christians we rejoice when a climate in human history becomes such that thought is compatible with the Biblical message, but even if not we still proclaim the message. That is being instant in season and out of season. We do not go from our cultural context to the Bible to see if our culture makes any sense in its light, but rather we start with the Biblical disclosure of man's nature, and permit it to sit in judgment upon our culture. What therefore is the Biblical view of man as it relates to his freedom?

The first three chapters of Genesis present a profound understanding of man in relation to the Creator and to creation. Biblical man is created in the image of God. What does this mean? Perhaps the next phrase clarifies the matter for us. "Let them have dominion over the fish of the seas, and over the birds of the air, and over the cattle, and over all the earth, and over every creeping thing that creeps upon the earth." The nature of God is His dominion over time



and history. He shares His nature with man for man is able to rule in a more limited way upon this sphere, and in this manner he differs from all the other creatures of the earth. It is in his ability to rule therefore that man is created in the image of God, and the ability to rule, of course implies freedom. Because man is free he can use his freedom for either great good or great ill. If he uses his freedom for the purposes of his creation then he does it in such a way as to admit his creatureliness — his dependency upon God. When he decides to live life on some other terms than those which are God given, then he declares that he can determine the purpose of his existence and thus he becomes a god in his own right. "Behold, the man has become like one of us, knowing good and evil."

Man in the image of God is man with the power of dominion — of freedom. Man's freedom was intended for creativity; to care for the created order and to enjoy its fruits; to be fruitful and multiply and conquer and utilize the forces of nature to the glory of God. Man was to be led by the spirit of God into new and vital areas of dominion. But man chose to use his freedom for his own ends and thus brought upon himself sorrow, and thorns and thistles which rob life of its joy. Man is therefore only free when he recognizes his creaturely dependence on God. As J. N. Armstrong, one time President of Harding College, loved to say: "Freedom is found in doing right."

Man's freedom therefore has its limits; it is a finite freedom. Lest we forget let us remind ourselves that the "Lord God formed man from the dust of the ground." Man is therefore as the animals and is dependent upon the forces of nature for his needs, and in this since he is not wholly free. As Reinhold Niebuhr has pointed out, "Man's finite ex-

istence in the body and in history can be essentially affirmed, as naturalism wants to affirm it." (*Freud and the 20th Century* [article in], p. 270). Since man bears this relationship to nature, and since it makes some sense to look upon the large bodies in nature as the result of cause and effect, the deterministic explanation bears some truth in the study of man. But man is not simply as the earthly bodies and therefore not really understood by deterministic theory. In looking back at a historical event we can often explain it in terms of cause and effect, and therefore the deterministic historian may give us a hard time. But as Niebuhr contends: "The freedom of persons is evident particularly in the biographical pinnacles of the mountains of history." (*Handbook of Christian Theology*, p. 140). Without Hitler there might still have been a war, but it surely would have been a different sort. Man is neither free entirely of either nature or his environment, but it is the Biblical affirmation that he can make basic decisions in life which give direction to the course of human history.

Man is a creature dependent upon God, and some, as we have seen, have gone so far as to say that in order for God to exercise His dominion over history, He must control man's basic choices. It is possible indeed to draw this conclusion from certain statements in the Scriptures. In Galatians Paul states of his own life, "But when he who had set me apart before I was born, and had called me through his grace..." (Galatians 1:15) — The problem of how God's providence is compatible with man's freedom is a thorny one, and if the law of contradiction is to be applied is probably not resolvable. But then the mysteries of the divine do not always readily fit the channels of human reason. Perhaps, though, such an analogy as the stock market may provide some insight. The

capable financier cannot control the fluctuation of the market, but he can buy and sell in such a way that he achieves his ends in spite of the freedom of the market to go where it will. Human sin is a perversion of God's intention for history, yet even in punishment God's will is achieved in the lives of some, for suffering brings them to contemplate the meaning of life and they now serve God with renewed vigor. Such was the prophetic interpretation of the fall of Jerusalem in 587 B.C. and the events which followed. God had plans for Jereboam, so we read in Kings (I Kings 11:36-40) as He later had for Paul, but in the moments of decision Jereboam turned away to establish his kingdom as he pleased. An individual man may rebel against God and evil may result for generations, but God always has new ways of working out His will in history, through the suffering of sinners, and "where meek souls will receive Him still" in the immortal words of Philips Brook's "Oh Little Town of Bethlehem." Paul, in spirit of understanding that God had intentions for him before he was born, took seriously man's ability to refuse, for we must all appear before the judgment seat of God. God no doubt, has plans for each of us, but we may be either a Paul or a Jereboam.

Our life in Christ is therefore the result of a basic decision which we have made, and decisions which we continue to make. But lest we be righteous concerning our own self direction let us remember that while we have chosen God's way we did not create it. When we tend to look upon ourselves as superior to our uncommitted neighbors let us remember that "while we were sinners Christ died for us." Our life in Christ is therefore one of humility for we must say with Paul, "But by the grace of God I am what I am." We only know His love because He first loved us. Augustine was

therefore correct when he said that he could not overcome the forces of evil until he had received the grace of God. Neither can we. The question we must raise of Augustine, however, is whether the recorded account that God was in Christ reconciling the world to Himself is not sufficient for us to know of God's grace and turn from our lives of sin. The second question is whether grace in a special operation on man is irresistible. We need not pause long here, but long enough to note that those who believe in irresistible grace find it difficult to explain the lapses characteristic of those under grace. If we have accepted Jesus Christ our lives are determined by His will, but it was a choice we have made. Even in Christ, therefore we are continually called upon to make decisions which are consonant with the life in Him. We are free not to be conformed to the world, but to be transformed by the renewing of our minds. Each life, as Horace Bushnell was wont to say, is a plan of God, but it is up to us as to whether we shall live it abundantly to His glory.

### *Freedom in the Christian Context*

Man, as we have seen in Genesis, is declared to be a creature of choice, but as it also declares, man tends to choose his own way rather than God's. When he does he becomes ensnarled in his own creation because the purpose of man is to glorify God. A freight train running on its tracks can be of great service to civilization. When it leaves its tracks, however, the purpose for which it was created, it becomes a destructive force devastating both itself and others. Jeremiah saw man continually as a covenant breaker, breaking the relationship which God had extended to man. The only way out of the human dilemma as Jeremiah could analyze it was for God to create in man a new heart. Accord-

ing to the New Testament, Jesus Christ is the answer to the relationship with God on a new basis. As Paul declares, "Therefore, if any one is in Christ, he is a new creation; the old has passed away, behold, the new has come." In the life and death of Jesus Christ we know we have been accepted by God, and when we have accepted Him we are freed from the powers that enslave, so that we can fulfill the purpose for which we were created. So Paul can say, "For freedom Christ has set us free . . ." "Christ has set us free!" What a strange sound to contemporary ears! In fact, I heard a well known preacher in the church not long ago who said that certain things God wants us to do have no meaning but we must do them because God said so. If that is the case, then I insist that we are not free in Christ, but are living a life of bondage that is meaningless. It is no wonder that if preachers view the Christian life as being this type of bondage then others reach the same conclusion. We have a staff member where I teach who was formerly a member of the church but who left the church for the very reason, so he said, that Christian morality obstructed his freedom. This has been the thinking for the modern age, that freedom comes not in Christianity, but in throwing off its shackles. Such a view is presented no more clearly than in Somerset Maugham's novel *Of Human Bondage*. Philip Carey was raised by his uncle who was a country minister, but as Philip grew older he began to question his religious heritage. Finally, while in France, he reached the decision to avow agnosticism. At that point, according to the novel,

He was free from degrading fears and free from prejudice. He could go his way without the intolerable dread of hell-fire. Suddenly he realized that he had lost also that burden of responsibility which made every action of his life a matter of urgent consequence. He could breathe more freely in a

lighter air. He was responsible only to himself for the things he did. Freedom! He was his own master at last. From old habit, unconsciously he thanked God that he no longer believed in Him.

What reply does the Christian have to such a charge? Must he agree with the preacher I heard who implied that in contrast to other ways of life that Christianity is indeed bondage? I believe not, and I am convinced that the answer is found in the Scriptures themselves.

It is Paul's contention in the Roman letter that the freedom which man thinks he finds outside of Jesus Christ is illusory, because though one is in bondage to Jesus Christ, the one outside is even as much in bondage, and his predicament is even worse since what he binds himself to is finite and passes with the years. In the sixth chapter of Romans Paul declares: "Do you not know that if you yield yourselves to any one as obedient slaves, you are slaves of the one whom you obey, either of sin which leads to death, or of obedience, which leads to righteousness?" Philip Carey found himself exactly in the condition which Paul describes. He freed himself of Christian morality, but he found himself bound by his passions and perhaps the title of the book *Of Human Bondage* suggests as much. First the desire to be an artist consumed him, but he was frustrated in this attempt and thus sought a new passion. It so happened now that back in England he fell in love with a waitress named Mildred, a love which he could not understand, but yet it held him in its clutches. Later he lost his money and he was engulfed by poverty. Philip was free, but the result was that he became enslaved in ways less reasonable than the bondage to the Christian faith, and more frustrating since such enslavement is finite; it passes with the years.

It is for this very reason that Paul can talk about freedom in Jesus Christ. One has a master, but his master is the God of the universe, not one of the powers of darkness which are self destructive. Both Paul and John express the futility of the ways of life, the systems of morality created from the thoughts of men. Paul writes further on in Romans 6, "When you were slaves of sin, you were free in regard to righteousness. But then what return did you get from the things of which you are now ashamed? The end of those things is death." And John (I John 2:17) writes, "And the world passes away, and the lust of it, but he who does the will of God abides forever."

The one who makes the choice for the Christian way of life is the one who is free. The other passions which consume man are transient and pass with the age. Contemporary novelists probably chronicle such a conclusion as well as it can be done. Who is more enslaved than the alcoholic. Edward O'Connor in *Edge of Night* tells of a priest who failing to cope with the mysteries of life turns to alcohol for escape, but finds the relief only temporary. In the process he becomes an alcoholic and must be sent to Arizona to find other meanings to life before he can function as a man again. Thomas Sutpen of William Faulkner's *Absalom, Absalom!* is a man who because of the mistreatment of his poor parents in the Carolinas vows to set up his own plantation and establish a dynasty. He spends a lifetime to achieve this end, he is indeed a man in bondage, but in spite of herculean efforts his dynasty comes crashing down as did David's of Old Testament fame. He, no doubt, found some fulfillment in his life's effort, but it came to naught with the death of his children and the passing of the old South. In Scott Fitzgerald's, *The Great Gatsby* the meaning of life for Gatsby was

to establish his reputation so that he could win the love and respect of a girl with whom he had fallen in love as a young man. He pursued his goal with all the fervor of the great apostle, but his effort only ended in his death. Or consider the able Senator, Brigham Anderson, in Alan Drury's, *Advise and Consent*. His was an exciting life, though demanding, with great promise ahead, but the day came when certain indiscreet facts about his younger days become known, and with his career facing ruin he took his own life. These powers which man creates on his own, which distort the meaning of life as God has given it, though in them man thinks he finds freedom, yet as Paul declares they inevitably lead to either frustration or destruction. That is the message which we as Christians have to preach. Man in Christ Jesus is indeed free because the life which he affirms relates to the purposes of the universe and the God who made it. Thus Paul says in Romans:

But now that you have been set free from sin and have become slaves of God, the return you get is sanctification and its end, eternal life. For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord (Romans 6:22).

In being freed from sin with its vicissitudes and impermanence we rise to walk a new life in Jesus Christ. We are called now to choose daily God's will and way. It is a life filled with love, with activity, with joy, with a blessedness from helping others with life's burdens, and sharing the good news of what God has done in Jesus Christ, that they too may be freed from the powers that enslave. Paul described this new condition of man as being "alive to God in Jesus Christ." This is the true basis of Christian morality since morality concerns the conduct of life. Christian morality is a virile, positive action. It is a life under the Spirit which leads us to crea-



tive works in the kingdom of God. As the father of four children I realize that it is necessary to give prohibitions, but all the time we try to point our children in creative directions in the great work of the kingdom. It has been our experience thus far that the works of the flesh, as Paul calls them, have no great appeal to them. I am afraid that we have sometimes given the faith a lifeless appearance for we have made it essentially a list of don'ts. The faith calls, however, in the creative working out of God's will. As far as I have been able to determine there is nothing more challenging or heroic than attempting to be a Christian in modern secular culture. It calls forth the greatest intellect, the greatest scholarship, the greatest creativeness, and the greatest fortitude.

Christian morality as I see it, and if I read Paul correctly, is a daily response to the Spirit of God. It is being led by the Spirit into new and greater areas of service. James Bales in the *Hub of the Bible* stated that he believes the Christian has the indwelling Spirit, but he doesn't know how He manifests Himself. Paul though tells us how the Spirit manifests Himself in the believer. He is the influence which guides the believer into ways of creatively doing the work of God. The Spirit does not dwell in the Christian to reveal new doctrines, for the faith was once for all delivered to the saints. The Spirit also does not lead the Christians to ways contradictory to the Biblical message. Even in Paul's time there were those who contended that they were being led by the Spirit when they were not. Not every emotional outburst is a show of the Spirit; in fact, it is doubtful that any are because in the Bible the work of the Spirit was not shown in emotion, but in action. Furthermore being led by the Spirit does not mean that the prompting of the Spirit is irresistible.

We are free at any moment either to follow the prompting of the Spirit or to resist. But Paul clearly states that it is the Spirit which prompts action in the Christian life.

So then, brethren, we are debtors, not to the flesh, to live according to the flesh — for if you live according to the flesh you will die, but if by the Spirit you put to death the deeds of the body you will live. For all who are led by the Spirit of God are sons of God (Romans 8:12-14).

It has been my observation that those who are alive to the will of God are continually finding creative and productive ways to serve Him, and who is to say that it is not the Spirit leading?

We live in challenging times; times when men are awakening with new vigor to the feeling that man shapes, at least to some extent, his own destiny. We as Christians need to affirm with new enthusiasm the possibilities of creativity in God's kingdom. We have only begun to tell a world enslaved in sin that there is a way out, and to demonstrate it in our relations with our fellow man, in the ways in which we operate our businesses, and in the way in which we train our children. The gospel is God's power unto salvation. Do we dare proclaim it mightily, and to live it vigorously and joyfully? May such be the result of a lifetime which we present at the judgment seat of Christ!

## "BE YE HOLY"

BY JAMES LEFAN

James LeFan is presently the minister of the church of Christ, 7th and Avenue G in Temple, Texas. Prior to moving to Temple in November of 1950, he served churches in San Antonio (now Jefferson, 1944-1946 as assistant to P. D. Wilmeth) and Baytown, Texas (1946-1950).

Brother LeFan was born in Bailey, Texas, February 17, 1923, and was married to Jacqueline Lusk of Eastland, Texas, in 1944. Their children are Mike age 16, Loris age 12 and Kevin age 8. He was graduated from Abilene Christian College in 1944. He was recently selected to serve another five year term as Alumni Class President of the class of '44 and was elected to serve on the A.C.C. Alumni Association Board of Directors as Director-at-Large.



In the belief that a Christian should take part in community life, he has identified himself with several organizations where he can contribute to community betterment. He is the chaplain of The Exchange Club and has served two years on its Board of Control, has served as County Campaign Director for the March of Dimes in the years 1960-1962, is a member of the Temple Lions' Club and has served on its board of directors, is on Board of Directors of the Lion's Club Crippled Children's Center, and is a member of Leadership Training Committee of Chisholm Trail District of Boy Scouts.

He has done much local radio work, written numerous articles for newspaper ads, contributed articles from time to time to Teenage Christian, 20th Century Christian, Firm Foundation, and Christian Woman, and is on the Advisory Board of the Gospel Press.

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In all humility I cherish the hope that this lesson will enable us to see not only the necessity, but also the beauty of "the holy life" and that seeing it, nothing can ever satisfy our soul save the devotion of our best efforts to its noble pursuit. As the writer of Hebrews exhorts, "Follow peace with all men, and holiness, without which no man shall see the Lord" (Hebrews 12:14). This is one of the most solemn sayings of the Bible. How short and simple it is, but how pointed and powerful! It falls upon the ear with a sharp sound of authority. It reverberates within the conscience like the echoes of thunder among the hills. "Follow peace . . . and holiness without which no man shall see the Lord."

The Scriptures are filled with admonitions for us to be holy. Paul takes up his pen and writes, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Romans 12:1). And again, "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love" (Ephesians 1:4). Later in the Ephesian letter as he contemplates that grand day when Christ shall present His bride to the Father, he says, "That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Ephesians 5:27). In view of the marvelous promises that belong to the holy he says, "Having therefore these promises, beloved, let us cleanse ourselves

from all defilement of the flesh and spirit, perfecting holiness in the fear of God" (II Corinthians 7:1).

The apostle Peter also sounds the call to holiness. "But as he which hath called you is holy, so be ye holy in all manner of conversation" (I Peter 1:15). He further speaks of Christians as ". . . an holy priesthood" (I Peter 2:5). He points out the necessity of holiness with this solemn warning concerning the day of judgment. "The heaven shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness" (II Peter 3:10, 11).

Seeing then that the injunction of the holy word is "Follow . . . holiness" and that the command of God is "Be ye holy, for I am holy"; and that the very design of revelation is to create within us holiness; it emerges as a matter of great importance that we understand: (1) the nature of holiness; (2) our model for the holy life; (3) that holiness is not perfected in a day, but is the work of a lifetime; (4) that holy living is the church's greatest need; (5) some reasons why you should seek the holy life.

### *The Nature of Holiness*

Originally man was created in the image of God (Genesis 1:27). Paul tells us that the likeness consisted "in righteousness and true holiness" (Ephesians 4:24). The likeness continued until man fell. After the fall, God's image, though not obliterated, was no longer reflected in man except in a blurred and perverted manner, as in a cracked mirror. The desired effect of revealed religion is to recover in man the

lost image of God. The perfecting of holiness is the process by which we grow into His likeness.

In the Old Testament the primary idea of the word holy is that of separation or consecration. The ordinary Hebrew word for holy is "kadosh," which simply means separated or consecrated. The designation of a person, place or object as "holy" was determined primarily on the basis of the relationship sustained to God. Priests were made holy or set apart to the service of God by special ceremony (Leviticus 21:8). A place where He manifests His presence is holy ground (Exodus 3:5). The tabernacle or temple in which His glory is revealed is a holy building (Exodus 28:29). The sabbath is holy because it is the sabbath of the Lord (Exodus 20:8-11). Holiness, in short, expresses a relation which consists negatively in separation from common use, and positively in dedication to the service of Jehovah. The term in the Old Testament did not have the moral concept generally; and, hence, lacking that concept it did little to restore God's image in man.

In the New Testament the word holy continues to carry with it the idea of separation or dedication, but in much greater depth. There is also the additional idea of inward holiness. It meant a purification of the heart of man from all uncleanness and an enduing it with the holy mind of the Lord.

God has always required and continues to require that His people be separated from the world and consecrated to Him. One of the most lamentable facts of our generation is the lack of this separation. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you. And will be a Father unto you, and ye shall be my sons and daughters, saith the

Lord Almighty" (II Corinthians 6:17-18). Beloved, have you separated yourself from the world, or have you conformed to this world? Several months ago a group of young couples, who met weekly in each other's homes for Bible study, decided to try an experiment to see if they could determine the fundamental differences between their behavior as Christians and that of their associates who were not Christians. The results were most surprising and provoked much soul searching. They discovered very little difference in their standards of honesty — they took the long coffee break too, and were not above using company materials for personal use. They discovered in their home relationships that they seemed to lose their temper just as often, were no more thoughtful and considerate of one another, nor were they any more unselfish. They found they were no more free from prejudice, intolerance, and love of material possessions than their Christless friends. They further discovered that they dressed in much the same way, read the same books, attended the same movies, and participated in the same recreational pastimes (with some questionable things involved in the last four) as did others. They concluded that the biggest difference between those of us who claimed to be Christians and our associates who do not is — we go to church on Sunday and they do not. Their conclusion was to their shame. Beloved, could this be true of your life? Take heed! "Come out from among them and be ye separate, saith the Lord" (II Corinthians 6:11). "Be not conformed to this world" (Romans 12:2).

The word "holy" carries with it not only the idea of separateness in the New Testament but also the thought of positive goodness and moral and spiritual excellence — not necessarily as perfected, but in the process of perfecting. "It

is taken for granted that the Holy Spirit has taken up His abode in the heart of every regenerate person and that a work of positive sanctification is going on there. The New Testament leaves no room for the thought of a holiness divorced from those moral qualities which the holy God demanded of those whom He hath called to be His people." (The International Standard Bible Encyclopaedia, Vol. III, p. 1404, Eerdmans).

Let me now sum up what has been said on the nature of holiness with this definition of the term by a great Bible student: "True holiness consists in a conformity to the nature, character, and will of God whereby a saint is distinguished from the unrenewed world, and is not actuated by their principles and precepts, nor governed by their maxims and customs. It is this conformity to Him who is good, and this separation from all that is evil that obtains for men and angels the name of "Holy," and we are indeed and in truth holy in proportion as we advance in the separation and conformity" (Millennial Harbinger, Vol. I, p. 326).

#### *Our Model for the Holy Life*

God is the model of all true holiness. We are called to be holy LIKE AS He is holy. Peter puts it in this language, "But as he which hath called you is holy, so be ye holy in all manner of conversation; Because it is written, Be ye holy; for I am holy" (I Peter 1:15, 16).

But how is it possible for us to become like our God? How can human nature, even in its highest form, be made like unto the holiness of a being who has no weakness, no passions, no temptations, no limitations; but who is the very fullness of love, gentleness, goodness, mercy, and righteousness? First, the fact that we are God's offspring indicates some



hope of our having the capacity of at least resembling Him. After all, a dewdrop is rounded by the same law which moulds a planet, and its tiny rainbow is the same as the arch which spans the heavens.

Second, the fact that we are assured that Christ has set us an example, that we should follow His steps (II Peter 2:21); and that we have the capacity to purify ourselves even as He was pure (I John 3:3). John assures us that we may become like unto Him and if like Him then like His Father, "He that hath seen me hath seen the Father" (John 14:9). Of course, we cannot expect to completely attain His perfection, but that is no reason why we should not aim at it.

Finally, it is God's plan for us that we may be "created anew after his image in righteousness and true holiness" (Ephesians 4:24). And, if our hearts be upright before God, this is the thing which we shall pant after, no less than after heaven itself. Sin will be an aversion, and a conformity to God will be regarded as the first object of our desire.

**BUT WHAT IS INVOLVED IN COPYING THIS DIVINE PATTERN?** Perhaps these three suggestions will help us to be more successful in our efforts to reproduce in our lives the divine image.

1. Let each remember that he is the artificer of his own holy character. True, God gives us His help, yet that help is but a tool He puts at our disposal to help fashion the holy life; we must use it and devote the very best of our efforts to the task or the holy life will not be formed. None of us will be made holy by the wave of a magic wand — it requires constant effort and dedication.

2. Let us realize that the formation of the holy life is not always easy and is often accompanied by a painful, destructive process. The life already formed after another model has to be recast. We formerly lived after our own lusts. Now this tendency to please self must be thwarted. The old man must be put off. The old metal has to be cast into the melting pot, and has to be run into a new mould. That cannot be done without self-denial and pain. Tears and blood are sometimes shed with less pain than accompanies the tearing off of this baser self. But difficult as it may be, it must be done if we are to be holy as He is holy. Paul clearly reveals in Colossians 3:8-15 the qualities of the "old man" that must be "put off," and those of the "new man" that must be "put on" for the life to be made holy. Read them carefully and consider yourself.

3. Remember that you can be successful in copying the divine pattern. Though the dazzling white peak of holiness may seem at times beyond our reach, there are paths that lead to the top, and we CAN travel them. This is certain because if He "called us to holiness," we will not climb in vain. He never summons to a task which He does not give power to perform. Hence, we may set ourselves to the task of reproducing the divine holiness with the confidence that one day we will come to resemble Him whose we are, and hear it said, "Yes, he does resemble the Father."

### *Perfecting Holiness Is a Life's Work*

The holy life is not something that is achieved in a day or two, but is the work of a lifetime. Every day is to see some progress toward the perfect model. "Perfecting holiness" requires constant self-examination and determination to be better tomorrow than today. We must be like the lad

who was asked, "Son, can you tell me who made you?" And after hesitating briefly replied, "To tell you the truth, mister, I ain't done yet." So must it be with our progress in the holy life; we must be wise enough to always know, "I ain't done yet." We still have some growing to do.

Several years ago while visiting in Southwestern Polio-myelitis Respiratory Center in Houston, I overheard a visitor talking with a lad about six who was a patient. The child had spent most of his life in the hospital and was now waiting his time for therapy. Their conversation went something like this:

"Son, how long have you been in the hospital?"

"About four years, off and on," he replied.

"Have you been in that wheel chair all of your life?" the visitor then asked.

The spunky lad then made this courageous and optimistic reply, "Not yet I ain't mister." Don't you like that answer? While it was true the lad had spent most of his life in a wheel chair, he didn't intend to spend the rest of his life there. He planned to be better tomorrow than he was today. This must be the determination of the Christian's heart. He must, in the words of Paul be constantly, "perfecting holiness in the fear of God" (II Corinthians 7:1).

The beginning of the holy life is a frail and feeble thing. Good so far as it goes, and full of hopefulness, but needing growth, culture, or in the words of Paul "perfecting." At this point the believer is like a crude block of marble in the hands of the sculptor; every day the sculptor chisels at the block and little by little a vague likeness begins to emerge between the model and the marble. However, it is not until

the hammer has fallen again and again and the sculptor has examined the model again and again that there is a genuine likeness. So in living the holy life, we do not begin to really resemble our divine model until we've worked for many days, looking again and again at the model to be sure of a correct likeness. It is not by fits and starts that men become holy. It is not occasional, but continuous, prolonged, and life-long efforts that are required — to be daily at it, always at it, resting but to renew the work, falling but to rise again. It is not by a few rough, spasmodic blows of the hammer that the graceful statue is brought out of the marble block, but by laboring continuously, and by many delicate touches of the sculptor's chisel. It is not with a rush and a spring that we are to reach God's holiness; but step by step, foot by foot, hand over hand, we are slowly and often painfully to mount the ladder that rests on earth and rises to heaven.

One of the loveliest things in all the world is the aged Christian — a saint grown sweet and mellow with a lifetime of association with the Master, facing the sunset of life with confidence and anticipation, leaving a legacy of good works and righteous influences. Indeed the "beauty of holiness" is incomparable and eternal.

*The Church's Greatest Need: Members Who Live Holy Lives*

I say this is the greatest need because I have seen the power of a holy life. I have seen its strength to lift men up. It, like a diamond, has many scintillating facets, and its beauty is admired by all. I have seen holiness clash with anger and vanquish it with patience and kindness. I have listened as lasciviousness and uncleanness wooed holiness with deceitful promises, only to hear holiness answer with a promise of purity that was so appealing that lasciviousness followed after

and surrendered. Wherever holiness moved among men there could be seen her fruits of kindness and love. I have listened to the hypocrite brag of his accomplishments, while holiness, despite her myriad achievements, bowed her head humbly confessing, "I am an unprofitable servant." With serenity and peace holiness faces life, and men see and covet her. Not only her children, but all who know her rise up to call her blessed. There is indeed a great resemblance between her and her father. There are souls in paradise today and others will be there, because she passed by, tarried long enough to do her work and to speak a good word for Jesus Christ. This is the reason I say, "The greatest need of the church today is for members who lead holy lives."

How the cause of our Lord has been hindered by a lack of holy living. Many have convinced themselves that God will accept their cheap substitute for the "Holy life." We rationalize our sins, excuse our mistakes, and release ourselves from duties we expect all others to perform. The church has too many whose hearts are far from God and who have a dozen interests of keener concern than the kingdom of heaven. It is not only, and not so much the Communists and atheists, the pagans and heathens on the outside of the church that deny and betray Christ — it is the casual, nominal, indifferent and half-hearted members within that have no intention of paying the price of a "holy life." We have, at least seemingly, in the church tens of thousands whose lives are anything but holy. They are best described by the word indifferent or casual.

By casual Christian, I mean those who attend the worship when it suits and pleases them, but feel no obligation when it isn't convenient. They leave it to others to assume the real

responsibilities. Of course, they expect the church to be standing by in case of sickness, or weddings, or funerals.

By casual Christian, I mean those who give such stingy amounts of money that it is evident that they neither know nor care anything about the spread of the kingdom.

I mean by the term those who use the very name as a cover for their own unmitigated worldliness, and never let the thought pass the sill of their consciousness that they need to be converted and live a holy life.

I therefore mean by "casual Christian," the most impregnable and untouchable people in the world — the people who have the gospel and will not heed it, who know how to be holy, but prefer to be worldly, who know that the spread of the kingdom is dependent on them and will not stir a finger. You will find these folk in every congregation and the tragedy is that as "Christians" they are considered "quite respectable."

It is so apparent that Christians are called to live "holy lives" that even a child who has been to worship once or twice would recognize this necessity. From the very first some genuine interference with mere personal pleasure and fleshly desires and personal preference is implied if we're going to lead a holy life. Then when we overlay the ordinary worldly life with the veneer of membership in the church and when we comfort ourselves that we're one of the better people for going to church at all, we simply become Pharisees in modern dress. If ye be holy, then let your life bear the fruits of holiness (Romans 6:22).

#### *Holiness is the Design of Revelation*

The Bible student can be in no doubt concerning God's ultimate purpose for us. He intended that holiness be the great

end of our existence. We miss the glory which is within our reach if we do not attain to it. God has no ultimate use for a man who is not holy, and such a man does not become what he was meant to be. God's supreme concern in relation to you and me is not that we should be happy today or tomorrow, but His supreme concern is that we should regard sin with intense and unutterable abhorrence, and that we should regard goodness with a deep and passionate affection. God will not shrink from inflicting any pain, however sharp, or any suffering, however protracted, upon any of us, if it be necessary in order to fulfill His great design.

That holiness is His great design for us is obvious from the following facts: (1) God has chosen us before the foundation of the world that we should be holy (Ephesians 1:4). (2) Christ gave Himself for us to redeem us from all our iniquity and purify unto Himself a peculiar people (Titus 2:14). (3) The Holy Spirit is conferred to carry on the work of sanctification within us (II Thessalonians 2:13). (4) The word is the instrument of sanctification (John 17:17). (5) God chastens us in order that we may be made partakers of His holiness (Hebrews 12:10). In short, holiness is our restoration to the moral image of God, and that is the purpose of His revealed religion.

### *Holiness is a Qualification for Heaven*

"Follow peace with all men, and holiness, without which no man shall see the Lord" (Hebrews 12:14). In heaven we shall see the Lord and know Him as He is. This is the place where God is manifested fully. But without holiness it is impossible for any man to see God. This is the plain declaration of Paul. Beloved, take care with your life. Devote the very best of your efforts to the pursuit of holiness. Our

eternal destiny depends on a holy character. Without holiness a person has no more fitness for heaven than a blind man has for the enjoyment of a beautiful picture-gallery or a landscape.

If it were possible for an unholy soul to enter heaven, it could find no peace or happiness there, but would be indeed miserable. Such a soul would see in every direction the marks of God's holiness, and these would make him shudder. He would feel himself always in His presence. He could no longer turn his thoughts another way as he does now when conscience reproaches him. He would know that the eternal eye was ever upon him and that the eye of holiness, which is joy and life to holy creatures, would seem to him an eye of wrath and punishment. Therefore, beloved, let us "follow after peace with all men, and holiness, without which no man shall see the Lord" (Hebrews 12:14). "Be ye holy" (I Peter 1:16).



## LOVE — MOTIVE TO MORALITY

BY HARRISON A. MATHEWS

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What makes people good? What gives people an incentive to do better? What brings about better citizenship, lovely homes and beautiful lives? What is it that motivates us to do the things that are good, wholesome, right and decent?

In the first century, John, the last apostle and one whom Jesus loved, had a great deal to say about the motivation of a Christian. He declared, "God is love and he that dwelleth in love dwelleth in God and God in him" I John 4.16. In verse 19 he reasons, "We love, because he first loved us." In this fourth chapter and throughout the entire book John develops the theme that love is the greatest virtue known to man, that it is the ideal of heaven and that it produces the greatest good among those who know the love of God. John declares that in our love to God we find our greatest motivation. "For this is the love of God, that we keep his commandments: and his commandments are not grievous," I John 5:3.

John lived in a day when the church was suffering extreme persecution. Many apostles had already been put to death; the power of Rome had been directed against the church. Although the legions of Rome had destroyed the Alexandrian Empire, a revival of Grecian influence was sweeping over Rome, having its effect on the intellectuals of that day. Grecian philosophy had a great deal to say about the motivation of love. The Greeks interpreted love as sensual, passionate, impulsive. They used the word *eros* to describe this impulsive action of man toward woman, man toward man, or even man toward things. They felt that love was a motivating force that made man do what he did. What he did wasn't always beautiful or pleasant or good; but nevertheless,

it was this erotic impulse in the nature of man that made him do what he did. To the Greeks this impulsive, passionate, even sensual love of man toward country, woman, truth, beauty, gods and goddesses was the greatest motivating force of all.

The apostle John knew that this impulsive, passionate, often irresponsible action on the part of man was not characteristic of the love of God. He further knew by the Holy Spirit of God that this erotic love was not that great motivating influence or voice that makes the world a better place to live and certainly not that force that makes man a new creature in Christ Jesus. To offset this concept of love as taught by the Grecians, John used a relatively unknown word, *agape*, to describe the love of God and its motivating influence. In and through this word came the idea of deliberate, self-sacrificing, self-choosing, self-disciplined love. *Agape* expressed love that would cause a man to deliberately set his affection upon a wise course of action and choose those elevating qualities of life. Not that impulsive, passionate, erotic urge that demanded self-gratification, but this was that love in which one's finest dedication, ability, and self-sacrifice would all be centered upon the things of God. Throughout the book of John *agape* is written.

As John thought of this erotic type of love that so characterized the Grecian world, he declared, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh and the lust of the eyes and the vain-glory of life, is not of the Father, but is of the world" I John 2:15-16. John begs his loved ones not to be misled by the erotic love of the world, the lust of the eyes, the passions of life. These things pass away. They are

not of God. They are not of the Father, they do not bring about the betterment of mankind. "In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother. For this is the message which ye heard from the beginning, that we should love one another" I John 3:10-11.

The love that pleases heaven has always been a disciplined, selective love. Moses said to his people, "Jehovah did not set his love unto you, nor choose you, because ye were more in number than any people; for ye were the fewest of all peoples: but because Jehovah loveth you, and because he would keep the oath which he sware unto your fathers, hath Jehovah brought you out with a mighty hand, and redeemed you out of the house of bondage, from the hand of Pharaoh king of Egypt. Know therefore that Jehovah thy God, he is God, the faithful God, who keepeth covenant and loving kindness with them that love him and keep his commandments to a thousand generations" Deuteronomy 7:7-9. Both Moses and John point out that God's love for man is not impulsive, passionate love that selects promiscuously, but a love that is set upon man deliberately and demands a deliberate response. Heaven's love that motivates man to morality is declared again by John in the beautiful words, "Beloved, let us love one another: for love is of God; and everyone that loveth is begotten of God, and knoweth God. He that loveth not knoweth not God; for God is love. Herein was the love of God manifested in us, that God sent his only begotten Son into the world that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we also ought to love one another" I John 4:7-11.

Can't we see this selective God and the selective, demanding and motivating love that comes from such a God? God didn't love us because we first loved Him or because we were worthy of His love, but He loved us and sent His Son. This ought to bring to our minds the earlier statement of John, "For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life" John 3:16, or Paul's statement, "But God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us" Romans 5:8. When we take these passages and apply them to our hearts and lives, then we must come to the conclusion that God deliberately set His love upon you and me, not because we were worthy, not because we were free, white, Americans, intellectuals, common people, or anything else. For no reason within ourselves but for every reason within Himself He loves man—He loves you and me. When we comprehend that love with all of our being, then we will have a motive for morality, a motive for righteousness that can lift us up and set us on high.

This heavenly love, when properly understood, is man's greatest motivating force. It is greater than the fear of hell, for we are told "There is no fear in love: but perfect love casteth out fear, because fear hath punishment; and he that feareth is not made perfect in love" I John 4:18. It's greater than any fear of punishment; it's greater than any fear of God's vengeance or God's judgment. It is the magnetic force of God that lifts man up and sets him on a higher plain. Paul speaks of this ". . . love of God that hath been shed abroad in our hearts through the Holy Spirit . . ." Romans 5:5. When this love of God is received into our heart, it radiates from within and sheds forth its rays through our life in all of its

brilliance. We should shine forth in the world in which we live as the light of the world, a city that cannot be hid, but it's only as this knowledge of the love of God is found in our hearts and lives that we can glorify God through our good works. John declares, "If God so loved us, we ought to love one another."

"Love Can Open Prison Doors," a book written by Starr Daily, reveals the tremendous story of the power of love. The early life of Mr. Daily was one of crime and sordidness. A juvenile delinquent who early came into conflict with the law, he found himself in and out of reformatories and ultimately locked in solitary confinement as a hopeless and habitual criminal. The judge who sentenced him to life imprisonment said, "I know you are sick, and I know that more punishment is not the remedy. I don't know what else to do. Our helplessness is your hopelessness." Mr. Daily relates that his father spent time, energy and money trying to keep his son out of jail. As a result of his son's degradation, his father became an object of pity without friends or reputation. Mr. Daily remarkably states that this sacrifice and love on the part of his parents seemed to have no effect upon him. He tried to escape from prison by seizing a deputy warden as a shield and hostage, threatening death if the gates were not opened. His attempt failed and ended in solitary confinement. Near death on his icy cell floor, he began to think of the meaning of his life, the powers that he had used for self-destruction, and the power that might be available for his salvation. Out of this rebellious period of hate for society slowly came a revelation of the possibilities of God's love for him. This was no miraculous conversion taking place instantaneously but a slow period of deep meditation as he read his scriptures and came to know the power of God's love. His changed behavior and attitude

soon led to his release from prison. He decided to write his book on the power of love. Thousands have been stirred by his lectures and the inspiration from his life. Love can transform.

This sense of responsibility in dealing with others is not accomplished by an erotic, passionate, impulsive love of some and hate for others, but by *agape* that brings forth a keen sense of responsibility toward God and social action and brotherhood among men. We realize that God loves us and because of this love, through this love and in this love we ought to love one another. This motivating force changed the whole life of the apostle Paul. He declared, "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me: and that life which I now live in the flesh I live in faith, the faith which is in the Son of God who loved me, and gave himself up for me" Galatians 2:20. Here is new life, the old man crucified, a whole new life in Christ. How motivated? . . . Motivated by the faith of Christ who loved men and who gave Himself for me. Because Paul was so conscious of this divine love of Christ for him, he felt himself a debtor indeed to all. He desired that the love of God in his heart might shine forth to all.

Our love is an imitation of God's love. "We love, because he first loved us. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, cannot love God whom he hath not seen. And this commandment have we from him, that he who loveth God love his brother also" I John 4:19-21. How apparent are the inconsistencies of man as compared to the consistency of God's love. It's surprising how easy it is to read these passages; yet how difficult it is to accept this *agape* into heart and life. God loved us, and our love for each other ought to be an imitation of God's love to us. In imitation of this divine love we

ought to love the world of man, the people with whom we live. The love which the Christian shows his neighbor is God's *agape* in him. This love is not promiscuous, not passionate impulsive action, but a love that is deliberate, consistent, selective, disciplined, objective, seeking the good of all. Indeed love is the springboard to all deliberate, intelligent morality. To love God, to love our fellow-man, is to be motivated by the royal law.

Christ said, "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon" Matthew 6:24. This love of God for man is so demanding that man must give his very life in answer to heaven's call. There can be no halfway life. Impulsive, erotic love that just seeks God in moments of great religious fervor isn't acceptable. The *agape* of God demands the deliberate setting of one's heart and life upon the God of heaven who has made us His sons and heirs with our Lord Jesus. This love of God means attending to Him as a slave, submitting to His lordship and seeking the extension of the lordship before every other aim in life. It also means regarding God as the ground of one's whole existence, depending upon Him without reserve, leaving all care and final responsibility to Him, living out of His hand. It means hating and scorning everything which neither serves God nor comes from Him, breaking with all mere prudential considerations, cutting off everything that hinders.

Isn't this love, then, the essence of Christianity? Isn't this love what Christ taught as the first and great commandment? ". . . Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second like unto it is this, Thou



shalt love thy neighbor as thyself. On these two commandments the whole law hangeth, and the prophets" Matthew 22: 37-40. These are not pleasant platitudes that some good rabbi taught two thousand years ago to tickle the ears of mankind, but these are eternal truths of God that have been given to show man the way of God, the way of spiritual life, and ultimately the way to heaven.

The beautiful and touching story of the good Samaritan gives us love's answer to the eternal question, Who is my neighbor? I had the privilege some months ago of standing on that road leading down from Jerusalem to Jericho and seeing the ruins of the Good Samaritan Inn. My mind went back to that day in the long ago when an unnamed Jew traveled down that very road through the wilderness of Judea to the plains of Jordan. After traveling that road myself, I could see how easy it would be for thieves and robbers to prey on travelers. On this day in the long ago thieves and robbers waylaid this unnamed man and left him half dead. The priest and the levite came hastening down the road, saw the man and hurriedly passed by. For unknown reasons they felt a compelling urge to be on their way rather than take time to minister to this stranger. However, a Samaritan passing by saw this same stranger and was moved with compassion. Had he been taught this love of God? Was he compelled to bind the wounds and minister to the man's needs through a motivation of *agape*? He was being a good neighbor when he took this stranger to the inn and provided for his welfare. As I looked on the ruins of that inn my heart and mind went back to that day when the Lord used this great example of love and compassion to answer the question, How much I love my neighbor? Can there be a more universal motivation to morality than that of Christian love?

We now see that the measure and test of life is our ability to set our hearts upon God, to set our affection on things above, to seek the good, the lovely and the pure. The great measure and test of love, then, is self-sacrifice, the surrender of self and the ambitions of self, and if necessary, the abandonment of self in order that we may imitate the love of God that has shown through Christ Jesus our Lord. "A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another" John 13:34-35. This love of Christ is used as a basis for all man's actions, even in the home "Husbands, love your wives, even as Christ also loveth the church, and gave himself up for it" Ephesians 5:25. In this home relationship the great love of Christ is used as the divine example which should motivate us to truly love one another.

Out of this heavenly love comes a brotherly love that is wonderful. "But concerning love of the brethren ye have no need that one write unto you: for ye yourselves are taught of God to love one another" I Thessalonians 4:9. Peter wrote, "Seeing ye have purified your souls in your obedience to the truth unto unfeigned love of the brethren, love one another from the heart fervently" I Peter 1:22. Even the obedience to the truth is motivated by God's love for us and demands our love for others.

Love then is our motive to morality, the basis of our Christian morality. In that wonderful description of love in action as given by Paul, we see Christian morality motivated through love. "If I speak in the tongues of men and angels, but have not love, I am a noisy gong or a clanging cymbal. And if I have prophetic powers and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains,

but have not love, I am nothing. If I give away all I have, and if I deliver my body to be burned, but have not love, I am nothing. Love is patient and kind; love is not jealous or boastful; it is not arrogant or rude. Love does not insist on its own way; it is not irritable or resentful; it does not rejoice at wrong, but rejoices in the right. Love bears all things, believes all things, hopes all things, endures all things" I Corinthians 13:1-7. Certainly, then we could well take the admonition of Paul, "Make love therefore your aim" I Corinthians 14:1.

In our chaotic world the forces of ignorance, greed and hatred lead us to strife, contention, wars and rumors of wars. There are those who cry, "There is no God," while others deny the existence of a God-given morality or a divine social and ethical standard for man. Some declare that man can never outgrow his animal nature. If these things be true then all motivation for man's good would be temporary and ultimately false. To eat, drink, find pleasure, seek gratification would be the end of man. Morality would have little place in such a life.

The Christian is assured of a God who has loved us beyond our comprehension, of a Christ whose love is manifested upon the cross, of an abiding Spirit that dwells within our hearts, shining forth through love in man's daily life. In imitating this divine love man is challenged to live in purity and perfection. He is motivated by the love of Christ to set his affections deliberately and intelligently on spiritual values. To make the world see Christ in us, to live as new creatures in Christ, to walk worthily of the love of God is our task.

## THE CHRISTIAN AND CIVIC MORALITY

BY JIM DOBBS

Jim Dobbs was born at Crosbyton, Texas, February 18, 1924. He received most of his public school education in Houston where his father, J. O. Dobbs, is an elder of the Garden Oaks church and his brother, H. A. Dobbs, is minister of the Memorial church. He attended West Texas State College at Canyon.

As a gospel preacher for some twelve years, Jim Dobbs served churches in Crockett, Liberty, San Antonio, Pasadena and Austin.

Since 1960 he has devoted his time to the public lecture platform, traveling widely to speak on the American free enterprise system and citizenship responsibilities. He is the author of a book on good citizenship entitled *It's Your Move*. And his interest in civic affairs

was deep enough to lead him to become a Congressional candidate in the 10th District of Texas in 1962, garnering 41% of the votes cast in the election.



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John Donne, the famous seventeenth-century British poet and preacher, once wrote: "No man is an island entire of itself . . . any man's death diminishes me for I am involved in mankind, and therefore never send to known for whom the bell tolls."

The poet had found a new and powerful way of

stating a truth every man must struggle with before he becomes aware enough of his place in society to offer any real service to his fellow man. The truth is this: Each man is a part of mankind, separate from all others of his kind, but also bound to them by a universal kinship which obligates him to humanity. The struggle over this truth involves the individual's desire to retain his identity as a person, as opposed to his desire to identify himself significantly with the race at the risk, perhaps, of losing his individualism. It is the struggle each Christian goes through as he seeks to maintain his personal standards of righteousness and, at the same time, be a contributing and integral part of his community.

The Apostle Paul focused some divine light on the inter-relationship of mankind when he said to the Athenians that God had "made of one every nation of men to dwell on all the face of the earth."<sup>1</sup> God made man with social capacities and related him by form and function to all other men. This fact imposes a social obligation upon every man.

It is the inter-relationship of mankind and the social obligation of each person to his fellows that is involved basically in the consideration of the Christian and civic morality. Any thought of the Christian and the moral problems of the community in which he lives begins at the point of an assumed relationship between the follower of Christ and those who live around him, and of an assumed obligation of the servant of God to his fellow man. And, indeed, the entire Christian ethic calls for these assumptions. In proof of the fact that these assumptions underlie a proper service to the Lord, notice this language of Jesus:

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1. Acts 17:26.

"Then shall the righteous answer him, saying, Lord, when saw we thee hungry, and fed thee? or athirst, and gave thee drink? And when saw we thee a stranger and took thee in? or naked, and clothed thee? And when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me."<sup>2</sup>

The great commission, for example, would have no meaning if the person who is a Christ-follower did not recognize his relationship and obligation to humanity. Neither would any of the teachings on benevolence or Christian service. A precis of the gospel might read: Those who believe in Jesus Christ must serve God, to whom they are spiritually related, and their fellow man, to whom they are related physically, mentally and socially.

People live together in communities. They live in or near towns, villages or great cities. And stretching over their communities like a gigantic net are political divisions — counties, state and nations — that serve both to unite and separate the communities. Every person is a part of organized society. Organized society is the necessary result of advancing civilization and, in some measure, its impetus. The unwanted alternative to this social arrangement would be an anarchistic condition that would cause most of the conveniences and achievements of modern life to be either lost or unnecessary. Credit, for instance, would not exist under such a condition and, as a consequence, trade, commerce and manufacture would decline to almost nothing. The great institutions of civilization would vanish. Schools, hospitals and churches would disappear. Travel and communication would greatly

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2. Matthew 25:37-40.

diminish. Social organization is necessary to modern civilization.

But social organization implies social co-operation. Men who live together in communities must get along with each other. In spite of their differences, there must be some social unity. By common consent there must be a mutual respect for life, liberty and property. There must be law; there must be institutions. Co-operation is necessary to modern life. In one's economic life there is, for example, a complex dependency between persons that few appreciate. As society becomes more and more involved, the division of labor becomes more and more fine. A shoemaker trades his work for the work of the plumber, the carpenter, the grocer, the banker, the seamstress and hundreds of other persons. They, in turn, do the same thing. Money is used as the medium of their exchange of goods and services. And beneath all this very common activity there lies a deep assumption: People must hold a mutual trust and regard among themselves if they are to live together in communities. If co-operation were not inherent in community life, the personal economics of modern times would be impossible.

The Christian is not exempt from the need for social co-operation. He cannot live completely independent of those around him. He is as much a part of modern society as the unbeliever and, in fact, must co-operate with the unbeliever in community life. If he convinces himself strongly enough that he is not "of" the world, he may refuse to accept his relationship and obligation to the rest of mankind and become a foolish, ineffective, non-contributing part of society who has thrown away first his responsibilities and then his opportunities. No one is more unrealistic than the "pink cloud" Christian who does not realize that in some senses he is very

much "of" the world, and that dynamic Christianity absolutely requires that he be so.

If, then, the Christian must live in communities, and if he has a relationship and obligation to others who also live in those communities, he will be an active citizen, concerned with community affairs and with the moral level of his environment. He will accept civic responsibility as a necessary part of his spiritual development.

When we speak of civic morality we are speaking, however vaguely, of the ratio of "goodness" to "badness" in a given community. Goodness and badness mean different things to different people. To the Christian, for example, goodness and badness are judgments of human conduct evaluated in terms of the teaching of Jesus Christ. Non-Christians would not judge morality by that code but by some other, such as the teachings of a philosopher or the wisdom of a tribal chief.

By many different means, people living together in communities gradually develop certain rules of conduct for their society. The rules are particularized in law and left generalized in traditions and customs. But it is noteworthy that in all associations of people there are some concepts of morality, some formulations of right and wrong conduct. The concepts will vary from place to place — they are not exactly the same in Paris, Peking and Pittsburgh — but they do exist. The rules of conduct accepted by citizens of a community may not be altogether acceptable to the Christian who lives in the community; he may consider them inadequate. And there will be individuals in each community who do not live up to the Christian's standards or to the commonly-accepted standards of the community itself. The Christian may survey the moral



content of his community and develop a rather pessimistic view of community affairs because of this weakness. His pessimism may lead the Christian to hold the community in disdain and refuse to be a part of community life. This poses one of the special problems of the church in modern society: How should the Christian fit into and affect community life?

Generally speaking, persons fall into three broad categories: the immoral, who rebel against and seek to overthrow the rules of proper conduct; the amoral, who are indifferent to those rules and relativistic in their values; and the moral, who have a highly-developed sense of right and wrong and who try to live by their rules of conduct because they believe they must do so in order to be good and, therefore, worthwhile. In assessing the moral content of his community, the Christian uses the law of the land and the even more stern and explicit law of God as standard weights on the scale. Upon the basis of these two authorities he makes his judgment of the moral condition of the community.

And the Christian is within his rights to look about himself and assess the civic morality of his community. It is inevitable that people will use the standards of conduct by which they themselves live to compare, evaluate and classify others. The immoral man judges the Christian in terms of the immoral concepts by which he lives, assessing the Christian as prudish and narrow-minded. He feels he is within the rights he enjoys as a free man to make such a judgment and to let it be known. The Christian, then, is not being particularly self-righteous if, by his standards, he classifies some men as immoral or amoral. In his view they are immoral or amoral, and he is acting as a normal human being when he places that judgment upon them. And the immoral are also

acting as normal human beings when they judge the Christians self-righteous because he judges them unrighteous. It is an unavoidable part of human nature for people to compare, evaluate and classify others. It is not, therefore, presumptuous or unworthy to examine communities in terms of civic morality with an admitted view to the improvement of the moral levels of those communities.

As we broaden our interest in morality to include whole communities, however, it is possible to commit a serious mistake of logic that can defeat us before we begin. What we may say of the morality of individuals we may also come to say of whole groups of persons who live together in a social organization. In making the leap from the particular and specific to the general, we may jump farther than we should, doing an injustice to the communities we survey. We may say a certain place is a wicked city when, in fact, we have not examined enough of its activities or people to justify such a conclusion. We know that ancient Sodom was a wicked city, not because Abraham presumed it or felt vaguely that it was sinful, but because even the Lord could not find at least ten righteous persons living there. Such positive testing is impossible for us. Perhaps it is not wise, then, to be inclined to label an entire community good or bad by generalization.

It is true, of course, that there is enough of what we might call a prevailing attitude in some communities to give some justification to this kind of broad judgment, so that we may sometimes speak of the "personality" of a certain place. Usually, however, communities contain a mixture of the good, bad and indifferent, much like persons. And, though we may speak of the atmosphere or tone of a city, we must admit we are using nebulous terms. We are sensing an

average level of morality and are then drawing up a statistical abstraction. This can be dangerous. It may cause us to dismiss whole communities from the scope of Christian endeavor on the grounds that a place either is so bad it is beyond help, or that it is so good it is in no need of help. What this presumption overlooks is that, even in the most wholesome community, there are lost individuals who need the teaching of Christ, and in the most unwholesome places there may be a remnant of the righteous who need encouragement.

It is the use of the averaging process that leads to the statistical abstractions and the consequent evaluation of whole areas as "sinful" or "hard fields." Probably the courage that would otherwise lead us to conquer modern Corinth is lost before it is summoned up because of our ridiculous inclination to average, then assess, then quit. Hasty assessment arrived at by observing a few particulars, then averaging up a vague feeling about a community may save time, but it doesn't save many souls, especially if it leads to the dismissal of that community in considering whether to spend time and money attempting to evangelize it. In thinking of the problems posed to the Christian by any community, whether in evangelism or in civic morality, let us not make the mistake of being too general in our view.

Let us say, rather, that in a sense communities do have "personalities." But let us recognize our language as accommodative. And let us understand that when we speak of the moral level of any community we are actually attempting to summarize the attitudes and actions of its individual citizens. But let us be determined that the over-all view will not blind us to the individuals themselves, whose problems, inclinations and good or bad deeds are our real concern. This

determination will help guard us against the error of treating communities en masse. It will help to keep us aware that face-to-face effort is vital in evangelization and in the great task of raising the moral level of any town, or even of the nation itself.

We convert the world one person at a time. We help raise its moral level one unit at a time. We will forget that important truth if we dazzle ourselves with statistical abstractions that are the necessary result of too much generalization. The Emperor Constantine tried the mass-man approach to conversion. He force-baptized hordes of savages from the north. This process brought many people into the state church, but it did not raise the average morality of the Roman Empire.

The temper of our times is such that we almost automatically approach every problem in terms of the mass and the average. We speak of "the elderly" and their problems, as if there were not individual differences in their needs. We do the same thing with the unemployed, the sick, dependent children. And we appoint committees or commissions to study and solve the "average" problems of these classes, one mass acting upon another mass. We have grown group conscious and speak in terms of "group dynamics." Gradually we have transferred responsibility and initiative from the individual to a vague something called a group. And then we wonder why nothing is done, as if we had never heard that what is everybody's business is nobody's business.

Communities as such do not have problems, but individuals within communities may have many. The church as such cannot act collectively upon a community, but individual Christians can carry the fire of their convictions into every crook and turn of a community and have a profound effect on their

fellow citizens, lifting the community to righteousness one unit at a time. This is the approach to civic morality we have failed to employ, though hundreds of earnest preachers have enjoined it upon their congregations.

Jesus one time told a story about a man who had one hundred sheep and lost one of them. Only 1/100th of his property was missing — a mere one per cent. Hear what happened:

“How think ye? If any man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and go unto the mountains, and seek that which goeth astray? And if so be that he findeth it, verily I say unto you, he rejoiceth over it more than over the ninety and nine which have not gone astray.”<sup>3</sup>

One would think that ninety-nine per cent flock safety is a most acceptable level. The community of sheep was mostly safe. Why then bother with one animal that had strayed? There would have been no reason to be concerned if the mass concept had been applied. But the Lord evidently did not think in such terms. What was important in His story was that one sheep was altogether lost, no matter that the group of sheep was safe on the average. And in Jesus' view, one lost sheep, no matter how small a fraction of the whole it was, needed attention. In fact, it may be significant that the sheep were not called a flock in this story. The shepherd had one hundred sheep; each of them was important to him. This is the view we lose when we average up humanity and lay judgment against whole communities.

In thinking of civic morality, we must not treat the community as the significant unit of society. It is not. This

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3. Matthew 18:12, 13.

significant unit of society is the individual. The community is merely a geographic and social container for him as he lives co-operatively with others. We do have serious problems in civic morals, and we will solve those problems if we see communities, not as fortresses to be stormed, but as collected individuals, each of whom must be won to a higher and better way of life.

Perhaps one of the shorter parables of the Lord will help us with our insights of community problems:

"The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till it was all leavened."<sup>4</sup>

Three factors are involved here: the lump, the leaven and the passage of time. The leaven eventually did its work; it leavened the lump. It did its work because of the nature of leaven. And it did its work quietly and naturally. The particles of leaven permeated, influenced and changed the particles of the lump.

We may think of the lump as a community and the leaven as the church. The nature of the church is such that it must work, converting and exercising benevolence. The church does its work as its particles, the members, practice pure and undefiled religion. The method is natural: the conduct and beliefs of Christians who are in association with non-Christians will influence and change the conduct and beliefs of the non-Christians. This presumes three things: 1) that the leaven keeps its essential nature and strength, i.e., that each Christian is what he ought to be; 2) that there is association with those who are not Christians; and 3) that time must be consumed in the process.

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4. Matthew 13:33.

It is most important to realize that the lump of Jesus' parable would never have become leavened unless the leavening agent had been placed in it to become a part of it. Christians cannot hold themselves aloof from the communities in which they live and ever hope to influence and change the lives of their neighbors. It is imperative that Christians be active, effective citizens of their communities if they intend to help determine the moral content of those communities.

There are three possible attitudes the Christian can take toward the community and its affairs. Each of these possibilities should be noticed for they locate every Christian with regard to his community relationship.

There is first the possibility of complete detachment from the community. This attitude is not found in large numbers of Christians, but those who do hold it generally justify their aloofness with the arguments based on the injunctions that Christians are not of the world. Members of the church who fall into this category seldom make a favorable impression on their communities — or any impression at all, for that matter — and consequently seldom are effective in working any community change. Perhaps their attitude stems basically from fear — fear of persons who are different from themselves, or fear that if they become involved in the community, it will dominate them rather than offer an opportunity for the exertion of Christian influence in the other direction. However that may be, detachment is a form of monasticism, and the rationale of the detached Christian is the same as the rationale of monastics. It is clearly impossible to lead a completely cloistered life and at the same time leaven the lump.

If the truth we believe is saving truth, it is unworthy not to share it with others. If the way of life the Christian fol-

lows is joyful, it is selfish not to reveal it to others. If the faith Christians hold is a shield against all the fiery darts of the evil one, it is a failure of trust in God to refuse to wade hip-deep into life, holding that shield before one's self. The Christian, who disdains to be a real part of his community and to enjoy community life can never know the thrill of triumph through service. He must content himself with the pithy fruit of a smug clannishness, which he can somehow chew and swallow by calling it fellowship.

The second possible attitude toward the community is probably held by most Christians. It is the attitude of semi-involvement. Its distinguishing features are an apathetic concern for the community as a whole, a limited knowledge of community affairs and partial participation in some community activities. It is certainly not an attitude that leads to community leadership. And many times its concerns revolve around the benefits to be received from the community rather than the benefits a Christian can contribute to the community.

The third possibility is what we might call dynamic involvement. And involvement in community affairs does not mean accepting all the community's standards or endorsing all its activities. Basically, dynamic involvement means that the leaven is doing its work on the lump. In dynamic involvement it is the lump which changes, not the leaven. Grasping the shield of faith very firmly, the dynamic Christian may assume leadership roles in his community and, by so doing, make his community a better place. The danger is, of course, the possibility of compromise of principle. And that is why the shield is to be grasped very firmly. The very object of dynamic community involvement is to influence and control; its object is not to become a force in the community at the expense of faithfulness to God.



We can point to numerous examples of Christians who have become dynamic community leaders without compromising their principles or losing the respect of their brethren. These persons are known both as community leaders and as faithful Christians. They forfeit nothing in their capacity as contributing citizens and they gain many opportunities to exert a great influence for good. Among these persons we can find political figures, mayors of cities, presidents of civic clubs, professional societies and other organizations. They are in leadership roles where they can help to shape the general attitude of the community.

Can we dare to believe that most of the people in most of the towns and cities of our land are basically good people? Can we dare to believe that most of them can be quite genuinely interested in the Lord's religion and ready to welcome friendly discussion of it? Both are true. The dynamic Christian realizes they are true, and his realization is what gives him both his opportunities and his effectiveness.

The roadblocks in the way of effective community participation are generally set up, not by the community, but by fearful Christians whose ingrained feeling of inferiority almost screams out for a defense mechanism that usually runs: "Most people are 'bad.' They are not members of the church. This proves they are 'bad.' They do things Christians must not do. Christians should not have anything to do with the 'bad' persons because they are worldly (pronounced 'wurley') and they are 'outsiders.' Christians cannot mix with 'outsiders' because they would then become 'wurley' themselves and go to hell where they would burn with fire forever and ever and ever."

Isn't it amazing how, when one of the "outsiders" finally

fighters his way over many obstacles and becomes a member of the church, he is immediately an "insider" who is good? Isn't it amazing how, in the course of the five minutes it takes to baptize a convert, suspicion and withheld warmth can melt into acceptance and love? And isn't it possible that the "insider/outsider" concept is a device by which Christians may sometimes justify a sanctimonious disdain of their fellow men? And isn't it also possible that we may have forgotten that the same verse that tells us to love the brotherhood also tells us to honor all men?

Certainly there are distinctions between the world and the church. Certainly there are differences between the saved and the unsaved. Moreover, these distinctions and differences are important. The church must remain pure in doctrine and in the lives of its members. And it is true that there is and ought to be a greater degree of love between brethren than between the Christian and the non-Christian. And yet, the distinction that is truly important has to do with one's relation to God. That is the real difference between the saved and the lost. Barriers set up between the world and the church that are purely artificial devices by which to help Christians feel more secure and somehow "better" than others are pharisaical illusions. We probably are inclined to protect ourselves from the world too much and by the wrong means.

Christ died for the ungodly. No one disputes that. God loved the whole world enough to give His only begotten Son as a sacrifice for sin. No one denies that. The great commission enjoins the duty of seeking out and offering God's salvation to the lost. No one questions that. Then, surely, there must be some area of common interest between the Christian and the non-Christian if the world is to be con-

vinced and won to Christ. Civic affairs may be that area of common interest.

Perhaps it would help us to become a positive and constructive part of community life and thus to lend our influence to civic morality if we would come to look around our towns and say: "The people around me are my neighbors. They are not altogether bad, just as I am not altogether good. They are made in the image of God and are the object of His undying love. I have nothing to fear from them and probably much to offer them. I need their approval and co-operation much more than they mine, for the continuance of this community will not depend on me, but my survival and much of my well-being does depend on the continuance of this community. I have discovered, through the efforts of others who were interested in me, a wonderful way to believe and live. I will share this philosophy with others and thereby accomplish three things: 1) my own selfish good, for as my neighbors become influenced by the gospel my community will be a better place for me to live and work; 2) an altruistic good, for they will be happier people in the pursuit of Christian ideals; and 3) a spiritual good, for souls will be saved and the eternal purposes of God will be worked through me."

Entering community life, the Christian is armed with the knowledge that there are no moral problems in any community that cannot be solved through the application of the principles found in the word of God. Politics and economics, traditions and institutions, crime, education and entertainment are all subject to the application of those principles. The word of God alone offers the only lasting solutions to the deepest problems of any community. But Christians will not have the opportunity to apply the principles of God's word

and help solve the moral problems of the community until they begin to speak out.

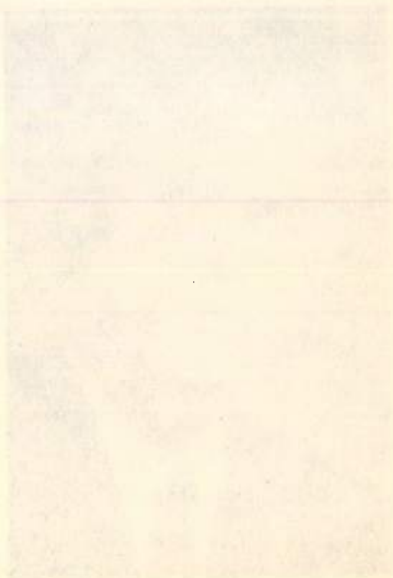
We are concerned about juvenile delinquency. Are we working in recreational and rehabilitation programs? We are concerned about the content of some movies and the advertising that promotes them. Are we attending civic meetings to protest and demand better quality; have we spoken to the theatre manager or written a constructive letter to the local newspaper about it? We are concerned about pornographic literature, liquor and dope traffic, the dives and honky-tonks that mar our cities and foster crime. What action have we taken? Where have we spoken out? Whom have we seen? When have we offered to help clean up our community eyesores?

The Christian has a definite obligation to point out, to protest, to lead, to serve, to guide, to teach, and in every way to enhance the morality of his community. He owes this kind of community interest to his own professed ideals. And he owes it to his children and to his neighbor's children. He owes it to his country and to God.

Christian businessmen should be members of civic and service clubs. Christian parents should be active in Parent-Teacher Associations and other school-related organizations. Christian men and women should be outstanding members of professional societies. Christian teachers should be recognized leaders in their learned societies. And it wouldn't hurt a community if Christians ran for and won public office. The leaven should be working in the lump.

We know what to do about civic morality. Our greatest obstacle is that we are not involved enough in community affairs. We say and do not. If it is true that "righteousness

exalteth a nation," we who lay claim to being righteous had better be up and doing, for our nation is in the throes of a moral depression that may well destroy it.



## MORALITY IN THE HOME

BY CLEON LYLES

Cleon Lyles was born July 1, 1914 near Rector, Arkansas. He attended high school in Rector, Fort Smith, and Coal Hill. Attended Northwestern State College, Tahlequah, Oklahoma, and preached for the church there. He began preaching in 1931.

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Centuries ago a grief-stricken, ninety-eight year old man sat by the wayside, bowed with anxious fears, listening and waiting for news of a distant war. His age-dimmed eyes were sightless and his ears strained toward the various rumblings of battlefield sounds, while his heart listened for the impending news. As priest, judge, father, Eli had good reason for apprehension because his two sons who had been renounced as worthless by Jehovah were in battle and with them was the ark of Jehovah's Cov-

enant. A Benjamite runner brought the dreaded report: The Israelites had suffered a disastrous Philistine defeat, the prophetic utterance regarding the death of both Eli's sons had been fulfilled, and the ark had been captured. The aged man fell backward and broke his neck, dying in despairing hopelessness of the eternal hope for his sons. The shock of the tragic loss of his sons and the ark of God was more than this aged man could survive.

This scriptural narrative does not relate the thoughts that raced through the corridors of the old man's mind as he sat by the wayside, but the record of his immoral and thoroughly wicked sons tells of the remorseful pain that ached within their father's heart. No doubt, the forty years devoted to being judge of Israel tasted like ashes in his mouth when compared with the bygone days of his lost opportunities for teaching godly obedience to Phinehas and Hophni. Eli had faithfully served the people as Jehovah's priest, but had utterly failed to serve his own sons as a godly father. No word could assuage the grief of parental failure that must have filled his soul for not keeping the law of God, as instructed through Moses, "And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up" Deuteronomy 6:5-7. Eli had been a father who had "mouthed" parental discipline and for which God held him accountable. He had spoken to his sons about their immoral living, rebuked them for their transgressions against Jehovah, but shirked further responsibility for their behavior. Eli was condemned for the iniquity of his sons because he exerted no

parental discipline more drastic than mere words for their training, correction and control: "In that day I will perform against Eli all things which I have spoken concerning his house: when I begin, I will also make an end. For I have told him that I will judge his house forever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not" I Samuel 3:13-14.

Phinehas and Hophni grew up within the very confines of God's dwelling, but without love and respect for God or man. They developed from self-willed, undisciplined boys into extremely greedy, lustful and wicked men who brought nothing but shame and reproach upon their father. They would heed neither their father's spoken rebuke nor Jehovah's prophetic words of warning and because of their undisciplined self-indulgence, they brought the wrath of God's condemnation upon their lives and souls. Whereas these men could have been illustrious leaders, they lived and died ingloriously for lack of devotion to God because of their rebellious natures.

While this is a pathetic story from ancient Biblical history, it is a repeated tragedy in each generation, even unto our day. The law of God is, as it has always been, clear and plain regarding the obligations of each individual comprising the home. New Testament responsibilities and liabilities are as exacting upon each family member as the Old Testament Law. Four component ideas will be discussed in this lesson, as individual responsibilities, relative to the harmony of a godly home: Husband to Wife; Wife to Husband; Parents to Children and Children to Parents.

#### *Husband to Wife Relation*

The husband is scripturally represented as being "the head of the wife, even as Christ is the head of the church." He is



instructed, "Love your wives, even as Christ also loved the church, and gave himself for it." Again from the fifth chapter of Ephesians, "So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh." In Colossians 3:19 he is further commanded, "Husbands, love your wives, and be not bitter against them." The combined meaning of these verses does not confer a dictatorship upon the husband, but rather the right foundation for marriage with the rule for ideal home life being common love toward God and love for one another. There are some husbands who demand obedience of their wives and children, assuming that ruling with an iron hand gives the full honor of being "head of the house!" A husband meeting God's requirement need not demand, for he earns respect by the godly quality of his life, the kindness of his counsel and the confidence built up in the minds of his family from seeing his devotion to them.

There is more to being a husband than providing a house, food, clothing and paying for the bills incidental to homemaking. The Christian husband is to use his physical strength in making proper provisions for his wife's material needs, but equally important is the Lord's instruction for caring for her mental and physical happiness. She should be placed second only to his relationship with God. His manner toward her should be loving concern, unselfish care and kindly consideration. A man's wife should be the best and dearest person in all the world, to whom he gives absolute fidelity and with whom he is completely honest in all matters. A husband should be the strength of character which inspires the confi-

dence of his wife, to whom she can turn with respect for advice in their homemaking together. Sometimes a woman believed she was marrying a man with these attributes of character only to learn by living with him that she married a weakling who leans upon her for moral support. Worse yet is the husband who is a bully, dishonest in all respects, forcing his wife to assume the moral role of being "head of the household" and then demands the pedestal of dictator for himself.

A marriage license does not bestow the position God intended for a husband to occupy. He earns this rightful place for himself by his own merit and loving attitude towards his wife. Often the test question for a Christian wife is in being submissive to her husband, giving him "reverence" in keeping with God's command for her attitude when the living standard of the husband refutes God's instruction for his actions. The Lord does not intend that a woman be submissive to a mental or physical or immoral brute. God never commands that a wife obey her husband who would interfere with her worshiping Him, or with living morally right.

"Ye husbands, dwell with them according to knowledge, giving honor unto the wife, as unto the weaker vessel," is the admonition from First Peter. This does not imply that the wife is weak because of her ability to turn on and off her tear ducts when she wants to have her way, or that a husband is to allow her oppressive weakness in character, through nagging and pouting, to govern his actions for wrong doing. This makes no more sense than the husband expecting to be revered as "the head" based upon his unreasonable sternness and superior strength. A wife worthy of honor, as God intended according to knowledge, is the comforter of her husband and not a woman whose emotionalism creates scenes resulting from her psychological maladjustment impelled by

moral weakness. The temperament of the wife should be such as avoids quarreling, bickering, and brooding resentment since she is the very center of emotional gravity within a home. While differences of opinion are inevitable, a wife who deserves her husband's honor develops the techniques whereby disagreements can be reconciled without constant bickering. A Christian husband is bound by God's commandment to give unreserved praise to a worthy wife and as much honor as he possibly can do to the wife lacking in her personal stability by the desire to help her in whatever are her needs of him.

#### *Wife to Husband Relation*

"Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear. Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands: Even as Sara obeyed Abraham, calling him lord; whose daughters ye are, as long as ye do well, and are not afraid with an amazement" I Peter 3:1-6. God created women as the companion of man and no other human relation gives man more inspiration, incentive and elevates him than a true wife. A woman is never more beautifully adorned than when dressed in loving devotion to a true husband.

God designed that woman should love, honor and obey her husband: "Wives submit yourselves unto your husbands, as it

is fit in the Lord" Colossians 3:18. Nothing so delights the heart of a true wife as the assurance of her husband's happy satisfaction with her. While a true marriage is a source of manifold joy, nothing brings more unhappiness to human lives than do unsatisfying marriages. The very idea of being submissive is repulsive to some women and they mentally reject using the word "obey" in their marriage ceremony. Of course, whether or not the word is excluded from a spoken ceremony the will of God's commandment is not changed. A woman's desire for omission of the word *obey* reveals a rebellious spirit, wrong attitude, and absence of true love for the man to whom she pledges her life. Perhaps such an attitude arises from her desire to be free from the tyrannical authority of her father, from human vanity or false modesty, but whatever emotion is the motivating cause this woman is incapable of the beautiful relationship of marriage. The woman who loves her husband would instinctively be submissive to him, not because of a tiring duty, but from a natural desire towards him. She would reverence him in every right relationship of their union with the whole desire of her being and as the crowning joy of her life. Many women find marriage a bitter disappointment and become maladjusted individuals who suffer frustrations, bitterness, self-recrimination and grief because they have not learned the art of being wives, as their Creator intended. They cannot be in love with their husband because they cannot be out of love with themselves. A submissive wife is in love with her husband and not in love with herself.

The responsibility of a wife to her home, as set forth in Titus, is that she is to be expressive of love towards her husband, with dispositions that are good-natured and characters that are sensible. She is further commanded to be a good

housekeeper, with the industry of her individual home the first concern and primary human aim of her life. While it is sometimes necessary for a woman to work outside her home, God does not intend that she be a competitor with her husband in his responsibility of being provider. A woman is not equal to the man nor the man to the woman, each occupies different places while standing on the same ground in respect to their joint occupation and individual obligation in the home. The wife who feels compelled to be the husband in a family does not raise herself in the sight of God or man; she lowers herself. She comes down from the place where God intended for her to be and tries to climb up where it is impossible for her to stand. Sometimes a wife forgets that her first obligation is in the accomplishment of maintaining an orderly home. In leaving it unattended she tries to take over the husband's responsibility, creating the havoc of unhappiness for the entire family.

A man takes a wife to be his helper and not his critic. Often a husband in all good nature says, "My wife is my best critic." Sometimes he will use the word "worst" to infer the same compliment. While the meaning of these expressions is usually intended to confer recognition upon his wife, such statements leave much to be desired. Factually, if a man wanted a critic he would have hired such a person who would be qualified to properly evaluate his work. A husband does not want a professional critic in his wife, he wants her to be his helper, admirer, lover, friend and companion. All this is the implication of God's words that a wife should be submissive and reverent in her personal relationship with her husband. All these qualifications will be met in a true wife when the husband is worthy of her respect because the natural inclina-

tions for devotion are contained within the love of a wife for her husband.

### *Parents to Children Relation*

"Children are a heritage of the Lord," wrote the Psalmist. God could have populated the earth directly through the process of pre-trained children. Instead, the plan is for a partnership between both parents and Himself, with divine instruction for this development. Both father and mother have an equal share in the Lord's commandments and when one or the other fails in the individual duty family harmony is literally destroyed, with spiritual values lost or forgotten. Too often parents compulsively and nervously concerned with their children fail to turn to the Divine Power that is available at their call, and accepting the crushing burden of guilt thrust upon us by a generation of parent-hating child-psychologists, turn the heavy responsibility of child guidance over to so-called "experts." God's plan is the only rule book that cannot fail, with His promise, "train up a child in the way he should go: and when he is old, he will not depart from it" Proverbs 22:6.

Fathers, as God-appointed "heads" of homes, must take their proper place by being leaders and living examples in rendering obedience to the Lord's commands. A father must attend joyously all appointed services of the church and must needs be a giant of morality if he meets God's requirement of being the provider of all good things for his children. The injunction directly given to fathers, placing an individual responsibility upon them for coupling love with godly discipline is written in Ephesians 6:4 — "And, ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord." It is not enough that a father should offer his children "lip training," he is commanded to be active,

an exercised example of rearing his children. A little boy was once getting ready for Bible school and observing his father reading the morning paper said, "I'll be glad when I grow up to be a man, daddy, so I don't have to go to Sunday school with mother either, but can stay home reading the funnies." Fathers who expect their wives to administer training and all other forms of discipline are out of harmony with God's plan by refusing to assume their portion of this partnership.

The portrayal of female excellence and the pattern for ideal womanhood is beautifully pictured in Proverbs 31:1-31. This admonition is repeated again in Titus, "to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed." The sacred duty of a mother is to make careful provision for her household. When she does a good job in keeping the home properly, she is doing the will of God because this is what the Lord intended for her as wife and mother. When husbands and children do not enjoy coming home, there is something wrong with the home-keeper. Multiplied thousands of children have lost their way in the world because while they had a house to live in, they did not have a home. When a woman neglects to maintain the kind of home in which her husband and children enjoy living, being and staying, she need not search for someone to be her scapegoat for her offended ego. Many a woman who finds that her husband and children are happier to be elsewhere has cried out in self-pity, "I did my best to be a wife and mother!" In reality all she had offered was an unkept personage and home environment like unto herself, disordered, dirty, rank smelling, bicker-filled space between four walls in which they could eat and sleep. A great mystery is the woman who kept herself physically attractive before marriage, presenting her best personal appearance at all times,

but goes to the opposite extreme after the ceremony. The self-same mystery is applicable to the husband who degenerates into unkemptness following the binding of the marriage contract. Contentment and satisfaction of all the members of a home is the primary purpose for the woman who is reigning queen and in this interest should be confined her earthly happiness. An "I feel sorry for myself" attitude in being the keeper at home destroys all joy for a family. Women are designed to be "keepers at home" and no other duty or joy equals it.

The plan of God is that both father and mother are to be co-workers with Him in the nurture, care, and training of children. A precious trust is confided to the parents sharing the equality of the marvelous treasure of rearing children. This joint responsibility is lacking in harmony if one parent must, of necessity, assume the work of the other. Children usually desire to be like their parents and there is a divine warning of this: "Behold, every one that useth proverbs shall use this proverb against thee, Saying, As is the mother, so is her daughter." Therefore, we must live in consideration of being the human patterns for our sons and daughters. Many a parent has realized too late that you cannot live the wrong kind of life through the formative years of a small child's life and expect higher ideals to become their standards when they are older. Rivers of tears have been shed by parents who longed remorsefully for another opportunity to be proper examples or bitterly grieve over lost hours which cannot be recalled for teaching godliness to their children. When our children do not have respectful attitudes and loving concern toward God and other people, the result of our bitter disappointments is most often the reflection of their mother or father. We, as parents, would do well most often to check into our own characteristics



of example and influence to see the attitudes of our children mirrored.

Christian parents have no justifiable right for expecting their children to develop godly attitudes toward the church, Bible study and the Lord's work when they are miserly in their personal examples. When parents are critical of the church program and its appointed leaders, they can expect the selfsame attitudes from their children no matter how many hours are spent warming the pews. There is the old story of a child's gentle rebuke to critical parents: The family was walking home from a church service with mother and dad exchanging criticism of their preacher. The father's expressed belief was that the preacher talked too much on the subject of giving. The mother proclaimed her thoughts that the sermon was too long. The small boy, walking beside them, remarked, "I thought it was a pretty good show for a nickel." Unless the attitude and critical habit of these parents were changed by the little boy's rebuff, it is most likely that he developed into an adult of the same caliber of character.

American parents are often depicted as being devoted to the slavish indulgence of their children rather than as loving disciplinarians. It takes less love, personal effort and time on the part of a parent to hand a child fifty cents and send him to the local movie house than to sit down and read Bible stories to him. Many children grow up in so-called Christian homes with little or no knowledge of the word of God. Parents have sometimes taken the warped attitude expressed by these words, "I don't want to force my child to study the Bible and to go to church because he might not enjoy it later." Coercion does not enter into the right relationship of Christian parents teaching the word of God to children and in taking them to the services of the Lord's house. Children are not born pre-condi-

tioned, but are products of loving what they are taught. Conscientious parents would not take this ridiculous attitude towards the child's secular school interest and attendance. Parents can so easily create a taste and desire for God's word in the mind of a child as can be developed for other forms of learning. A child living with parents who enjoy Bible study, enjoy learning about God also. In reality, little children are anxious to learn and know about all things relative to life and there is surely no other being so related to their life as God. If a child grows up into adulthood without knowing God's will it is not because he did not enjoy learning from the Bible, but because he was not given the opportunity to learn. It is a betrayal of parental confidence to bring an unarmed creature into the world and afford all possible instruction for secular education and social manners, but deprive him of godly instruction necessary for development of his soul.

Recently some figures were computed by an investigating survey that should sicken the heart of all Christian parents. The percentage of Christian homes that receive even as much as one religious paper or magazine, weekly or monthly, is pitifully small. Yet, the majority of homes that house the Lord's people receive daily newspapers and various monthly magazine publications. We start reading the "funny papers" to our children before they are mentally capable of understanding, but neglect to read anything about the Lord's word to them. In most so-called Christian homes we need to get down on our knees before God and before our children asking forgiveness for betraying both God and child. Then, we need to get up off our knees and begin to instruct our children in the Bible.

Parents produce unhappy, confused children when they give one set of standards by word of mouth and an entirely different

sense of values by their actions. For example, to tell a child that God says, "give as we have been prospered" when they are spending more money for trivialities than they are giving for their church contribution is confusing. A parent who gives his child a dollar to spend for a show, rides in the local amusement park, or whatever else affords him pleasure and then gives a thin dime for the collection basket is falsifying lip teaching by exercised example. In our zealous effort to provide every social and educational advantage for our children, we can place these human status symbols before godliness if we are not cautious. When children are taught that God says, "Not forsaking the assembling of ourselves together, as the manner of some is"; but excuse his attendance from the Wednesday night or Sunday night service of the Lord's church because of homework or some social function at the school house, we produce a generation to whom the church is not important. By all such misalliance with the word of God we subconsciously prepare our children for Christian duty only on occasions that suit him and not his daily life to be fitted for the Lord's service. Children reared in such parental attitudes will never be prepared to say, "Lord, here I am."

#### *Children to Parent Relation*

There are God-given commandments for children's responsibilities, with His promise for reward directly theirs: "Children, obey your parents in all things: for this is well pleasing unto the Lord" Colossians 3:20. "But if any widow have children or nephews, let them learn first to show piety at home, and to requite their parents: For that is good and acceptable before God" I Timothy 5:4. Then there is the holy command for godliness, personal liability and earthly promise contained in Ephesians 6:1-3: "Children, obey your parents in the Lord: For this is right. Honor thy father and mother; that it may

be well with thee, and thou mayest live long on the earth." When a child obeys his parents he shows them honor and is acceptable to God. Whereas a disobedient child is disrespectful, unloving, dishonoring father, mother and ultimately the Lord.

A child must have a certain amount of honor for his parents by the natural law of their giving birth to his very life and without which attitude a child is not normal. However, if this is the only reason for a child feeling honor towards his parents it is not the fullest sense of emotion as God intends. All members of a family need to learn that there is a higher order intended by the Creator than mere physical arrangement. When a child obeys his parents, he is also obeying the Lord; when a woman is submissive to her husband, she offers submission to God's will; when a husband honors his wife, loving her as himself, he admits loving honor to God. Therefore the twofold offering of each counterpart of a Christian family is that we glorify God when keeping individual commandments of His laws, one cannot be divorced from the other. The only qualification contained in all these commands is that obedience, love, submission, reverence and honor is expected "in the Lord." God does not expect a child to obey his parents in doing anything that is ungodly, unlawful, or immoral. The first duty of all individuals always is to obey God rather than man.

Christian parents have the righteous expectation of obedience, honor and physical care when they are old in years. In our day of highly pressured concept of the responsibilities of the government, too many of us conclude that provision for elderly persons belongs to our "tax dollars." To provide physical care and happiness for our aged parents is our first duty and should become the responsibility of these good gov-

ernment provided homes only if warranted by some necessity. Christianity is lacking in the heart of an individual who can forget, neglect and fail to provide for his parents' care in their declining years. Perhaps these parents failed to teach the word of God to their child regarding this responsibility, but their failure does not excuse his personal unconcern or justify him in remaining ignorant all of his adult life. The homes affording the care of our elderly people are a blessing in our country and they serve God when assuming the burden laid down by individual families. This does not, however, relieve capable and able Christian children from their God-given liability of offering this loving care to needful parents. Love longs to serve, never to neglect.

By the time children are out of diapers they should have been so nurtured in Christian discipline as to enjoy the happiness of being children, to accept and expect that their parents be adults. They should not expect to be spoiled, coddled and to have their every whim indulged. They have the God-given right to be taught the precepts of godliness, taken to the Lord's house for worship, and return respect to their parents for this loving discipline. Children of Christian mothers and fathers must honor their parents for expectation of earthly happiness and eternal salvation.

Morality in the home is dependent upon the family being dedicated to the ultimate in godliness. For harmonious togetherness each member of the family unit must be aware of personal responsibility to God and to one another. There is much written, read and said about the breakdown of the American home, with grave reasons for our concern. If the American home is to once again occupy the place it should have in our nation and be pleasing to the Lord, it will be necessary for Christian people to bring its standards back to its

proper place in the sun by absolute obedience to the laws of God. As parents we need to re-examine our sense of values and stop delivering our God-given responsibilities into the hands of child-guidance counselors, schoolteachers, scoutmasters, charm schools, athletic coaches, and even religious educators. We cannot save our country's freedom without it! We cannot build greater churches without it! We cannot serve God acceptably without morality in Christian homes.

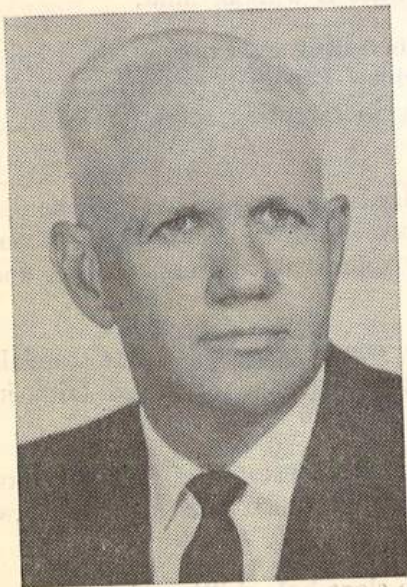
We are prone to think that the safety, peace, and happiness of our homes depend on external security. The exact opposite is indisputable truth. We need to cling to God's law for our homes, insuring our security in those Everlasting Arms. What reassurance there is in the story of a mother's concern for her small child while walking a rough road in the darkness of night. The mother squeezed the little hand and offered these words of comfort, "You don't need to be afraid, son." Greater words of absolute safety answered back out of the pitch-blackness in the firm little voice, "I'm not afraid, mamma, because daddy is holding tight to my other hand and I'm holding to your hand with this one." Thus, is the strength of morality in Christian homes when the handclasp with God is tight.

## MORALITY IN BUSINESS

By ROY WILLBERN

Roy Willbern was born in Runge, Karnes County, Texas, on December 8, 1917. After finishing high school in Runge he went to Southwest Texas State College at San Marcos, Texas, where he received a B.A. degree in 1938, and a M.A. degree in 1942. In 1951 he received a LL.B. degree from South Texas College of Law in Houston.

He has worked as school teacher, purchasing agent, salesman. Since 1951 he has been in the general practice of law in Houston. He is a member of the Houston Bar Association. He is currently a member of the Legal Ethics Committee of the Houston Bar Association.



Mr. Willbern has served as an elder at Southwest Church of Christ in Houston, since its beginning in 1956. Prior to that he served as an elder and earlier, as a deacon at Central Church of Christ in Houston.

In 1941 he was married to the former Ruth Elizabeth Moore of Houston. They have three daughters, Betsy, who is now a freshman at the University of Texas, Robyn, a junior at Bellaire High School in Houston, and Nancy, in the 7th grade at Pershing Junior High School in Houston.

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I believe that faith in Jesus Christ makes men good. I believe that dedica-

tion to Christianity results in the reformed moral character of the lives of men and women. Christianity recognizes God as creator and sustainer of the universe. It recognizes man as the most important of all God's creatures — dignified with the privilege of choosing right or wrong. In Christianity man is a responsible being — held accountable for the choices he makes. Christianity recognizes the material world as having its origin with God who called it good. Christianity further affirms that the Holy Spirit dwells in the heart of the believer, furnishing life and motivation in the Godward direction.

Certainly all of us here recognize the impact which Christianity has had on the world during the past two thousand years. Its force for good in government, in human relations, in personal morality, in business is without limit.

Unfortunately there are increasing evidences of the impact of evil forces on our civilization. Our daily newspapers, radio, television hardly miss a day in reporting some new scandal or moral crisis.

Within the past year in Harris County we have had the distressing and disheartening revelation of irregularities in our probate courts — involving appraisers, attorneys, judges and others.

South of Houston, in Rice county, crop allotment scandals have played havoc with reputations and destroyed faith in respected people.

Only recently, to the east of Houston, Jefferson County has been torn over disclosures and indictments involving law enforcement personalities.

East Texas has suffered the slant hole drilling violations.



West Texas farmers have endured their problems with anhydrous ammonia irregularities and grain storage has become a moral issue.

Christians all over the United States read of each new scandal with apprehension and search the names of the principals involved, dreading to find a notation in the print "John Doe, indicted by the 'Blank' County Grand Jury, is a man of previously unimpeachable reputation, a deacon of the church of Christ in his community."

These glaring evidences of the lack of morality in business — at least some business — point up the importance of Christian concern over the subject "Morality in Business."

And here at the outset, may I warn us all to be on guard against the disciples of mammon who incessantly seek to invade the temple. I am not at this point referring to that rugged businessman who exists in almost every congregation who feels that all other members of the congregation are obligated to buy groceries, or gasoline, or fire insurance from him just because he's a deacon or an elder of the church. Nor am I here talking about that good Christian brother who is the first to call on each new member — in order to sell him an automobile or life insurance or vitamin pills. These people embarrass the church, but somehow we have learned to tolerate them.

I am talking about the professional confidence man type of promoter who works his way into the church to get the confidence of the members and then uses the influence of his position in the church to sell the members worthless merchandise at huge profit to the promoter.

In recent years highly speculative stock promotions have

run their course through the labor unions — through various religious and fraternal groups, and we in the church have had our quota of promotional schemes involving almost everything from real estate to fuzzy white rats, or from South American lumber to Canadian uranium.

Lest I be misunderstood, there is here no intention to criticize the man in the normal course of business trades with his brother, giving full value for fair price. Nor am I criticizing any group of Christians who enter a joint venture which may be speculative in nature where each shares the profit or loss in proportion to his investment and where there is full disclosure and complete understanding of the risks involved.

I am here severely criticizing anyone who will gain the confidence of another because of church association in order to sell a product or a security of little or no value for a high price.

I am criticizing anyone wearing the name of Christian who will intentionally misrepresent the value of the product or the nature of the risk in order to make a sale.

And I am talking about anyone who ignorantly or negligently endorses a product speculative in nature so that it may be sold to the naive and unsophisticated.

I wish there were time to fully explain the pattern of these promotions. How the professional or a henchman gets entrenched in a congregation to start selling a speculative venture, something with "romance"; how leaders of the congregation — the preacher or elders or deacons if possible — are captured in the scheme through sometimes devious ways to form a respectable "front" for the operation; how the trap is baited with phrases like "stock options," "front money" price

increases" — all on the theory that there is "a little larceny in everybody"; how the victims are ensnared. And the widow who needed a profitable investment, the naive and unsophisticated, the negligent and unobservant, the gullible and greedy are parted from their money. What a sickening, soul corroding experience this can be — with what frightening consequence to confidence in the church. What tremendous responsibility on elders of a congregation who find their members thus assaulted by money changers in the temple!

Perhaps of more general application — though less spectacular in appearance — and thus perhaps more dangerous to us all, are the day-to-day business problems requiring moral judgment decisions — from virtually every person engaged in business.

Let me develop this point by referring to a questionnaire recently submitted to more than 1700 businessmen from all over the United States. The results of this questionnaire were published in the Harvard Business Review for July 1961, Page 7, in an article by Raymond C. Baumhart entitled "How Ethical Are Businessmen?"

Numerous questions concerning business ethics were posed in this survey and the answers reflected the concern held by many of our business leaders in this country over morality in business and the relation of business and religion.

One of the questions was, "In your industry are there any generally accepted business practices which you regard as unethical?"

Typical among the answers concerning these generally accepted unethical practices were the following:

From an Insurance executive: "Seeking preferential treatment through lavish entertainment."

From a manager of a Consumer Service Company: "Kickbacks to purchasing department employees."

From the personnel director of a Western manufacturing firm, "The idea that industry should have a few women employees on the payroll for entertainment of prospective customers."

These answers were given, remember, as *generally accepted* business practices.

From a financial counsel: "Payoffs to government officials."

From the secretary of a construction firm, "Price rigging between supplier and contractor."

From a research and design expert, "Ambiguous advertising intended to mislead customers."

The vice president of a manufacturing company had this contribution: "Underbidding with the intention of substituting inferior workmanship or materials."

And an officer of a company manufacturing industrial products voiced a common complaint among the answers, "The payment or large gifts to employees of the company's customers, or competitors for favors or information."

Doubtless from observation and general knowledge we might add illustrations concerning expense account padding, chiseling on income taxes, extravagant and false sales promotions — which might be considered as *generally accepted* unethical practices.

There are less obvious and harder to answer problems which

arise in business. What about the moral judgment involved when a manager has to decide whether to lay off a portion of his labor force when on the one hand he fears that keeping the men employed may endanger the financial health of the company — and on the other hand laying the men off will visit hardship on them, their families and the community?

Or what about the manager's moral problem when he has only one job and two employees? The first employee is middle aged, morally good, has a family to support, is loyal to the company and a good citizen, but is a trifle too slow and too unimaginative to do the job in a first rate manner. The other employee is young, aggressive, capable — has no family responsibilities — able to do a top level job — could get a job somewhere else — which man should be kept and which should be let go?

These and other questions prompt us to take a look at some basic philosophies of business.

First I want to discuss a philosophy of business which I think is particularly dangerous because it hits truth at an angle, and because it has a peculiar appeal to the so-called Christian business man. This is because we look at the philosophy superficially — without really analysing it — it looks good — and sounds good — and, sometimes anyway it works or seems to work, and we want it to work. This is the business philosophy that "Good ethics is good business," or to put it another way, "It is good business to be ethical." — This sounds good. Those who espouse this philosophy have various arguments to support it.

For instance, this argument, "A firm exercises particular care in meeting all responsibilities to its employees. As a result,

it is rewarded with an unusual degree of employee loyalty, application and productivity.”

. Another, “A firm that employs handicapped persons discovers they are actually more productive, hard working, loyal, and so on than the non-handicapped persons normally employed.”

Or, “A firm loses an important account rather than enter into a form of activity that it considers unethical. Then it unexpectedly obtains a new customer whose business more than compensates for the abandoned account.”

Even a free translation of Jesus' Sermon on the Mount enters the thinking behind this philosophy. “But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you,” becomes twisted in meaning to “But seek ye first the kingdom of God *so that* you may have these things.” The things become the goal.

What is wrong with this philosophy? To start with, it is an over simplification of an extremely complex problem. Of greater importance, it is an erroneous interpretation of divine teaching on providence and protection of those who are His children. It likewise teaches that His children must expect hardship and discipline and sacrifice, and that the place of real treasure is in heaven. For the Christian without depth of understanding the philosophy “Good ethics is good business” has the added drawback that it frequently won't work — hence frustration and disillusionment. The fundamental defect in this philosophy is that it makes “Good business” the goal and good ethics or Christianity merely a means to the goal. Thus “mammon” is the god in this philosophy and the kingdom of God is relegated to second place. It is a risky fallacy to base one's life on the principle that being good is the way to make

money. Being good must be the characteristic of a life that is focused on Christ — making money may be one result of such a life — it cannot be the purpose of such a life.

Another business philosophy which is supported by many and is likewise unrealistic is the idea that "Religion is Religion, and Business is Business and don't try to get them to mix, because they won't mix." This is the more serious philosophy, and unfortunately, whether it is voiced or not — realized consciously or not — I'm afraid it is the philosophy of too many people — perhaps of even too many people in the church. This is a philosophy which causes a man to separate his life into two air-tight compartments — one for Sunday and a few evenings — the other for the six work days in a week. This is the philosophy which divides a man's faith and his loyalties and splits his personality. This is a philosophy which — by its practice says man can serve both God and mammon — only mammon most of the time. This is the philosophy which is the cause of the scandals — the ethical lapses — the immorality in business.

I thank God that responsible leaders of American business are giving much thought and study and consideration to the problems which stem from this fallacious philosophy. During recent years the Harvard Business Review has devoted much of its space to presenting a variety of views concerning the relationship of business and religion and related subjects. Many other reputable publications and communication media have directed their thinking to the subject and there are many encouraging signs that the light of Christianity is beginning to filter through to some business leaders.

One of the recent articles on the subject "Personal Values and Business Decisions," Harvard Business Review, March,

1959, page 111, discussing the concept that "Business is business" quoted some of the typical attitudes expressed by men who worship at this false deity — I wonder if any of these comments sound familiar to you. One rugged individualist puts it this way,

"I believe in behaving responsibly; but when the chips are really down (i. e., when the financial stakes are high and the competitive pressures are pronounced,) then business profits, and hence long-term business survival are often incompatible with spiritual considerations. The businessman has no choice but to treat the former as the dominant consideration."

Another says, "Business requires competition. That's what private enterprise is all about. And the tougher the competition, the better the service that business can give and the more valuable the contributions it can make. But competition means that someone's going to be hurt. If you *really* worried about spiritual values, you couldn't bring yourself to be truly competitive."

One impatiently argued, "Look, I wouldn't last six months in this business if I really asked myself whether everything I do really meets acceptable spiritual standards. Now you understand I don't prefer it this way; and, if the time ever comes when things are different, why I'll be the first to go along. But as long as my competitors think it's all right to do this, as long as my customers expect me to do that, as long as my boss tells me such-and-such, and as long as our stockholders demand what they do, and so forth and so forth, why, then I'll just have to . . . . ."

Another reacted, "Do you know what it is to meet a payroll? It's damn tough, and there are plenty of times when you can't



take time to worry about whether a saint would approve of everything you've done . . . . ."

Some thoughtful people who recognize the complexities of this double standard, two-god concept of "Religion is Religion" and "Business is Business" seriously feel that "Business is essentially materialistic, an expression of the lower human impulses, such as greed and covetousness. How can it be reconciled with spiritual values." Ruel Lemmons discussed this religious dilemma in a recent editorial in the Firm Foundation, November 13, 1962, "The average Christian would like very much to listen to the voice of God, but the voice of mammon rings so loudly in his ears he can hear little else. He contents himself with short snatches of time in which he shuts out all else and listens to God as he reads a portion from his Bible. He goes to church, and he shuts out all the world for a brief hour. It is a wonderful experience. But when these brief interludes are finished, he allows himself to be subjected to the din of the world's clamor. And often he reaches the point where he can't hear God at all.

"A war develops within his members. Where he would do good evil is present. Where he would do evil, there is a restraining force that will not allow it. That which he would do he would not, and that which he would not, that he does. He becomes a religious schizophrenic. Torn between two voices, and trying to obey them both, he finds that his creed and his conduct do not match. He is limping between two forces. He is trying to serve two masters. The house is divided against itself. It cannot stand. It is bound to fall."

Brother Lemmons indicates the result of this divided personality:

"Things are seen out of proportion. We emphasize the

mint, anise and cummin and we leave undone the weightier matters of the law. We do ridiculous things. We strain out a gnat and swallow camels right and left. Ritualism is substituted for worship and form takes the place of substance. We clean up the outside of the cup and leave the inside full of corruption and dead men's bones.

"Some become but a hollow shell. They try to bring sweet water out of a bitter fountain, and try to gather grapes off of thistles. Religious schizophrenia does that for people. We become wells without water, driven before the tempest."

Before we attempt to suggest some characteristics of a business philosophy in harmony with and subordinate to the scriptures let's look at a few facts of life concerning business in this second half of the 20th century.

In the first place business is not simple any more. Back when I studied economics — only around a quarter of a century ago — business was a happy combination of land, labor, capital and management. A man could build a better mouse trap and sell it for a profit. A good carpenter could get premium pay for a better day's work and a lazy man got fired and expected it. And time was — not too long ago — that government's part in business was limited to catching the thief that broke in after dark.

All this has changed — advances in mechanization and organization — with programming by electronic computers and distribution by jet propulsion — with the government an ever increasing — never diminishing factor — well, business is not simple any more. And these changes have done something to the people who own, manage and operate business — and to the people who furnish the skills and labor for business. As

Alexander Lindsay, British philosopher, wrote in a recent issue of "Nation's Business"

"Industrialism has introduced a new division into society. It is the division between those who manage and take responsibility and those who are managed and have responsibility taken from them. This is a division more important than any division between the rich and poor."

On the one hand, responsible management is now faced with problems of judgment of tremendous consequence and on the other hand too many of the people of our large corporations have been dehumanized into a production number — an impersonal, de-skilled, interchangeable production unit, measured in terms of so many cents per hour.

This gives us something to ponder concerning individual responsibility in connection with morality in business.

Once, maybe, when confronted by unethical, immoral business conduct we might excuse it by saying it was the corporation's fault — the blame was on the system — the artificial personality — the collective unit and no individual was at fault. Don't you believe it — when any collective group goes wrong somebody, or a group of somebodies, individually each one is at fault and is responsible for the wrong done.

Henry Ford II in *Vital Speeches* of May 15, 1961, page 454 said it this way,

"The business corporation is a member of society. It exists at the sufferance of society to serve the broad purposes of society. It reflects the prevailing ethical, moral and even cultural values of society. More particularly, *it tends to reflect the values of the people at the top levels of management.*"

Another top industrialist had this to say,

"The pattern and level of corporate ethical standards are determined predominantly by the code of behavior formulated and promulgated by top management."

Looking thoughtfully at the facts of life in the business world today we see some of management's responsibilities. The individual stockholder is entitled to a fair return on his investment. Labor and labor unions have a stake in the game. Big insurance companies and mutual funds are now diversified investors. Government is interested in anti-trust considerations and free competition and the public is interested in a good product at a fair price. And humanity demands that each employee be given consideration as an individual with a personality of dignity and honor.

The job is not easy, but I believe a Christian philosophy of business — a Christian concept of morality in business — must be based on the following biblical principles:

1. God is the creator and sustainer of the universe and man is a responsible, accountable creature who eventually will stand before God's judgment. This principle demands that God be first and any so-called "business considerations" must be second. This means that man cannot serve two gods. This means that any conflict between God's principles of morality and "business" demands must be resolved in favor of God's principles.

2. God is creator of the material as well as the spiritual "and God saw everything that he had made, and behold it was very good" Genesis 1:31. God is God of the material world and told man to have dominion over all that He had created. This principle means that work is honorable; that production, dis-

tribution, communication, all business is honorable — that when a man works at building a better mouse trap or a better television — when he works on personnel problems or with a slide rule he is fulfilling a part of God's plan for him. This principle says that man can work and feel worthy and know that by his work he is serving the Lord.

3. Man is created in the image of God — Psalms 8:3-6  
"When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained,

What is man that thou art mindful of him? And the son of man, that thou visitest him?

For thou hast made him a little lower than the angels and hast crowned him with glory and honor.

Thou madest him to have dominion over the work of thy hands; thou hast put all things under his feet."

This principle says man is a creature of dignity and honor. Man's personality is capable of tremendous accomplishment — man's purpose is fulfillment of all his potential. This principle says that when man develops as farmer, carpenter, scientist or physician this development has a sense of mission and service to God. This principle says that work is life and life includes work and full development of personality; that all seven days of man's week can be in harmony in the eyes of God.

4. God's law for man is love. "Love suffereth long and is kind. Love envieth not, is not easily provoked, thinketh no evil." God's principle of love takes into account the rights of stockholder, labor union, competitor and customer. Love restores responsibility to business. Love is the force which integrates management with worker. Love demands under-

standing and consideration of opposing points of view. Paul's love reunited Onesimus and Philemon, and God's love flowing through the ranks of people in business can solve lots of labor disputes, cool off the price wars, remove distrust and restore confidence. God's law can produce morality in business.

5. There is one other divine principle which is more important, if possible, than all the rest. The Bible recognizes the presence of sin in the world; affirms that all men are tainted with the disease of sin, and only the atonement in the blood of God's Son, Jesus, can make men well. This recognition of the weakness and sinfulness of all men — when we really understand that it is true — should have tremendous effect on business morality. First, it should make us more forgiving, more understanding, more tolerant and more helpful when we see that our brother or business associate has made a mistake. Not that we condone or preserve the sin, but that we love and help the person to abandon the error and to move ahead free of its clutches. Second, and this is most important, realizing our own weakness and propensity for sin, and recognizing our need of the power of God to cleanse us and make us better we can by degrees achieve some humility. And we can surrender our stubborn wills to God so that the spirit of His Son may provide the cleansing and healing of our moral shortcomings. By looking steadfastly to Jesus we can be transformed into His image from glory to glory, even as by the Spirit of the Lord.

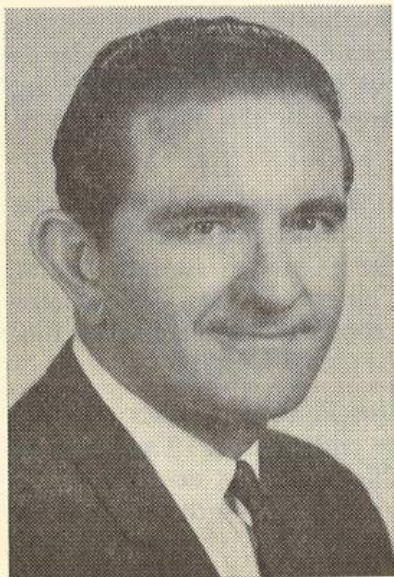
## THE MORAL STANDARDS OF THE YOUNG CHRISTIAN

By WYATT SAWYER

Wyatt Sawyer was born in Dallas, Texas, June 15, 1924. He received his early education in the Dallas Independent School System. He entered Harding College in 1941 where he received his B.A. degree four years later with majors in Bible, English and Speech. He was later awarded a M.A. degree from the University of Houston in the field of speech.

Wyatt married his college sweetheart, Christine Neal from Springdale, Arkansas. They have two sons, Jerry, 15 years, and Joel 11 years. He labored in Charleston, Mississippi one year and served as possibly the first Educational Director among the churches of Christ in Dallas from 1946 to 1950. Other congregations he has

served include Madisonville, the Pecan Park congregation in Houston and the Procter Street church in Port Arthur. He is now located with the Wynnewood Hills congregation in Dallas.



Each year he holds several gospel meetings and assists in Training For Service Series throughout the Southwest. He is the author of the youth novel, **MUST THE YOUNG DIE TOO?** and has recently published a series of literature covering the entire Bible entitled **PANORAMIC VIEWS THROUGH THE BIBLE.**

He has also been a youth camp counselor or director for nearly twenty years. He served

as President of the Board during the building of Camp Red Oak Springs, a summer Bible camp near Newton, Texas.

"Thoughtful men are becoming frightened by the overwhelming evidence that the world is in its last days . . . We cheat, we lie, we steal, we engage in character assassination, we manifest an alarming degree of social irresponsibility in political and economic affairs, yet many find it hard to believe that the judgment of God is at hand."<sup>1</sup>

"Our earth is degenerate in these latter days. There are signs that the world is speedily coming to an end. Bribery and corruption are common. Children no longer obey their parents. Every man wants to write a book and the end of the world is evidently approaching."<sup>2</sup>

"Youthful criminality, long foreboding facet in the crime picture, continued to rise. Arrests of young people under 18 years of age were up 4% above last year's total. This age group represents 43% of all arrests for the more serious offenses . . ."<sup>3</sup>

"Our youth now loves luxury. They have bad manners, contempt for authority, they show disrespect for elders, and they love to chatter instead of exercise. Children are now tyrants. They no longer rise when elders enter the room. They contradict their parents, chatter before company, gobble up their food and tyrannize their teachers."<sup>4</sup>

"Great masses of young fellows in their twenties are practically all of our criminals in the outlaw class. They have no emotions of pity, love, friendship, gratitude or sense of responsibility. They despise their parents, hate the law and are in open war with its officers."<sup>5</sup>

"There is moral rot in America." "America is beginning to



accept a new code of ethics that allows for chiseling and lying."<sup>6</sup>

These six excerpts from the past are given to comfort us and console us. When we consider the authors of these statements and the time of their writing we will not be so envious of "the good old days."

The first statement about "thoughtful men . . . becoming frightened" was spoken by Mr. Billy Graham in June of last year (1962).

The second statement was written on a tablet about 4,800 years ago by some cynical adult in Constantinople, who felt that his age was degenerate.

The third remark about "youthful criminality" was spoken in August of last year by Mr. J. Edgar Hoover of the Federal Bureau of Investigation in Washington, D. C.

The fourth quotation about youth loving luxury, having bad manners, disrespecting their elders and tyrannizing their teachers, was written in 400 B. C. by Socrates.

The fifth statement was written in 1926 by Dr. Will Durant eight years after World War I. His doleful lament was about youth having "no emotions of pity, love, friendship or gratitude." That was 36 years ago.

The last two statements were spoken last summer by a psychology professor at a leading Eastern university and by the American journalist and author, Walter Lippmann.

We draw four conclusions from these six statements.

1. Human nature seems to be about the same in all generations.

2. Human morality has always been low in some segments of society.
3. The world has been coming to an end almost since the beginning.
4. Our young people are going to the dogs.

And there is one other conclusion I wish to draw from these historical notations. That is that we are living in about as "good old days" as they did in "the good old days" and maybe even better!

### *Tabula Rasa*

The British Philosopher, John Locke called the new-born babe a *tabula rasa*. That is, he is like a blank piece of paper, an empty cabinet or a soul without any ideas in it.<sup>7</sup> Locke's denial of inborn truth suggests putting something on that sheet of paper to make it human and divine, to put something into that cabinet to make it live and the teaching of each new-born soul to make it spiritual and moral.

### *Modern Alternatives*

Youth has many choices before it today. He can follow the divinely inspired teachings of God in the Bible and have faith in the promises of rewards for doing so. He can follow the Pragmatists and their school of thought and bear the consequences on his moral and spiritual life. The doctrine of pragmatism generally began about 1878 with Charles S. Pierce, an American mathematician and logician.<sup>8</sup> To the Pragmatist the "end justifies the means." If the results are pleasant then the action is moral.

Permit me to illustrate what I consider an appropriate instance of Pragmatic thinking. A group of students were in a

Psychology class at the University of Houston. Before the class started one day we were discussing morals of American youth and moral standards. The matron of one of the girl's dormitories expressed the Pragmatic view in these words. She said, "I no longer teach my girls what is right and what is wrong. I only teach them what is good for them and what is bad for them. If the experience is pleasant and there are no harmful aftereffects, I teach them that it is all right." The conclusion I drew from this conversation was that if the effects of dancing, social drinking, adultery and a little cheating and lying are pleasant then "it is all right." This is rank Pragmatism.

I believe that if parents knew more of what goes on in these secular institutions, the cost of an education in a Christian school would look small indeed!

### *Existentialism*

Another philosophy of life affecting the morals of our American youth today is that of Existentialism. This doctrine of "radical individualism" was started by the Danish philosopher, Soren Kierkegaard in the middle 1800's. "His ethical philosophy is individualistic in its insistence that each individual is confronted with ethical choices which he *alone* can make and for which he assumes *sole* responsibility."<sup>9</sup> Other Philosophers, like Heidegger and Jaspers, have perpetuated this ideology and it is widespread among us today. Its basic idea is "do it if you want to, and if you are ready to bear the consequences."

May I illustrate my point? During Religious Emphasis Week at Lamar Tech in Beaumont, Texas, a year ago I was one of four panelists who discussed the topic "The Cultural Revolution in our Time." The basic idea discussed at this session was "The Changing Norms in the Man-Woman Relationship." The

panelists consisted of the Head of the Sociology Department, a Beaumont Welfare worker, a denominational preacher, who was a chaplain at a womens' university, and this gospel preacher.

The general conclusion reached by three members of the students in the audience, was that within fifty years woman would be completely equal with man in every way. The fourth panelist, your speaker, remonstrated that it would never be so! My contention was that man has no right to practice the existentialistic theory of "radical individualism." Your speaker contended that there was a higher Authority on the matter who has spoken on the subject, and that in Ephesians 5:23 the woman is told to be subject to her husband. Our views were radically divided. They believed that each person should be the captain of his own destiny. Your speaker contended that God is our Light and our Salvation.

Again I say, parents need to wake up to what the teachers of our children are being taught in secular education.

#### *A Biblical Plan for Living*

Having negatively repudiated both Pragmatism and Existentialism as safe patterns of life, I wish to positively replace them both with a pattern that has been found tried and true — God's pattern for living in the Bible. Let us not only condemn the evil, but let us also commend the good. Let us not only curse the dark, brethren, but let us also light some candles.

#### *Authority for Morality*

Jesus Christ claims to have all authority in heaven and on earth Matthew 28:18. He claims to be The Way, The Truth and The Life John 14:6. Our Lord sent His disciples into all the world with the intent of not only leading men to God's

eternal abode, but also to inspire them to moral, ethical and spiritual living on earth. The Christian concedes to Christ the right to govern his moral living. The saved surrenders to the Savior's will.

### *No Cloak For Sin*

Jesus said, "If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sins" John 15:22.

In giving Christian Youth a standard of morality Jesus taught the following principles and truths. "Seek ye first the kingdom of God . . ." Matthew 6:33. "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it" Matthew 7:13-14. "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that *doeth* the will of my Father who is in heaven" Matthew 7:21. "Set your affections on things above, and not on things on the earth. For ye are dead and your life is hid with Christ in God" Colossians 3:2-3. "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?" Romans 6:1-2.

### *Six to Sixty-Six!*

Generally, there are only six activities for pleasure and recreation that young Christians must forego. These are drinking, gambling, dancing, parking and petting, mixed swimming and reckless driving. Many would add a seventh, indecent exposure in our dress, but that is covered under the heading of mixed swimming.

Young people's recreation is probably their greatest moral downfall today! When they are working, worshiping or studying they are out of trouble. But when they play the problems arise. It is strange indeed that we hear the plaintive cry so often that "There's nothing for us to do!" Over the years my young people's classes have made up their own annual recreation calendar. With their parents' and teachers' help they have had plenty to do and plenty of wholesome fun. They have compiled a master-list of worthwhile things to do. The total is 66. That is a ratio of eleven good things to do to each one bad thing. The reason that more people have not known this perhaps is because they take recreation, like marriage, for granted and do not study it. Copies of this list are available at the back or you can write me for a copy.<sup>10</sup>

### *Six Ways To Get Hurt*

I believe that we should frame a new axiom regarding Christ and the Christian Person's moral life. Let's begin with this one: "Jesus *permits* young people to have all in this world that is helpful to them. He *prohibits* all in this world that will harm them."

We have already listed the six general moral problems. They were drinking, gambling, dancing, parking and petting, mixed swimming and reckless driving. Let us proceed to see *Why* Jesus would withhold these activities from us.

### *Drinking*

We may generalize and say drinking is bad because most church people say so. But let's appeal to a more reliable authority. The wisest man in the world, outside of Christ, also says so. Hear Solomon: "Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds

without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine" Proverbs 23:29-30. And also "Give strong drink to him that is ready to perish, and wine unto those that be of a heavy heart" Proverbs 31:6.

In all there are about 75 passages in 25 books of the Bible warning against strong drink.<sup>11</sup> Now add to this the results of alcohol in America and we can see the wisdom of the Lord.

Senator Estes Kefauver said crime decreased 54% during the first decade of Prohibition.<sup>12</sup> Following its repeal and since, 60% of all crimes are charged to alcohol,<sup>13</sup> drunken drivers kill more people annually than all the criminals in the country; 11,500 to be exact,<sup>14</sup> and alcohol costs American wives and children one and one-half billion dollars annually due to absenteeism from work by the husband and father.<sup>15</sup> Any activity which can hurt so many and cost so much will readily be ignored by young Christians who "think for themselves."

### *Gambling*

"The disease of gambling dooms more Americans than drink or drugs — and it's incurable; a new organization however, is helping victims avoid a destiny that may include crime, even suicide."<sup>16</sup> This subheading came under an article in the *Family Weekly* magazine by James Berry entitled, "New Hope for the strangest Addiction." Gambling is defined as trying to get something for nothing. This attitude violates the Lord's mandate that man shall *earn* his bread by the sweat of his face Genesis 3:19. Too, it violates the Apostle Paul's admonition to "Let him that stole steal no more: but rather let him labor, working with his hands the thing that is good, that he may have to give to him that needeth" Ephesians 4:28. Gambling is only an exciting, illegal and dangerous way to try to get

ahead. Any activity which has produced as many suicides, heartaches and disasters as gambling has will be easily omitted from the thinking Christians' list of pleasures.

### *Dancing*

Ballroom dancing is the national craze of American youth. It is about as inexpensive a way to keep young people occupied as we could find. And it is as subtle in its results as can be. Dancing is freely left off the thinking Christian's activity calendar simply because it is immoral in design, in action and in results.

Dr. E. S. Sonners, M. D., a nerve specialist of Chicago exclaims, "I attack the modern dance as a reversion toward savagery. As a medical man, I flatly charge that modern dancing is fundamentally sinful and evil. I charge that dancing is the most advanced and most insidious maneuvering preliminary to sex betrayal. It is nothing more than damnable, diabolical, animal, physical dissipation. I tell you the basic spell of the dance is the spell of illicit physical contact."<sup>17</sup>

The design of dancing for many is sex betrayal. The action is illicit physical contact. The results are described graphically by Vice officers, matrons of homes for unwed mothers and even the operators of ballroom dance halls themselves. One report by the Chicago Vice Commissioner stated that of 300 fallen girls, who were asked the cause of their shame, 85% said that their first misstep was the modern dance."<sup>18</sup>

There is no double standard in the kingdom of God. What is good for one Christian is good for them all. And if it is good for Christian youth, then it is likewise good for Christian adults. If it is good for the members of the church then it is just as good for the leaders of the church. Now, let me pose this question:



What would the world, which *knows* the design, action and results of dancing, think if it were to see Christians, and elders, deacons and preachers and their wives at the public or private dances? They would be nauseated at the sight and would repudiate the church immediately as having little spiritual relationship with Christ. Let us remember that Jesus commends to His people all that is good for them, and He condemns all that will be harmful to them.

#### *Parking and Petting*

Judge Jacob M. Braude, Circuit Court Judge, Cook County, Ill., has presided over Municipal Courts and the unique Boy's Court of Chicago for over 25 years. He has passed judgment on over 25,000 kids in trouble. Judge Braude lists 15 causes of Juvenile Delinquency, as he sees it.<sup>19</sup> Item number 6 is: Automobiles. He says, "Boys or girls under 21 had no business owning a car, period." He suggests that youth does not have the sense of social and moral responsibility that goes with the privacy of an automobile. He would not deny youth the privilege of driving the car, *with adult supervision* — but never without it. He further states, "A large percentage of sex offences can also be traced directly to juvenile ownership of cars." Group recreational activity and multi-couple dating is the diet for teenagers if they want to "prove all things, and hold fast to that which is good."

#### *Mixed Swimming*

Mixed swimming and wearing indecent apparel in public have become so prevalent in our generation, like dancing, that most folks prefer to ignore them as though they don't exist. But brethren, I say to you with all Christian sincerity, let's either preserve the moral and doctrinal sanctity of Christ's

body or change the sign to read THE CHURCH OF THE DEVIL.

Swimming within itself is a wonderful and helpful sport. I would recommend it to everyone of all ages under the proper circumstances. But as I see it, and as I believe the Lord teaches it, the attire of indecent dress is one of the great contributing factors to the moral decline of this nation. Billy Graham said at his Chicago Crusade in June of last year, "the nation's teenagers are obsessed with sex . . . . yet at the same time they are troubled and often conscience-stricken."<sup>20</sup> But why shouldn't they be? When they come into the age of puberty when they can be biologically excited they see half-nude characters on the front pages of the newspapers, T.V., at the movies, at the swimming pools, on the beaches, on the school grounds during P. E. classes and on the streets everywhere. What else can we expect from normal, physical human beings?

I cannot help but admire modesty which is the moral standard of our God. I admire it anywhere. Last June I visited St. Vincent's Hospital in Little Rock while in a meeting with Brother Cleon Lyles and the good Sixth and Izzard congregation. As we entered the hospital lobby we saw a sign which read: We ask that visitors to this hospital be dressed in good taste and modesty. No shorts. No slacks. Please. Thank you. The management." Are we, who claim to be God's people, going to let those whom we consider to be carriers of error, to be more moral and modest than we?

But someone says: "We want our kids to swim and have fun." I say then let them follow the example of the young people at Cedar Bayou, near Houston, who requested special hours for separate swimming periods for men and women. They got it too!<sup>21</sup> Then of course there are Christian Youth Camps

which provide swimming and also there are private pools and the YMCAs and the YWCAs.

### *Reckless Driving*

The problem of reckless driving has already been solved for teenagers in Judge Jacob M. Braude's suggestion that these youngsters not own a car until they are 21. He insists that American youth needs adult supervision in the automobile until they mature enough to handle the responsibility of safe driving.

### *America Tomorrow*

Our picture of tomorrow's America is both hopeful and dim. We are hopeful that enough individuals will have character enough to resist Satan and he will flee from us. And even as bad as our generation seems, there are some bright spots. For instance, only 3% of America's youth give the law any trouble. That leaves 97% of them behaving themselves right well. And look at our religious situation. In 1800 only 5% of America's population claimed church membership. Today nearly 70% at least make some pretense. This is encouraging.

Too, an editorial in the *Saturday Evening Post*, dated July 14, 1962 comforts us just a little bit. The title of the article was "Moral Decay in America." In some defense of "our times" the editor says, "We think that even the most cursory reading of history shows that we are living in an era that is respectable by comparison with that of President Grant. In his time, according to Samuel Eloit Morison and Henry Steels Commager, in *The Growth of the American Republic* (Oxford University Press), The Navy Department sold business to contractors. The Department of the Interior was working hand in glove with land speculators. The Treasury Department farmed out uncollected taxes . . . and Corruption was by no means con-

fined to the Federal Government." Then too I think of the case of homicide in the family of Adam and Eve, the total depravity of the generation around Noah, the corruption of Sodom and Gomorrah, the heinous sins of King David, and the disturbing decade of the wild Twenties in the United States, and I feel that maybe there is hope for us yet in this generation. Let's hope that the glare of publicity on T.V., radio and the press has given us a somewhat over-exaggerated picture of our times. Let's hope that the over-interpreting of our nation's morals will not cause the exceptional to appear as the normal, and the minority spectacular to appear as the majority general.

Personally, I have great confidence in our young people to successfully overcome evil if they are properly taught and led. I believe it entirely possible for them to turn back the onrushing tide of loose morals and to make a better day tomorrow for their children and their children's children in America.

In closing this address I wish to leave with you a little poem which expresses my confidence in the generations of the future. I would also like to dedicate this poem to today's Christian youth.

My grandpa notes the world's worn cogs  
And says, we're going to the dogs.  
His grandpa in his house of logs  
Said things were going to the dogs.  
His grandpa in the Flemish bogs  
Said things were going to the dogs.  
His grandpa in his hairy togs  
Said things were going to the dogs.  
But this is what I wish to state:  
The dogs have had an awful wait!

#### *Footnotes*

1. *Saturday Evening Post*, July 14, 1962, Editorial, p. 86.
2. Dr. John Luke Gehman, *The Ceaseless Circle*.

3. J. Edgar Hoover, *F. B. I. Law Enforcement Bulletin*, August, 1962.
4. Quotation by the Greek Philosopher, Socrates, about 400 B.C.
5. *New York World*, 1925.
6. *Saturday Evening Post*, *loc. cit.*
7. Frank Thilly, *A History of Philosophy*, (New York, 1952), p. 335.
8. *Ibid.*, p. 597.
9. *Ibid.*, p. 579.
10. Wyatt Sawyer, 4511 Woodstock Dr., Dallas 32, Texas.
11. *Facts about Alcohol in Texas*, Safety Inc., Beaumont, Texas.
12. *Christian Century*, February 28, 1951.
13. Estimate in *F. B. I. Law Enforcement Bulletin*, 1961.
14. *Dallas Morning News*, March 23, 1952.
15. *Houston Post*, March, 1955.
16. *Family Weekly Magazine*, Nov. 12, 1961, p. 8.
17. *Is It Right to Dance?*, a tract by A. G. Hobbs, pp. 5-6.
18. E. R. Harper, *Dancing in the Public Schools* (Abilene, 1951), p. 4.
19. *Family Weekly Magazine*, March 15, 1959, pp. 6-9.
20. *Beaumont Enterprise*, June 2, 1962.
21. *Christian News Reporter*, June 24, 1962, p. 2.

## MORAL RESPONSIBILITIES OF CHRISTIAN LEADERSHIP

BY DON H. MORRIS

Don H. Morris, President of Abilene Christian College, Abilene Texas, was born August 13, 1902, in DeSoto, Texas, into a pioneer Dallas County family. After graduation from DeSoto High School he enrolled for two years at Thorp Spring (Tex.) Christian College, a junior college.

After graduation at Thorp Spring in 1920, he taught Latin and mathematics at Red Oak (Tex.) High School for two years. Moving west, he went to Abilene in 1922 at the age of 20 where he enrolled in Abilene Christian College. He was graduated two years later in 1924 with a B.A. degree in education, after having set an outstanding record as a member of the college debate team.



When he graduated from ACC, Morris became a teacher and debate coach at Abilene High School. He coached one state championship debate team. During this time he married Miss Alberta Allen, his college sweetheart, on November 1, 1924, in Waxahachie, Tex.

In 1928 he returned to Abilene Christian College as a speech teacher, and in four years he rose to the vice-presidency. From 1932 to 1940 he was vice-president and head of the Speech Department. In 1930 he had received his M.A. degree in education from the University of Texas.

He became Abilene Christian College's seventh president in 1940, only 16 years after his

graduation. He was the first ex-student to become president at ACC.

In 1956 McMurray College in Abilene awarded President Morris an honorary Doctor of Laws Degree. President and Mrs. Morris have three married children and nine grandchildren.

He is past-president of the Texas Council of Church Related Colleges and a member of the executive committee of the Texas Foundation of Voluntary Supported Colleges and Universities. Morris has been honored with life membership in the Texas Conference of Parents and Teachers. He holds membership in the Texas State Teachers Association.

He is a member and past-president of the Abilene Rotary Club, and holds membership in Phi Delta Kappa, Alpha Chi and Blue Key. He is an elder of the College Church of Christ in Abilene.

In November and December, 1960 he made a 35-day tour of the Far East, during which he was the speaker for the Eighth Annual Far East Fellowship at Tokyo, Japan, and an 8th Army Retreat at Seoul, Korea. Other points visited include Ibaraki Christian College; Hong Kong; Bangkok, Thailand; Taipei, Formosa; Okinawa; Guam; Manila; and Hawaii.

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In this Abilene Christian College Lectureship we are studying the important subject of Christian morals, on "The Christian and Morality." Another designation could be "The Moral Standards of a Faithful Follower of Christ." During the week we have given attention to motives in morality. We have also studied about Christian standards as they apply to civic life, to business life, and to life in the home. And we have discussed, too, the moral standards of Christian teaching as they apply to the problems of youth.

The subject tonight is "Moral Responsibilities of Christian Leadership."

There is no circumstance that demands higher standards

of morality than for a man to be in a place of leadership in the Lord's church. There is no group of men anywhere who should work more diligently to attain the New Testament standard of morality than those who are leaders in the church. As we (the most of us here tonight have responsibilities of leadership) attempt to lead out in the work of the Lord, we should search the Scriptures diligently for light, our motives should be the purest, and the goals for our conduct should be the highest.

Every Christian should do right and should live right in whatever activity he is engaged. If he is a leader, the effect of doing wrong will be more far reaching than if he were not a leader. The effect of wrongdoing will be more far reaching still if the wrong is committed by the leader while he is engaged in his work as a leader of the church.

The qualifications set down in the Bible for elders and other leaders in the church show how important it is that those leaders be moral (we use the word in its broadest meaning) in church work and also in everyday life. Many scriptural qualifications for leaders deal directly with the ability to carry on the work of the church, and other work, on the highest moral plane. These qualifications are simply evidence that leaders are guided by moral principles in all things.

For example, we read that an elder must be blameless, he must be vigilant, he must be *sober*, and of *good behavior*. He must be *no striker, not greedy, patient, not a brawler, not covetous, one that ruleth well his own house, not a novice, not tempted to pride*, and he must have a *good report of them which are without*. (I Tim. 3:2ff) And Paul in his letter to Titus adds these qualifications which are significant right here:



The elder must not *be self-willed, not soon angry, a lover of good men, just, holy, temperate.* (Titus 1:7ff)

These qualifications of elders — rather these scriptural characteristics of elders — show the high plane upon which these leaders in the Lord's church should strive to live and work. After listing for Timothy characteristics of elders, Paul adds, "Let the elders who *rule well* be counted worthy of double honor"; that is, let those who rule effectively and who carry on their work on a high moral plane be given double honor.

It is usually agreed that deacons are servants who may look after the moral and financial needs of the church. In carrying out their work the deacons likewise are to follow the highest principles. The Scriptures teach this. Deacons are to be *grave, not double-tongued, and not greedy of filthy lucre.* (I Tim. 3:8ff)

Let it be said that these qualifications of elders and deacons are more than so many points that these men must pass on their "entrance" examinations as elders and deacons. They are that. They are qualifications that men should have before they are appointed as elders or deacons. They are characteristics that men should have before they are given leadership responsibilities in the church. But the Bible qualifications of elders and deacons also point out standards that elders and deacons should follow as they participate in day-by-day activity of a congregation. They are standards that the leaders of the church should be guided by in dealing with an architect or a building contractor. They are standards by which they should be guided in dealing with preachers. The characteristics of elders and deacons laid down in the Scriptures are standards that should guide them in their relationship with

the congregation, in their relationship with teachers in the church or with any member of the church.

One of the finest pieces of Bible teaching on attitudes and principles — standards — for Christian leaders is found in Paul's speech to the elders from Ephesus. The apostle gives himself as an example — an example to the Ephesian elders, and an example to us present-day elders, deacons, and preachers of the gospel.

May I read: "Ye yourselves know, from the first day that I set foot in Asia, after what manner I was with you all the time." (Acts 20:18)

This was a manner worthy to be followed by all of us.

I read further: "Serving the Lord with all lowliness of mind, and with tears, and with trials . . .

"Not knowing the things that shall befall me there . . .  
But I hold not my life of any account as dear to myself . . .

"I am pure from the blood of all men . . .

"Wherefore watch ye, remembering that by the space of three years I ceased not to admonish every one night and day with tears . . .

"I coveted no man's silver, or gold, or apparel . . .

"Ye yourselves know that these hands ministered unto my necessities, and to them that were with me.

"In all things I gave you an example, that so laboring ye ought to help the weak, and to remember the words of the Lord Jesus, that he himself said, It is more blessed to give than receive.

"And when he had thus spoken, he kneeled down and prayed with them all."

What if all church work today were planned and carried out on such a high plane and in pursuit of such noble purposes? There would be no misunderstanding among congregations. There would be no misunderstanding among members of the church or of a church itself.

Let us go back to the Bible in doctrine. Oh, yes! We must lift high the banner. Let us go back to the Bible, too, in attitudes toward each other and in standards of conduct as we work together. Doubtless these standards of conduct among church leaders is one thing that Jesus had in mind in Matthew, 23:23.

"Woe unto you, scribes and Pharisees, hypocrites! for ye tithe mint and anise and cummin, and have left undone the weightier matters of the law, justice, and mercy, and faith: but these ye ought to have done, and not to have left the other undone."

I remember a story that come out of the Crimean War. A little group of British soldiers were making a charge up a mountainside in Southeastern Europe. The fire against them was hot and withering. They made charge after charge, but again and again they were driven back. While this was going on, the standard bearer got separated from the rest of the troops. He was up the mountainside, and they were down below him. A young officer called to him, "O standard bearer! O standard bearer! Bring the standard back down to the troops."

But he called back, "No! No! Bring the troops up to the standard."

In all of the planning and deciding that goes on to make possible the work of a congregation of ~~a~~ church it is sometimes the easy way to try to adapt standards to fit the people. We even try, often, to lower the standards for leaders of a congregation. But leaders of the church must first bring themselves up to the standard. Then others will follow.

If principles of conduct as laid out in the Bible are high for elders and deacons as they carry on their work, the standards are just as high for the preachers or for teachers in the church. Right at this place the rule "What you do speaks so loud I cannot hear what you say" applies to preachers and teachers; and the examples and principles given by the apostle Paul in his speech to the Ephesian elders apply; and of course other Bible teachings are given for preachers and teachers. In fact, neither the elder nor the preacher needs a code of ethics to guide him in his relationships with others, just as the church does not need a creed. A formal list, or creed, would be useless and harmful in either case. What the elder, the preacher, the teacher, and the deacon all should have as their guide is a clear conception of the spirit of the New Testament. They need, too, the dedication and the wisdom to apply New Testament teaching to the everyday activities of God's people.

Right at this place I call attention to some characteristics laid down in the New Testament for preachers.

"For I determined not to know anything among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling." (I Cor. 2:2,3)

Observe the dedication and humility of the great preacher Paul. And what an example for us. We hear Paul again:

For our exhortation is not of error, nor of uncleanness, nor in guile: but even as we have been approved of God to be intrusted with the gospel, so we speak; not as pleasing men, but God who proveth our hearts. For neither at any time were we found using words of flattery, as ye know, nor a cloak of covetousness, God is witness; nor seeking glory of men, neither from you nor from others, when we might have claimed authority as apostles of Christ. But we were gentle in the midst of you, as when a nurse cherisheth her own children: even so, being affectionately desirous of you, we were well pleased to impart unto you, not the gospel of God only, but also our own souls, because ye were become very dear to us. For ye remember, brethren, our labor and travail: working night and day, that we might not burden any of you, we preached unto you the gospel of God. Ye are witnesses, and God *also*, how holily and righteously and unblamably we behaved ourselves toward you that believe: as ye know how we *dealt with* each one of you, as a father with his own children, exhorting you, and encouraging *you*, and testifying (I Thessalonians 2:3-11).

I read again from the apostle Paul as he gives himself as an example for preachers.

Giving no occasion of stumbling in anything, that our ministration be not blamed; but in everything commending ourselves, as ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings; in pureness, in knowledge, in longsuffering, in kindness, in the Holy Spirit, in love unfeigned, in the word of truth, in the power of God; by the armor of righteousness on the right hand and on the left (II Corinthians 6:3-7).

Here is some very definite teaching. It is for all Christians, but it appears to me that it applies especially to leaders in the church.

Who is wise and understanding among you? Let him show

by his good life his works in meekness and wisdom. But if ye have bitter jealousy and faction in your heart, glory not and lie not against the truth. This wisdom is not a *wisdom* that cometh down from above, but is earthly, sensual, devilish. For where jealousy and faction are, there is confusion and every vile deed. But the wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without variance, without hypocrisy. And the fruit of righteousness is sown in peace for them that make peace (James 3:13-18).

Then Paul cuts to the heart with this question:

"Thou therefore that teachest another, teachest thou not thyself?" (Rom. 2:21).

Very little has been written on this subject of moral responsibilities for church leaders by our people or by others. Perhaps this is an indication that we have not given as much attention to this problem as we should. Maybe it is an indication that the problem has not been as significant as it might appear. I think that our elders and preachers, with few exceptions, are good men. They want to do what is right. But elders and preachers — all of us who work in these high stations — should strive — should strain ourselves — to achieve the highest moral standards. We are in the noblest calling there is. We have the privilege of working together in the Lord's church. We work together in the great task of presenting Christ to the world, the elders teaching and overseeing and the teacher and preacher proclaiming and explaining the truths of God.

As we work together, differences in opinion are bound to arise. Personal problems will sometimes arise. But if all of us are guided at all times by the principles and examples of the New Testament, how can there ever be serious trouble? O the moral responsibilities in Christian leadership!

David Lipscomb did write on this subject, and some of his comments will help us at this point:

We often so pervert the religion of Christ that we esteem the office (of elders) of more importance than the work.

*Queries and Answers*, p. 197.

The elders are properly the overseers of the congregation, and that would necessarily put them in the lead in searching out all matters of difficulty. But, then, the elders, the overseers, are to do everything of the kind according to the word of God. They are not to do these things by their own wisdom.

*Queries and Answers*, p. 205.

A man (an elder) must not only have age, but he must have wisdom and discretion, and must also have Bible knowledge, . . . and must have a good degree of skill in the matter of influencing the members to do the will of God. He must not be an arbitrary man that will lord it over God's heritage. He must not be a partisan, with partisan views to subserve.

*Queries and Answers*, p. 207.

And if they (congregations) employ a young man to preach the gospel to their neighbors and to teach the word of the Lord to the members, then let him devote himself to that work and not assume to boss the congregation. . . . There are very few young preachers that are competent to such a task; and, in fact, there are many older ones that are not. It is altogether out of harmony with the word of God for a congregation to employ a young man as *pastor* and put the management of things into his hands.

*Queries and Answers*, p. 207-208.

But as I have said, definite problems will arise. They will continue to arise in the relationship between elders and preachers and between congregations. All of us should make every legitimate effort to solve them when they arise.

May I call attention to some points that will help us.

The preacher should work *with* the elders and not independent of them. He should advise with the elders often — with individual elders and with them as a group.

Often elders can help the preacher by suggesting needs of the congregation. A clear understanding between elders and the preacher should help both of them in their work and will contribute to the strength and to growth and development of the church.

The preacher should not be quick to jump from one congregation to another. In deciding about a move he should consult both groups of elders so that there is a clear understanding involved and so that with their help he can decide where he can serve best.

In the same way, the preacher should not up and leave without a satisfactory time for adjustment. The amount of time should be agreed upon by him and the elders. The preacher should realize that he usually has the upper hand in such matters and that he should not take advantage of it.

Elders of one congregation should not attempt to employ the preacher from another congregation without an understanding with the second congregation. Courtesy and the golden rule require that the second congregation be contacted before any contract is made with the preacher.

On the other hand, the elders of a church where a preacher works should not get in the way of an opportunity for greater service in another church.

Elders should stand behind a preacher in his preaching of



the gospel. It is important that there should be a solid front on doctrinal points and moral issues.

If the elders can help the preacher to be more effective in his preaching and other church work, they should not hesitate to make suggestions. It goes without saying that suggestions should be made in the proper manner. And it goes without saying that the preacher should accept and use suggestions in a gracious manner. If there is disagreement, all discussions should be in a Christian spirit.

If it becomes advisable for the work of a preacher in a certain place to be terminated, this should be done in such a way as to cause the least harm for the work of the church and the work of the preacher. At this point it should be mentioned that too many preachers move too often and that some churches want to change preachers too often. Many times a preacher can do his best work after ten, fifteen, or twenty years with a church.

Elders should not ask a preacher to resign, nor should a preacher leave a work, for petty reasons. Both the church and the preacher should work with the other and stay with the other to the best advantage of the work of the congregation.

These suggestions are not hard and fast rules. They do not exhaust the subject by any means. Each of you has other suggestions that will help. But the thing that will help all of us more than anything else is getting the golden rule in our hearts and letting it guide all of our conduct toward each other.

Jesus said, "All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets." (Matt. 7:12).

It seems that, if there is any place where men should practice this distinctive principle, it should be in all the business of a church, in the relationships among all members, in relationships between elders and preachers, and among congregations of the church.

The golden rule, of course, does not mean that there should be an agreement of opinion in all relationships among brethren. But it does mean that in all such relationships the answer to problems should be worked out on the highest basis from the standpoint of equity and justice to all.

We might remember that Paul wrote to the Romans: "So we, who are many, are one body in Christ, and severally members one of another." (Rom. 12:5).

And then he added: "In love of the brethren be tenderly affectioned one to another; in *honor* preferring one another;" (Rom. 12:10).

This is a hard lesson for us all and perhaps none of us learns it completely. But it is the basic principle in our theme today (Morality in Christian Leadership). The learning of this lesson is one of the secrets of a powerful, aggressive church, and it is one of the secrets of our evangelizing the world. It is the only basis upon which a harmonious, effective, working relationship can exist among Christians. It is the only basis upon which this harmonious, effective, working relationship can exist among church leaders.

Without doubt this is the ultimate in Christian unity, which the Lord Himself so fervently prayed for:

Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one; even as thou, Father, *art* in me, and I in thee, that they

also may be in us: that the world may believe that thou didst send me (John 17:20, 12).

Tonight we are talking not only about the big major decisions that many confront a church, but about the day-by-day and week-by-week decisions that make it possible for the church to progress and accomplish its work in the right way, and the way we handle the little ordinary decisions is an indication of the manner in which we will make our major decisions.

"He that is faithful in a very little is faithful also in much: and he that is unrighteous in a very little is unrighteous also in much" (Luke 16:10).

It will help us in making all decisions in the church to remember that we, the Lord's people, are a family — that we are brethren. It will help us to remember that we are an army with one great cause for which to fight. It will help us to remember that we are a kingdom with one king.

As the apostle Paul wrote to the church at Corinth, "We, who are many, are one bread, one body: for we all partake of the one bread." (I Cor. 10:17).

In this spirit — with a desire for this kind of unity — we should pursue all the activities of the church. On this basis every man can, with the apostle, exercise himself "to have a conscience void of offense toward God and men always" (Acts 24:16).

Here are some practical points that will help us further. I am talking to church leaders about the way in which we lead.

We should be fair and honest always — even in defending the right and in defending the truth. For church leaders not

to do this penalizes the church in its work. Besides, you don't get by very long with being unfair or dishonest in dealing with anybody. People are inconsistently consistent. Nothing works better than fair dealing. For this reason, both elders and preachers should be careful to deal with all problems on an objective basis.

We should never do our work or make decisions on a personal basis. Anger and personal feelings must be avoided if there is to be effective moral leadership for a congregation. We should remember that people lose confidence in their leaders when too many unfair and unwise decisions are made.

We should not be too conscious of position. We should rather be conscious of our work and give attention to it.

Also we should avoid thinking of ourselves as leaders as opposed to other members of the church. But we should realize our responsibilities and attempt to carry out these responsibilities. All Christians should be leaders; but elders, preachers, deacons, and teachers do have heavier responsibilities in leadership.

We must not take advantage of our positions. Elders should not take advantage of their position as overseers, and preachers should not take advantage of the pulpit.

Leaders — that is, elders, preachers, teachers, deacons — should not comment adversely about other leaders or any member of the church except when absolutely necessary in matters of discipline or in carrying on the work of the church. The church should be united. And faultfinding, gossip, and reporting of confidential information should be avoided. This applies to all, but it applies with special gravity to members who

are in position of leadership. The handling of gossip and similar problems should always be on a high moral level.

When there is a disagreement of the elders and the preacher, or between any two members of the church, or any two groups of the church, those who have the responsibility of decision should give all a full opportunity to express themselves. Then if there is still disagreement, those making the decision should give others the reason for reaching the conclusion that is followed.

Elders should give members of the church an opportunity to express themselves, and their opinions should be taken into consideration by the elders. This is especially true regarding the budget, the hours of meeting, and similar matters.

It would be helpful to all of us as we go about our work to remember the elders and preachers and other leaders whom we have known who have had the greatest influence toward the growth, the strength, and the faithfulness of the church. This will help us all to do our own work better.

It would also help us to think often of the knowledge, the understanding, the humility, the warmth, and the personal appeal of the apostle Paul and other apostles as they taught, led, rebuked, and helped other Christians.

The greatest help possible for all of us in our work is to have a clear understanding of and to remember always the serenity, the self-control, the fairness, and the strength of character of Jesus as He, the Savior and King, talked with people, reproved them, and showed them the new way of life.

What more should be said?

I might make other suggestions and you might make other

suggestions that would help us all. Of course any suggestion for Christian leaders to follow should be based upon the Bible. There are the answers. Let us remember, too, that we are searching for the highest principles of Christian living as they apply to all of the relationships, the failures, the plans, and the hopes of the church of the Lord.

"Wherefore leaving the doctrine of the first principles of Christ, let us press on unto perfection; . . ." (Heb. 6:1).

## THE NEW BIRTH: THE BEGINNING OF CHRISTIAN MORALITY

BY REX P. KYKER

Rex P. Kyker has been preaching for 25 years. He started preaching when he was a senior in Farwell High School, Farwell, Texas. He was graduated from this high school in 1938. He entered Abilene Christian College in September, 1939 and received the B.A. Degree in 1943. During his junior and senior years in A.C.C. and for 8 months after his graduation he preached for the 8th and Bonsall Church of Christ in Ballinger, Texas. He began his teaching career in the Department of Speech in January of 1944.

Brother Kyker received his Master's Degree from the State University of Iowa in 1946 and returned to the college to teach. He received his Ph.D. Degree from the University of Florida in 1953. While at the University of Florida, he preached for the University Avenue Church. In March of 1957 he was made head of the speech department, a position he has held since that time. He has been a member of the A.C.C. faculty for 18 years.



Brother Kyker is married to the former Christian White. They have five children — two sons, Bob and Rick; and three daughters, Jerilyn, Linda, and Jan.

Through all the years that Brother Kyker has been at A.C.C., he has preached for various congregations near Abilene. Since September, 1961, he has served as minister of the Vine Street Church in Abilene.

Among other activities he served 6 years as Director of Summer School at A.C.C. He is active in Kiwanis work and has served as president of the Key City Kiwanis Club in Abilene and Lieutenant-Governor of his division.

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### *The Three Births*

Every man on the face of the earth understands the only method by which a human life becomes a living being is by physical birth. There is no other way into the human race. Every Christian understands equally well the method by which a human becomes a part of the family of God is by a spiritual birth. And many men, who accept without reflection the reality of the physical birth, reject dogmatically the possibility of a spiritual birth. The same God gave us both of them. The same God who saw that man could live in the flesh after the likeness of Adam also saw the necessity of man living in the Spirit after the likeness of Christ.

The man of God beholds with devout awe the physical birth of man and marvels that God should so ordain that man by the consent of God could plant a seed and a child should come forth. This the world calls natural birth. The Christian parent, recalling how he looked for the first time into the face of his infant child, feels it was more than an act of nature. It was something naturally unnatural; it was a "natural" miracle. When this parent sits down to read in his Bible about the virgin birth of Jesus, Son of God, he does not doubt that the omnipotent God, who gave this parent sons and daughters — through a seed — could in some other way cause His own Son to be born of a virgin.

This same Christian parent, beholding the reality of his own babe, accepts by faith the Christ of the virgin birth. But accep-



tance of this Christ brings the fascinating and promise-filled story of still another birth — a new birth. This new birth is the third birth of vital importance to you and me. We frequently hear of the two births. We should think of the birth of life, the birth of our salvation, and the birth of our Lord. Our new birth is not of the flesh but of the mind and heart — a transforming of the mind, a presentation of the body, and a dedication of the soul. To the Christian, this is as real and as possible as the physical birth. And the same God has the same divine rights to fashion our spiritual birth as He did the manner of our physical birth.

The Christian, therefore, accepts inevitably the command of the Lord: "Ye must be born again." As surely as His plan will work for one to be born in the family of the flesh, His plan will work for one to be born of the Spirit. As surely as you cannot bring into the human family apart from God's plan, you cannot bring into the church apart from God's plan. And God does have a plan for man. We may call it His way, His method, His plan. But that He has ordered certain steps leading into Christ cannot be overlooked, nor replaced. And the new birth — a spiritual birth — is a part of the plan, or scheme, of redemption.

### *The Teacher and Nicodemus*

You and I need to transfer ourselves in reflective imagery to a night about two thousand years ago when a man sought the counsel of Christ. Suppose you and I were standing by Nicodemus as he made a great confession — perhaps all the more important because it was the confession of an unwilling witness, a witness who gloried in his Jewish theology, but one who was driven to confess: "We know that thou art a teacher come from God; for no one could do these signs that thou doest, ex-

cept God be with him." This admission, step by step as it unfolds itself, crowns Jesus as the anointed of God.

"We know that thou art . . ." For two thousand years men have tried to say there is no Christ. Neo-orthodoxy has tried to limit the divine Jesus to a good man and great idea — but to the Christian, He *Is* — inevitable, undeniable, and all that He claims to be.

"We know that thou art a teacher . . ." Jesus is called "Teacher" more than any other title and wanted to be The Teacher of our life.

"We know that thou art a teacher come from God. . ." (If so, no other message is sufficient, and no system for a good life can substitute for the right life. And no code of morals is ever enough until the full code of Christian morality is espoused.)

". . . for no *one* could do these signs that thou doest" (and continuest to do) "except God be *with* him." And while Nicodemus may have stealthily crept into the presence of Jesus under cover of darkness to escape detection by his brethren you and I can come to Him in the broad daylight of His revealed word.

I do not know all that my Lord said to this ruler among the Jews, but it was apparent to Jesus that this Nicodemus had to learn without delay about this new truth, what Nicodemus, perhaps, could paradoxically have called "another genesis"? The Master said: "Verily, verily, I say unto thee, Except one be born anew, he cannot see the kingdom of God" John 3:3. Imagine for a moment you had never heard such a thing described as a "new birth." What would you think of a teacher who looked at you, if you were perhaps forty to fifty years of age, and you

heard him say distinctly: "You must be born again." Three words shock deeply: *You*. You must be *born!* You must be born *again!* This would, indeed, call for a miracle.

To that Christian parent for whom physical birth was a divine blessing and entirely miraculous — something beyond mere human power itself — the teaching of the Lord was not impossible. For a believer, to be born again is as possible as physical birth or a virgin birth. Human birth, after all, was God's idea — not man's. Divine birth, after all, must be God's idea also. But Nicodemus rationalized: "How can a man be born when he is old? can he enter a second time into his mother's womb, and be born?"

Jesus explained to Nicodemus God planned more than one birth for man. Thus he answered: "Verily, verily, I say unto thee, Except one be born of water and the Spirit, he cannot enter into the kingdom of God" John 3:5. Two things stand out immutably clear in this conversation. A second birth was and is possible. A second birth was and is commanded.

Without a second birth one cannot enter into the kingdom of God. No clearer statement can be found in Holy Writ. It needs no explanation; it needs acceptance. Jesus saw this birth not as *a* way to enter the kingdom, but as *the* way to enter the kingdom. Paul later explained to the Ephesian brethren that, as a result of this birth, we are made a part of the family of God. "The Spirit himself beareth witness with our spirit, that we are children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified with him" Romans 8:16. 17.

When our Lord decreed that we should become a part of God's family through being born into it, He did so recognizing that this new birth, conceived through the knowledge of the

word of God, was the beginning of Christian morality. This is not to say there had been no morality prior to Christ, but it is to say no conception of righteousness can adequately substitute for the righteousness that is in Christ Jesus our Lord.

Man may have ethics, but man's concept of ethics does not produce righteousness. Righteousness is born of God; not of man. Indeed, wherever man has sought to do right, he has realized that it is not within man to direct his steps. Wisdom gained through his own laboratory of self-will has taught him that the ends of man's ways lead to death. God told us this centuries ago, but in our laboratory of sin, we must prove this again in every age. We ever learn, but never come to a knowledge of the truth.

Man, then, must turn to something higher than himself to determine moral ethics, or, what is right or wrong. He learns, perhaps, through the process of trial and error, but he learns it — that the only reason he knows a thing is right or wrong is because God has so designated right *from* wrong. This makes man dependent on the revelation of his divine Creator. As James L. Gordon wrote:

In the Bible are to be found the oral standards of our civilization. The standard of our moral philosophy is to be found in the words of Jesus. The standard of our ideal character is to be found in the manhood of Jesus. The standard of our social morality is set forth in the Ten Commandments. The standard of our business morality is to be found in the Book of Proverbs. The standard of our personal conduct is set forth, with extreme brevity, in the Golden Rule. I repeat, it is in the Bible that we find the moral standards of our civilization.\*

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\* (James L. Gordon, *The Master Book, Dickson Master Bible*, p. 1672).

*The Essentials of Christian Morality*

Someone has suggested that religion may be summarized in five essential steps. The first of these is revelation. Through God's revealed will we may come to have a conception of morality. But this conception can only be complete when we accept uncritically the Bible as God's revealed will. Then we readily accept the Lord's doctrine of the new birth. Our belief in God's power of salvation will culminate in obedience so that we may die unto sin that we may be born again unto life and unto new life. The complete directions for living this new life are fully revealed in the Bible and nowhere else. The Bible is the textbook for Christian morality. The man who will not be born again is living in defiance of God's Holy Word. But the Christian, new-born through the word of God, holds up the supreme standard of Christian morality — the New Testament. Anything short of its fullest teaching is sub-standard and insufficient.

The second essential in religion is that man must have a redeemer. Christ is our Redeemer. He is author of our code of Christian morality. To us, as His disciples, He is the only qualified author to pen the final concept of Christian morality. To us He is the end of His prophets Romans 10:4. His gospel is our code of ethics and guide in Christian conduct. All His gospel is our guide — not just the Golden Rule, as magnificent as it is.

The third essential in religion is repentance. The Christian believes that he repents or perishes Luke 13:3. The new birth not only causes one to turn to Christ, it also causes him to turn from the world and Satan. Repentance is a turning from that which is wrong to that which is right, and only through the moral ethics of Christian doctrine does the Christian know

what is wrong as well as what is right. Such knowledge is the result of God's declaration, not of man's meditation.

The fourth essential in religion is regeneration. Regeneration is not reformation, not restoration, nor realignment — it is becoming a new creature in Christ Jesus. There is no substitute for regeneration. When one clearly understands the Lord's teaching on regeneration unmistakably presented in John 3:1-5, he will be so busy declaring the Lord's command for regeneration that he will not be excusing the pious unimmersed. He will not find himself the author of a new plan of salvation; he will be declaring the inspired one. He won't be overhauling it; he will be proclaiming it.

In the final essential of religion — righteousness — is the necessary continuing ingredient for salvation. Righteousness is the formula for Christian growth. Though the new birth puts one into Christ, as a newborn babe he will desire the sincere milk of the word to grow thereby I Peter 2:2. As the beloved John stressed, righteousness is a symbol that a Christian is begotten of God. "If ye know that he is righteous, ye know that every one also that doeth righteousness is begotten of him" I John 2:29.

#### *The Morals of the World Do Not Save*

Cannot you and I understand why our Lord saw a new birth was essential? The world where we were born was not designed as a natural habitat for Christian development. Rather, we must learn through Christ to come out of the world and be a separate people. We understand by looking at our own sinful lives and those about us who know not God in the forgiveness of their sins why Paul said in Ephesians 2: We are ". . . by nature children of wrath." Naturally, we cannot direct our own steps. Naturally, we fall victims of all sins to

which flesh is heir. We look to ourselves for the solution of life and find it not. The answer is born not of man but of the Son of God, who came to earth that men might have life and have it more abundantly. In Christ man must have another birth — a better birth — a spiritual renaissance. Man has understand that in Adam all die. Now, thank God, he may learn that in Christ may all be made alive.

Man looks to Christ and asks: "How is the new birth the beginning of Christian morality?" The terms "morality," or "morals," or "immorality" do not appear as such in the word of God. But mistake not that the Bible has a plain and simple designation for them. Immorality in the Bible is called sin. Perhaps today what we would call our "moral consciousness" the Bible would call "conviction." The battle to be moral may be clothed in the plea to "Save yourselves from this crooked generation" Acts 2:40.

We look to Jesus as the door of the sheepfold where protection for the weak lamb may be found. He must be the shepherd of our Christian morality, the pillar and ground of the truth. He is the place to find and build stronger concepts of Christian morality.

### *The Old Man Vs. The New Man*

If Nicodemus could have known what you know of the world's need for Christ, the doctrine of the new birth would have been to him more a message of mercy and less a puzzling paradox. For though Nicodemus' wisdom stood him as a leader among Jews, he could not understand that one so wonderful as Jesus could ask for a faith so simple. Nor could he yet comprehend the new birth is the way to be a Christ-follower, or a Christian. Certainly, he did not understand that to

put on Christ in baptism is to put off an old man — an old, old man of sin.

With the putting on of the new man, we have an additional promise that this new man is “. . . renewed unto knowledge after the image of him that created him” Colossians 3:10. The new man suddenly finds himself standing against this old man of sin. Sin has lost its attractiveness. Our new knowledge helps us to realize: “Forasmuch then as Christ hath suffered in the flesh, arm ye yourselves also with the same mind: for he that hath suffered in the flesh hath ceased from sin” I Peter 4:1.

Yes, the new man has gone to battle for Prince Emmanuel. He is ready to fight the good fight of faith. He is anxious to flee youthful lusts. He wants to follow after righteousness. He has a new concept of life, a feeling of being what he was meant to be — a person fulfilling his purpose of creation by glorifying his Maker. He believes to die would be to gain, and through death he will have found life eternal. The new birth has given him surcease from sorrow, love in living, and hope in dying.

#### *Conformed or Transformed?*

All of this has not been accomplished easily. A vast transformation had to take place in the life of this man. How could it be? It could be that because he presented his body, which was his spiritual service Romans 12:1, he could refuse any longer to be conformed to the world. He could joyfully witness the transforming of his mind to prove the good and acceptable will of God. Yet, he feels his surrender to Christ is something Jehovah designed for man's joy so that truly he could bring forth water from the wells of salvation.



This new creature in Christ Jesus wants to know who really paid the price for salvation. He reads in Romans 5:8, 9 and 10 that the Lord's blood, His life, and His teaching gave hope unto all men. This babe in Christ learns atonement came through the redeeming blood of Christ. He understands that the blood purchased the church of our Lord Acts 20:28. Reflecting on the new birth, the Christian sees the entire process as a picture of man's faith in Christ as redeemer. He understands the new birth was conceived by hearing the word of God and thus produced faith (Romans 10:17). He recalls the command of Jesus to confess Christ as Lord before men Matthew 10:32. He repents of every sin waged in a world of sin, and hears again the words of the Redeemer: "If the world hateth you, ye know that it hath hated me before it hated you" John 15:18.

Then he knows the words of Jesus to Nicodemus" [Ye must] be born of water and the Spirit" (John 3:5) were for these last days. He reads on until he comes to the Lord's last command: "Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved" Mark 16:15-16. He hears the command to be baptized in the name of the Father, Son, and Holy Spirit. He suddenly realizes the uniqueness of this act — the only time in the history of the world that mankind was ever commissioned to do anything in the name of the Father, Son, and Holy Spirit.

He listens to Paul joyfully tell of the redeemed and say:

How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

This new creature pauses in his reading of Romans 6 and real-

izes those who have been baptized into Christ have put on Christ (Galatians 3:27) and to put on Christ they were buried with Christ (Colossians 2:12). They therefore have been raised to "walk in newness of life" Romans 6:4. They have received the new birth and in Christ they have begun a Christian system of morality.

### *The Old Man Must Die*

This new creature notices that Paul also adds "that our old man was crucified with him" (Romans 6:6). He suddenly wants to shout for joy as Paul concludes in Romans 6:2, 23:

But now being made free from sin and become servants to God, ye have your fruit unto sanctification, and the end eternal life. For the wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord.

The new man now understands what Nicodemus could not understand.

The old man looks back and realizes through Christ what a burden was lifted from him. He is fascinated that the rest of the New Testament helps to complete his code of Christian morals. He understands what he threw away, which formerly was a part of his manner of life.

Two books especially contrast the difference in the life of a man who has experienced the new birth and a man who has not. Both Ephesians and Colossians refer to the man of sin as the "old man," and the Christian as the "new man." You remember how distasteful the old things were in your life before you became a Christian, don't you? Paul reminds us in Ephesians 2 we

. . . were dead through our trespasses and sins, wherein ye once walked according to the course of this world, according to the prince of the powers of the air, of the

spirit that now worketh in the sons of disobedience; among whom we also all once lived in the lusts of our flesh; doing the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest (Ephesians 2:1-3).

We pause to reflect that in the worst of us there was enough power in Christ to save us; and in the best of us there was not enough goodness to redeem ourselves. Even the religious eunuch or the prayerful, benevolent Cornelius had to be born again — washed pure and clean in the blood of the Lamb. Man can live a good life; but only Christ can atone.

The happy man who has found Christ must consider further, however, the characteristics of the old man that were his. In Ephesians 4 he notices the old man was characterized by vanity, ignorance, a blinded heart, darkened understanding, past feeling, lasciviousness, uncleanness and greediness, corruptness according to deceitful lusts, lying, anger, stealing, giving place to the devil, corrupt communication, bitterness, wrath, clamour, evil-speaking, and malice. Additional qualities of the sinful man revealed in Colossians 3 must be mentioned: fornication, inordinate affection, evil concupiscence, covetousness, which is idolatry, and blasphemy. The Christian looks at himself and says: "How could I ever have redeemed myself from all these?" No wonder Christ taught that our sins must be washed away. No wonder the old man had to be born of the water and the Spirit. No wonder man could not write a remedy for all this. The remedy was the teacher who came from God and said, "Ye must be born anew" John 3:7.

#### *The New Man Must Grow*

The new man realizes fully now that the new birth brings a change so complete that the entire direction of his life is altered. He now listens to Paul describe the wonderful things

the new man can use in place of the sins that lived in the old man. In Ephesians 2:5-7 he promised

. . . even when we were dead through our trespasses, [He] made us alive together with Christ (by grace have ye been saved), and raised us up with him, and made us to sit with him in the heavenly places, in Christ Jesus: that in the ages to come he might show the exceeding riches of his grace in kindness toward us in Christ Jesus.

One of the joys we can have in Christ Jesus is forgiveness. "And be ye kind one to another, tenderhearted, forgiving each other, even as God, also in Christ forgave you" (Ephesians 4:32). As new men, we walk in love" (Ephesians 5:2). We rejoice in goodness and righteousness and truth (Ephesians 5:9). Paul says we add

. . . a heart of compassion, kindness, lowliness, meekness, longsuffering; forbearing one another, and forgiving each other, if any man have a complaint against any; even as the Lord forgave you, so also do ye: and above all these things put on love, which is the bond of perfectness. And let the peace of Christ rule in your hearts, to the which also ye were called in one body and be ye thankful. Let the word of Christ dwell in you richly; in all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts unto God. And whatsoever ye do, in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father through him (Colossians 3:12-17).

The new man realizes the great challenge to grow unto perfection in these remarkable qualities of good. He knows his life will be a blessing as these characteristics grow and abound. He pauses but to ask one very important question: "How can I be sure I hold these precious things?" Probably the best answer in any single passage of Scripture is given by Paul in

Ephesians 6 in describing the qualities a Christian soldier of the Lord should have.

The new man in Christ is thrilled to think he may stand up and fight for his Master. He knows he must stand against every fiery dart of the devil; but, with the help of the Lord, he can and will. He hears Paul tell him that he will need salvation, preparation in the gospel, faith, righteousness, truth, and the word of God. But one thing more. Paul adds that with "prayer and supplication" his requests may be made known to God. This soldier for Christ marches bravely on assured his Saviour will lead the forces of righteousness to ultimate victory over sin and Satan.

In time this Christian soldier will have run his course for the Lord, and God shall call for his reward. There will await him a crown of righteousness, which the Lord, the righteous judge, will give to him in that day — not to him only, but also to all them who love His appearing. This crown will be worn by those today who believe in Jesus Christ and His divine right to deliver unto us God's plan of salvation for man. To all those who in humble and loving obedience accept the way of the cross, the New Birth will usher in for them a divine way of life. They will understand it as God's way to bring to man the great, the wonderful miracle called salvation.

## “WILL GOD ALWAYS BLESS AMERICA?”

BY GEORGE W. BAILEY

George W. Bailey began preaching at the age of fourteen. He was educated at Freed-Hardeman College, Southwestern Tech, and the University of New Mexico. In 1943 he married Ela Beth Todd, and they now have two sons — David, 17 and Philip, 14.

Bailey has been minister for the College Church of Christ, Abilene, Texas, since 1954. Previously he preached for the Culbertson Heights Church (Now Mayfair), Oklahoma City, and for churches in Weatherford and Lawton, Oklahoma, and Albuquerque, New Mexico. Earlier he did mission work in New Jersey.

Brother Bailey has traveled extensively, having preached on four continents; and he has seen about forty countries of the world,



preaching in most of them. In 1958 he toured European and Scandinavian countries, and spent three weeks in Russia, visiting in five major cities, and preaching in Moscow, Stalingrad and Rostov. During that same year he was one of the principal speakers in the European Lectureship at Frankfurt, Germany.

In 1960, he spent four months in the Far East and Australia, preaching in many Oriental countries, but mostly in evangelistic meetings throughout Australia. This trip was supported by the College Church of Christ in Abilene. In 1961 he conducted an evangelistic meeting in Balboa, Panama Canal Zone.

Bailey preaches four times on Sunday, twice in the morning and twice in the evening, in his regular work at the College Church. In the combined Sunday morning audiences he speaks to about twenty-two or twenty-three hundred people.

All of Bailey's allotted time for evangelistic meetings is booked solid for the next 14 years. He speaks many times throughout the year on college and university campuses, and to civic groups, public schools, banquets, teachers' associations, etc.

In January, 1963, Brother Bailey became one of the two regular speakers on the Herald of Truth radio program.

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Here is a question that might not interest you at first, but you would do well to *listen to it*, and to *look into it*. It might be of greater import than you think. I believe it *warrants an answer*, and I believe it is *worthy of attention*.

This question could well affect the spiritual and temporal welfare of us all. It might *sound* political, but it will be *found practical*. This question does not involve the mere *politics of a party*; it involves the *practice of purity*! Don't *ignore it with prejudice*, but *explore it with profit*.

Time has come for us to study this question carefully and prayerfully. Our discussion will be built around seven questions, the answering of which will give us a better insight into what might lie ahead. Whether we want to or not, you and I will help determine the answer to this question, one way or another. So much depends upon your action and mine — your attitude and mine — your conduct and mine. May we, therefore, manifest *an interest*, and not *an indifference*, toward this all-important matter.

*Is There A Message in the Bible for Nations Today?*

Some seem to think that God has wound the world up like a clock, and set it off out yonder to run down by itself. Is this

the case? Surely not. Isn't God still ruling in the affairs of nations? Is he not "the possessor of heaven and earth" (Genesis 14:19), and also the "ruler of heaven and earth" (Acts 17:24)? It was said of God in the long ago, "Thou alone art the God of all the kingdoms of the earth" (II Kings 19:15). Since when has this changed?

What nation is there today that is not in the palm of God's hand? Is there a nation today that is not affected in *some* way or other by God? Does God today leave any nation *entirely* to itself, letting it run its own affairs, and permitting it to go as far as it pleases, without *any* interference for good or bad from heaven? Has God stepped aside *completely* and *with-drawn any hindrance*, or *withheld any help*?

If God has nothing to do with, and plays no part in the affairs of nations, why are we told to *pray* for "all that are in authority . . . that we may lead a quiet and peaceable life in all godliness and honesty" (I Timothy 2:2)? If God no longer intervenes, what is the use of praying to Him along this line?

David once petitioned the Lord to "put them in fear, O Lord, that the nations may know themselves to be but men" (Psalm 9:20). Nations must always know themselves to be but men—men who are limited by the limitless power of God. Only so far can any nation of men go, but no further. Never will a nation get outside of the reach or control of God! Every nation, community, or commonwealth is but clay in the heavenly Potter's hand. It is unthinkable that God today has ceased to rule in the affairs of nations!

Have you ever considered why so much is given in the Bible to God's dealings with nations of the world? What a volume of information we have! Why is this? Of what concern is all this historical data to us? How does this affect people of the



twentieth century? There must be a lesson here for us, or why is all of this given for our admonition (I Corinthians 10:6, 11; Jeremiah 44:9, 10)? Surely, God wanted us to be warned by these examples.

When you read God's threats and warnings to nations of the past, do you ever think of our own situation? Could our country be at all compared to those whom God saw fit to overthrow? If not, why are we told to take heed to all of this? Surely, we can profit from these warnings.

We are told that "righteousness exalteth a nation, but sin is a reproach to any people" (Proverbs 14:34). Is this still true? If not, when did it cease to be? If it is still true, then God must still be ruling in the affairs of men and nations. Therefore, there must be a message in the Bible for nations today.

"Blessed is the nation whose God is the Lord" (Psalm 33:12). Is a nation at all blessed today when it chooses Jehovah as its God? If so, who brings about this blessing?

If righteousness still exalteth a nation, and if sin is still a reproach to any people, then we can still see the finger of Providence! If the New Testament tells us we are still to pray for those who are in authority (I Timothy 2:2), and if there is a blessing for those who choose Jehovah as their God, there must be a message in the Bible for nations today.

#### *Has God Ever Blessed Our Nation?*

It would be ridiculous to argue otherwise. Who would be so blind as not to see that America's blessings of the past have come from God? Who would dare think that we in America could have climbed to such heights of glory without the help of the Almighty? It is not by our own *merit*, but by God's

*mercy* that we have reached such zeniths. What nation has been so mightily blessed as have we?

America has been blessed from the standpoint of freedom, liberty, and privilege! We have been blessed from the standpoint of beauty and excellence. We have been blessed from the standpoint of education and enlightenment.

We drive four times more automobiles than the rest of the world combined. Our income is far greater than that of other countries. America produces about one-half of the world's supply of gold and silver, and a great percentage of the world's supply of oil and other minerals. Think also of the advancement in medical science, space development and atomic power. On and on we could go, naming blessing after blessing.

What a rich nation we are! Who is responsible for all this wealth? It is God who has made this possible! "It is God who giveth thee the power to get riches" (Deuteronomy 8:18). Without the help of God, America would never have been so mightily blessed.

Does not the following sound as though it were written about America: "For what nation is so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for" (Deuteronomy 4:7)? Who could deny that God has blessed us, and that He has been so good to us? Consider now the next question.

*Will God Forever Bless Our Nation?*

A moment ago the question was asked, "Has God ever blessed our nation? The answer is self-evident. This question can be quickly answered in one word — YES. But, this question, "Will God forever do so?" requires a bit more study. It might be answered in three words — IT ALL DEPENDS. It de-

pend on certain conditions and circumstances. It depends to a great extent on us! It depends on the way we *live*, and the *attitude* we have toward God. It might well depend upon how we take advantage of the opportunities that are before us.

It might be well just here to draw a comparison between our nation and that of Israel. In some respects we could not at all be likened to Israel. Israel was God's chosen people. We must not go too far in making such a comparison; nevertheless, isn't there a lesson we can learn from God's dealings with Israel? "For whatsoever things were written aforetime were written for our learning" (Romans 15:4). "Now all these things happened unto them for ensamples: and they are written for our admonition" (I Corinthians 10:11).

Israel's past blessings were certainly no guarantee of her future blessings. Future blessings for her were conditional. In Ezekiel 19:10-14, we see a sudden turn in the tide of God's favor toward Israel. According to this passage, she was once like a vine planted by many waters. Being so fruitful, she stood tall and straight. God had blessed her with growth, strength and beauty. She was praised for her excellence, and she was truly a vine to be reckoned with.

But something happened: a tragedy occurred. She who was one time so greatly *lauded* later became so greatly *lamented*. She was plucked up, cast down to the ground. Her fruit withered and died, and she was removed to a dry and thirsty wilderness. With her fruit gone, her strength gone, and her life gone, she became a lamentation.

Why this drastic change? What lesson is there here for us? Israel failed to meet the conditions upon which God's promised blessings rested, and God ceased to bless her. Remember, "these things were written for our admonition." America has

been indeed a beautiful and fruitful vine. She has stood tall before the world. God has blessed America with growth, strength and beauty. America has been truly a vine to be reckoned with. But, could the same thing that happened to Israel happen to us? Could we not later be denied God's blessings and become desolate and barren?

Time was then when God gave Israel's enemies into her hands, but the time also came when Israel was given into the hands of her enemies. God said that He would give Israel to her enemies (Jeremiah 32:28), and when Israel refused to repent and turn back to God, He did exactly what He said He would do — He gave them over to the enemy (Ezra 5:12; Psalm 78:62; Daniel 1:2). He threatened to deliver His people to the oppressors (II Kings 21:9-16), and He did so deliver them (Nehemiah 9:24-33).

Do you mean to say that God gave His people into the hands of godless and atheistic kings? That is exactly what the Bible says. It was said that He sold His people to the enemy (I Samuel 12:9). It was also said that *God stirred up* the spirit of the king of Assyria against Israel (I Chronicles 5:25, 26). It was further mentioned that He carried them away by the hand of Nebuchadnezzar (I Chronicles 6:15).

We must not lose sight of the fact that it was God who brought all of this about. But why? Why would God do such a thing? The Lord anticipated that question, and three times the question was asked, "Wherefore hath the Lord done this?" (Jeremiah 5:19; 22:8, 9; I Kings 9:6-9). This leads to our next question, a most important one, indeed.

#### *What Could Turn God's Blessings From America?*

That which turned God's blessings from Israel could also

turn His blessings from America. Why did Israel go into captivity? Why was such a fruitful vine later removed to the dry and thirsty wilderness? The Bible does not leave us without an answer.

*"Israel hath cast off the thing that is good: the enemy shall pursue him"* (Hosea 8:3; italics mine). Look out, America! Could it not be that we are casting off the thing that is good? Aren't we becoming so carried away with material things that we are casting off that which pertains to the soul?

It was said of Israel, "For they have sown the wind, and they shall reap the whirlwind" (Hosea 8:7). And again, "Ye have plowed wickedness, ye have reaped iniquity" (Hosea 10:13). "O Israel, thou hast *destroyed thyself* (italics mine); but in me is thine help" (Hosea 13:9).

But, why the downfall? Why the final defeat? I have carefully gone through the Old Testament and have made a note of the things that were definitely said to have brought on the Babylonian captivity. These are the things that caused God to sell His people to the enemy. Study these causes and ponder them. Some of them overlap, but notice them as they are specifically mentioned in the Bible. (1) Sin (II Kings 24:1-3); (2) Transgression (I Chronicles 9:1); (3) Iniquity (Daniel 9:16); (4) Wickedness (II Kings 21:9-16); (5) Forsaking the Lord (I Kings 9:6-9); (6) Obeying not His voice (Jeremiah 32:23); (7) Turning their backs, and not their faces to Him (Jeremiah 32:33); (8) Lack of knowledge (Isaiah 5:13).

Israel destroyed herself, and God saw to it that Israel did not go unpunished. During the captivity Ezra mentioned that Israel was being punished less than her iniquities deserved (Ezekial 9:13). If these things turned God's blessings from

Israel then, why would not the same things turn God's blessings from America today?

Many think God surely would never let someone so antagonistic and atheistic as Khrushchev gain control of us, but don't be too sure. Is Khrushchev any more antagonistic and atheistic than was Nebuchadnezzar? Something to think about?

*What Kind of a Nation Has God Promised to Bless?*

With a great love of country in our hearts we sing so patriotically the following song:

"God bless America, land that I love;  
Stand beside her, and guide her,  
Through the night, with the light from above.  
From the mountains, to the prairies,  
To the oceans, white with foam;  
God bless America, my home, sweet home."

Can we sing this song with the assurance that God will hear and bless? I believe we can, provided we keep before us the kind of nation God has promised to bless. God's blessings are conditional.

Has God promised to bless a haughty and arrogant nation? Has He promised to bless a nation whose citizens lightly regard honesty and integrity? Has He promised to bless a nation whose people have become careless and indifferent? What about a nation whose people murmur and complain, and become so overly critical of everybody else? Can the people of a nation become lazy, and expect God to bless it? Has God promised to bless a wasteful people?

The implication of all of these questions might not fit our case, but it is well to keep them before us. Let's never take it for granted that God blesses us, *regardless*.

*How Does America Now Stand?*

Let's take a good look at ourselves and see just where we stand. This is still a great country, and there are many great things for which it should be praised; nevertheless, there are many things about it that frighten me no little. Let's not let our greatness blind us to our weaknesses.

*How does America stand morally?* We like to think that we still lead all other nations of the world, but according to statistics, we are too rapidly "casting off that which is good."

According to J. Edgar Hoover, in his "Uniform Crime Report, 1961, *crime during the last five years outstripped the population growth five to one.* Think of it! Crime in America is growing five times faster than the population!

Other statistics from the same report show the crime clock ticks off four serious crimes every minute. There is a burglary *ever thirty-seven seconds*, and a robbery *ever six minutes*. There is an aggravated assault *every four minutes*, and a murder *every hour!* This is happening in America!

I'd like to quote from an article by Mr. Hoover entitled "Counter Attack on Juvenile Delinquency." "Those of us who recognize juvenile delinquency as a training school for adult crime are seriously alarmed at its increase." Another quote, "America is facing an emergency, a crisis which threatens the very future of our nation. It is the emergency of juvenile delinquency. The tide of youthful lawlessness (ages 10-17) is rising at a terrifying pace. By 1962, one million of our teenagers will be arrested each year — at the present rate."

Mr. Hoover goes on to say that juvenile arrests have increased two and one-half times the juvenile population since 1952. He says, "Unless a counter attack is successful, no

street or park in the nation will be safe. We must act now to halt the spreading disease which, if not stopped, will bring the law of the jungle to every American street."

According to Mr. Hoover's reports, crime among teenagers has increased *forty-eight percent in just five years*. In 1957, *one out of every thirty-six teenagers* (or, *one out of every average classroom*) was arrested for some crime. In 1960, the figure increased to *one out of every thirty*. In 1962, *one out of every twenty-five*.

According to some information I have received from the Bureau of Statistics, the illegitimacy rate has advanced by forty-eight percent in seven years. According to these reports, the divorce rate is on the rapid increase, one divorce out of every four marriages, and, according to the present trend, will soon be one out of every three.

Who said that crime is not alarming in our country? Who could deny that movies are dirtier than ever before? Who can deny that sex is displayed more openly and shamefully than heretofore in our country? Frankly, I am greatly alarmed at what is going on in America?

There are too many playwrights who would degrade us, too many authors that would bring out the worst that is within us, too many TV programs that would appeal to the basest part of our nature, and far too many movie companies that have no regard for our morals, but are simply getting fat off of the souls of our people.

When the government takes your tax money and mine, and provides an ample supply of hard liquors for peace conference tables, and an ample supply to entertain heads of government



of other lands whom it is trying so hard to impress, I think it is time that we speak up! How can we sit by in silence?

*How does America stand socially?* Are we at all concerned about the racial hatred, and the social unfairness and discrimination so prevalent in our land? There also seems to be quite a tendency in our country for some people to look to someone else, or to the government, for that which is free. Are we losing sight of the nobility of hard work? Are we breaking down a valuable incentive? Are we not taught, "If a man won't work, neither let him eat"? When people seek *learning* without *earning*, and *wages* without *work*, there is something drastically wrong. When hale, hearty, and healthy men choose to loaf on unemployment compensation, they cease to be the defenders of our God-given freedom!

It goes without saying that we have become an extravagant people. With our table waste we could feed many of the thousands who will go to bed hungry tonight. How does God regard all of this?

*How does America stand religiously?* Ours is a land of church buildings and Bibles, and perhaps more people are going to services in our land than at any other time. But, is it not generally conceded, not only by our own people, but by the religious leaders of other faiths, that church members are more indifferent, and that a spirit of lethargy and apathy characterizes most of them? In other words, how much real, deep devotion do we have among church-going people? While you are thinking about the great many people who attend services, don't forget how many pulpits have reduced the word of God to nothing more than a social gospel. Think of how modernism has made great inroads among the religious people of America. Surely, you could not deny that church

members in general are more tolerant of wrongs and practices that are questionable than in years gone by. Far too many are sacrificing *conviction* for *convenience*, and far too many are giving up *principle* for *popularity*.

Who can deny that we are pretty much in love with the secular, so much so that we don't have as much time for prayer, daily Bible reading, family devotions, and time to spend in discussing the Bible with others, as we ought? Could it be that we are casting off that which is good?

Perhaps these questions will shock you, but I trust they will cause you to stop and think as you have never thought before. Yes, they are pessimistic in their implications, but I place them before you tonight, not with a soured, pessimistic, fatalistic outlook, but only for the purpose of trying to arouse within you that desire to help bring our nation closer to God than ever before. Now is the time to think and to speak! Tomorrow might be too late! Note these questions.

(1) Are we as a Sodom, ripening for the kill? (2) Are we testing the patience of God? (3) Have we become so stuck on ourselves that we believe God *surely* would not destroy *us*? (4) Have we salved our consciences into thinking this is a *truly Christian nation*?

(5) Have we become insensitive to the wrongs of our land, and the terrifying crime rate? (6) Have we gone to sleep? (7) Have we lost both conscience and pride? (8) Has Christianity lost its grip, or has prayer lost its power?

(9) Are we trusting in the chance of luck? (10) Are we willing to leave our fate in the hands of a godless society? (11) Have we given up, thinking there is nothing that we

as individuals can do? (12) Just how far can we go, and where is the turning point?

I would not want to leave you with a pessimistic outlook, for I believe there is yet hope! I do not believe that doom is inevitable. It could well be so, unless enough become interested in turning the tide, and rally to the great cause of calling a nation back to God. The next and last question is a most timely one, and one I hope you will eagerly study.

### *Where Lies America's Hope?*

America is still a great country. She is not by any means all bad. Even with all of its faults, I would not exchange it for any other country in the world! It is so evident, however, that we are quickly slipping, and letting go that which is of more worth to our country than anything else. We must check the deplorable crime rate, and pull the reins, or we'll later on not have much left that will be worth saving!

I recently read this statement made by Dr. John R. Dunning, the atomic scientist and Dean of Engineering at Columbia University: "Russian technological progress is so astounding that unless the United States gives greater prestige to science and engineering, we might as well write this country off the books." Ladies and gentlemen, *is this where America's hope lies?* I deny it. Let me say that if science is all there is to this country, we might just as well write it off the books right now!

Science and engineering are important, but these alone are not enough. *External things alone* do not make a nation last! Nations have fallen though they had great scientists, untold wealth, armaments of war, well trained armies, *but nations cannot live by this kind of bread alone!* "The Lord delighteth

not in the strength of the horse: he taketh no pleasure in the legs of a man. The Lord taketh pleasure in them that fear him, and those that hope in his mercy" (Psalms 147:10, 11). "Not by might, nor by power, but by my spirit, saith the Lord" (Zechariah 4:6).

If a nation should gain a whole world of 50- or 100-megaton bombs, and lost its own spiritual life, what has it gained? *Nothing*, in the final analysis. As someone has well said, "It isn't what a nation has in its *hand* that will make it great, but what it has in its *heart!*" *Here lies America's hope!*

Our hope lies not in just being fortified from without, but also from being fortified from within. "The race is not to the swift, nor the battle to the strong" (Ecclesiastes 9:16). "Wisdom is better than strength" (Ecclesiastes 9:16). "Wisdom is better than weapons of war" (Ecclesiastes 9:18).

America's hope lies in her God. It was once said of Israel, "They chose new gods; then was war in the gates" (Judges 5:8). Could it be that we today are constantly threatened with war and tension, because we have chosen new gods? "New gods?" How preposterous! But, think about it for a moment. Could it be that we have chosen the god of money, the god of secularism, the god of pleasure, the god of popularity, the god of ease and comfort?

We must be just as great *morally* as we are *materially*, and just as great *spiritually* as we are *scholastically*, and just as great *faithfully* as we are *financially*. We must be just as interested in producing *saints* as we are in producing *scientists*. We must be as concerned with improving our *incentives* as we are in improving our *incomes*, and just as concerned with

*purposes fulfilled* as we are in *purses filled full!* Here lies America's hope!

If God could save an entire nation *through one Esther*, and if God could spare a multitude of people *through the prayers of one Moses*, and if God would have saved Sodom *had ten righteous people been found*, who knows but that God will save this country *through enough truly converted people?* We must be more consecrated to the Lord. We must take our religion more seriously, and be truly Christian. If Christianity means *anything*, it must mean *everything!* If we expect our country to *keep much longer on her feet in progress*, you and I must *keep much longer on our knees in prayer!*

You, as an individual, can so live as to be a leavening influence, that God may spare our nation through you. Also, you have a pencil and paper; you can write those in authority. You can also talk to others in crying out against the things that will destroy America. You can let people know where you stand, and why you stand there, and in so doing help awaken the consciences of others.

A father once told his little boy about a lost sheep, telling him how the sheep had found a little hole in the fence, and had crawled through it. He told the boy how the lost sheep had enjoyed skipping and playing in the sunshine, and after being free how it had wandered so far away, that it couldn't find its way back home. At long last, the shepherd found the little sheep, and brought it safely back home. After being told the story, the little boy surprised his father by saying, "*Dad, did they nail up the hole in the fence?*"

Many times, after we find out what's wrong, we fail to nail up the hole in the fence. What is wrong with our country is quite evident, but let's be sure we nail up this hole!

Here lies America's hope! God said, "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways: then will I hear from heaven, and will forgive their sin, and will heal their land" (II Chronicles 7:14).

# **SPECIAL SPEECHES**





## THE HOPE OF AFRICA

BY LEONARD M. GRAY

Son of Ed and Evah Gray who now reside at 31 E. 9th St., San Angelo, Texas. My father is now in his 80's and has been an elder in the Lord's church longer than I can remember. I was born at Silver, Texas, May 3, 1923. I grew up in Menard and Carrizo Springs, Texas. I attended the University of Oklahoma and Abilene Christian College. Married Marguerite Jones of Tipton, Oklahoma in 1943. The doctors told us we could have no children so we began making plans to go to some far outpost for the Lord. Alaska and Australia were big plans in our lives for some time but we never got so far. Our first son, Fred, proved the doctors wrong. I began my preaching life in Hico, Texas, in 1946, and have preached



in Soddy, Tennessee; Hermleigh, Texas and Fort Worth (Birdville) before leaving for Africa in 1953. Our first four years in South Africa were made possible by the support of the Lamar Avenue congregation, Sweetwater, Texas — to whom we will never cease to be grateful. On our return in 1957 I worked for several months with the Ridglea West congregation in Fort Worth and they have been supporting us ever since. They have made some genuine sacrifices for the gospel of Christ in South Africa—may their tribe increase!

Just before leaving for Africa the first time, Randy came along to help Fred prove the

doctors wrong. Four years later, in Africa, Susie made her appearance, and was joined 18 months later by Linda. Fred and Randy are now fine young Christians and we are thankful to God for giving us a lovely family and the wonderful prospect of preaching the pure gospel of Christ where the fields are thick with impure seed and the harvesters are very few. Our work in this country is based on two simple things — a determination to preach the gospel as it is in the New Testament and a constant prayer to God to lead us to people with receptive hearts.

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“Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead, unto an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who by the power of God are guarded through faith unto a salvation ready to be revealed in the last time” (I Peter 1:3-5).

“A living hope . . . an inheritance incorruptible, . . . undefiled, . . . that fadeth not away . . .”

That living hope . . . that undefiled hope . . . that never-fading hope has been the pulsating hope of all mankind. Promised through the holy prophets, announced to shepherds in the field by the angel of God, perfected through our Saviour’s crucifixion and preached by truth-loving men in every generation, this is the hope of all mankind, this is the only hope. This, too, is the hope of Africa.

AFRICA! That geographical giant with the equator for a belt about the waist, whose heart beats as savagely as the Congo drums, whose head is wrapped in the turban of Egypt and whose feet are firmly planted in the gold fields of the South African Republic. This is the land that the Ethiopian eunuch called home and that same Christ that Philip preached to that African man so long ago is being sounded forth as

never before in history. From Nigeria to Tanganyika — from the Gold Coast to Zanzibar — from Cape Town to Cairo, the living hope of all mankind is begging for harvesters — that souls may be gathered in.

I have heard it said in Africa that God-fearing Christians taught them how to read, but Godless Communists are supplying the literature! I am not an alarmist with visions of starting a new "protestantism — this time against Communism — but one of the growing tribe of gospel preachers who desperately need your help, if the hope of Africa is ever realized!

I went to Africa about ten years ago, but I have never yet met a man who knows all of Africa. I have never even heard of one! But I do know, and I know this very well — that there are many whole countries in that tumultuous land without the blessing of a single preacher of the church as it is in Christ. Heathenism — Yes, Paganism — yes, Polytheism, Atheism, denominationalism — yes, Yes, YES . . . but not the church for which our Saviour gave His life's blood!

Brethren, I am not able to meet the real needs of this hour, to convey to the deepest recesses of your heart the crying need of the gospel of our Lord in Africa and, indeed, throughout the whole world. What you really need this hour is not to hear me tell of my impressions of this need, but to be there yourself — to see and hear. It is not enough that this plea should touch your hearts but on the surface and for the moment. You need to personally look into the faces of the dead and dying millions, to hear with your own ears the pitiful shuffle of uncertain feet as they move in a massive

throng toward an eternity for which their lack of preparation is a monstrosity!

We, who have so long waved the banner of victorious truth, need to stand amongst the throngs of peoples of other lands and defend our title! You need to be slapped in the face — as have evangelists in the far-flung outposts of the world — with the soul-shaking taunt, "If the church of Christ is so vital and this message so true, why have you people not brought it before?" You need to stand in the presence of Seventh Day Adventists, Baptists, Methodists, Catholics and answer for yourself when they ask, "If our denominations are all wrong — and only you are right — where have you been all these years while these same denominational missionaries came to our land, taught our fathers and mothers, christened their children, married their sons and daughters and buried our dead?"

Yet, in an encouraging number of countries of this distant land seed has been planted and harvests are being reaped. This is true of Nigeria, Lybia, Egypt, Morocco, Ghana, Ethiopia, Tanganyika, Nyasaland, Northern and Southern Rhodesia and the Republic of South Africa which has for some years been our adopted home. The preachers and their families who have left America to live in another land have not done so out of a dislike for our country, our people or our loved ones in Christ — but rather because . . .

"There's a call comes ringing o'er the restless wave:  
Send the light! Send the light!  
There are souls to rescue, there are souls to save!  
Send the light! Send the light!  
. . . let it shine from shore to shore."

But there are yet some hindrances which hold this light back from going all the way "from shore to shore," hindrances

which everyone would naturally expect to find in AFRICA — ignorance, traditionalism, selfishness and fear. But, shocking as it may seem, these hindrances are not only in Africa. They are here in the United States of America. They are here in the church of Christ!

Certainly the ignorance of the average person in Africa presents hindrances, but not nearly so many as does the ignorance of many who are actually God's children. This ignorance is all the greater hindrance because it takes so many forms! There is ignorance of the gospel. But what kind of a statement is that — can a person who has become a Christian be ignorant of the gospel? Yes, just as you can obtain a driver's license and still be ignorant of the car. Did you ever hear about the little boy who fell out of the bed in the middle of the night? In explaining it to his concerned mother he said, "I went to sleep too close to where I got in at!" So it is in the church today. There are many who have never caught so much as a glimmer of the beautiful star of hope which God has placed in their hands, intending them to hold it out to others yet in darkness!

Let us realize that the only reason our Lord left the gates of heaven, trod the long and painful trail of sorrows and grief, was to come and live at your house. To save the lost . . . to save you! Has Jesus changed His original purpose? God forbid! He still has only one purpose for living at your house — for living in you — and that is to save lost souls! Let us not be ignorant of this.

Then there is another hindering ignorance in the church today. It is not the ignorance in Africa, but the ignorance about Africa. It is far past the time when our concept of that vast land should be limited to a movie of Tarzan and his jungle

home! Yes, you can still swelter in the steaming tropical jungles. You can quite conceivably lose your head in the Congo, but these things can also be accomplished in the swamps of Florida and in the alley-ways of a hundred American cities. These are the sensational and the exceptional rather than the ordinary. In literally scores of modern cities across that mighty land a preacher and his family — YOU . . . you and your wife and children — can spend happy days in fruitful work in the challenging cause of Christ. Let us not be ignorant of this!

Traditionalism — in the church of Christ? Selfishness — a part of the American way of life? Who would believe it? But it is true. How many hundreds of gospel preachers could, today, be preaching in distant lands if it were not for the traditionalistic outlook of the "powers that be" in many a local congregation! "We have a regular preacher. We are contributing to several worthy projects here and there; and that is in line with what most other congregations are going . . ." Traditionalism gone to seed! How many hundreds more preachers and their families could have met our homeward faces on their way to Africa alone, if it were not for selfishness in the church of our Lord. There is selfishness individually, which keeps many a man from ever lifting up his eyes far enough to see past the County Court House! There is selfishness congregationally, which keeps the doggedly determined "zeal-stirrer-uppers" going from one well-fed, well-clothed, well-automobiled, well-televisioned, and very soon now, well fall-out sheltered congregation to another trying to find support to "Climb the steeps and cross the waves . . ." Brethren, we who have the truth and believe with all our hearts that the soul of man is more important than his body are spending thousands of dollars every day to embalm that piece of clay and en-

shrine it in an expensive casket, while the souls of men in every land are stumbling into an eternal hell for lack of knowledge! We need to lift up our self-centered eyes and look into the face of an African mother as she stands, hunched forward in the cold rain looking into an empty grave while she waits for the arrival of the pauper's pine box which holds her child — and realize that God will have no more difficulty bringing that one forth at the resurrection than He will us, from our little castles in the ground! Let us not be selfish.

Fear! One of the most stubborn hindrances of the gospel! Even though we claim to march valiantly under the banner of Prince Immanuel, fear has continued to infiltrate the ranks. Some fear the loss of money, with which they want to do something else. Some fear the loss of contact with the brotherhood-at-large which would bring about the loss of some of their prestige. Some fear the loss of an axe on which they have been grinding so furiously long that they have all but forgotten how to preach the good news of a loving Lord to a lost and dying world! Some fear the loss of their children. Not their spiritual loss, mind you, but the temporal loss of their nearness. Selfish parents — selfish to the point of ungodliness — for selfishness is ungodly! Many are the cases of men and women who have hindered their son or daughter from going into such work. Some of these hindering parents have even been preachers who have the rashness to go on encouraging the sons and daughters of others to go! I know how true all this is, for through the months and months of planning, preparation and prayer, before leaving for Africa, my mother did not want me to go. One day I said to her, "Mom, you know, between us you and I are really giving the Lord a rough time. I am praying with all my heart that He will help us go to Africa, and you are praying that He will not." She assured

me that deep in her heart this was not true, though in her "mother's love," she didn't see how she could possibly stand to see her son, his wife and small children get on a boat for the other side of creation! It can be said to her spiritual credit that some time after our departure, one of her friends came to her and said, "Evah, please come talk to my son. He wants to go to Korea as a preacher. You have a son in far-away Africa and you can tell him something which may make him stay." My mother's reply was immediate. "If you want him to stay with you, then you'd better get someone else to speak to him. A year ago I would have done all I could to help you keep him at home — but I was wrong. If you want your son to give up his plans to go to Korea to preach, you have come to the wrong person for help. I would tell him to go." Fathers and mothers, let us not be selfish, for selfishness is ungodliness and until we, as Christian parents, are willing to see our children go into the other lands to tell them about the Saviour — yes, and even help them go — we have not even begun to touch the hem of the garment of the attitude of that Loving Father who gave His only Son that WE might have that living, that incorruptible, that never-fading hope!

And then there are some who fear their wives. I know that this sounds harsh, almost to the degree of becoming caustic, but I also know — and I'm persuaded that you know — gospel preachers whose hearts pound with a fervent desire to "get out of the land of their fathers" . . . unto a land that God has already shown them, to establish the only institution for which Jesus Christ died . . . but they have married a wife, and they cannot go! The Christian woman who does not love her preaching husband enough to go with him to the ends of the earth to "break the news to every land" . . . is guilty of infidelity in the worst degree! And the namby-pamby, milk-toast,



wishy-washy excuse for a husband who will use his wife's handy skirt behind which to hide himself needs to repent and ask forgiveness of her and of Almighty God. Let me read you a stirring plea written in the pitch of battle, on a distant outpost of the Lord's kingdom. Martelle Petty, A Christian soldier, had fallen. The wife of one of his fellow preachers wrote the following observations:

"I have read the many tributes to Martelle Petty with pride. I know how true they were and how deserving he was of every word. Many times the words of a little poem I memorized as a child floated across my mind . . .

'Take up our quarrel with the foe,  
To you from failing hands we throw  
The torch; be yours to hold it high.  
If ye break faith with us who die . . .  
We shall not sleep  
Though poppies grow in Flanders' fields.'

"Of course these words were written in tender memory of soldiers who fell in carnal warfare, but how often our Christian life is compared with battles of this world. As Christians, we truly have a quarrel with the foes of ignorance, superstition, poverty, denominationalism, fear, lack of workers, lack of funds and that great barrier of ten thousand miles here in Africa.

"When the home forces are encouraging, the fellow comrades all marching alongside, and the planning is completed, how much easier it is to perform the duties of the soldier. But when, in sudden disaster, all these are taken away and we see a lone soldier left, unprepared to plot the way alone, unaccustomed to giving command, thousands of miles from those near and dear, others depend on him for every comfort, then

it is we see the real soldier. I was privileged to see this living portrayal displayed. I saw glorious tribute given to her husband as she sat pale and weak, comforting the Christians who came to offer sympathy and found themselves overcome. I saw her encourage the young Christians in her darkest hour. As she entered the little gate and walked down the path to the meeting hall where she and her husband worked shoulder to shoulder, she asked only for strength to show the small congregation the faith he had tried to teach them.

"When she should have been in bed, for her third daughter was but ten days old, God gave her strength to hold her head high, to endure the days and days of official red-tape in order to travel halfway around the world to her people. As she packed and sorted their personal effects, her heart remembered their plans to leave together in only six months, for a well deserved holiday with their loved ones. I watched broken-hearted, yet happy, as she walked to the airplane with her three little red-haired daughters. Bravely she turned and smiled as she waved good-bye. I felt like cheering — for there walked a real soldier . . . Delores Freeman Petty; wife, encourager, comforter and comrade of Martelle Petty.

"But this is not the end of the inspiration. She did not go home as a broken, beaten warrior of her King, but as a victorious conqueror who must now prepare for the battles still ahead. She would study to become a doctor of medicine so that she might return to this land of sickness, ignorance, witchcraft and idolatry and do her part on the mission station in Tanganyika where she and her husband had laid their plans to work.

"How miserable I feel as I compare my life to this one. Perhaps those of you who read this tribute will repent of the

decisions you have made in the past to hinder your husband, either consciously or unconsciously, from going 'into all the world.' God has not given it to us, as women, to stand before men and women to preach His word, but how proud we should be to encourage our husbands to attempt to go any place, at any time. Jesus says, '. . . And everyone that hath left houses, or brethren, or sisters, or father, or mother, or children, or lands for my name's sake, shall receive a hundred fold and shall inherit eternal life.'

"There is a higher plane in every walk of life where the few dare to tread. The pioneers, explorers and adventurers are never content to return. Once they have tasted this supreme life there is no turning back, for the old way is unsatisfying and meager. Yet, as the rewards are greater, so the roads are steeper, the nights darker and the pitfalls more dangerous. The women who have been immortalized on the pages of God's word were women who dared to leave the ordinary and seek the higher way. . ."

These words were written by my own precious wife, and I thank God for her faith in Him and her love for the souls of lost men and women.

The hope of Africa is in Christ Jesus . . . but Christ Jesus must be preached! Thus, to that degree, the hope of Africa is in preachers of His gospel. How many times I have longed—with an ache born of loneliness—for the help of an older, experienced preacher of God's word. Four hundred miles stood between me and the nearest fellow-preacher in the north. Ten thousands of miles to the west before I could find an older brother in the Lord. One day as I sat in my study, I heard a group of men walking up the sidewalk. Almost before I could choke it back, the thought raged like wild-fire through my soul,

"What if that were fifty gospel preachers from America come to help in the work in South Africa . . . or twenty . . . or ten, or — dear God — even one! But it wasn't. How many of you brethren who have developed into great men of God through the years would break all the restraining ties of home and the church as you have come to know it, and put your strong shoulders to the wheel in Africa tomorrow? Not many . . . maybe not one. I do not say this to blame you, but to give voice to a fact. The fact that the hope of Africa is in the younger preachers, preachers who have been ploughing the land and planting the seed long enough to know not to look back, but not long enough to get themselves tranquilized, televised and airconditioned into the genuine conviction that they are needed more at home to keep the foreign workers supported! I believe I know as well as any man living how great a work many, many of you are doing in the local congregations in this country, and how absolutely indispensable the local church is to the man being supported in the foreign land . . . but do not ever allow yourself to labor under the delusion that you are personally indispensable. For, let's face it, it is a delusion! In most cases, if you were to announce your plans to leave, a dozen applications would land on my desk asking the elders to consider them for the work you were doing!

My dear brothers and sisters. My great, loving and devoted family in the Lord, consider God's servant . . . Judas. He was once much like you are. Close to the Lord! He had such a privilege as you and I would gladly give our lives for — he walked with Jesus! He looked on the Saviour's face and saw His wonder-works, yet he so effectively misused his nearness to Christ as to have his name forever inscribed in the most prominent place in God's hall of infamy! Today you who are here enjoy a peculiar nearness to the Son of God. The fact

that you have traveled far and set aside these days to feast on His word indicates that you are more concerned over the church and spiritual things than most. Then, still further, the fact that you — among those who have come to the lectureship — have further made the effort and chosen to spend this hour listening to someone most of you don't even know, beg for men and money to go to the other side of the world . . . this indicates your nearness to Him who left heaven for earth. Do not misuse this nearness! As elders, deacons, preachers and zealous members of the Lord's body, plan your work and work your plan with such an effective determination that before our little day has seen its sun-set the earth shall indeed tremble with the tread, and echo with the shout of a most magnificent army of Christian soldiers . . . soldiers looking not for beds of ease in Zion, but for bloodshed, sacrifice and tears — for battles in the name of Jesus Christ, who always has been and ever shall remain the LIVING HOPE . . . the ONLY HOPE. THE HOPE OF AFRICA.

"We have heard the joyful sound: Jesus saves! Jesus saves!  
 Spread the tidings all around: Jesus saves! Jesus saves!  
 Bear the news to every land, Climb the steeps and cross  
 the waves;

Onward! 'tis our Lord's command: Jesus saves! Jesus saves!

"Waft it on the rolling tide: Jesus saves! Jesus saves!  
 Tell to sinners far and wide: Jesus saves! Jesus saves!  
 Sing, ye islands of the sea; echo back ye ocean caves;  
 Earth shall keep her jubilee: Jesus saves! Jesus saves!

"Sing above the battle strife: Jesus saves! Jesus saves!  
 By His death and endless life, Jesus saves! Jesus saves!  
 Sing it softly thro' the gloom, When the heart for mercy  
 craves;

Sing in triumph o'er the tomb: Jesus saves! Jesus saves!"

—P. J. Owens

## THE CHURCH AND WORLD EVANGELISM

BY A. R. HOLTON

Born: February 9, 1891, in Kosse, Texas.

Education: Public Schools, Ballinger, Texas; Thorp Springs Christian College, Thorp Springs, Texas; B.D., Southern Methodist University, Dallas, Texas.

Work: President of Thorp Springs Christian College for nine years; teacher of Bible in the University of Oklahoma School of Religion for nine years; Minister — Plum Street Church of Christ, Detroit, Michigan; Walnut Street Church of Christ, Sherman, Texas; Central Church of Christ, Nashville, Tennessee; 16th and Decatur, Washington, D. C. Missionary — Korea during the past four years.



Has been a leader in the beginning of Vacation Bible Schools; a leader in the development of summer camps; a leader in the development of the work in our churches near military camps; a leader in the development of chaplains in the military services.

Work in Korea: The establishment of a Middle School in Seoul. The establishment of a Medical Clinic in Seoul. 269 baptisms during the past two years.

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Text: Acts 11:19-26

The most amazing chapter, so far, in the history of the human race is the account of the spread of the

gospel over the Roman Empire by the influence of the early church. The tide of paganism was turned back and mankind had a new lease on life. Those who had lived under the worst conditions imaginable were given a new lease on life. Slaves were lifted up and were given an opportunity to live as free men. Somehow the philosophies of paganism had left mankind without hope and in despair. This gospel preached by these first preachers was full of hope. These preachers spoke of the forgiveness of sin. They spoke of the resurrection from the dead. They spoke of eternal life in the world to come.

There are a few facts in this text that we need to see in detail. There were some preachers who preached only to the Jews. There were other men of Cyprus and Cyrene who came to Antioch and spoke to the Greeks. This is perhaps the first breakaway from a definite racial group. No one can imagine what would have happened if Christianity had remained with one race. It would have perhaps been just another sect of the Jews, like the Pharisees and the Sadducees. It is also important to note the content of this preaching. They were preaching the Lord Jesus. It is important also to note the success of this preaching. A great number believed and turned to the Lord.

News of this revival and this reaching out to new people came to the ears of the church in Jerusalem. Barnabas, one of their number, was selected to go to Antioch. The selection of Barnabas was a wise choice. He was the best man they had, and he was a man who could see the grace of God. He was a man whose heart was good. He was a man in dead earnest because with great enthusiasm he encouraged the people to cleave to the Lord. The scriptures tell us that Barnabas was a good man, full of the Holy Spirit and the faith. Luke adds a very interesting comment when he says

that "Much people were added to the Lord." This combination of the mission and a good man coupled with enthusiasm always brings results. And then we are told that Barnabas knew that something was beginning in Antioch that needed the best brains of the church. So Barnabas went to Tarsus to seek for Saul, who was better known as the Apostle Paul. He was brought to Antioch and for a whole year with the church they taught much people. And we are told that the disciples were called Christians first in Antioch.

In the above scripture, we want to see three great avenues of work for the church. Here in deed, we see that marvelous history of the spread of Christianity. It will be worth our while to examine in detail just what it was that made this movement so successful.

I. *They led people to Christ.* Somehow this is still one of the things that the church must do if the gospel is to go into all the world. It will not do the world much good to do anything other than to lead people to Christ. No amount of philosophy or other type of program will assist in the spread of the church.

Whatever then is necessary to lead people to Christ should be done. There is no question of the place of personal work in this program. Personal work can be greatly aided by cottage meetings and meeting with the people informally, where there is an opportunity to teach. Above all, we should never forget our purpose, which is to lead people to Christ. The church at Antioch was interested in this great task. Paul and Barnabas were great preachers and they made it their great aim that the people know Christ.

To know Christ means to obey Christ. In the fifth chapter of Romans, Paul tells us that "Peace is in Christ." We have



peace with God because we have a new standing with God. Christ lifts us up to a new way of life and it is this new stand in Christ that gives us peace. We make a great mistake if we think that peace of mind can come through some mere psychological activity. Peace of mind comes through accepting the most objective fact in the world, the fact of Christ and His work for man. In the sixth chapter of Romans, Paul tells us that we are baptized into Christ. This is the scripture that raises baptism to the high level to which it is given in the New Testament. Baptist is not a sectarian rite and is not for the purpose of induction into some sectarian church, but it is for the purpose of inducting one into Christ. This needs to be professed on every mission field in the world. The high purpose of the church as broad as Christ Himself is here made the central theme of mission work.

II. *After people have been led to Christ then the next great activity of the church is to develop its members spiritually.* We are to grow in grace and in the knowledge of the truth. People who do not know Christ have to be taught of Him and led to Him. Then those who do know Him and have started to following Him must grow and develop as Christians. This means then that the church will have to develop every means possible to teach those who are Christians and who are babes in Christ.

The song service is a teaching service. We are overlooking one of the great avenues of spiritual development when we neglect the appreciation of the great hymns. There should be in every church continual practice and development of the great hymns. The Lord's supper is another instrument of spiritual development. The church at Corinth was asleep. Many of them were sick because they had forgotten the purpose of the Lord's supper. The mission field lends itself to this pri-

mary method of teaching. The missionary sometimes forgets this phase of his work. The most successful mission work I know is at those places where attention is given to spiritual development.

There is a saying that "We learn by doing." This is especially true in this field of spiritual development and church work. Participation in worship can be taught to great profit to all concerned. It is a great encouragement for the missionary to see the growth of Christians because, after all, this is his purpose. He must lead people to Christ and they must become more Christ-like. The entire life of every individual must be geared to this one problem of spiritual development.

III. *Not only must people be led to Christ and not only must they develop spiritually, but they must be trained in service.* There is no doubt but what we are losing many opportunities to enter open doors in the mission field because we have not trained the people in service. Four years ago in Korea, we baptised a young man and his wife. These young people were students in Seoul National University. These young people were interested in serving people in the name of Christ. The young woman asked to receive training in the medical school and in the nursing school. Her husband also asked for training in this field and in addition, he asked to be trained in leading congregational singing. He went to his professors and asked, "Can you train me to lead a congregation in singing without the use of an instrument." They said, "Yes, we can give you this training." The lesson of all this is that today this man and his wife are great leaders in the church. She is the doctor in our clinic, and the man is leading singing in the church and is preparing to add a dental clinic in connection with our medical clinic.

This whole field of congregational activity needs to be re-studied from the viewpoint of training our young people to serve.

It may be that this is the secret of why we have so many young men who find it in their hearts to leave the ministry and do other work. It has been suggested that we are not training our young men for the difficult position, with the result that they become discouraged and want to withdraw from the work. Every phase of church activity lends itself to a training program. This problem of evangelizing the whole world depends upon whether or not we can train enough people to do it. You will notice in this scripture that we read in the beginning that the church in Antioch was able to develop its own leaders. Two of the best men in the New Testament church were found available in this mission activity at Antioch. For an entire year, Paul and Barnabas worked with this church and great numbers were added to the church. Any church can double its membership within one year if just a little effort is made at training each member as a worker for the Lord.

This three-fold activity of the church is clearly needed in the world today. If we are to achieve some of the dearest hopes and dreams of our hearts for the world, we must have a church that is active and is more and more becoming the body of Christ. Just to mention a few of the hopes and dreams of the world: the one great interest, perhaps above all others just now, is the peace of the world. This achievement of peace for all mankind must come with justice and righteousness and it must come with Jesus Christ's being accepted. To accept Him means to obey Him and to pattern our lives after Him. An active church is one of the greatest avenues of peace in the world. I think it is hopeless to think that

we can have peace in the world without God and Christ. It may be that the greatest contribution that the church is making today toward world peace is in the fact that the church is interested more than ever in evangelizing all mankind. Historians tell us that this account that we have read in the Book of Acts was one of the most moving forces in civilizing the Roman Empire. Here was something to live for and here was something to die for. Another dream of mankind is that everybody will have enough to eat. Jesus said, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." This was said at the point where people were talking about what to eat and what to wear. The greatest source of poverty in the world today is in the destruction of material in the prosecution of war. The world produces enough that there should be no hunger. If we had the will to share it, there would be enough for everyone. And then mankind hopes for freedom and self-government. No nation can have self-government without citizens who are capable of self-control. Self-control comes by those who believe in God and those who would follow our Lord Jesus Christ. The great freedoms that we talk so much about can never come unless we accept Paul's great freedoms — freedom from sin, freedom from law, and freedom from death. A nation moving toward self-government must move toward its development of character upon the part of every citizen. And then we are thinking upon human dignity and upon the equality of the human race. It would warm your heart to see the common people of Korea as they accept Christianity and find a place of dignity for their lives. Yes, the dreams of human dignity and equality can never come until people accept the plain simple facts of the religion of our Lord. The idea that turned the world up-side-down in the first century

was based on the simple fact that God is no respecter of persons.

This paragraph out of the book of Acts is full of meaning for the church today. The activity of leading people to Christ and of developing them spiritually and of training them for service led to some outstanding principles that should affect all of our mission work today. Let us look at some of the lessons growing out of this work of the early church.

(1) We have here a great example of unity of effort. We are told that preachers worked together. Paul and Barnabas were yoke-fellows. There could have been great opportunity for Barnabas to have acted from a viewpoint of jealousy. He did not have to go to Tarsus to seek for Saul. He went simply because he believed that the cause of Christ would be served in a better way by the two working together. We need not point out that this would greatly benefit mission work in all lands if the missionaries would simply work together. The cause of Christ in any community in any part of the world would be greatly advanced if the preachers would co-operate with one another. It is common knowledge that perhaps the greatest difficulty on the mission field today is at this point. Elders have had to travel many miles to help the missionaries settle differences. In this brief paragraph we find churches working together, the church in Jerusalem and the church at Antioch. News of the widening influence of Christianity reached the ears of the church in Jerusalem. They sent Barnabas, the best man available, to go to Antioch. The whole mission program in the world today would be greatly aided if churches would work together. It is said that Barnabas, when he came to Antioch, saw the grace of God. He was glad, and he exhorted them all to cleave to the Lord. It is to everlasting glory of

the early church that these two congregations of the Lord's people aided in the advancement of the cause of Christ.

This leads us also to point out that here we see two races of men co-operating. The Gentiles heard the gospel and obeyed it. Having made this great step they were able to work with the Jewish people, who had made this same step just a little while before. And of course this whole account of co-operation on earth comes out of the great fact that God sent His Son to be the Savior of the world. So God and Christ and the Holy Spirit leading the world is the great example of working together. No wonder then that out of this profound conception of God came this great conception that preachers should work together and that races should work together.

(2) Here also, we see Christianity making an attack. Military leaders tell us that victories cannot be won by defence alone. There must be an attack. Paul made three missionary journeys out of Antioch that led him throughout the Roman Empire. The Chinese proverb has it, "It is better to light a candle than to curse the dark." This New Testament church made the first step that led to what we know as modern civilization. Many were led by new ideas. Their lives were made meaningful by a great faith in God through Jesus Christ and His resurrection from the dead. It needs to be said in our day that we need to make an attack upon the forces of evil, and the greatest attack we can make is in the field of ideas. As someone has suggested, we are waging a battle for the minds of men. To win this battle we must make an attack.

(3) A most interesting thing growing out of this activity of the Jerusalem church and the church in Antioch. They

were developing leadership. Two of the best brains in the church were developing in this great advance of Christianity, Paul and Barnabas. If you were to choose ten of the most influential men in the ancient world, you would have to include Paul and Barnabas. Barnabas, certainly not the intellectual type, but a man of love and devotion and great dedication, a man who was liberal with his financial means, and a man who had no selfishness, but who was anxious to see the cause of Christ prosper. This development of leaders always comes when men undertake to do the will of God. Any church that will attempt to carry out the great commission, will find that the leaders will be available. Perhaps the most outstanding achievement of our country during the war was the development of our resources of leaders when we undertook the responsibility of fighting by the side of our allies. Certainly there is no more glorious chapter in the long history of man than the chapter that tells how the New Testament church developed the leaders necessary for its achievement in the first century.

(4) The church was able to find the resources necessary for the task that they had undertaken. This missionary work was the work of every member of the church. It was not a work of one man or of two men. It was the work of a church that went everywhere preaching. It was the work of a church that, when the need arose, could send relief to Judea. Great famine and much poverty was developing at Jerusalem the center of the activity of the first church. This challenge of poverty was met when the brethren made up funds and sent to the relief of the brethren in Judea. Barnabas and Saul delivered this contribution to the elders of the church. It is well that we today have the insight to see the power of this New Testament church. It was a teach-

ing program and it was a program of relief to the suffering people of Judea. It is well for us to remember that the great enemies of mankind still walk the earth. These enemies are poverty, disease and ignorance. During the personal ministry of Jesus, Jesus related Himself to the needs of His fellow-men, and He in person made combat against these enemies. The church today can engage in the same combat.

In addition to all this, for a better world there is no hope for the world to come unless we also relate ourselves to the world for the here and now. In the twenty-fifth chapter of Matthew we are told that the human race will be divided not on the basis of race or color or nationality, but as to whether or not we relate ourselves to the needs of our fellow-man. "I was sick. I was hungry. I was naked. I was in prison and you related yourselves to me. In as much as you have done this to the least of my disciples," Jesus said, "you have done it unto me." Yes, we must relate ourselves to the needs of our fellow-men and this will be the deciding factor on the judgment day as to our eternal destiny. To those who have not related themselves to human needs there will be the sad words, "Depart into everlasting darkness."



## THE GOSPEL, THE WORLD, AND ME

By M. I. (IKE) SUMMERLIN

Max Iverson Summerlin was born near Luverne, Alabama, April 30, 1914. Attended the University of Alabama, then moved to Port Arthur, Texas. He is married to the former Dorothy Merwin and they have six children.

The eldest, Patricia, a graduate of Abilene Christian College, is married to W. C. (Bill) Martin, also a graduate of A.C.C., and is now attending Harvard, majoring in Bible. His oldest son, Philip, is presently in the graduate school at A.C.C. The third child, Robyn, also attended A.C.C., and is now in one of the state schools. It is expected that in the fall of '63 his fourth child, Mary Elizabeth, will enter A.C.C.



Mr. Summerlin is an elder in the Procter Street church of Christ in Port Arthur. He does interim preaching for his congregation and many others in the area.

He is affiliated with the Advisory Board of Abilene Christian College; 20th Century Christian; Gospel Press and Power for Today.

He is active in civic work, including a law enforcement clean-up effort; Chamber of Commerce; Rotary Club; Family Counseling Service; School for Crippled Children.

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In fall of '62, he made a trip to Africa, Mid-East, and Europe, visiting missionaries.

Mr. Summerlin was appointed the first General Chairman of the Abilene Christian College Parents Association in the fall of 1962.

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There are almost three billion people on earth, not counting the 100,000 born last night, and Jesus Christ just as surely died for any one of them as He did for you. You cannot name one person in Abilene, in Texas, in the United States or in all the earth, and say this one has more right to be saved than another. This may be elementary, but it is very important, and not everyone is aware of it. Here is another fact, not accepted by all: when Jesus said, "I am the way . . . and no one cometh unto the Father but by me," He had just as much reference to any one person as to another. It is when you begin considering seriously these two items that you naturally consider mission work.

Now it should be said at the start that I am not sure I have a valid claim to speak. Possibly none of us has. At least, I have never been a missionary, and without that richly educational experience, I rather doubt that my discussion of mission work can be taken too authoritatively. It is probably unnecessary to state that my discussion today is my own, and may not at all reflect the views of others with whom I have worked. In any case, we shall all be on safe ground if we look to what God's word has to say. In the familiar passage of Mark 16:15, 16 Jesus said, "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Let me ask this question of you: Which of these words is the most important? Is it "go," or "world," or "gospel"? Do you answer, *each* one is so important that none can

be left out, and to attempt to do so would be to change God's command? Just so.

### GO

The word "go" implies that there is to be a sending. There will be none to go or to send unless you have a conviction that it ought to be and must be done. Frankly, I don't know how to discuss this without using such words as *dedication* and *commitment*, and when I think of these I am reminded that General Omar Bradley once said that the most thoroughly dedicated man he ever met was a Communist. He was not jesting, but that statement has haunted me for several years. The General went ahead to explain how completely devoted this man was to a cause he believed in, holding back nothing of himself or his resources to propagate what he believed. When whatever it was this man had takes hold of a disciple of Christ, you will have someone who will "go" and who will "send."

### WORLD

Let's take the word "world." Jesus drew no boundary lines, no color lines. Economics did not figure in it. He simply meant every human on earth. I have come to have a different view of this world since my recent trip into ten different countries covering 22,000 miles. It is a small world when you can leave New York and within less than seven hours be in the African jungle! But when you get there and discover that in one nation there are 42,000,000 people it suddenly becomes a very big world again. But as hard as it may be, we must remember that God is not a Texan! A poor, ignorant primitive man, sitting on the ground in front of his thatched mud hut is as much the object of our Master's love as any to whom I speak this day. The audience to which I speak to-

day is not a great deal larger than the one I spoke to in the deep jungles a few months ago.

### GOSPEL

Now we consider the "gospel." Why the gospel? Paul knew, and he says it is dynamite. One apprehensive commentator paid an unwitting compliment by saying Paul had with it "turned the world upside down." Indeed, it does have power — power beyond our minds to comprehend. If with this power the apostle could invade the might of Roman government, establishing a beachhead that would eventually conquer a nation which armies could not; then what would be its power today in the hands of committed Christians numbering in the millions? The imagination runs riot when we ponder its possibilities if we should substitute some mustard-seed faith for our many excuses. Certainly, Communism is a great threat to many things we hold dear. We recognize that our economic well-being, our treasured freedom, our homes and our lives hang upon the tenuous thread of a madman pushing the wrong button. Yet I suggest to you as soberly as I can that in the power of the gospel God has granted all that is needed to remove this threat from both the minds and the hearts of any who will receive this gospel. I don't know whether the world can be won for Christ or not; neither do you, for we have not yet made a serious effort to find out! Jesus said that if He were lifted up, He would be received. Well, we have tried about everything else; why not let's try that?

I can testify to you that I know it will work on an individual. I have personally witnessed the thrill of seeing what the gospel can do to a humble bushman who suddenly realized that the heart-yearnings of thirty years before a juju shrine were

fulfilled in the story of a loving Savior. I know how tears washing a grimy cheek can tell without the use of words a poignant story; how eyes glowing with the hope of glory reflect the joy that has replaced empty hungerings of the heart. The former witch doctor who had prepared his evil potions and by "hexes" had done much harm to others is now a penitent Christian, preaching the gospel of Christ with a fervor rarely found among those whose hearts do not bear the scars of a bitter past. This one and many others convinced me more than ever that the gospel has the power to change lives as nothing else can, and is able to win a world for Christ. But unless it is preached, its power is chained.

Mission work in the church of Christ today holds a prominent place. We talk a lot about it, pray about it and sing about it, but we don't *do* much about it. You can be sure Jesus was deadly serious about it when He commanded us to "go into all the world and preach the gospel"; and if we ever get to doing what He has commanded, then we ought to consider:

### 1. WE MUST BELIEVE IN IT

Unless we have a conviction that it makes the difference between heaven and hell for those who follow or fail to follow Jesus Christ, then we aren't going to get very excited about taking the gospel to those who have not heard it. Until it becomes more important to us to save the soul from hell than to provide whatever our eyes may covet, our churches will continue to limp along with no more than a token effort in putting missionaries throughout the earth. In our fear that an outburst of generosity, or a show of emotion would betray our religious respectability, we have just about frozen our spirituality to a point where it does very little for us and is not at all attractive to anyone else. A few months ago, in

a hotel in Jerusalem, I chanced to meet some of the sailors from our Sixth Fleet. One of them told of becoming a Christian since he joined the Navy. During a furlough at home his mother, one of those "nominally" religious persons, thought to give her son a warning and suggested that while she was pleased at his having become religious, she nevertheless admonished, "I hope you won't go too far with this, son." I asked him what he had replied, and he told me he looked her in the eye and inquired, "Mother, is it possible to go too far with Christ?"

## 2. WE MUST WANT TO DO IT

Now let's understand one another; there is a vast difference in paying lip service to something and in *really wanting* to do it. The former can be easily identified by its perfunctory mention from the pulpit or in our prayers. The latter is manifested in the members approaching their elders, suggesting that we get beyond simply talking about mission work and put it in our budget. It advances from the talking stage when the elders demonstrate their leadership by earnestly going to the congregation with some concrete proposals, and by becoming examples in their willingness to give that it may become a reality.

By this time there will be several members of the church praying about this, and I must warn you, if you are serious about it, the Lord will put before you an opportunity. It was at this stage in our own congregation that He brought to our attention Brother J. W. Nicks. He was 800 miles away, and had just determined that he wanted to go to Nigeria, a new mission field with much promise. Neither of us knew one another, and we were not sure where we wanted to begin a large-scale program, but Providence brought us to-

gether and suddenly we had on hand what has become one of the most successful missionary efforts I've ever known. No, he was no missionary then, but soon thereafter he went to Nigeria and began working with an established group with remarkable results. Within a short while he asked permission to move into new territory where another outpost could be established. This succeeded so well that a school for training preachers was established, the second in that nation. He trained scores of preachers, established numerous churches, and won hundreds for Christ. Today he is loved, respected and almost venerated by thousands.

The great amount of good the Lord was accomplishing through Brother Bill Nicks communicated itself back to the congregation supporting him, and it was determined that another man should be added to the work in Iboland. By this time we had such a high regard for Bill that we doubted whether we could find anyone his equal, nor did we know how we might go about looking for such a person. I must remind you again about prayer, for we had encountered so many needs for decisions that prayer was a necessity; its effectiveness had been proved beyond argument. So it was that the Lord this time revealed to us another young man who was up in Oklahoma dreaming of going to Nigeria. None of us had ever seen Reese Bryant, and it seemed quite by chance that we learned he was interested in going abroad to preach the gospel. He, like Brother Nicks, had a wife who was equal in every way to himself in zeal and devotion and desire to serve the Lord even in difficult places. This proved to be one of the happiest choices we ever made. Now instead of one extremely capable missionary, we had two; and this team more than doubled the previous activity. I wish time would permit telling what has been to us a thrilling story of how God directed the Jim

Masseys, and Douglas Lawyers and the William Currys to follow in the same work. All of these latter families are still in Nigeria, with recent weeks likely recording the greatest growth of our Master's work since it began in that country.

### 3. LET IT BE KNOWN

If we can assume at this point that you really want to do something toward carrying the gospel of Jesus Christ to those who have never known it, then tell others of your desire. Fortunately, we have many fine publications where this can be handled. By reading the Christian Chronicle, one can familiarize himself with the fields and the needs. The Lord will know when you are ready and will direct you to the right man. Thus far, our congregation has made five selections of men for foreign fields; without exception, they have been prayerfully chosen, and each has been a ten-talent man! In every instance, he has a splendid Christian wife who has encouraged him, who has stood by him in many trials, and who has added much to his work by her contributions in the teaching of classes, in the administering of first aid, and by her sympathetic understanding of the difficulties.

### 4. SCREEN THE APPLICANTS

May I strongly assert here that not all who decide to do mission work are at all suited for such. One who has been on the mission field for several years recently told me that some missionaries have the wrong motivation, although it is fair to say that they may not have realized it when they were making preparations to go. It is this preacher's opinion that they may be moved by a desire for greater recognition, desire for more worldly knowledge, or even the desire to escape direction by an eldership. Another missionary told me that he has seen some in that field who had been a failure at



home, yet who thought they would succeed if they could labor in some distant area. I should be very reluctant to send anyone to assume the manifold additional burdens, decisions and judgments of foreign work unless he has been quite successful in preaching at home.

Having observed the role the wife of the missionary plays, I am more convinced than ever that in the selection of the missionary, his wife should be considered. It can be a severe strain on the emotions, aside from the necessity to adjust to new foods, different cooking practices, and the difficulties of teaching the school-age children. Many times the woman does not receive the daily satisfactions that come to the man in his teaching and working with others which sustain him. Some men, so busy in their preaching, have neglected their families, and this has resulted in certain problems. Thus, the preacher's wife must be completely in harmony with his plans, and as fully devoted to the cause of Christ as he. Again, our own experience in this matter has been exceptional, for in no case has the wife ever been less than a strong pillar of encouragement and help, and for this we are fortunate and grateful.

I should not suggest that anyone with children over 10 or 12 years of age enter the mission field without serious consideration of the difficulty the children will encounter. These difficulties will arise in making the adjustments of being with strangers and being separated from friends of their own age. The schooling problem makes this more risky than with smaller children.

##### 5. LEARN THE LANGUAGE

There are many places where one can preach to the people in English, but if the mission point is such that one must know

a new language, then the missionary should learn it, or at least the grammar, before he goes there, to avoid the additional heavy expense and discouragement that comes from having to learn it after he arrives. On one visit to a foreign country, I spent some time with a missionary who had been there for a year and had not converted anyone; the services were still in his home and there was only an occasional visitor. He was still studying and held little hope of progress until he could speak their language. How much better, it seemed to me, if he had remained home for this same period. At least he could have preached and could have avoided the discouragements and loneliness that his family had borne. To recognize this necessity, we need only to consider our reaction to someone from a foreign country coming to us to attempt to convert us, but unable to speak our language.

## 6. MORE THAN ONE MISSIONARY

For many years I was impressed with the repetitive examples in the Bible of those who went out "two by two"; and I was impressed with the way the apostle Paul would many times include several in his tours. My observance of mission work causes me to think this should be heeded in our day. There may be good reasons in some cases where only one family can labor in a field, but as a rule, I would urge more than one family be in sufficient proximity to be with one another; to share problems and mutually to encourage one another. In Nigeria, the missionaries place a high priority upon the occasions when the several families get together and give themselves to prayer and discussions and along with this re-charge themselves by the friendly and warm associations. The adults and the children alike treasure these events, and from them return to the daily tasks refreshed.

## 7. SEND THE ELDERS

As has been suggested by many in the past, we usually go about our mission work rather backwardly. Again, in Nigeria, a dozen years passed with hundreds of congregations established before the first elder visited the work. This was not the wish of the missionaries, for it was their efforts and their contributions that began a fund to bring an elder. It meant far more to them than we could ever realize back home, and it meant as much, if not more, to the natives. They longed for someone having oversight to view their labors and appraise it from the different vantage points, and to counsel with them on a multitude of matters deserving the concern and attention of an elder. Some congregations are reluctant to send an elder because of the expense, but it is my strong conviction that this should not be argued. Instead, I believe it to be money well spent to dispatch an elder to "spy out the land," and his evaluation will mean much to the home congregation.

## 8. KEEP UP THE COMMUNICATIONS

By all means, do not send a missionary to some outpost and then forget him except for his salary. No less than once each month the church should see that an elder or some other designated correspondent write to the missionary. These letters should flow back and forth regularly with a free exchange of encouragement and counseling. Please let the missionaries know that the supporting congregation is behind them, and that prayers from the members are ever theirs to strengthen them.

A very sad situation came to my attention some years ago. A large church had sent a family to a remote place, and for over two years the missionary received his salary right on schedule, but, believe it or not, they never wrote him! He always went to the post office expectantly; the check came,

but nothing more! I'm sure that if he could have done so, he would gladly have refused the money, and advised them that if that was all they could offer, it was not enough. Few, very few, could labor long under such circumstances.

The supporting church should not expect the missionary to be able to write a glowing report of his accomplishments each month. Some have confided to me that this is a problem that causes much worry — how to submit such when developments do not warrant. Not all the letters will bear good news of how the Lord has led them from victory to victory. Sometimes there are heartbreaking disappointments. As unwelcome as these may be, they should be received and understood along with the optimistic reports. We must remember that all does not go well at home all the time. Paul had many splendid reports to make, but there were occasions and places he visited where the news was anything but good. It is in these instances that the Christians back home can render the greatest help. There ought to be several little Onesiphorus, who can "oft refresh" the evangelist, for all, like Paul, are exposed to times where refreshment is the thing most needed.

### *My Trip to the Mission Field*

Because of my interest in mission work, it has been a rich privilege to know most of our brethren in the fields for several years. As a group, I think of them as among our most dedicated Christians. Rightly or wrongly, I hold them in awe, and nearly every time I say goodbye to one I tell him how grateful I am for his faith and willingness to follow our Lord to some outpost with its demands, its loneliness, and hardships — to do a job that I am just as much obliged to do. I try to explain that much of my hope of heaven rests with them, and while they are gone they can count on my

prayers and whenever there is an opportunity, such as this, I shall try to "hit a lick" for them.

All in all, they, and ever their wives with them, do a tremendous job. Those of us back home are not called upon to make many of the sacrifices they must make, but then, too, we are denied many of the rich experiences that are theirs, for the Lord's presence is near and real to them; our days may be a sameness, and even dull, but they are privileged to live much of their time on the mountain top. More than once, they have told me that for the first time in their lives they now feel they are where they believe the Lord wants them to be, and doing the work our Master would have them do.

My three weeks in the African bush gave me an insight, far more than had been possible before, into just what they meant. There is a hungering and thirsting after God there that one does not encounter in America. Ignorance of God and of His Son, Jesus Christ, is described in the Bible by the word darkness. So it is that one begins for the first time to see the light as the gospel is unfolded to them for the first time. What an unspeakable joy to be the one who has that light; what a joy to see their faces as the light shines upon them. One can almost see the shackles of darkness drop away. In the joy of their salvation, a determination is born to carry this same light into all the darkness about them.

If I live to be a hundred, I think I shall never forget one session in Africa where it had been announced that I would meet with anyone who wanted to be with me privately, to discuss whatever he desired. At the time arranged, there was a line of men outside my door. One by one they came in and sat down. It was so evident that this was to them their one chance, a now-or-never opportunity, to state their case. As

briefly as possible, but in a passionate way, each told his story. One particular man told of his recent visit to Kano, a large and ancient city in Northern Nigeria, where the religion is predominantly Moslem. He spoke of the success he had had in a three week period, of having baptized some and established a congregation. Because of lack of support, however, he had to leave them with the promise that if it were possible, he would be back, being fully convinced that several hundred could be won for Christ. He could not sustain himself there, but if only he had as much as 10 or 15 dollars per month, he could preach the gospel and train some of the five young men who would prepare themselves as ministers. As difficult as it was, I could only promise Etim Inyang that I would come back to America and tell others his hopes and his need, and this I now do.

Next, two from the Cameroons, the nations just to the east of Nigeria. These men presently attend the school for training preachers at Ukpom. From time to time they go back to their land for preaching tours. They appealed for an American to come to this ripe field, for they were convinced that the remarkable results we had seen in Nigeria were awaiting a missionary. It was touching to see how reluctant they were to go from the office, fearing that they had failed to convince me or that their plea would be lost in the numerous ones we had received. These were men who had learned the truth and knew the hope of heaven, and were begging in behalf of their people for a similar opportunity. In a partial way I am today discharging some of my promises to them by putting you on notice that God wants to save these people; Jesus Christ died for them, and He has commanded, not just suggested, that we are to take the gospel to them.

*Mission Work Not Optional*

Mission work is not just something in which the large congregations are to engage; it is not an effort that is to be taken up after the building at home is paid for and other pressing matters are out of the way; it is not to be treated this lightly, and we can no more ignore this or change God's command about it than we can tamper with what He had commanded with respect to baptism. My brethren are most touchy about baptism, singing, and the Lord's supper, and indeed they ought to be, but why do we neglect as we do His word about carrying the gospel to the whole world? We are made ashamed by the Mormons and Seventh Day Adventists as we see them by the hundreds in every country, and we are there in ones and twos. And while I am at it, why is it that doctors and nurses from these denominations willingly go to these distant places and work with the healing of the bodies while they teach them concerning their souls? This question was put to me: Is it that they are more converted to error than we are to the truth? Let me frankly admit to you, I find it difficult to make fun or disparge the devotion some of the denominationalists have, as their physicians, farmers, carpenters give up the materialism that could be theirs in America and spend their lives among the benighted. What do they have within them that impels them to go while we complacently remain here in our prosperity? Would I be putting it too coarsely to ask, Whom do we think we are kidding?

One night I was sleeping in the jungle beside two of our missionaries. Far in the night I was awakened by the sounds of the jungle drums. I lay awake, haunted by the thump-thump of the logs, wondering what the drummer was saying, what message his heart was trying to express. Then my thoughts turned to these two men of God sleeping nearby.

Had they not heard these drums? And having heard, might they not have known it was a call for them to come to Macedonia? Some of us cannot interpret the sounds of the drums as they circle the earth, but thank God, some do!

Being a missionary is a big job, one of the biggest. It calls for our ablest men, not the man who cannot succeed at home. I heard of one young man, a thoroughly devoted one, who went to a foreign country to preach. His salary was perhaps less than half of our preachers here in America. While there, an American company also doing business in that country was attracted by this man's ability. They made him an offer far beyond his earnings as a preacher, but he refused. Again they approached him, and finally the offer was \$12,000 a year if he would give up his preaching and join them, but still he refused. Puzzled and almost angry, the business man asked: "Is the salary not big enough?" and the missionary replied, "It's not the salary, sir; the job is just not big enough." That's what the Lord needs, men such as he.

In the village of Ikot Usen, in Calabar, there are two houses in a lovely setting up on a hill surrounded by palm trees with flowers and green grass abundant in the slope downward from these houses. In one of them live Brother and Sister John Beckloff and their children. John is busy from morning till night directing the teaching of 7,500 public school children for one hour each day they are in school. It is more than he alone can adequately do, but they are doing the best they can. Here is the tragedy. One of those houses is empty! That's right, it is there waiting for some family who is willing to come and for enough Christians who care who will send. Is it nothing to you, all ye that pass by?



I promised John that some day, somewhere I would tell our brethren about this, and now you know.

Has the spirit of Pharisaism taken over with us? Was the Seventh Day Adventist missionary right who told Andrew Connally in Tanganyika that the church of Christ is the New Testament church in doctrine, but not the New Testament church in practice?

Vance Havner put it this way: "One may be as straight as a gun barrel theologically and as empty as a gun barrel spiritually. So often it turns out that fundamental and orthodox Christians become so severe in condemning false doctrine, gnashing their teeth at every sniff of heresy, that they end up without love. One may do a right thing in a wrong way. The same Paul who wrote . . . 'though we, or an angel from heaven, preach any other gospel . . . let him be accursed,' also wrote the love chapter of Corinthians. Unless we can get that combination we shall be theological Hawkshaws and doctrinal detectives, religious bloodhounds looking for heretics, with hot heads and cold hearts."

The ninth chapter of The Acts, (a portion of which, incidentally, is a favorite of my brethren) tells of the Lord appearing to Ananias in a vision and instructing him to go down on Straight Street to teach Saul. Ananias began protesting, saying he was afraid, and he had been hearing some awful things about this man Saul, of how he had done evil to the saints in Jerusalem, and was there in Damascus with authority to do even more harm to those who called on the Lord's name. But the Lord DID not, nor DOES He want excuses, and He replied: "GO! This . . . is the means I have chosen for carrying my name among the heathen." (Good-speed).

Stephen Okronokwo lives in the jungle. I sometimes wonder if he is not a favorite of my Lord's, for at least he is one of mine. He is a fine young man, good looking, but not of my color. He has a bright countenance, clear eyes and a heart bursting with the love of God and His word; his teeth are glistening white. Someone said that if Stephen were to enter a dark room and smile, it would suddenly become light. When I was packing just before leaving Onicha Ngwa, having bid everyone goodbye, he came and quietly asked permission to see me alone for his goodbye. He thanked me for coming, and tried to tell me how much it had meant to his people and, of course, to him. Then with tears trickling down his cheek and down mine, we said our goodbyes. Brethren, if every white missionary were driven from his nation and Stephen were suddenly given the burden of holding the fort, I have every confidence that his faith, his abilities, and his determination to stand firmly for the faith revealed in the New Testament would be equal to the demands. He, and others of like quality, devotion and depth would carry on. Stephen is a real saint of God.

The attitude of the church towards evangelizing the whole world is somewhat analogous to the crowd around the cross of our Saviour. There were the soldiers — those who had been assigned the terrible duty of crucifying our Lord. They were the men who put Him on a cross and who had Him lifted up, then finally thrust the spear into His side. There were the friends of Jesus — His mother and a few others. This small group represented those who stood by Him, faithful to the bitter end, sharing in a real way His suffering, His reproaches and indignities — and whatever risk was involved in being identified as the friend and follower of Christ. Then there was the third group and the largest of all — those who

were simply there to see what was happening. They were, so they thought, really not involved, but just "stood looking on." Into which group do you fall in this matter of preaching where the gospel is weak or has not been sent at all? You are not opposed, of course, but *where* do you stand? Just curious, or even indifferent?

It is no longer a matter of argument as to whether we can evangelize the world, or whether we *ought* to do it — it passed from that stage the day Jesus said, "Go ye into all the world and preach the gospel to every creature."



# 20-MINUTE SPEECHES



## **"THE BEST IS YET TO BE": THE CHRISTIAN IN HIS LATER YEARS**

BY CLYDE AUSTIN

Clyde Austin is the director of Admissions and Placement at Abilene Christian College. In addition to his administrative duties, he teaches in the Department of Psychology and has preached part-time at many congregations near Abilene.

He is qualified to write and speak on aging and the aged because of his research work done in connection with his doctoral studies at the University of Houston from 1959 to 1961. Austin has completed course requirements for the Ph.D. degree. His present professional memberships include the American Psychological Association and Phi Delta Kappa.

Mr. Austin was born in Karnes City, Texas, in 1931, and graduated from high school in Kenedy, Texas, in 1949. A former A.C.C. student, Austin graduated magna cum laude in 1953. During his student days he was a member of the band and orchestra, "A" Club, the House of Representatives, vice-president of his Junior Class, president of the Student Association and elected to membership in Who's Who among Students in American Universities and Colleges. His master's degree in the field of personnel service was awarded by the University of Colorado in 1955.



In 1951 he married the former Sheila Hunter of Dodge City, Kansas. They have four children, Jan, Marcia, Joanna and Steve.

One time in Asia Minor, it was the custom for people who had reached the age of sixty to be taken away to a cave. There they might live in peace the rest of their lives and of course, would be out of people's way.

It was considered most proper that when the time came for a man to leave for the cave, his son should contribute the necessary food and "chull," a goat-haired woven blanket.

One day a middle-aged man asked his own little boy to take the chull and come with him and grandpa, for they were taking the latter to the cave from which none returned. Though the grandson was brokenhearted at his grandfather's departure, he was about to shoulder the chull obediently when suddenly he was struck by an idea. Cutting the chull in half, he took one part with him and left the other part at home. When the grandfather had been deposited with due filial piety in the cave, son and grandson returned home.

Then it was that the son discovered what had happened to the chull. He scolded the boy severely. "Look what you've done. Everyone would say we were too stingy to give grandpa the whole blanket!" "No, father," the boy replied, "I wasn't being stingy, but I thought it was better to give grandpa only half . . . Then I could keep the other half for you." The father was terribly shocked to hear this, and he began to weep bitterly. When he recovered himself, he announced, "Come on, let's return to the cave and bring grandfather home."

Grandfather, today, is still on the road — somewhere between the cave and the dwelling.

In the church, in the 20th Century, we have found it difficult to know what to do with "grandfather." Our indecision is heightened by a society which views the aged as a minority group.

Several writers (Barron, 1953; Pinner, F., Jacobs, P., &



Selznick, P., 1959) have set forth the notion that the aged have many characteristics of minority groups in our culture. A rather widespread fear, pertinent to attitudes held toward old people, was expressed by the latter group of authors (Pinner et al., 1959) concerning the political behavior of the aged:

The vision of a future containing a great many idle, dependent people suggests the possibility that a powerful, homogeneous bloc of aged may arise. There are vague fears that this group, whose status in society has been greatly altered, may be led by opportunists and irresponsible persons who will lay rude hands on the democratic process (p. 1).

Fortunately, the study of the aged and their problems is rapidly emerging as a challenging new field of investigation. Within the scope of this new science in psychology and sociology lies the puzzling problem of negative attitudes that have existed and continue to exist toward old people. Far too many members of the church feel that the elderly are lost causes. This belief has no place in the minds of Christians!

#### *Attitudes of the Ancients*

For approximately 4,000 years the process of aging has been of concern to mankind. Early in history, God comforted Abram with the statement, ". . . thou shalt be buried in a good old age" (Genesis 15:15).

Among many ancient groups of people, notably the Hebrews, Greeks, Romans and Chinese, old age was held in great esteem. In Leviticus 19:32, the Jewish people were told, "Thou shalt rise up before the hoary head and honor the face of the old man."

Centuries ago the Roman philosopher, Cicero, wrote about

the challenge of senior citizens. One of Cicero's most famous essays was addressed to his good friend, Atticus, on the subject of old age:

I may fitly address you, my dear Atticus . . . My present purpose is to dedicate to you an essay on old age. It is my desire to lighten the burden impending or at any rate advancing on us both; though in your case I am very sure that you support it and will support it with calm and philosophic temper (in Tibbitts and Donahue, 1960, p. 80).

Perhaps the outstanding Chinese interested in old people was Confucius. Throughout his life, one of his primary concerns was the aged Chinese. He spent many years bringing together the traditions and customs of his people. One of the teachings which he continually stressed was the veneration of the aged.

### *The Importance of Attitudes*

The fact that attitudes evidenced toward old people are of paramount importance is unquestioned in the scientific realm. The final report of the 1960 White House Conference on Aging (*Geriatrics*, 1961) strongly indicated the importance of proper attitudes:

The primary setting of the aging is within society. The attitudes which a society displays toward its older persons determines, in large part, their status, role and personal and social adjustment. For this reason, it is necessary to study the older person in his total setting in the community, in the family, in intimate groups, in organizations, and in all other social and living arrangements (p. 144).

A Jewish psychiatrist, Dr. M. E. Linden, (1957b), believes that there is a definite relationship between social attitudes toward aging and the delinquencies of youth. He said, "Elders must be reinstated in their time-honored position as

brokers in experience and consultants in living" (p. 447). Dr. Linden further stated in the same article (1957b):

Tradition-bound societies, some of which are exemplified in the ancient Chinese, Hebrew and Indian cultures, can boast of a low rate of juvenile delinquency. The common denominator in tradition-boundness is respect and veneration of the elders. The fact remains that aging in our culture is generally unattractive and unrewarding. Can we expect the young to make provident and prudent psychological preparations for the advancing years, when the later period is so often seen in threatening aspect (p. 447).

In another article, Dr. Linden (1957a) wrote concerning the effect of social attitudes on the mental health of the aging.

He said, ". . . cultural rejection leading to self-rejection may usher in senility" (p. 109). In essence, the fact that we reject older people leads them to reject themselves.

#### *Older People CAN Produce*

There is no scientific basis for a wholly negative outlook about the activity of old people. Permit me to review with you a number of significant observations and studies. Unfortunately, in business, industry and in the church, the potential productivity of many older workers is never developed. A former surgeon-general of the United States, Dr. T. Parran (1952), estimated that 1,500,000 persons are prematurely retired and that as a result \$4,500,000,000 a year is lost in productive earning capacity.

A former high official of the United Automobile, Aircraft and Agricultural Implement Workers, Mr. C. E. Odell, (1958), has surveyed many studies concerned with the productivity of the older worker. Mr. Odell stated:

The conclusion from these studies seems to be that em-

ployers are generally pretty well satisfied with the performance of their older workers and, further, that the record of actual performance of older workers on the job would seem to substantiate this general feeling of satisfaction (p. 288).

In December, 1961, an article written by James McCrory appeared in the *San Antonio News*, "Judge's Decision Chalks Big Score for the Old Folks." The judge to whom Mr. McCrory referred was Brother Jack Pope, associate justice of the Fourth Court of Civil Appeals and one of the members of the Board of Trustees of Abilene Christian College. Mr. McCrory stated:

A clarion blow for the old in years but the young in heart was struck Wednesday by Jack Pope, associate justice of the Fourth Court of Civil Appeals.

To substantiate his judicial ruling that advanced age does not render one incapable of being legally competent to make a will, Judge Pope called on such time-honored institutions as Michaelangelo, Verdi, Benjamin Franklin, Chief Justice Holmes and Grandma Moses . . .

Said Pope in a gilt-edged opinion certain to gain praise from those approaching their sunset years:

"At 80, Verdi wrote Falstaff, Goethe wrote Faust, and Cato began the study of Greek. At 81, Franklin counseled the Constitutional Convention, and still later urged its adoption by the colonies. At 86 Shaw has producing plays, Churchill was writing his history of the English Speaking People, Russell finished Human Knowledge, and Schweitzer continues to pour out literature and philosophy, while practicing missionary medicine.

"Hobbes translated the Odyssey at 87, and the following year the Iliad. Roscoe Pound, at 89 published his five-volume work on Jurisprudence, Michaelangelo died at the threshold of 90 and, to the last, was active in his artistic

decoration of St. Peter's Basilica. At 90 Titian painted 'The Battle of Lepanto.'

"Mr. Justice Holmes was writing opinions at 90, and yearned to be a young man of 70. At 92, he read Plato in the Greek, as he said, 'to improve my mind.' Grandma Moses painted more than 1000 pictures after she began painting at the age of 77. She left unfinished her 'Beautiful World,' which she began painting at the age of 101. Her pictures hang in the galleries of Europe and America."

Many Christians, like Brother Pope, recognize the challenge presented by our senior citizens. I am confident that we will accept this challenge. We must restudy and rethink God's eternal principles on aging and the aged.

Participants in the first National Conference on Aging in 1950 (U. S. Federal Security Agency) agreed upon the following spiritual needs as being of special concern to older men and women:

1. Assurance of God's continuing love.
2. The certainty that life is protected, that human life is sacred, lived under the providence of God.
3. Relief from heightened emotions (guilt, hostility, anxiety, grief, fear — of illness, of the process of dying rather than of death itself).
4. Relief from the pangs of loneliness.
5. A perspective (for life) that embraces time and eternity.
6. Continuing spiritual growth through new experiences.
7. Satisfying status in life and continued acceptance by one's peers and by younger persons.
8. The feeling of continued usefulness. "In the economy of God there are no useless persons (Frakes, 1955, p. 5)."

"Grow old along with me. The best is yet to be: The last of life for which the first was made" (Browning).

In the words of Solomon, "Better is the end of a thing than the beginning thereof" (Ecclesiastes 7:8). In our generation, let us restore "grandfather" to his proper place in the home, church and community life.

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## ADVANCING A BOLD IDEA IN EVANGELISM

BY DWAIN EVANS

Dwain Evans was born at Palmer, Texas, April 4, 1933. He graduated from Sunset High School in Dallas, Texas, in 1950, and enrolled in A.C.C. He became a Bible major in his junior year, and received a B.A. degree in Bible. In the summer of 1954, he began preaching for the church in Coolidge, Texas, and after eighteen months, moved to Augusta, Maine, where he spent three years working under the Skillman Ave. elders of Dallas. Texas.

While in the Northeast, he served on the board of Gander Brook Christian Camp and North Atlantic Christian Magazine. Following the work in the Northeast, he preached for the Lamar St. church in Sweetwater, Texas, and the Parkway Dr. church in Lubbock, Texas.



He has done graduate work in psychology at Texas Tech.

He was baptized by Logan Buchanan at the age of eleven in Grand Prarie, Texas.

Visualize this scene. On a hill called Olivet, a Sabbath day's journey from Jerusalem, we see Jesus standing before those eleven men whom He loved with a love that it is difficult for you or me to comprehend. We hear Him as He speaks, "Go ye into all the world, and preach the gospel to the



whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned" (Mark 16:15-16). Shortly after these words were spoken, Jesus was suddenly taken from them back to His Father on the clouds of heaven. Two men in white apparel stood beside them saying, "Ye men of Galilee, why stand ye looking into heaven? This Jesus who was received up from you into heaven shall so come in like manner as ye behold him going into heaven" (Acts 1:11).

We watch these men as they turn their faces back to the ancient city. How we yearn to question them concerning this new challenge! Suppose we stop them on their journey and pose our question. We address Simon Peter because he seems to be the spokesman for the group. "Simon," we ask, "just how do you men propose to do what Jesus asked you to do? Are you not aware of the enormities of this task?" Now, I do not know how Simon would have answered such a question, but he might have replied, "Yes, we are aware of the difficulties. Quite frankly, we do not know how we will do what Jesus asked us to do, but somehow, some way, by His grace and power, it will be done." Though I do not know that this would have been the answer of Simon to such a question, I do know that this was the conviction of these men. From this day forward, we do not notice any faltering in their lives. Rather, we see men who were characterized by the world as unlearned and ignorant Galilean fishermen, become the men who by the power of Christ turned the world upsidedown. Through their influence "the gospel . . . was preached in all creation under heaven."

But what does all of this mean to us today? Just this — in this simple story a great principle is revealed. That principle is that God gives His power to those who need it.

For those who are self-sufficient, who have enough wisdom, courage, and faith, God has no power. But for those who are willing to put themselves in that position where their own resources are quite insufficient to meet the challenge, our Father will be there to supply the power "exceeding abundantly above all that we ask or think." Surely, it is apparent to us now that we are living in crisis times. Never has there been a time in our history when we had less assurance of tomorrow. Our Father has been patient with us. One hundred sixty years have passed since the call to restoration first was sounded, and in all of this time we have not preached the gospel to the whole creation. We have been blessed with a material prosperity the like of which the world has never seen before. How long will God continue to be patient with us? I don't know. I do know that the day and the hour is coming when the patience of God will have been exhausted. It may be sooner than we think.

In this hour of crisis, the call is out for the brave and the strong. This is no day for a half-hearted Sunday-morning-only Christianity. Christ is calling for men and women who are willing to pay the price. Consider these two passages from the Genesis record:

And God blessed Noah and his sons, and said to them, "Be fruitful and multiply, and fill the earth" (Genesis 9:1).

Now the whole earth had one language and few words. And they found a plain in the land of Shinar and settled there. And they said to one another, "Come, let us make bricks and burn them thoroughly" And they had brick for stone and bitumen for mortar. Then they said, "Come, let us build ourselves a city, and a tower with its top in the heavens, and let us make a name for ourselves, lest we be scattered abroad upon the face of the whole earth." And

the Lord came down to see the city and the tower, which the sons of men had built (Genesis 11:1-5).

So the Lord scattered them abroad from there over the face of all the earth, and they left off building the city (Genesis 11:8).

Now, I ask you, "Why did God scatter these people? Was there anything wrong with the plain in the land of Shinar?" Quick as a flash comes your reply: "No, there was nothing wrong with the plain — God scattered them because it was contrary to His will for all of them to be clustered together in one place. God has a way of seeing that men carry out His will even when they do not propose to do so."

But as we cross the centuries coming down to New Testament times, we find a strangely similar circumstance. This time, we come to the second chapter of Acts, the great birth-day of the church of our Lord. On one single day, three thousand were added, and then four and five, and soon we know that there were as many as ten thousand Christians in the city of Jerusalem. These were exciting days. They were days of great enthusiasms. We marvel at a love that was so compelling that they sold their farms and houses and brought the money and laid it at the apostles' feet. These were wonderful days in Jerusalem, but apparently, in spite of their love and enthusiasm, the first century Christians forgot the commission of Christ when He said, "Go." I say this because we do not read of any exodus or going out from Jerusalem until the eighth chapter of Acts, and there we read, "And there arose on that day a great persecution against the church . . . they therefore that were scattered abroad went about preaching the word." I would suggest to you that once more we see God scattering His people to

get them to do what He already had asked them to do. Thus, the gospel swept over the world.

As we come down the centuries, we come to a date more familiar to us. The year is 1941, and once more we find virtually all of those who make the plea of New Testament Christianity clustered together in the southern portion of the United States. This time it is a world war, and our boys are scattered to every corner of the globe. We paid a big price, but they fought their battles and won them. Those boys who were Christians were appalled by what they saw. They saw not thousands, but in many cases, millions who had not had that first opportunity to hear Christ preached. Many of these young men picked up their New Testaments and they began telling this story. But they did more — they came home to arouse a sleeping church to the need of the world for the gospel of Christ.

We then saw the largest exodus of Christians for purposes of world evangelism since the restoration movement began. Before we boast too much, let us remember that it took a world war to get us to scatter. My brethren, twenty years have passed since that war began. We have preachers in only forty-six countries, workers in only eighty-four, and vast areas of this nation are unevangelized. The question that I would ask you today is this — and I ask it bluntly and directly — “Will it be necessary for God once more to bring some great persecution against us to get us to scatter?”

Which will it be? Will we scatter or will God scatter us? We advance this bold idea in evangelism — not bold on the part of those who planned it, but bold in this sense, that “Christianity is a religion for heroes only,” as someone has

well said. Do not mistake it! Jesus is not asking of us the crumbs that fall from the tables of our lives, He is asking of you and me that last measure of faith and courage and devotion. He will be satisfied with nothing less.

May I present the background of this idea? In 1955 under the oversight of the Skillman Avenue elders in Dallas, Texas, my wife and I moved to Augusta, Maine. I make this confession to you — we were not prepared to go. We were inexperienced, just out of college, and lacking in knowledge as to how the kingdom should be advanced in a new field. But, by the grace of God, we went. Back on the campus at ACC we had felt that we could go into a mission area and spend a three year tour and with a sigh of self-satisfaction say, "Soul, take thine ease, thou hast done thy mission work. Come back to the South and enjoy a good work with a strong church for the rest of thy days." To our surprise, at the end of three years, we found that we were committing to each other and to God that we would come back to the South — but that we would come back to make the preparation we should have made in the first place to go back to spend not three years, but a life time in areas where Christ is not known.

While on the field, we encountered severe handicaps in our mission program. These are not my opinions alone, but are shared by the men in the Northeast. I will speak frankly concerning these because the time has come for frankness.

In the first place, there has been a lack of planning and preparation in the majority of our mission programs. How do we usually do mission work? A *young* man comes by presents his plea. Our hearts are pricked, and we find room in a crowded budget and send him out. But we do not know

anything about the area he is going into. In all too many cases, he doesn't know very much either. What happens? Well, first of all, he encounters problems and difficulties he never dreamed of back where the church is strong. He becomes discouraged. Then, because of the weight of these problems, he becomes heartsick, and this is a lot worse than being just discouraged. Then, sometimes, he even becomes physically ill, and he has to come home. He leaves a little band of babes in Christ that have been snatched out of the hand of Satan, but there is no one to replace him. The church at home has begun a building program, and the support is cut off. You read two years later that these babes have filtered back out into the world, and we have given up in another city. God will hold us accountable for this kind of approach! There is no reason for the church of our Lord to give up in failure in any city on earth if we do the kind planning and preparation we should!

Secondly, there has been insufficient financial support. In far too many cases we have sent a man and his wife into a city of 100,000 souls with barely enough to meet the physical necessities. There has been no working fund with which to reach the masses with the gospel. Consequently, our approach in many mission areas has been an inferior one. We have used inferior and poorly prepared materials, and we have reaped a harvest in like kind. I have encountered many cases where the local evangelist will determine to go to the mission field. The eldership where he labors will agree to send him, but they explain, "We don't pay our men in the field what we pay here at home. We expect you to sacrifice." If we expect our men on the frontier to sacrifice, we had better expect those at home to do as well!

I have also detected on the part of some of my brethren

in the South the thinking that the men on the frontier are our inferior men. They conclude that if they were not inferior, they would be here in the South working for a strong church. Now, it is not wrong to work for a strong church in the South. We need good men here, but it is wrong if this becomes the criterion of success in the kingdom of God! Let us plant in the minds of our pre-school boys and girls day after day and week after week that the real heroes in the kingdom are those who are laboring on the quiet and difficult frontiers of the earth. When these boys and girls reach maturity, they will make decisions that will amaze us.

The third handicap has been an insufficient number of men of real maturity and ability on the frontier. I am not depreciating the work of the young men who have gone. I went as a young man, and will return relatively so. But I say to you that we need the best men we have out there on the firing line leading this fight. If our government decides to march into Cuba, you may be assured that the troops will not be under the leadership of a raw recruit. Uncle Sam will want a man who has stood the test of fire, who can get the job done. We are engaged in the greatest battle this world has seen — a battle for the lives and souls of men. We need our best men leading this fight out on the frontier. In their absence, if this must be, let us send a nucleus of Christians to these unevangelized cities. They can form a backbone of the church, and under these circumstances even an inexperienced man like me can do a good job.

The fourth handicap has been the tour of duty. A man spends just enough time to get to the point where he can do a good work, then he comes home. The one who replaces him must start all over, and the process is repeated

year after year. The desperate need of this hour is for men and women who will dedicate lifetimes to these frontiers.

It is believed that these handicaps can be overcome by group movement. A bold plan has been decided upon. It is the movement of 60 families into one area at one time. It has met with splendid response. Other groups are now forming to go into unevangelized areas to form self-supporting churches.

And now, I ask you without apology, how much will you do? Will you move to one of these unevangelized cities, secure employment, make it your home, and plant the church there? Would you lead such a group? You ask, "Why me, why should I go? Why not somebody else?" I have one reason to offer, one because I believe that is all that is needed. It is found in Paul's letter to the Philippians:

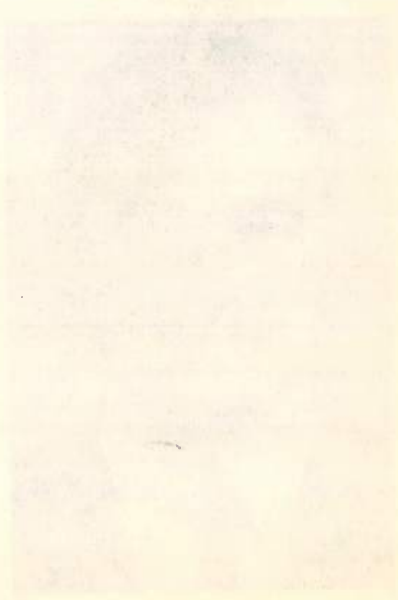
Have this mind in you, which was also in Christ Jesus: who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself,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

That which has cost our Father His only Son cannot be cheap for you and me!

For too long in our brotherhood we have spoken the language of defeat relative to taking the world for Christ. Let us awake to the knowledge that we have more power in the gospel than that of all the materialistic dictators and propagators of error put together. Let us serve notice on the world that we are here to take the world for Christ. With God's power, and the lives of aroused Christians, it will be



done! In the process, the lives of many of us will be turned upside down. We will make some decisions we never dreamed we would make. But it will be a glorious upsetting! Will we scatter, or be scattered? The answer is in our hands.



## THE CALL OF THE FAR EAST

BY KENNETH RIDEOUT

I was born in Detroit, Michigan, August 22, 1930, as the fifth child of Albert and Mabel Rideout. In 1939 my father and mother were baptized. At the age of eleven I was baptized by L. C. Utley. I graduated from High School in 1948. That September I entered Freed-Hardeman College. In 1950 I went to Florida to complete three years of schooling at Florida Christian College. While there I met and married Ruth Ann Bailey, daughter of Russelle M. and Verence Bailey. He is an elder of the Mayfair Church of Christ in Huntsville, Alabama. I graduated with a B.S. degree from Florida Christian in 1953. April 29th of the same year Brenda Lee was born. I secured a preaching appointment in Albany, Texas, and con-



tinued my education at Abilene Christian College, where I also obtained a B.S. degree. From Texas we moved to Miami, Florida, but not before the birth of our second child, Norman, in October 1954. I preached for the Opa Locka Church in Miami from 1955 to January 1, 1958. It was while there that the twins, David and Daniel, were born and that I decided to go to Thailand, in October 1957. The brethren there paid me full-time till the first of the year so I could raise support. January 1, 1958 the Mayfair Church of Christ in Huntsville, Alabama, took the challenge of Thailand and have been supporting our work in cooperation with others ever since. We arrived in Bang-

kok in June 1958 to work with the Parker Hendersons. In our four years of work together we baptized some 300 people and established eleven congregations. I and my family have been in good health. In July 1961 I returned home briefly for my father's funeral. Having preached and traveled throughout most of the southeast Asian countries and having learned the language of Thailand I feel the great need of having educated and talented men to meet the great challenge of two billion lost souls. I will return to Asia after more schooling at Harding Graduate School of Bible and Religion the Lord willing.

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### *World*

"But when he saw the multitudes he was moved with compassion for them because they were distressed and scattered as sheep not having a shepherd. Then said he unto his disciples, 'The harvest indeed is plenteous but the laborers are few. Pray ye therefore the Lord of the harvest that he send forth laborers unto his harvest'" (Matthew 9:36-38). Imagine the sights that He saw as He walked the dusty streets and roads of Galilee and Judea. He saw the maimed, the poor and the ragged. But more than that He saw deeply imbedded within souls that were destined to live for eternity in an unquenchable hell or in a blissful heaven. Today brethren, we much envision the lost souls of men, and the multitudes of them, even as did Jesus. Then and not until then will you and I be moved with compassion to dedicate our lives — yea unto death — that the world may come to know the Saviour that died and bled for them. There is no question in my mind but that every individual here today would be moved with compassion if we could have seen the sights that Jesus saw. If today someway — somehow you too could envision the poverty and the sickness and the immense sin that engulfs this world — then you too would arise with a cry of compassion upon your lips that the world may come to know

Jesus. This will be my effort in the few months to follow.

### *India*

A few years ago I landed in Gauhati, India, with Parker Henderson on our way to visit the brethren in Shillong. Gauhati is some 100 miles south of where the trouble is in India. When we landed there we hadn't had anything to eat for some time and we went to the railroad station in hopes of finding something to eat. There was a long concrete platform perhaps some 70 or 80 feet wide and 200 feet long. It was packed with people. There was a wild look in their eyes. As we gazed upon them and spoke of the wonder of their appearance they became fidgety and very noisy. We realized it was because of the approaching train. As the train chugged into the depot the people in a screaming uproar raced and charged at the train in an effort to get on it. They were over it. They were under it. They shoved and pushed and hit and knocked, crowding themselves into it worse than any cattle that you've ever seen in all of your life. Women carrying children were pushed with no respect of their condition. We found later that they were on their way to the next village in search of food and employment. When Jesus saw such multitudes He was moved with compassion.

### *Bangkok, Thailand*

This is a part of the Orient I want you to see. Its poverty, starvation, anxiety, but that's not all. There is another side to the Orient. We were eight months in Thailand before we converted our first soul. He was a young medical student. Poor, yes, but brilliant, aggressive and accomplished. We all studied the Thai language in a language center. The teachers were ladies with poise, education and several of them were denominationalists. It is embarrassing to discover how narrow your

education is in human understanding when you have left the States. Some of these ladies were very wealthy and prominent women of the city. One lady who taught Parker was the wife of one of the head Thai preachers in Bangkok. He was at that time the vice-president for the interdenominational council of Churches in Thailand. He had at one time been the president of the council. Through Parker's teaching they were converted, and today he (Chua Pramungwong) is supported as full time preacher for the church in Bangkok. Another teacher who was a Buddhist, said, after teaching one of the denominational preachers the book of Genesis, "That Bible is really a big tale." "Creating man from the dust of the ground and then putting him to sleep and creating woman." She laughed. I asked her if she wouldn't give me an opportunity to teach her why I believe it is God's word. She said, "Sure, any time." I taught her and she really studied. She would bring page after page of questions about the Bible. She read from Genesis to the major prophets. When I spoke of the harmony of the Gospels she set about to harmonize them. Her father is a wealthy Chinese with ten children. He is from the mainland of China. Today Sutira Ariyapongse is a strong Christian and is going to school at Michigan Christian Junior College. I saw her first report card. It had four A's and two B's. Her two brothers have been baptized and are going to school in Fort Worth. In all we converted three of the language teachers. One of the contacts through the language teachers was a lady by the name of Ensang. I can't describe to you what a wonderful personality she is. She is the president of four or five schools in Bangkok. She was the lady who took the leading part in the largest Thai Presbyterian church in Bangkok. She arranged the services and gave talks. Her husband is the sole distributor for the Smith-Corona machines in Bangkok. Today with three of their chil-

dren they are strong New Testament Christians. Several elders of the denominations have been baptized. These people are the Orient. They are the people of Thailand. Mrs. Wallapha owns the largest artificial flower business in Bangkok. Every funeral and nearly all ceremonies are decorated with artificial flowers. I studied with her once a week for months and once a week for months she would memorize an entire chapter in the Bible. She knows English, Chinese and Thai and is at the present studying French, and Shakespeare, and her Bible. She is a strong Christian. Parker worked for months with a doctor Huang and his wife and family. The children were all talented instrumentalists or vocalists. Today the wife and family are strong New Testament Christians. These are the people that await us in the Orient. A man by the name of George Yang came to all of the Sunday Services. He with his mother and sister with their Bibles searched every scripture we used. The front room of the Henderson's house was full each Lord's day and we were making plans to purchase property. George said he wanted to help a little bit. One day he came up with a check and gave it to Parker for the purchase of the property. Do you know what that check was made out for? Just guess! It was made out for \$5000 U.S. The Hendersons rushed over to the house and in the solitude of our bedroom we with our children knelt and prayed. We had wondered whether we ought to go or not. Brethren would say, "We need you here. You've trained and educated for here. Over there your usefulness will be hindered by language and custom. Stay here where you are more useful." But from one family in the Orient came \$5000. This was from on the mission field. I don't know of any brother over here that has given that much to do mission work in a foreign field, do you? It wasn't but just a few months after that when George said he wanted to help a little bit on the building. By that

time we didn't know what a little bit was. One day he came up with a sack wrapped up in paper. He gave it to Parker and said, "I wanted to give cash this time." That sack was full of one thousand 100 Baht notes . . . \$5000. This is the kind of people that await us in the Orient.

### *Chiengmai, Thailand*

After two and a half years' labor in Bangkok I went up to Chiengmai. There we faced the country people. The denominationalists had sent around a newsletter associating us with the devil and his angels, warning the people to stay clear of us. We arrived only to face a cool and embittered people. We thought to enroll our children in an interdenominational school, but they would not accept the children because of our religious position. The nineteenth day that we were there I baptized a man in a stream of a mountain bordering Burma. When the little fellow came up out of the water, and it was cold, he looked me in the eye and said, "What are you doing tomorrow? The doors are closing and many are already closed. If we hurry we may get in." Brother Suwang, that is his name, picked me up the next morning at eight o'clock. He picked me up every morning for three solid weeks. I preached. I preached till twelve, one, two, and even three o'clock in the morning for three weeks. He drove me. We went from village to village. When we entered a village we didn't go to just any house — we went to a headman's house. Unbeknown to me this man had been a trader for the farmers in the Chiengmai area for many years. He was loved and respected. He was the key to the doors of opportunity. Within fifteen months one hundred and fifty souls were baptized. We converted two churches with their meeting houses. There are some ten congregations in all. These people are farmers. During their idle seasons we had a Bible school. For six

weeks these men who had come from as far away as eighty miles would eat and sleep, and talk Bible. Today they are the teachers and preachers of the area, traveling as far as thirty miles to preach. They are paid and fed by the churches they preach for. It may be only a quarter and some rice but they go. The Thai brethren in Bangkok are supporting a full-time Thai missionary in the Chiangmai area. We are trying our best to put the work on an indigenous basis. This year there will be six missionaries and their families working in Thailand from among us. These are the people and the places that await us in the Orient we have failed to see.

*Kuala Lumpur, Malaya*

Ira Rice and Frank Pierce had worked a full year making contacts and teaching in Kuala Lumpur, the capital of Malaya. Ira wrote me saying that the time was ripe for a gospel meeting. Many were ready but needed moving. The meeting was planned for eight days and it was advertised well. I have never seen such crowds in my life. I'm not speaking of numbers, but of the interest and the type of people. We had a question and answer period after each service and they kept us after midnight nearly every night. At the end of the first week they demanded that the meeting not close. Do you know what kind of people were demanding more Bible? Enseong was the general manager of an American Insurance Company there in Kuala Lumpur. He told me that the meeting had taken up so much of his time that he had post-poned the signing of a \$100,000 insurance policy for three days. At that time the company was planning on building the largest building in all of Malaya. Enseong has a fabulously beautiful home comparative to the best that we have in this city. Kemfo, is the second highest man in personnel of the defense department. A brilliant and well educated man. He just finished a tour of the



world and a mission to England for his government. Mr. Lee is the second highest man in the police force in Kuala Lumpur. A man that has played and is playing an important role in clearing Communism out of Malaya. His father was the founder of the Buddhist Association in Penang, where he was instrumental in building a large temple. Augelina is a school teacher. These are the kind of people that were baptized during that meeting. Nineteen of them. This is the challenge of the Orient. Everywhere you turn with joy you meet it.

*Djakarta, Indonesia*

When I told Enseong, the general manager of the insurance company, that I was going down to Djakarta he told me that he had a good friend there that he knew would be interested in the truth. He wrote me a letter of introduction and in it he made the statement that "Ken has taught Peggy and me a lot of truth." When Enseong handed me the letter I was somewhat surprised to see that the man, whose name is Tan Cheng Hian, was the District Manager of the Indonesian Overseas Chinese Bank. When I arrived in Djakarta, I struck up an acquaintance with the agricultural inspector at customs. He had studied in the United States and was engaged to a Lutheran preacher's daughter. He offered to be our guide. The next day we went to see Tan Cheng at his bank. When he read the letter he asked, "What's this truth here?" I replied, "Enseong said that you would be interested." He said, "Sure, I'm interested in the truth." We made an appointment for the following day. I asked him if he believed in God and he replied emphatically, "No!" I asked him, "Why?" This is the way that he replied, "If you had seen the suffering, and killings and wickedness of your fellowmen that I have seen you wouldn't believe either." We talked for about five hours until time ran out for us and we had to leave Djakarta, but

this is the way that we left him. Tears were nearly running from his eyes when he said, "I thank God that you have come my way. I must learn more." Mangunsong, the customs inspector, said, "With this teaching you could bring many to the truth. I too must learn more of it." This is what awaits us in Indonesia. These are the people of the Orient. Time is not ample to speak of the tears that greeted the message in India, or the tears of joy of a Saigonese girl.

*We Have Been Losing the Battle*

In 1952 the World Book states, that there were two billion 374 million people in the world. Today just ten years later Rand-McNally World Atlas says there are over three billion. An increase of nearly one billion souls. In 1952 India had 356 million — today it has 444 million. China had 463 million — today 700 million. An increase of 237 million people in ten years. The Orient peoples 58% of the world's population . . . nearly two billion souls . . . lost and on their way to a devil's hell. We number two million Christians here in the states with only two hundred missionaries. Something's wrong. Desperately wrong. There is only one way to convert the world and that is for every Christian to convert just one soul a year for thirteen years and there will have been four billion Christians. You must realize that our present method is failing. The word "send" is no substitute for the word "go." We can't convert by sending only. Go where you can go. "If I should die, think only this of me: That there's some corner of a foreign field that is forever Christ. There shall be in that rich earth a richer dust concealed: A dust whom Christ bore, shaped, made aware . . ."

## A CURRENT CRISIS AND ITS CHALLENGE

BY M. NORVEL YOUNG

Take a mixture of crusty, New England-type thrift and industry, blend it with a dash of warm Tennessee humor, add qualities of meticulous scholarship, stir in a flair for handling responsibility, flavor it with quiet but aggressive religious zeal, and what would you call the compound?

A corporation executive? . . . Editor? . . . Author? . . . College Professor? . . . Dr. M. Norvel Young is all of these, and yet none of them entirely. He is president of one of Southern California's better-known private liberal arts institutions, Pepperdine College.

The slightly balding college chief is intense, yet comfortable to be around as a favorite chair. Poets speak of this quality as the "common touch."



He has the perfectionist's eye for small things, yet always with the ability to see the broad sweep. He rarely misses the forest in counting the trees.

As young Matt Norvel grew up in Nashville, Tennessee, his father saw to it that he gained a respect for money. A realtor-builder for more than a half century, the elder Young put the husky boy to work early helping the carpenters by doing various odd jobs — cleaning up around new houses, filling in around newly poured foundations.

Then the youngster began to exhibit the business acumen that has marked him since. He

saved his 10-cent-an-hour wages until they accumulated and lent the money back to his father — at six percent.

Though the emphasis of the Depression helped, young Matt Norvell's Scotch-Irish heritage gave him a tenet that is still very much a part of him: "Waste is sinful."

It seems he has long been associated with business. His father, like most fathers, hoped his son would follow in his path and made sure the boy had opportunities to learn the world of selling and finance. Matt Norvell sold books and the SATURDAY EVENING POST, kept cows and chickens, bought his first stock, a share of the Life and Casualty Company of Nashville, when he was 12.

Today Dr. Young is active in various ventures. He is editor and publisher of the TWENTIETH CENTURY CHRISTIAN, a widely-circulated, non-sectarian, religious magazine which emphasizes Christian living. A Kiwanian for 13 years, he has seen important service in various civic projects conducted by Kiwanis where he has lived.

Shortly after he was graduated from Abilene (Texas) Christian College in 1936, he spent seven months on a round-the-world junket of study and travel and did it on only \$900. He still travels often and rolls up more than 50,000 miles annually in travel for Pepperdine.

The intervening years between college graduation were important ones for the educator. He served on various college faculties, including those of Pepperdine (where he met and married Mrs. Young, the former Helen Mattox), Texas Tech, and David Lipscomb College. He has done graduate work at the University of Southern California, Vanderbilt University, Columbia University, and George Peabody College; the latter awarded him his Ph.D. degree in 1943.

President and Mrs. Young have four children, Emily, Matt Norvell III, Marilyn, and Sara Helen.

Coming to Pepperdine in August, 1957, the friendly, yet exacting president is dedicated to his important role. He is a study of a man of character devoted to principle, a college chief executive of ability and prodigious energy. Few who come to know him fail to mark

him as a man of direction, one who knows his goals and those of the institution he serves.

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Have you ever said to any young man, "Will you seriously consider becoming a minister of the gospel of Christ?"

In *The Predicament of Modern Man*, Elton Trueblood says, "The lesson of our time is that it is a delusion that we can solve our problems without the spiritual. Unless the spiritual problem is solved, civilization will fail. Indeed, we already have a foretaste of that failure in many parts of the world. Man's sinful nature is such that he will use instruments of power for evil ends unless there is something to instruct him in their beneficent uses. Without the conscious and intelligent buttressing of what has been demonstrated as precious, human society goes down . . . The sober truth is that as a people we do not believe that we are engaged in a race with catastrophe. We are not aware of the dangers we face, and consequently, we are doing relatively little to meet them. If we would put the same keen intelligence and careful judgment into the revival of faith that we put into the production of magnificent machines, man's life on this earth might come into a new and glorious day."

The world needs Christ. For the world to know Christ, there must be those to proclaim Him. When dedicated men proclaim with power and boldness the gospel in its purity, men will be brought to Christ. Without enough men to proclaim him, the cause will be hindered. "How shall they hear without a preacher?" (Romans 10:14). The church is always within one generation of extinction. The message must be preached — we must have messengers.

In the last generation the church has spent millions of

dollars on church buildings. Some estimates have run as high as one billion dollars. This is fine, for there needs to be centers of worship and work from which the word can be sounded, but in the New Testament there is not one word spoken on the subject of church buildings. All church facilities are constructed on the basis of a necessary inference to meet the command to meet and preach the word of God. We rejoice in these functional buildings for they are great tools to be used for God's glory through the church. But have we not neglected another area of emphasis? How much money have we spent to prepare young men to become preachers and teachers in these buildings and from these buildings? If the command to meet requires a building, does not the command to teach and preach require our giving attention to training the teachers and preachers who will use these buildings? *This is a great challenge to the church today!* Let us take seriously our personal responsibility to encourage young men to preach the gospel. It is one of the gravest needs of our time!

Today churches of Christ have a membership according to certain census reports of about a million and a half. There are some 15,000 congregations, but only some 6,000 identifiable preachers, including many part-time men and some 200 proclaimers doing mission work outside the United States. The problem of a worker shortage is serious. On every hand, we hear the call for good men to come and preach the gospel. The Lord needs competent, educated and dedicated men to witness to a world in need. The church certainly must accept prime responsibility for producing gospel preachers.

Churches of Christ are not alone in the religious world today facing this serious plight. An alarm has been sounded in

the denominational world on every hand. Even the Roman Catholics are decrying the lack of priests. Recent statistics say that 373,500 ministers are serving 310,000 churches in the Protestant world. The number of men preparing to become preachers is decreasing on every front, while the number of churches is increasing, and the number on church rolls is increasing. The enrollments in such major fields of study as business administration and science are growing but there is a sad decline in most colleges in the number of students enrolled as religion majors and a decline in those planning to preach.

Dr. Elmer Henson, dean of the College of the Bible of Texas Christian University reports that the Disciples of Christ, if the present trend continues, will drop in their number of ministers from 7,500 to 4,000 by the end of the sixties. He states that 450 students are preparing for the ministry for the Christian Church in seminaries. There are 550 undergraduates who plan to go on to the seminaries in preparation for preaching. These have a drop-out rate of 30%, which means that the Disciples of Christ will produce only 700 ministers in the next seven years. This is in the face of losing 500 ministers a year by death and other causes.

Dr. Ellis, Vice-President of Southern California School of Theology of Claremont said that the number of seminary students dropped 5.3% from 1959 to 1960 with a loss of 11,125 students.

In the past two years the alarm has been sounded among the Southern Baptists and attention is being focused on the decline in the number of young people preparing for the Baptist ministry. They also report a decline in the number of religious education workers and missionaries. They had fewer

enrolled in their schools and seminaries preparing for full time religious vocations last year than they had five years ago. Less than half as many were ordained to the Baptist ministry in 1959 as in 1950, and yet the Southern Baptists are training more ministers than any other Protestant religious group. In a 1960-61 report on Southern Baptist schools there were 4,000 ministerial students in their Bible schools, colleges and seminaries. This would be about 1,200 graduating each year ready to begin work, and yet they have more churches organized than they have ministers ready to fill them.

The Virginia Methodists ordained a woman last year for the first time in their history, which reflects a shortage of prepared men among other things. The Presbyterians abandoned plans for a new seminary because enrollment in their present seminaries dropped six per cent last year. From all quarters the cry is sounded.

No doubt there are many reasons for this crisis in the decline in the number of ministers of the gospel. Why, with more church buildings, more members, more congregations, is the number of preachers decreasing?

Some suggested reasons for this in the denominational world are suggested by Dr. Henson of T.C.U.

1. The rural population is decreasing, from which the majority of the ministers are drawn.
2. The avid recruitment of the intellectual youth by science and industry.
3. The defamation of the ministry.
4. Parents not encouraging their children to enter the ministry because of its wrong image.



These reasons do not present the picture among the churches of Christ, but they may give us some clues as to the pressures in our society as a whole.

In one survey made among the Southern Baptists, a group of young people were asked, "Why are young people in declining numbers becoming ministers?" Here are some of their answers which are listed in order of frequency:

1. Lack of spiritual atmosphere and Christian attitudes in the churches.
2. Financial reasons. Salaries are too low.
3. Lack of dedication on the part of young people. They are unwilling to sacrifice. They are afraid of the disappointments they will face. It requires more education than they are willing to undertake.
4. The appeal of the world is too strong.
5. Parents raise their children in a worldly atmosphere, with criticism of the sermons at home. Failure of homes to stand up against the world. Young people think that anything is all right.
6. Young people do not know the need for preachers.
7. Parents' neglect and indifference to God's Word at home. No family worship. No parental encouragement.
8. The shortcomings of preachers they have known. The inconsistencies in the lives of preachers and other Christians.

All of these reasons have played their part in the decrease of ministers among us. Of course we need to make clear con-

stantly that we are not advocating clericalism. We are all "called to be saints," "called to belong to Jesus Christ" (Romans 1:6-7). For every Christian ours is a common ministry of service and witnessing and worship. "We have this ministry." But as in the days of Timothy, there is great need for those particularly qualified and dedicated to give themselves to "the ministry of the word." In recent years there has been a good emphasis on the fact that all vocations that are worthy of the Christian are "full-time service." That is, that "all we do in word and in deed should be done in the name of the Lord Jesus." Our business as salesman, teacher, plumber, or lawyer, or doctor, should be done as "as unto the Lord." Perhaps this has given some the idea that since we are all ministers and a Christian can serve God every moment through any good vocation, that there is no need for particular people to give themselves to preaching. We need to re-emphasize the need for talented and dedicated men in the pulpit.

The picture of the preacher as presented in modern literature and movies, on television, and on radio has certainly been less than noble. He has often been presented as a hypocrite or a charlatan or an extortioner or a deadbeat, or just a plain heel. If he has not been evil, he has been presented as a weakling, someone to be tolerated or pitied, not a strong and admirable character. Certainly the devil has been at work through our mass communication to lower the picture of God's minister in the eyes of the public. In several of the best sellers, ministers have been so depicted. In Archibald McLeash's play "J. B." based on the life of Job, the three comforters were a Marxist, a psychologist, and a minister. The minister was the worst of the lot. In a recent English play depicting social evils, a man is on stage in a chair asleep through the entire performance. He is a minister. So this

image of God's man has been so debased as to cause many young people not to desire the work of the minister.

In our complex society, we have also seen how unimportant a part the minister seems to play in a community. In a world of "the organization man," the world of industry, business, and politics do things. The minister is called upon only to pronounce the benediction or to give his blessings to what is being done. This is certainly not the picture of a New Testament minister. We can understand the decrease in the desire of many to become Protestant ministers when we see the super-organizational hierarchies which have been built. A minister in such a situation would certainly seem to be a cog in a wheel accepting pronouncements which have been made from above and having no independent voice to speak for God. A recent article in the Saturday Evening Post describes why one Presbyterian preacher quit. He stresses the incumbrances of the hierarchy.

Perhaps the underlying cause for all of this is the secularism which is so rampant in our nation. The public schools having ruled out instruction about God have reared a generation who have oriented their lives without reference to any need for the Supreme Being. We see the effects of this secularism in the home, in the school, and even in the church. A man who feels no need for God in his own life will neither feel the need for sharing Him with others. The materialism of our age with its emphasis on high salaries and luxuries in the home and appliances of all types has certainly crowded God out of the concern of most people.

Certainly when men have a message in which they believe that men are lost and that Christ is the only Savior, they will share the good news. When they look on the souls of

men with love, they will want to give themselves to share that message. This is, no doubt, the basic reason why more men are not preaching. The message must be so important to them that it demands that they take it.

In the past fifty years, we have also made the mistake of stressing the phrase, "Don't preach unless you have to." This has a good point in that we are not calling men to a profession or to another job opportunity, but this has been over-emphasized. Certainly in our day we see scientists recruiting young scientists. We see industry recruiting bright young men. We see every aggressive vocation selecting and actively recruiting the most intelligent and best equipped young people. Why should the greatest calling on God's earth be so reticent? Preaching the gospel is the highest, holiest, and hardest vocation of all. We have been timid to the point of sin, as parents, as leaders in the church, in not helping our young people in their career choices. One result of progressive education and its emphasis upon not repressing or over-influencing the child is that we have said, "He must make up his own mind." We have neither given him incentive nor example, nor encouragement, to help him choose to follow in the steps of the apostle Paul.

We know that we do not want to encourage people to preach that do not really feel the pull of lost souls, but we should certainly present to fine young Christian men the challenges and the opportunities. When have you said to some fine young man in the congregation, "Have you considered giving your life to preaching the gospel?" I like what Brother Marshall Keeble said to our son when he met him for the first time in Nashville, "Matt, are you preaching yet?" This gave our boy the feeling that he was cer-

tainly expected to or that Brother Keeble believed that he could and would. This was an encouragement to him.

You can imagine Paul being counseled by some spineless modern vocational guidance advisor who would say "Of course, Saul, you would like to live a life of usefulness to God, but you do have skill as a tentmaker and you can live an honorable life with this occupation in Tarsus and then with the income from your business you can give to the support of the church and perhaps send to missionaries on your own. The church needs honest businessmen like you, and since you have a talent in writing and speaking, you can use them as occasion permits. This will not be as hard as being a full-time minister with the uncertain support and the poor living conditions and the criticism of your Jewish brethren, and then since your health is not very good and the minister's life is so demanding, you must give some thought to this as well."

Let's be honest in admitting that the crux of the preacher shortage is a lack of faith of Christian people today who do not believe enough to accept the highest calling of life. It is a lack of love for the men for whom Christ died! In a RED-BOOK survey last year among theological students in denominational schools, it was found that only 44% believed in the virgin birth; 29% believed in a real heaven and hell; 46% believed that Jesus ascended physically. No wonder there is a shortage among them. But among those of us who accept these truths as fact, have we allowed the cares of the world and the deceitfulness of riches to allure us away from this highest of all callings?

No doubt an added reason for the lack of ministers has been the way ministers have been treated in some places. There have been examples of lack of appreciation for the

preacher by the congregation; the elders treating him as a hireling and lording it over him. There have been those who wanted him to move along every two years and who kept his salary low and his house inadequate. Of course, all of these things have affected the desire of some young men. Certainly little elders cannot challenge men of big vision. But the Master can. Real gospel preachers can go out as Paul and with God's help build new churches of Christ.

Let us not be content to look at the darker side of the situation. Let us light the candle of what can be done. We must call for help on three fronts, the home, the church, and Christian education. The home has the greatest influence upon the child. In the first year of life, the child learns more than he learns ever again. By the time he is three, his personality is in great measure formed. Someone has said, you train him only until age ten; after that you only influence him. With the realization of this tremendous influence which the home has, we ask how is this influence being used? Are fathers training their children in the nurture and admonition of the Lord? Where are the Hannas who pray for children and dedicate them to God before they are born to a lifetime of service and then patiently train them and prepare them for that service? Where are the Christian aunts, uncles, grandparents who believe that the Lord's cause is the greatest work in the world and will encourage and assist young men to become preachers? Where are the Sister Batsell Baxters who are praying that their sons will be God's men?

How great the need for daily family worship, for Christ not being only a guest but a member of the family, the leader, the guide and Redeemer, and example! Where are the homes where the children are taught "precept upon precept, line upon line, here a little, there a little," where God's word

is placed upon the doorpost of the house, where fathers talk of it as they walk in the way, as they lie down at night, as they rise up in the morning? From such homes will come dedicated men who will give themselves to the service of the Master.

Someone has said, Christ "took His life and flung it for a world redeemed." The church must dedicate its young people to share that experience with all mankind today. Certainly the home should be the place, and the parents should be the people who would first confront young people with the challenge of serving the Lord in the way they are best able to do. They can encourage them by having missionaries and ministers in their home, or in their table conversation and by not criticizing the preacher censoriously. Where are the parents who will deny themselves and take up their cross and follow Christ showing their children the example of sacrifice and service? There is no better teacher than example. Parents who wink at sin and love material things will not rear consecrated ministers of the gospel. Many young people say they do not know much about the minister's work so they do not choose it. Parents can acquaint their children with the minister by visiting in his office, by helping their child to understand and appreciate him and what he is doing.

Secondly the church: the responsibility for recruiting ministers of the gospel lies with the churches. Churches need to let the spiritual atmosphere be so permeating that young people will be drawn to the ministry. They must challenge young people by showing them men of sincere humility, earnest prayers, or regular Bible study and honest stewardship and commitment of heart and life to Christ. The church must tell them the needs for men to preach. The Bible school teachers need to be trained to present this challenge regularly.

The elders need to look out for those who are especially fitted and encourage them to take part in various activities of the church. Our congregations must not get so sophisticated that they would not use young men to make talks as they used to in the rural churches. The young person cannot decide for something he knows little about. We shouldn't wait for young man to "offer themselves for the ministry." Many of the best young men would hesitate to do that because of modesty, but they would respond to the encouragement of a good elder, and they would be thrilled with the thought that they might be worthy of being used in this way if some Bible school teacher would challenge them to do so.

By junior high age, many young men know where they are going to college and what they plan to do. We must begin very early in the grades to encourage young men to participate through young people's meetings, through vacation Bible schools, through youth forums, and meetings. They can have the opportunity to lead and to serve in a public way. Congregations can also help by seeing that the expenses of a young man who wants to obtain a Christian education are paid so that he can train himself to preach.

The preacher can have a great influence in recruiting young men for the ministry. This is a great privilege and a great responsibility to work with young people and by example and by teaching to guild them to service of God. This is one of the preacher's primary tasks: to help the young people become aware of Christ's call to them for full commitment. The minister interprets to the young people the work of the ministry. He can help them understand what the choice would involve, where they can receive training, what the educational requirements are, what the difficulties will be. He can also show them not only the rewards but also the discouragements and the diffi-



culties of the minister. He can counsel young people who might have questions and feel uncertain or who feel unworthy or inadequate to meet the challenge. He can acquaint them with the Christian colleges, how they can finance their education, the possibilities for scholarships. He will not make the decision for them, but he will help them to avoid mistakes and make a wise decision. He can pray with them, for the choice of one's life work should certainly be the subject of sincere, persistent, and trusting prayer. One man suggested that every minister should have some Timothy whom he is encouraging and training to become a minister. This is a great privilege and a great responsibility and a great need. Of course, he is also interested in counseling young people who might become Christian doctors, teachers, businessmen; but he should be particularly close to those who he feels would be of service, who would become Timothys.

The minister will have to be sure he challenges potential Timothys as Christ would challenge them, not to a soft life or a certain status or to a comfortable living, but to the privilege of sacrifice. Challenge them to count the cost and give God their best in an age when Communism calls for total dedication. We must not soften the task to obtain more preachers. We must never base the appeal on a well-paid respectable profession but upon sacrificial commitment to Christ. Young people will respond and give their best.

A minister must give potential Timothys the example of holy living and the joy and privilege of a life completely dedicated to God. It is truly the highest, hardest, happiest, holiest life in the world. May I challenge every minister of the word to take it upon himself to encourage one other to follow the Lord in the ministry of the word.

Every elder should do this also. Paul as a minister gave this explanation of his work in Acts 20:18-20, "You, yourselves know that from the first day I set foot in Asia after what manner I was with you all the time serving the Lord with all lowliness of mind and with tears and with trials which befell me by the plots of the Jews, how I shrank not from declaring unto you anything that was profitable in teaching you publicly and from house to house, testifying to both Jews and Greeks repentance toward God and faith toward our Lord Jesus Christ." And when Paul was exhorting Timothy, he said, "Be thou sober in all things, suffer hardship, do the work of an evangelist; fulfill thy ministry" II Timothy 4:5.

Certainly we do not propose to recruit ministers simply to help the unemployment situation nor to display our talented young people, nor to help young men to make a living, or to entertain a congregation. The purpose of a preacher is to: (1) hold up Christ; (2) convict of sin; (3) save souls through faith and obedience to the gospel. We must also, however, tell of the joys of preaching. The minister has so many great opportunities to live in the realm of holy thoughts, to help people in need, to enjoy close friendships with the most wonderful people in the world. It is a great calling. But young people will not make the decision to become ministers without motivation, and here the minister must inspire as well as discuss.

Third, it is a task for Christian colleges to have superior training by dedicated and well-trained men in Bible and religious education and related fields so that we may prepare effectively the young men who come to us. Also it is the role of Christian schools to continually inspire and encourage other young men who do not come planning to preach to enlist in this service. To do this, the college must provide the

faculty, library, the facilities, the opportunities for training and inspiration at its best. All Christians must help to provide the funds that the college may be adequately staffed and equipped to serve.

## PROGRESS AT IBARAKI

BY LOGAN J. FOX

2403 W. 79th St., Inglewood 4, California.

Born: October 20, 1922 in Tokyo, Japan, of missionary parents, Mr. and Mrs. Harry R. Fox, Sr. Lived in Japan as a child until age thirteen.

High school and junior college education at David Lipscomb College, 1938-43. Graduated with B.A. in Religion from George Pepperdine College, 1946. Received M.A. in Psychology from the University of Chicago, 1947.

Went to Japan in 1948 to help found Ibaraki Christian College, and served as dean of the college 1948-52. Elected president in 1952 and continued in that office through 1960. From 1948 to 1952 was supported by the Vermont Ave. church, Los Angeles; from 1953 to 1960 was supported by the 10th and Broad St. church in Wichita Falls, Texas. As a missionary for twelve years, was instrumental in baptizing hundreds of people, helped establish over a dozen congregations, and worked with scores of Japanese preachers.



Honored in 1959 by an honorary Doctor of Laws degree from Pepperdine College.

Appointed Associate Professor of Psychology at Pepperdine College, September, 1960.

Associate Minister at Vermont Ave. church of Christ since September, 1961.

In January, 1953, just after I had been asked to become president of Ibaraki Christian College, it was my pleasure to speak at A.C.C. for the first time. My talk was titled, "Made in Occupied Japan," and I recounted the strange opportunities the church faced in Japan following the American occupation. From time to time I have revisited this campus, but now, ten years after that first talk, is a good time for a progress report.

In 1953 we brought a glowing report of spectacular results over a five year period beginning in the fall of 1947. A confused nation looked hopefully to America. In effect the Japanese said to us: "We know you are strong; you just defeated the mightiest military combination in history. We believe you have a good heart; your military occupation reflects it. You bring us food for our hungry stomachs and you are attempting to give us a new political system. What do you have for our empty hearts, our hungry souls?" Yes, the Ancient East, which had been so sure of its wisdom, for a little while turned toward the Young West and asked for guidance. And General McArthur said to an American that professed to be Christian, "Send 10,000 missionaries to Japan!" America was not as Christian as it thought itself to be, but in the next few years more than two-thousand missionaries were sent. Churches of Christ were not as Christian as they thought themselves to be either, but we sent a dozen or so families in two or three years' time. But the few who went found unbelievable opportunities, and this is the story we told in 1953.

The story of the next ten years is not a spectacular one. It will not appeal so much to those who must see quick results in order to remain enthusiastic, nor will it interest those who are "bargain hunting" for a mission program that offers the most for a dollar. But those with hearts sensitive to the real will find their hearts quickened, and those who love a

genuine challenge will discover opportunities to thrill the soul. For in 1963 we tell you a story of growth: some growth in numbers, yes, but more a growth in stature. It is the story of a child growing up into healthy, stormy adolescence with all the promise and problems so characteristic of the teenager.

From 1953 to 1963 has been a decade of sifting and testing. The thousands of Japanese who were baptized were sifted, and more than three-fourths of them were lost to us (We, of course, cannot say what they may yet do). The scores of Japanese men who started out as preachers were sifted, and a score or more are still in the harness. The dozens of American missionaries who went to Japan were sifted, and a few have remained. Churches and individuals in America who responded to the great open door in Japan have been sifted, and many continue in the effort. Perhaps, most of all, God has been asking us a question. It is the question: "How badly do you want to see Japan led to Christ? Only if it is easy to do, or are you willing to suffer and persevere to this end?" Jesus, you remember, found that there was no way for the cup to be avoided if man was to be redeemed. Knowing this, He said to us, "If any man would come after me, let him deny himself and take up his own cross and follow me." Perhaps for a few years in occupied Japan we began to think that people could be saved without our suffering, without our bearing a cross. The past ten years have taught us differently. Not that we have been persecuted. Far from it! But there is no longer any place for an easy optimism. Japan can still be won for Christ, but only if enough people are willing to suffer in love. This is the Ibaraki story for 1963.

The past ten years have seen a continuation of the two-pronged attack which has characterized the Ibaraki work from the beginning: evangelism and service. Refusing to believe

that there can be a separation between what we preach and what we practice, in Ibaraki we have evangelized through preaching and we have evangelized through service. "The-church-as-such" and "the-church-not-as-such" have been equally evident. Word and deed have gone together. Because of this, we have seen the growth of churches, and we have seen the growth of church-related institutions. We tell you this with no apology, and if one wishes to see the effect of such an approach on the mission field, we invite him to visit Ibaraki and see. If we are wrong in this, then at least we are wrong in a big way!

As you know, Ibaraki is a state (or prefecture) just a few miles north of Tokyo with a little over two million people in it. It was to this state that Brother E. W. McMillan went in November, 1947, and the decision was made to launch one of the most intensive missionary efforts that churches of Christ had ever undertaken. At that time a handful of Japanese Christians were meeting in three little congregations led by two Japanese preachers who had survived the trials of the war years.

Today, fifteen years later, there are forty congregations in the Ibaraki area served by more than that number of Japanese preachers. Several of these churches carry on full programs of work which they themselves support. Many others are self-supporting but are able to carry on only limited programs of work much like many of the rural congregations in America. A half-dozen missionary families work with the Japanese preachers, encouraging them, studying with them, and stimulating them. Many congregations in America have fellowship directly and indirectly in the work of about half of these churches.

Japanese Christians, as well as American missionaries, have been eager to demonstrate Christian love in actual service. Brother Kikuchi now has nearly one-hundred old persons in his home for the aged, called The Garden of Nazareth. Brother Suzuki and his staff of Christians care for nearly seventy-five children in The Children's Home. Both of these Christian service centers were started by Japanese Christians, and they are staffed by Japanese Christians, and very little money from America, relatively speaking, has gone into them. There are also eight kindergartens and day nurseries operated by Christians as a service to mothers and as a means of teaching children about God. And the most ambitious program of service is seen in Ibaraki Christian College where almost a thousand young people are being given a Christ-centered education.

ICC now has a junior college, a senior high school, and a junior high school. Before long an elementary school and a four year college will be added, if present plans materialize. Every indication leads me to believe that if I am asked to make a progress report in 1973, I shall report to you a school with a total enrollment of 2,000 or more. This, of course, is not so much a cause for pride as it is a cause for concern. The responsibilities that go with such growth are truly sobering, as those associated with a great school like A.C.C. well know. But the challenge is a thrilling one, and, as you know, it is unique among churches of Christ. For Ibaraki Christian College is the first effort among our brethren to put on foreign soil a school essentially similar to our finer Christian colleges here in the States. May God enable us to rise to this challenge!

During the past decade we have seen a change in the mood of the Japanese people as a whole, and this mood is reflected in the church. We now see greater independence, greater ma-



turity, and an eagerness among the Japanese to evangelize their own land as well as other parts of Asia. We seem to be on the threshold of a really new era in the work of the church in Japan.

We as American Christians must ask ourselves what is needed from us in this new era. Just as the Japanese are growing, so we must grow. Our growth must be in the following directions:

1. Toward actual leadership in contrast to artificial authority. There was a time when we had influence just because we were Americans. That day is past. Now those who are mature, those who are spiritual, those who are better trained will be the leaders, whether they be Americans or whether they be Japanese. We as American Christians must grow more if we are to help our mission works to grow. Also, we must send more of our best trained people to Japan if we are to continue to have influence.

2. Toward genuine fellowship and partnership in contrast to condescending benevolence or unloving manipulation. The Japanese need us today as much or more than ever before, and they are the first to say so. But they want *real* relationships with us, not one-sided relations dominated by us. We and they know that in the body of Christ there are no racial or national distinctions; but we and they know that it is easier to talk about this kind of oneness than it is to achieve it. All of us are being challenged to grow us into this Christian fellowship. In this fellowship we will play the role *Christ* chooses for us, and the Japanese will play the role *Christ* chooses for them.

3. Toward a perspective taught by the Holy Spirit in contrast to man-made plans dictated by pride, impatience, or

ignorance. We can sow, we can water, we can tend — but God gives the increase, and God gives this growth according to His own principles of growth rather than our arbitrary expectations. We must learn to stay with the work to which God calls us until "it is finished." Parents do not say, after five or ten years, "I have helped this child long enough. If he cannot go it alone by now it is useless to go on." No, parents know that they cannot control the timing of growth, they can only co-operate with it. In our work in Japan God seems to be saying to us, "Don't try to fit me into your time-table!" How long must we stay in this work? We cannot say, but we know that we must continue to respond to needs and to enter into open doors.

What of the immediate future?

We need more and better qualified American missionaries. Some, like the Doyles, after fifteen years will be coming back for a needed respite. Others, like the Prouts, the Smiths, and the Logan Foxes will be returning this year. Several capable young couples are preparing to join these.

Several ongoing projects still need continued financial support. Each missionary has extensive programs of evangelism that will continue. Ibaraki Christian College will need sponsors for its students and direct donations for many years yet, just as do our Christian schools in the United States.

Most pressing in the next few months will be the drive to raise funds for the Omika Church Building. Better than fifty thousand dollars toward the needed one hundred thousand has been raised. This building must be built in 1963, and the co-operation of many congregations and individuals is yet needed.

Broad vistas open before us in the Ibaraki work. It is thrilling to imagine what we can continue to do together.

# THE HONG KONG CHRISTIAN COLLEGE

BY GEORGE S. BENSON

*Personal:*

Name — George Stuart Benson

Birth — September 26, 1898

*Education:*

B.S., Oklahoma A & M, 1924

A.B., Harding College, 1925

M.A., University of Chicago, 1931

Honorary LL.D., Harding College, 1932

LL.D., Knox College, 1948

LL.D., Waynesburg College, 1960



*Positions Held:*

Teacher, Oklahoma Public Schools, 1918-21

Principal, Harding Academy, 1924-25

Missionary, Canton, China, 1925-36

Prof. of Eng., Natl. Sun Yat Sen University, 1929-30

President, Canton Bible School, 1930-36

President, Harding College, 1936-

Owner and Director, Camp Tahkodah (Boys' summer camp) 1947-

Chancellor, Oklahoma Christian College, Oklahoma City 1956-

*Founded:*

Canton Bible School, Canton, China, 1930

Canton English College, Canton, China, 1932

*Church Affiliation:*

Elder, College Church of Christ, Searcy, Arkansas

*Organizational Memberships:*

National Association of School Administrators

Arkansas Education Association

National Education Association

National Policy Committee FOR AMERICA

Crusade for Freedom

Pi Kappa Delta

And several others

*Awards and Honors:*

Freedom Foundation Award, several years

ARKANSAN OF THE YEAR, 1953-54

National Recognition as lecturer and exponent of private enterprise.

*Travel:*

Japan, India, Malay Straights, Egypt, Palestine, Europe, with extensive travels in Philippine Islands, China and Western European countries, Trip to Orient November and December, 1960.

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Hong Kong is a British Crown Colony at the mouth of West River in South China. The town of Hong Kong is located on an island a mile away from the mainland. The Crown Colony however, includes not only the island but some 40 miles inland on the mainland.

Since the Communist take-over in China upper class people have continued to flee to Hong Kong until the population is now probably three and one-half million.

These people push on to the Philippine Islands or other parts of the Malay straits or to South America or the United States or Canada. When and if the opportunity comes many

of them will return to try to retrieve some measure of their former possessions in China.

This situation presents the best opportunity for missionary work among the Chinese that has probably ever been presented. Even though missionaries had worked in China for a hundred years the number of converts always remained very limited.

In Hong Kong the Chinese are separated from their idol temples and from many of their idolatrous practices. Many have become quite convinced of the failure of their old religions and now they are also convinced that Communism is a fake. Consequently, they are taking the best look at the Christian religion that they have ever been persuaded to take. This means that we now have the best opportunity in Hong Kong that has ever been presented for work among the Chinese race.

Those who have studied missionary methods carefully over the past years are almost invariably convinced that the best missionary work that has been done on foreign soil in recent centuries has been associated with schools where the young were reached and consistently taught. Where our brethren have worked in Northern Rhodesia they now have more than a hundred congregations most of which are entirely self-supporting but nearly all of them have grown out of their schools where local people could be taught five days a week or more from the word of the Lord and where for weeks or even months they were quite separated from the idolatrous practices of the homes out of which they were coming.

Three-fourths of all the congregations now in Japan have originated directly or indirectly from the work at Ibaraki Christian College.

In Hong Kong it seems most appropriate now to start a good strong Christian school with work at the senior high school level and to be continued until a senior college would be developed.

The British government is favorable to the teaching of the Bible and will permit it to be one of the regular subjects in any accredited school.

If a strong program of Bible work can be offered moving on up to the graduate level it is believed that students can be drawn from Singapore, the Philippines, Korea and Japan. It is believed that students coming to Hong Kong to study would go back to their own countries for work. Those having been brought to the United States to study seldom go back. This is because conditions here are so much better, they can earn so much more, they can live so much more satisfactorily that after several years here they hesitate very much to return to work in their own countries. In Hong Kong this would not be the case because living conditions would be no better and in many cases not as good as in their own countries. We very much need one school in the Orient offering graduate work in the field of Bible and Religion. The Hong Kong government is very favorable to such a school and will give it entire freedom.

It is my desire to help plant such a school in Hong Kong and I am encouraging capable teachers to join in the effort to the end that we may have a superior school in the Orient.

## OUR EYELIDS ARE SEWN TOGETHER

By R. J. SMITH, JR.

R. J. Smith, Jr. was born September 9, 1930 in Big Spring, Texas. He received his formal education from the Kermit, Texas Public schools, Abilene Christian College, and Southwestern Methodist University. He was in private business and served as a design engineer in research on guided missiles for the Government before going with his family to Germany as a missionary in 1954 where he served the churches in Frankfurt, Hanau, and Kassel for three years. He returned to serve the Urbandale church in Dallas as an evangelist for five years before resigning last year to assume the responsibility of his cattle and real estate development business. This was done that he might have more freedom to work in the interest of various mission needs, especially the work in Poland. While living in Germany

he made the first of four trips behind the Iron Curtain into Poland and Russia. Resulting from these efforts are now 15 congregations in Poland and 12 evangelists who are fully supported by the Urbandale church. On his last trip into Poland he was arrested and detained but later released. The incident created an international situation resolved by the Vice President of the United States and resulted in his receiving a personal apology in Washington from the Polish Ambassador. R. J.'s father is an elder of the church in Kermit, Texas.



His wife, Sue, is an outstanding Bible teacher having conducted numerous classes both

here and abroad. She is the former Sue Holmes whose father, R. C. Holmes, is an elder of the church in Terrell. Her grandfather, J. B. McGinty also an elder in Terrell, has for many years served on the board of A.C.C.

The Smith's have two daughters, Mary Susan age 11, and Anne Caroline age 7. They reside at 7170 Gaston Avenue in Dallas. Although they continue to work with the Urbandale church in the interest of Poland and Germany, their membership is with the Skillman Avenue congregation.

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The thought for our title is taken from Dante's *Divine Comedy*, one of the world's great poets and poems. Herein is an insight into the 20th century church's great malady. Dante pictures the eyelids of the inhabitants in hell as being sewn together, closed to purity, values, beauty, love, and compassion. I fear many of us, like these, are locked within ourselves while more than two and one-half billion people of God's earth are rushing headlong into an eternity without Christ.

Dr. Henry Smith Leber tells us one-half of the world has never heard about Christ while the one-half of one percent who profess citizenship in Christ's kingdom sit indifferently at their tables laden with God's bounty occasionally casting a few gospel crumbs to a Christ-starved generation. While professing on our lips that Christ is the hope of the world we have, for the most part, failed to have inbedded in our hearts that the lost world is *our* mission!

In the restoration of the New Testament church we may have done well here in the South in bringing great numbers of men back to respect the terms of admission, the organization, the avenues of worship, and the names by which the New Testament church is to be called. What has to do with the outward appears very much as the church appeared in the



first century. But what about the inward that energizes the church, sending it out to do God's work?

Thank God, something of this has also been done. We are indebted to men like Otis Gatewood, Howard Schug, our Christian colleges, and others, for opening the eyes of some. There are churches who have leaderships with vision and bring an evangelist into their fellowship for a period before sending him well supported into the world. A stride has been made through the group plan, that is, a number of persons interested in the same field work, play, and pray together, becoming more dedicated and capable for the task before them. These have made tremendous contributions, but we are still far short of the drive and power of the actual New Testament church. Though the actual New Testament church was not perfect, they did possess a burning passion for the souls of lost humanity that the church of this century has not attained. The Christians in Jerusalem gave with an abandon which we do not show. Paul and his co-laborers evangelized with a spirit of selflessness far ahead of the spirit of our day. The disciples who witnessed the resurrection of Christ were shocked by a voice from heaven into remembrance of Christ's last words on earth, "Go ye and make disciples of all nation . . ." and from the holiness and beauty of this occasion returned to a world of dirt, squalor, and sin to fulfill this challenging privilege in their generation. What is it that causes us in our day of abundant wealth and opportunity to believe we cannot do the same? Are we so blinded by our covetousness that we cannot see the drastic need for this further restoration of Christ's nature in us? Truly, unless our eyes are opened the churches of Christ are doomed to fossilize into another denomination. Only as long as we are convicted that we "have not yet attained," and are "not yet already perfect,"

can we call ourselves restorers of New Testament Christianity and maintain a valid plea before the world.

We viciously condemn materialistic Communism as the great scourge of our age. But we are in danger of being revealed in eternity as the most materialistic generation in man's history. Last year in the interest of a proposed benevolent program I was privileged to survey the budgets of all the congregations in Dallas County. Of more than eighty congregations reporting the figures revealed that these churches combined were giving less than four percent of their total budgets to benevolence both within and without the congregation. Less than eight percent of the total budget was being spent for teaching Christ outside the local community. It was frightening the number of churches that were giving nothing in these areas. And we have some of the most "mission minded" congregations in the brotherhood in Dallas County. This one cross section gives us a fairly true picture of the benevolent and evangelistic mindedness of the twentieth century church as a whole. Yet, this New Testament which we claim to honor and reflect, says the realness and trueness of one's religion is determined by his compassion for the widows and orphans, and the lost!

Not only are we supporting less than two hundred evangelists outside the United States, and most of these are insufficiently paid and ill equipped, but more returned home for lack of support and other distresses last year than were sent out to do God's marvelous work. From my observations the few remaining, for the most part, are literally being starved physically and drained spiritually. World evangelism has long been simply an item in the church's budget, but let me tell you the New Testament says world evangelism is the central

theme and whole purpose of the church. Our worship is in vain until there has been service.

The greatest hypocrisy of our age is that of congregations who are blasting the brotherhood with publicity of their "tremendous growth" in the form of increased budgets, buildings, Bible class and worship attendance, additional property purchased, parking lots, local preachers — but if the truth was revealed you would find many of these accomplishments were attained by canceling their support of a mission program. And some of these are highly revered churches. I can give you the facts and figures to substantiate this truth and these are highly qualified workers with years of experience who have already returned or else in the process of doing so. In the light of God's word do we suppose our Father will tolerate such evil? I do not mean to imply our mission is only foreign for it is both here and abroad, but I do mean to imply we have the means to do both!

An elder from a church considered to be "mission minded" recently told his evangelist who had announced he was going to a foreign country with Christ's message to the lost, that he was foolish to give up his security here, subject his family to the ordeal of a new society, and besides it was an *injustice* to the local church. The elder refused to give his personal support or that of his congregation to this qualified and dedicated evangelist. The same evangelist was told by another elder that his dreams "were ridiculous." In spite of this acute discouragement he has gone to his chosen field where Christ has surely led him. Such is too characteristic of our mission attitudes. In spite of the brethren at home, many have gone to do God's will.

It is not my motive to judge but only ascertain that for

such a spirit to be entertained and fostered is to crucify afresh the living Christ. It appears that as elders and preachers we have not from our pulpits permeated the minds of our audiences with the vision, compassion, and sacrifice resulting in a zeal for going to all the world. We seem almost afraid that some might go and we would lose them from our flock to the *real* cause of Christ. As elders we should be the ones searching for those who will go fill the world's vast need, instead of demanding that missionaries beg us for the means to send them into all the earth. Let us become a modern day Philippian church infinitely concerned about the welfare of others, especially those of the household of faith. We already have enough modern day Jonahs who are running from our responsibility to the world and rejecting God's commands. Much like Jonah's concern for a tree over his head which far surpassed his concern for the lost of Nineveh, we are far more concerned about the roof over our head than the lost of our Nineveh, a dying world.

God has privileged me with going to many countries and viewing the masses of people in the great and small cities who are marching toward an eternal hell and this picture keeps coming back as a nightmare, while we toy with the religion of Christ. Behind the Iron Curtain alone one-fourth of the world's population waits anxiously to hear the message of hope in Christ but our eyes are blinded with the excuse it is impossible to reach them. We have denied the truth that for "those who love the Lord, all things are possible." With God's help a few have explored these countries and God has given the increase. As a result of preaching Christ in Poland, hundreds have been led to the Saviour and one of the most dynamic restoration movements of our age is underway in the very heart of Communism. As a result of

teaching Christ in the Soviet Union souls have been brought to the Saviour, even some who were members of the Communist party and officers in the Soviet government. These in turn have inspired others of their own nation to accept Christ. If we would only give ourselves to the world's challenge — all the world by God's promise would receive the message of our Christ during this year.

One of the fathers of Communism, Lenin, just a few short years ago said, "Give me my kind of party and I will move the world into Communism." We know today how near that dream is to fulfillment. I wish you could talk with a dedicated Communist and experience the completeness with which he has given himself to his cause. His religion is not a game and he is not simply interested in dominating the world of suppressing the masses. He believes with all his heart that his doctrine is the hope of the world for relieving the suffering of mankind. He would readily give his life for us today if he thought it would speed our acceptance of his way of life. Not long ago a Communist stood before me and shaking his finger convincingly in my face said, "The reason we Communists are going to defeat you Christians is that we are willing to sacrifice and you are not!" Did the man speak truth? This man was not in Moscow, Warsaw, or even western Europe, but right here in the United States in New York City. I was told this man gave some thirty-five percent of his income to the propagation of the Communist doctrine in this country. What have you given to teach Christ? May God help us that the energies and sacrifices of a Communist never exceed ours in serving our Master!

What is the reason for our lack of dedication and commitment as compared to that of the early Christians? Could it be that we are more "church conscious" than we are "Christ

conscious?" Are we guilty of saying that *we* are accomplishing this and that, the *church* is advancing, or the *church* is spreading throughout the world, instead of giving God the glory by our expressions that the *Lord* has accomplished, *Christ* has given the increase, and sent *His* disciples throughout the world? New Testament Christianity was intensely personal and Christ must become a very real and personal Saviour to us before we are His true disciples. Paul said, "I am a debtor." He cried, "I am become all things to all men, by all means to save some." He prayed, "My heart's desire and prayer to God for Israel is that they may be saved." He exulted, "To me who am less than the least of all saints was this grace given . . ." He shouted in conviction, "It is no longer I that live, but Christ liveth in me!"

This personal devotion and commitment and dedication which was in Paul lies back of the world-wide evangelism of the New Testament church. Not everyone was like him — but enough people were like him that they preached the gospel to every creature. Christ truly lived in these and He must live in us before we, like they, can rise up and go out as an exceedingly great host into all the world. The restoration of New Testament Christianity demands this personal aspect of dedication on the part of every individual Christian, for God demands of us that we have personal piety and purity to possess power.

Concerning the giving of ourselves and our possessions, too many of us have attempted "to keep back a part of the price" of Christianity. Are we following the New Testament example of Ananias and Sapphira or the worthy example of the Macedonian churches of complete sacrifice? I fear the denominational world is putting us to shame in the area of sacrifice. One Baptist church in Dallas has a budget for

1963 of \$1,433,016 with \$641,037 of this amount pledged to world missions. Already the budget has been oversubscribed by \$28,459. This one Baptist church is giving almost as much to its world missions as all the churches of Christ combined are giving to its foreign mission. We criticize such denominations for their methods of obtaining money by saying "they cheapen religion." But the truth may well be that we enjoy our religion because it is so cheap! That is, we can give whatever meager amount we want to teaching Christ and still be in fellowship with the church. But have we ever been startled with the thought we might not be in fellowship with Christ? Surely God has admonished us again and again that we cannot serve both God and mammon.

When Ezekiel had his vision of the valley of dry bones, there were two stages in the amazing happenings that occurred. He prophesied to those scattered bones and there was an eerie shuffling and rattling as the bones came together, "bone to its bone." They were covered over with the sinews and flesh and skin, and the whole and perfect bodies of men lay there in the open valley. "But there was no breath in them." A great and amazing restoration had taken place, but not enough of a restoration! Ezekiel must do more. "Prophesy to the breath," he was told, "and say to the wind, Thus says the Lord God, come from the four winds, O breath, and breathe on these slain." And when Ezekiel did this, the second great phase occurred: the whole and perfect bodies came alive and stood up. In a manner of speaking we are, like those of Ezekiel's vision, short of breath — or the spirit. Our outward form as Christ's church may have been well restored but the inward, which is the life-giving force, is still greatly lacking.

God help us that the spirit of Christ be breathed into us all so we may have the courage in these days of crisis to preach *Christ* as the hope of the world. Let us bestir ourselves and "be about our Father's business," that of sowing the good seed of His kingdom. "The power of love" instead of the "love of power" must prevail upon the earth or otherwise our doom is sealed.

With fervent prayer and by the help of God, let us tear the stitches from our eyelids that have sealed us into blindness and compassionately look upon the fields and see "that they are white already unto harvest!"



## AIRWAVES FOR CHRIST

BY JAMES W. NICHOLS

James W. Nichols, executive vice president and general manager of Fidelity Advertising and editor of *Christian Chronicle*, was the first regular speaker on the Herald of Truth nationwide radio program and has been a minister, radio and television speaker, writer and editor for many years.

A graduate of Abilene Christian College, he did graduate work at the University of Iowa and was for four years the local evangelist with the Central Church of Christ in Cedar Rapids. During his 19 years as a gospel minister he has delivered special lectures in 32 states and held protracted meetings in 17 states.

Now 35, Brother Nichols was only 24 when the Herald of Truth had its beginning and he traveled thousands of miles in those early days in a dedicated effort to put the program on a nationwide network basis. As a result of his evangelistic efforts, which later helped put the program on the networks, numerous articles were carried about him in national magazines and on the wire services.



In 1954, after four years of work with the Highland Church of Christ in Abilene, sponsor of the Herald of Truth program, he was named editor of the *Christian Chronicle*, and later an advertising agency executive. At present he lives in Abilene, traveling extensively in connection with his continued work for the Herald of

Truth and as speaker for meetings throughout the United States.

Brother Nichols and his wife, the former Bettye Elrod, have one son, Mark, and a foster daughter, Judy.

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Radio and television have become so commonplace in our lives that it is hard to realize that less than 60 years ago radio occupied approximately the same predominance in our lives as the moon rocket does today. In other words, radio was a mystery of the scientists — a wonderful toy, interesting, remarkable, perhaps even a small miracle, but still a device that most people could hardly envision as doing them in particular any good as far as day-to-day living was concerned.

The radio at the turn of the century was placed in approximately the same category as the airplane, with which radio shared its birthdate, give or take a few years, and most people figured neither one would "get off the ground."

But radio, while not exactly still in the infant stage following World War II, was also not the radio that we know today when television came to the fore. And if you will recall, less than 20 years ago television itself was enough of a novelty to draw considerable crowds in front of display windows, and the owner of a television set in his own home was considerably more of a novelty than the owner of a backyard swimming pool today.

To carry this concept a step further, it has not been until recent years that an antenna atop the house was as much, or more, of a status symbol than two Cadillacs in the garage.

Without a doubt, radio and television have become as important in our lives as automobiles, electrical appliances and telephones. In fact, recent statistics show that there are *more*

television sets installed in American homes than electric irons, toasters, clocks, vacuum cleaners *or* telephones.

Think of it. There are homes in the United States with TV sets that do not have telephones. This is not difficult to visualize when we realize that television goes into 93 percent of all American wired homes. There are 49 million homes — almost a third of our population — with one or more television sets and 98 percent of our population is within range of one or more TV stations.

Radio, which rose from infancy at the turn of the century to adulthood before World War II, with the advent of television was considered "dead." Yet, the number of radio stations has almost tripled in the past 13 years. Annual sales of radio sets are increasing annually, and there are radios in 96.3 percent of all American homes.

Yes, whereas only a few years ago the radio was a gawky, squeaky, static-ridden box — more of a novelty than a necessity — today they're bouncing waves off a rocket in space to send live American broadcasts into Europe over television, and the day will come when we can select as many stations on our television sets as on our radios.

Needless to say, this amazing rapid growth of radio and television was not without purpose. Beginning in the minds of many inventors as an ingenious method of communication, both radio and television in their respective periods in time and space became novelties, then luxuries, and finally, necessities.

For American business and industry in general, to say nothing of the communications industry in specific, soon became aware of the potential of carrying advertising messages to the

masses for immense profits. Thus, advertising, which had its beginnings on cavern walls with messages written with pictures of animals and hieroglyphics thousands of years ago, now emerged full-blown as a powerful persuasive available to millions. And not without its compensation, for the very advertisers who sold their products via the airways paid for the up-to-date newscasts, education and entertainment programs that are available to 100 percent of the American population today, whether they live in New York City or desolate mountain areas of the Far West.

And industry is paying well. This year television time alone to advertise the sales of ale, beer and wine will cost advertisers a massive \$58,982,000. Television advertising for soft drinks will amount to \$24,563,310, and tobacco companies will spend \$114,000,000. And — for people who like to think big — the cosmetics industry will spend a whopping \$154,318,000 just to sell lipstick, powder, rouge, perfume, rinses, and other beauty aids. Thus, beauty *is* expensive, but is it worth it?

It apparently is, for the cosmetics industry is not spending over 154 million to educate — or even entertain — the American public. The industry expects to get it back in increased sales — and it will.

In the 1930's radio was discovered while still in its childhood, by the denominations. One of the denominational discoverers was the Lutheran Church, Missouri Synod, and today the Lutherans produce at least 12 *different* radio programs and an equal number of television programs to reach upwards of 100 million people a week in this country and abroad. Their "Lutheran Hour" reaches over 20 million listeners weekly at a yearly program cost of \$1.3 million. "This Is the Life" goes out to some 10 million people over more than 300 sta-

tions, and "Portals of Prayer" reaches an estimated 25 million people weekly in 500 cities, 44 states and 6 Canadian provinces.

The Baptist Church on its "Baptist Hour" radio program has 50 million listeners on 485 stations in 41 languages in almost every nation. On television, the group's program, "The Answer," is produced professionally — as are the Lutheran programs — at a cost of about \$30,000 per episode and is carried over 113 stations.

Oral Roberts, the faith healer from Tulsa, Oklahoma, employs 415 people and maintains branch offices in six countries. Roberts' headquarters is in the seven-story, \$3 million "Abundant Life" building which contains recording and film studios, editing laboratories, editorial offices, conference rooms and vast clerical facilities.

The Nazarene Church, on radio for 17 years, broadcasts its "Showers of Blessings" over 426 outlets in the United States and abroad and the "Hora Nazarena" Spanish broadcast is heard over 57 stations in Mexico, Central and South America, the island areas and Europe.

Is religion "big business" to these denominations? When they're trading an expenditure of \$30,000 per telecast to reach tens of thousands of souls, it is. They think in the same terms as the soap manufacturer: how much is it going to cost us to advertise to how many — and they are not to be condemned for this type of thinking for they are, in the main, sincere in their efforts. In fact, we as Christians could take a lesson in the zeal and vigor of the denominations to get their message — and again I am not condoning false teachings, but only their zeal — to the most people.

Do they believe in the power of radio and television? Ob-

viously, for no denomination is willing, no more than a secular advertiser, to throw millions down the drain for pure education or entertainment. They *know* that radio and television work and, what's more, they know *how* they work.

In the advertising industry, by terms of the trade, advertising is either "hard sell" or "soft sell." Generally defined, "soft sell" is that institutional type of advertising that merely states its product in rather calm tones, as opposed to "hard sell" which shouts: "Go down to the store right now and buy it or suffer the consequences."

Soap advertising is, historically, hard sell, threatening almost to the point of saying that your laundry will disintegrate right on your back if you use "X" brand or "Y" brand instead of the advertiser's brand. Housewives who have ruefully examined their hands, reddened by daily scrubbing with dishwater, and then rushed down to buy the brand that's "wonderful to the skin" will attest to the persuasive power of the "hard sell."

That, then, is the "hard sell," but don't be misinformed. The "soft sell" can send you rushing down to the grocery store for a package of soap just as quick as a pair of wrinkled, reddened hands waving frantically out of the television screen, backed by a properly persuasive announcer.

Traditionally, you would think that the denominations would depend on the "soft sell," — their product, if you'll excuse the term, being what it is. Not true, and witness Oral Roberts, the Oklahoma faith healer, when he winds up an emotional half-hour in which he has perhaps "cured" blindness, palsy, and arthritis with soul-stirring pleas for funds to support his work. And work it is, but we will not go into that here.

On the other hand, the "soft sell" approach is used by the Lutherans and it is "soft sell" at its softest. In fact, to watch a Lutheran TV program such as "This Is the Life," you'd hardly realize it was being sponsored by a religious group at all.

The lights on your TV set dim, music traditional of the drama on stage and screen forms a backdrop for a subdued title "This Is the Life," followed by the titles and credits that you commonly see on any television drama sponsored by the industries. Then follows a drama, or perhaps a comedy, which gives a message, or Aesop-fable-like moral, and you find at the end that you have absorbed a lesson: the folly of drinking or a hit-and-run driver's conscience will soon catch up with him, or cheating in business is wrong.

Does the Lutheran Hour ask you to mend your ways? No. Does it ask you to follow Jesus' teaching? No. Does it even invite you to "join" the Lutheran Church? No.

No, the Lutheran Hour gives you a half hour of solid entertainment and you hardly know you've been propagandized. But when you turn the TV set off if you're the fellow who likes to talk about how "Dr. Kildare" combines psychology with the scalpel to cure dependency, you'll not fail to mention that you saw it on the Lutheran program.

Such "soft sell" tactics have put the Lutheran television program, "This Is the Life," on more than 300 television stations with the time completely donated by the stations. It is viewed by more than 10 million people each week. But the Lutherans combine the "hard sell" with the "soft sell." Their radio program, "The Lutheran Hour," broadcasts distinctive hard hitting message weekly over more than 1250 stations in 56 languages in 65 countries and is heard by more than 20

million people each week. Their total expenditures for their television and radio programs amount to more than \$3 million annually.

Now, I realize I have been somewhat facetious in some references to the Lutheran programs, but I assure you I admire their zeal, their determination, their willingness to go out to spread their beliefs. Most anyone admires a hard worker, and the Lutherans are. And they produce quality programs — regardless of how you may feel about some of their methods or their beliefs — their programs are real quality.

And this brings us right to some problems of our own brethren today in radio and television evangelism.

Problem No. 1 is that we are all too often satisfied with second rate programs. We do not spend enough time in preparation, nor allocate enough thought to the presentation of God's word to the general public who, unlike our own brethren, may not be sufficiently interested to listen to a half-prepared sermon.

Many times our preachers, called upon to deliver a 15-minute broadcast over radio, feel that with their experience they can thumb through a few scriptures in the elevator going up to the recording studios and ad lib the rest.

They cannot. A preacher with such lack of preparation may bluff his way through a Sunday morning worship service because his own congregation is interested in the Lord's word and if it is poorly presented, they will be forgiving, if not interested. And besides, they are a captive audience.

The radio or television listener is not captive — he has a little button or a little knob that will set him free, if not a remote control unit that will set him free without moving from



his chair. He has come to expect quality production on radio and television because that's what business and denominational advertisers try to give him, and he is intelligent enough to realize what he is hearing or seeing.

Your television audience must be educated or entertained, ideally both. He has become inured to "preaching" on the radio. Some Sunday morning on your way to church, turn on your car radio and twist the dial past a number of stations. You'll hear a cacophony of most disturbing sounds being given forth in the name of preaching.

A vast majority of the programs, regardless of the religious group sponsoring them, are just a continual rehash of the same thing that was heard the previous week. For this reason, surveys show that a majority of the religious programs because of their presentation and their content reach only what the broadcasting industry calls a "lunatic fringe."

Another problem is that our brethren are selfish enough to want their preacher's sermon, or the Herald of Truth, or any broadcast sponsored by the church carried to them at a time when they themselves can hear it. True, this may not be entirely selfish — it may, and most often is, a real desire to hear more of the Lord's word. But the selfishness of it is that while they may be able to hear the program in real spiritual enjoyment, the sinners of this world — the ones who really need it — may not.

An example of this is the Herald of Truth program that was being carried on CKLW-TV in Detroit at 8:30 Sunday morning for a number of years and which had reached an audience listenership rating of 17,000 homes.

This time was just fine with the brethren there because

they could see the program before church and they were very happy about it. However, it was not so good for the general public of Detroit who, like people everywhere that early on Sunday morning, were in various stages of getting up and getting the household chores done, and were not in an especially spiritual mood.

After about two years of more or less intense persuasion, we finally prevailed upon the brethren in that area to try another time on Sunday morning — to their dismay — 11 o'clock on Sunday morning.

They were still wailing that "We can't see the program any more" when the audience listenership rating moved steadily upward to 170,000 homes — a tenfold increase.

Now, I ask you: Who needed the program most? While we sympathize with the Christians in Detroit who are unable to see the program, we feel that people who are home from church at 11 a.m. on Sunday morning are more in need of the Lord's message being carried on television in that area.

The tragedy is that all too often if brethren cannot hear the program then they do not want to support it. Honestly, how selfish can you be?

This brings us to the last problem I would like to examine. That is the problem of support. This is the problem that extends beyond radio and television evangelism. It is a problem that I am convinced is going to send more of us to hell than any other one sin. I wish that I had the time and the assignment to devote full attention to this problem. There is not a thing that we can do that involves the fulfilling of the Great Commission that doesn't involve money. Until God's people begin giving as if they meant to provide the

funds necessary to take the world for Christ, we are going to live constantly in open, brazen defiance of the Great Commission. But suffice it to say that around the world we are saying "no" to opportunities to use the airways for Christ simply because we are not willing to provide the means to use these opportunities. Compare if you will the expenditures of more than \$3 million by the Lutherans for their worldwide radio and television programs with the approximate \$600,000 of our brethren for the nationwide program, the Herald of Truth. And yet we say we have the truth!

I do not want, however, to leave the impression that all of our programming is bad and ineffective, for this is not the truth. There are some outstanding and notable efforts being made by brethren in various parts of the world in effectively and efficiently using the airwaves for Christ. I wish that I had the time to talk in detail about a number of these. But I do want to mention just briefly the efforts of the Highland congregation here in Abilene and the Herald of Truth radio and television programs.

You know, our brotherhood owes a great debt of gratitude to the elders of this congregation for the determination and dedication of spirit that they have manifested. These are busy men and yet men who have taken the time to meet on an average of two to three times each week for more than eleven years now to carefully and prayerfully plan for the use of the airwaves for Christ. They are currently producing not only a 30-minute television program and a 25-minute radio program, but also a 15-minute and a 5-minute radio program. By the end of 1962 these programs were being broadcast over nearly 350 radio and television stations with somewhere between 5 and 10 million listeners each week, at a cost of only 24 one-hundredths of one cent per person per week.

That means that for every one dollar expended, 417 people are sitting attentively listening to the program — to the preaching of God's word.

I am persuaded that while there have been upwards of 200 thousand conversions in which the preaching of the gospel on the Herald of Truth has had some part, that really we are just now on the edge of the greatest area of effectiveness of this program. I believe that in George Bailey, Batsell Barrett Baxter and Robert Holton we have the finest team of speakers for radio and television in our generation. May I say I believe not just the finest among our brethren but the finest of our day and time. Today the only tragic note in connection with this great work is that brethren have not seen the effectiveness of radio and television. They have not realized the power that this program can be and they have not provided the funds necessary to use the opportunities now before us. The equivalent of less than one dollar per year per member of the Lord's church in the United States would make it possible to preach the gospel in every town and hamlet in our nation of more than 5000 population and on 128 English-language stations in foreign lands. That is less than two pieces of bubble gum per week! And what makes it even more tragic is that for every opportunity to which we say no, it becomes an opportunity for the preachers of error. When, oh when will we open our eyes, open our hearts and open our pocketbooks as if we meant business?

In conclusion, I would like to re-emphasize that radio and television *is* a powerful medium for the preaching of God's word and we must be zealous in our use of it, but we must also be careful in our use of it. Certainly, the New Testament truth is more important than all of the entertainment and even education that pours out over the airways today. But,

brethren, we must also be realistic. Too many people are not ready to hear the Lord's word, they are not interested in the Lord's word, they are, frankly, bored to death with religion. Too often, this is our own fault and the fault of the denominational preachers who rave and rant the same old clichés over the airways Sunday after Sunday.

I am not advocating that we stoop to the methods of many of the denominations. The Lord's word was not meant to be twisted to sheer entertainment over the airways or any other place. It is not to be presented in a circus atmosphere.

But it can be presented intelligently and forcefully, and humbly and interestingly. And when it is thus presented, brethren, it will compete with the entertainment offered by business and the denominations.

It *will* compete . . . for the word of the Lord is sharper than a two-edged sword, and people will hear, and listen, and obey — by millions.



# PANEL DISCUSSIONS





## THE PROCESS OF WITHDRAWAL

BY W. R. SMITH

The subject of this sketch is a native of Texas. Most of his schooling was in Texas. His teaching experience, which extended over many years, was in his native state. Primarily, he was a school man but devoted much time and interest to assisting churches with their work and problems.

At various times and places in the public schools, he served as teacher, principal of elementary, junior high, senior high, and superintendent. While in the Baytown system he helped to establish and served as first president of Lee Junior College. He led in starting the church in this community. A part of his time while in this community was given to serving as a member of A.C.C.'s board of trustees.



For four years, 1936-1940, he was a faculty member of A.C.C. and served as vice president from 1940 to 1962. Since joining A.C.C. he has continuously helped in every aspect of church activities.

In June, 1962, he retired from school work. He and his wife are now spending full time assisting congregations to comprehend more clearly their functions and ways and means to achieve divinely specified goals. Their current schedule of appointments extends into 1965.

Their home continues to be 526 College Drive, Abilene, Texas.

Everything, from flying through space to making a picnic "go" is governed by law. Laws are designed as safeguards to health and life, hence are indispensable in both the material and spiritual spheres. Deviations from laws inevitably result in sorrow, suffering and often loss of life itself. Consequently, this makes it imperative to deal with the disorderly. "Dealing with the disorderly," according to A. Campbell, means: "To cut off an offender is good; to cure him is better; but to keep him from falling is best of all."

"The law of the Lord is perfect converting the soul . . . The statutes of the Lord are right, rejoicing the heart." To ignore or to transgress God's laws is to invite punishment and tragedy. Continuous conformity to them results in prevention of sin, reformation of sinners and the development of Christian character. There is positively no other power that can achieve this objective, which is man's most meaningful prize.

No one, though, can enjoy this arrangement — The gospel, which is the power of God unto salvation — until and unless one comprehends and genuinely appreciates this gift of God's grace and love.

And what is man's part in this rescue operation? The answer is "Take fast hold of instruction, let her not go, keep her, for she is thy life" (Proverbs 4:13); "Man shall live by every word that proceedeth out of the mouth of God" (Matthew 4:4).

To develop a champion football team, it must be thoroughly trained or disciplined. That is, *every member* must strive diligently *to know* and follow football rules and principles. Next, the team, acting in concert, must learn *to do* or implement the principles which produce champions. This

means that in every play each member of the team will know precisely who is to do what, when (with split-second timing), where, how and why.

Off the gridiron each member of the team must deny himself many indulgences which are a part of the training rules. To live by the rules (laws) makes for strong and fast men of endurance. To ignore the training rules by living as they choose and not as required robs athletes of their strength and durability. Here, continuous defiance of the laws in spite of reproof and warnings by the coach makes it imperative to weed out the non-conformists. This treatment or discipline by the coach is applauded by everyone except biased relatives of the culprits. Producing winning football teams ranks as one of the major goals of our time.

All members of Christ's team (John 17:21) must comprehend the gravity of damages wrought against the body of Christ by their disorderly conduct. To be acceptable to God they must perform with the same skill and effectiveness, commensurate with their capabilities, as football champions.

Producing a winning team, the primary function of pastors among followers of Christ, transcends all other championships as much as the heavens are higher than the earth. And remember, neither team mentioned above can reach its goal without strict discipline which includes dropping from the roster the stubborn and rebellious-impenitent law breakers.

Christ's team, members of the church, must be taught what each one needs *to know* in the fight against Satan and be trained *to do* (James 1:22) that for which God, in cooperation with the individual, has fitted him (I Timothy 4:14). Pastors are charged to watch for and withdraw from persistent and malicious deviationists who fail to comply with

His rules of conduct. Why? They constitute serious infections in the body of Christ (Romans 16:17).

To kill or avoid these infections, competent leadership will provide ample and appropriate facilities plus a well-trained, dedicated teaching and working staff to develop and strengthen every new and limping member of Christ's body. Effective teaching of God's word and assigning to each trained person the work which he is capable of doing constitute the only prescription by which to immunize or shield God's people from the devil and his co-workers.

When and where ample provisions have been made to achieve the goals set forth above, competent leaders will also formulate and prosecute the policies necessary to include every member, without exception, of the congregation in the immunizing process. Jesus used this principle (Luke 14:23).

This sort of conditioning calls for each member of the team to be assigned to one or more Bible classes taught by qualified teachers. It also comprehends every member having a job to do or service to render commensurate with his God-given talents. Those who are immature or babes should be given restricted assignments such as helping with routine activities, assisting with material facilities or serving with the "doers" in the benevolent sphere. They should never be permitted even if they ask to direct, feed or strengthen others who are spiritually weak and sickly or babes (Hebrews 5:12-14). Only the skilled — strong, mature, diligent, dedicated followers — should render this highly specialized service. To do otherwise is folly!!

Obviously, the Holy Spirit speaking in Ephesians 5:27 envisions a called out group in which every breach of the law

gets prompt and effective attention by the presbyters. When leaders and their fellow workers look the other way while their brethren indulge their fleshly appetites, or otherwise "miss the mark," they are themselves guilty before God (I Corinthians 12:26).

It is, therefore, imperative that policy makers devise ways and means to ferret out infections (Joshua 7:13) within the body, administer anti-toxin shots (II Timothy 3:16-17), and thus keep the body of Christ healthful and fruitful.

Where there are physical afflictions, committed members of the church voluntarily initiate actions to restore health. Thorough Christian training will produce the same, if not even greater care and concern about spiritual health, as for material well-being. Pastors, and others competent to help the weak, should take the initiative and make themselves available to needy or ailing heirs. Where suspects of infections do not voluntarily seek aid they are seriously ill and merit even more attention, sympathy and concern (I Corinthians 12:23).

If and when a victim of covetousness or other sin, either through ignorance or stubbornness, does nothing about it and the spiritually minded do not lend a helping hand, the status of the whole church is in serious jeopardy (Joshua 7 and I Corinthians 5).

The only medicine needed to counter spiritual diseases must be concentrated doses of the pure word of God (John 17:17), gently and skillfully administered. If this fails, after repeated efforts to kill the infections, there is no other course but excommunication to recover afflicted victims of their leprosy. This is a definite and sure divine way to cleanse the church to make it "holy and without blemish." You may be sure, this is a delicate and difficult assignment. But can anyone be justi-

fied in doing little or nothing just because the task or service is unpleasant? In this work, Paul says we are not to please ourselves (Romans 15:1).

"They that be whole need not a physician . . ." (Matthew 9:12). The mature followers sin but they need no help in correcting their wrongs. ". . . But they that are sick" need a physician, that is, they who are too weak (babes or immature) to correct their mistakes without help. Their sickness likely stems from the sheer joy of participation in evils of one or more categories. To name a few:

First, moral laxities, among which are evil speaking, bitterness, adultery, hatred, strife, covetousness, extortion, drunkenness, lies, etc. Just one of these afflictions is enough to send a soul to torment! But an even greater tragedy is, "Know ye not that a little leaven leaveneth the whole lump?" That is, just one member afflicted with lawlessness, unless treated and cured or amputated for lack of response, will poison the entire body!

Second, inertia, indifference, or lukewarmness are symptoms of a deep-seated malady. Jesus' formula for treating this type of sickness is: ". . . I will spue thee out of my mouth. Because thou sayest I am rich, and increased with goods and have need of nothing; and knowest not that thou art wretched and miserable, and poor, and blind and naked . . . be *zealous* therefore and repent." If they refuse to repent and choose against the counsel of brethren, to continue in their lives of apathetic ease, what must be done? Since Christ has already "vomited" them the answer is to obey God (I Corinthians 5:5). Those who refuse to obey the law to restore sinners by ousting them, even their prayers shall be an abomination (Proverbs 28:9).

Third, failure to use God-given talents and to make the most of numerous opportunities He has provided to assist the weak and sickly, is wickedness (Matthew 25:25). How shall those to whom God has so abundantly given capabilities but are not using them escape the judgment of Jehovah? Effective teaching is woefully lacking in this sphere because "proxy" representation has frequently been substituted for personal participation. Since talented brethren are too busy or indisposed, the leaders *hire* laborers to attend the spiritually ailing. If this policy is acceptable to God, then why cannot a member who is too busy with "things" hire someone to attend services and worship for him? To do the latter is no more ridiculous than to do the former.

Fourth, trouble makers have plagued churches since Pentecost (Acts 20:29-30; Galatians 2:4). Exclusion for disorderliness of this sort is compelling! After competent soul doctors have spent a generous portion of their lives (time, I John 3:16) and many fervent prayers for them in vain, then "avoid them." Failure to do so for any reason is to defy God and suffer as transgressors! But courageous and diligent saints will obey God even if it causes an upheaval in the church. Crises brought about in this way fulfill in part the Lord's purpose in coming to the earth. "I came not to send peace, but a sword" (Matthew 10:34). No faithful church will allow "damnable heresies" (II Peter 2:11) to hamper its work of saving souls. *Something can and must be done about it* (Philippians 4:13)!

Church afflictions frequently stem from weaknesses of unconverted members; that is, too many are devoured by wolves or are too much attached to the world — "lust of the flesh, lust of the eyes and the pride of life" — which are not of the father but of the devil. Only injections of God's power

wielded by skillful teachers can affect the necessary changes. The change to righteousness will be evidenced by "the fear of the Lord is to hate evil" or "Abhor that which is evil, cleave to that which is good."

To achieve the goal of saving lost souls both in and out of the church requires skilled performance. This, without controversy, calls for the greatest skill in the most specialized field of services. True, effective doctors of the body must be highly trained, but the skill of soul doctors must infinitely exceed any and all others. Mistakes and errors within this sphere are of the most wretched and indescribable consequences. The worst possible failures among body doctors are physical deaths due to incompetence, errors or neglect, which, after all, are insignificant when contrasted with eternal death "where the worm dieth not, and the fire is not quenched."

What is the key to this problem of prevention and cure of disorderly church members? To achieve the maximum good, pastors, not hirelings, must be known and appreciated or be intimate with and close to the sheep; to proceed in their work of oversight by training and using every member in an orderly and systematic manner; to engage willingly and heartily in every opportunity to do good including dirty and hazardous rescue work, even to the point of laying down their necks; to cast fear and confusion out of the followers by substituting a sense of direction and feeling of belonging; to merit respect and high esteem of the follower by setting an example of diligently and faithfully following Christ; to demonstrate spiritual maturity — full grown men who are skilled in the word of righteousness; to strengthen the weak, feed and exercise the babes to maturity, hence to fruitful lives in soul saving; and are thereby spurred on by the immediate reward of peace with God (Romans 5:1) and the remote crown of righteous-



ness as a prize for fighting the good fight, finishing the course and keeping the faith.

Shepherds must first take heed unto themselves, and then to all the flock. If a self-searching appraisal reveals a listlessness or inability to guide and protect the flock as required, they are shepherds in name only. They qualify better as hirelings. In this case, both the cause of Christ and the men themselves who are posing as elders would fare better if they resigned — the quicker the better. If any so-called elder is too biased to conduct an accurate and just self-examination, competent help should be obtained. Those who refuse to face up to this requirement stand in contempt of God's will.

To have Holy Spirit-qualified leaders, they must come from full-grown, mature men. Try to imagine, if you will, the good that might accidentally be achieved by immature men (such as have need of milk and not of solid food — I Corinthians 3:1-3). Since they are examples to the flock (I Peter 5:3) it is not difficult to account for a lamentable number of spiritually hungry, dwarfed, stunted and listless members who easily and readily emerge as liabilities, and are disorderly.

Competent shepherds watching the flock will institute and keep a person to person revival program going all the time. About the only revivals conducted in our time are those designed primarily to bring more recruits into the body where they frequently are left to sink or swim with very little discipline (instruction) on how to survive. The Lord doesn't need more lights nearly so much as brighter lights already dimly shining.

All life comes from previous life (John 12:24). Shepherds and their aids (talented members) must lay down their lives

(time) for the brethren. It will prove fatal to follow a "do nothing" course by assuming that the "weak and sickly among you and many sleep" (I Corinthians 11:30) will, unaided, generate sufficient strength to read, study and labor in the vineyard voluntarily. Too many lack the appetite and spiritual stimulation to attend Bible classes regularly whereby they may grow in grace and in the knowledge of truth. Yet, *this is their spiritual life*. Even though this group hears one or more sermons per week, this diet is neither enough nor of the variety required to meet their needs.

Every member of the congregation should be assigned to a Bible class and the non-workers to a training class after, and not before, competent teachers and ample facilities have been provided (Luke 14:23). What should be done about those who will not attend after they have been assigned? Trained, matured and dedicated fellow members must proceed gently and patiently to "go after" or give individual attention to lukewarm brethren. Those who defy God (Hosea 4:6), and say: "It's nobody's business but mine if I do not attend Bible classes and the worship services" are babes and/or immature (carnally-minded or lost) and are desperately in need of assistance (James 5:19-20). If, over a reasonable period of personal teaching, pleading, admonishing and prayers in their behalf, they continue to defy efforts to give them life-giving spiritual nourishment, only one other course is available for their salvation. The answer is found in I Corinthians 5:5 and II Thessalonians 3:6.

When the Holy Spirit had done His work with Ananias and Sapphira, it had a softening and sobering effect on saints and sinners alike (Acts 5:11). If there were liars or other unconverted folk in the church or others thinking in terms of church membership they were either persuaded to crucify the

flesh or were scared away. In either case, it contributed to "a glorious church, not having spot, or wrinkle, or any such thing."

Pastors, then, who faithfully administer God's love (chastening) will learn to their great surprise that in this way divine benefits will accrue to the whole church (I Corinthians 5:6). Where the leaders proceed boldly and unhesitatingly to stamp out spiritual infections as they arise is to save the body from moral and spiritual rot.

On the other hand, spineless leadership which chooses to follow the path of least resistance to maintain a soul-destroying peace (Matthew 10:34) has compromised with Satan and this conduct is contemptible to God. The "do nothing" policy is currently the rule and not the exception, and it is positively in defiance of a plain directive from heaven (II Thessalonians 3:6).

Withdrawal has its salty effects upon the group and without it the evils of iniquity will stimulate others to walk disorderly in their chosen fields of indulgences. Just one person in the church guilty of malicious sin has the same devastating effects as it did under Joshua, "Therefore the children of Israel could not stand before their enemies but turned their backs before their enemies . . . neither will I be with you any more, except ye destroy the accursed from among you. Up, sanctify the people . . ." (Joshua 7:12-13). The sinner was found and excluded.

Prior to any withdrawal procedures there must have been systematic, diligent, patient and prolonged efforts by the spiritually strong and highly respected brethren to restore rebellious offenders. The scriptures make it very clear that brethren overtaken in a fault are to receive sympathetic aid in

the spirit of meekness from their brethren (Galatians 6:1). Babes and/or immature members (I Corinthians 3:1-3; Hebrews 5:12-14) should neither attempt nor be permitted to participate in this highly skilled service. They will do more harm than good. Babes cannot assist babes — cripples cannot help cripples!

Many of those who have erred from the truth and are properly chastened will respond and be restored, thus saving souls from death (James 5:20). Moreover, capable brethren whose duty it is to restore the apathetic will hide a multitude of sins if they seize this opportunity for which God has qualified them.

Any member, though, who persists in walking disorderly by ignoring or resisting correction, chastening and the fervent prayers of godly brethren who are striving to restore them must be excommunicated (II Thessalonians 3:6). In doing this none should be motivated by revenge or for spite. Rather, the spiritually-minded will proceed with sadness and heaviness of heart, desiring to save their lost brethren (I Corinthians 5:5). Should there be just one soul within a congregation who needs reviving, his salvation contributes mightily to a church without spot or wrinkle or any such thing.

A complete record should be kept of the time consumed and results achieved by the combined efforts of every one to restore offenders who have treated admonition with contempt and who resist the Holy Spirit. With this information at hand, the congregation should be convened in a special meeting for a special purpose: "In the name of the Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus" (I Corinthians 5:4-5).

The person who presides over this meeting should be appointed by the elders. He may be an elder, some other member of the congregation or imported. He should be a godly man imbued with the wisdom which cometh down from above. It is upon him that the success of the meeting depends. It can develop into a brawl or an impressive spiritual service in behalf of lost souls. The good leader on this occasion will make the very presence of God felt by all. He must not forget that prayer changes things. In tenderness and loving kindness he will review the sinner's record, which he holds in his hands, revealing all that has been done to help the fallen brother or sister. The record states clearly the sin with which this person is charged and passages of scriptures bearing upon the problems at hand are cited for guidance. He will then call for any corrections or questions about the report. If there is none or when all questions have been answered, *the chairman should then submit the recommendations of the elders calling for withdrawal of the offending member.*

Next, the chairman should ask if anyone desires to speak and state why the pastors' recommendations should not be approved. If there are those who object to the pending withdrawal, they must show cause. If it is no more than negative voices without good reasons, their objections should be ignored. If in the judgment of the chairman, the objections are valid, an explanation should be forthcoming to clarify the matter for the whole group. If godly men of good judgment feel that the objections have been answered, the way is clear for the next step. On the other hand, if the objections are found to have reasonable and valid bases which have not been answered, a postponement of further proceedings to appraise the reasons will likely prove to be the course of wisdom.

Whether in the first meeting of the church or at later

gathering, in which objections have been fully answered, the elders' recommendations should once more be submitted to the congregation. When it is evident that the opposition, if there is any, has no reasonable or scriptural grounds upon which to base its opposition to immediate action, the next move is imminent.

At this juncture a fervent prayer by the chairman is fitting. In it he calls upon God to stay their actions if a miscarriage of justice is in the offing. But if it is His will that the brother or sister should be cut off, the Lord's blessings should be invoked to do now that which the Holy Spirit commanded. A vote by a show of hands should not be taken. The chairman merely needs to say: "We have before us the recommendations of the elders. They have called for withdrawal action of this disorderly brother in line with their responsibilities to watch in behalf of souls (I Corinthians 5:5). In our deliberations this evening we have found no good cause to postpone or veto the request made by our overseers. Rather, our findings are convincing and conclusive that we should go along with the leaders in the best interests of our brother in sin, the Lord's church and all non-members of His body. For the last time, you have the opportunity to show cause why full approval should not be given immediately to the elders' petitions. Since there is none, I do now declare that Brother "X" stands withdrawn from by approval of this church and in accordance with the will of God (II Thessalonians 3:6)."

"Finally" the chairman of the meeting continues, "let us receive further admonition from the sacred writings as to our conduct towards brethren who have been disfellowshipped: ' . . . but if he neglect to hear the church, let him be unto thee an heathen man and a publican,' (Matthew 18:17), and 'But

now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner; with such an one no not to eat,' (I Corinthians 5:11). Again: 'And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother,' (II Thessalonians 3:14-15). These commands are as binding as any others recorded in His Holy Word. Those who refuse to observe them have forsaken the law and stand in need of chastening. Any disobedient and impenitent person who resists pleas by God's servants and will not be restored must also be cut off from brotherly fellowship."

The church which ignores and neglects to deal forthrightly with disorderly members is no better than one which makes no effort to convert alien sinners. If it does neither, it is no better than the church in Sardis: "I know thy works, that thou hast a name that thou livest, and art dead" (Revelation 3:1).

## PREVENTIVE DISCIPLINE

By J. HOMER JORDAN, JR.

J. Homer Jordan, Jr. was born in San Angelo, Texas and has been a life-long citizen of that city. He has attended the Church of Christ at Harris Avenue and Irving Street all of his life and for the past twelve years has been an elder of that congregation. This was the first Church of Christ in San Angelo and is presently in an extensive building program in which the congregation will be moved from its downtown location to a suburban location near San Angelo College.

Mr. Jordan attended the public schools of San Angelo and later attended Abilene Christian College from which he graduated in 1936 with a BS Degree in Business Administration. For the past seven and one-half years, he has been Business Manager of Doctors Clinic in San Angelo.



During the war years, he was in the Finance Department, having enlisted as a Private in January, 1941 and being discharged as a Major in September, 1946. During two of these five and one-half years, he was an instructor at the Army Finance School at Duke University.

Mr. Jordan has been very active civically through the years in San Angelo, having served in recent years two terms on the School Board and is a past president of the Downtown Kiwanis Club, a past president of the Retail Merchants Association, a past



president of the Community Chest and a member of the Board of Directors of several other organizations. He has served regularly in the Bible School program of the church of Christ for a great many years; has spoken extensively on a wide range of subjects on many occasions. He has appeared previously on the Bible Lecture-ship Program and also the Elders' Workshop.

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An axiom of long standing and frequent use is that "An ounce of prevention is worth a pound of cure." The truth contained in this statement has often been proved, sometimes at great cost either because it was unheeded or because it was recognized only in retrospect.

In the field of public health, millions of dollars are being spent in order to prevent disease. Recent mass immunization programs of Sabin oral vaccine are a good example of preventative medicine. This program, with the proper support, could eliminate polio as one of our dreaded diseases. Likewise, in business, great sums are spent to prevent accidents through scientific approaches to safety measures. Preventative maintenance is another facet in the field of business and industry with respect to physical properties. And in the personnel and human relations fields, much is done through counseling, testing and education to prevent problems from arising or to minimize their effect when prevention was delayed. Indeed, all of us are surrounded with many things designed to prevent adverse effects upon our lives and so we live, often unaware of the countless preventive measures that encompass us and protect us as we go about our daily affairs.

In a study, then, of discipline in the church, it would seem appropriate that some thought be given to those means that might be used to prevent disciplinary problems from arising in the first place. It is never pleasant to have to take stern

disciplinary action against anyone, and all of us will agree that preventive discipline is not only more pleasant but also shows that wise planning, teaching and supervising are in evidence.

Discipline in a very real and literal sense means teaching or helping to learn, which leads us to an immediate conclusion that preventive discipline is achieved through proper training and teaching. A child who is normal mentally and physically is a disciplinary problem in the home only if he has been improperly taught. In the school classroom, children become disciplinary problems to poor teachers whereas competent teachers capable of doing a good teaching job do not have disciplinary problems. These applications are true in the educational program of the church and therefore with respect to the entire membership of the church. Discipline, then, and teaching form an inseparable bond. In view of the importance of this relationship between teaching and discipline, let us consider some of the precautions we might take and also some of the instructions we might follow, in order to achieve what we call preventive discipline.

In the first place, a great deal of care must be exercised in selecting all personnel involved in the teaching program of the church. This would include, of course, the minister whom we select. We should examine his background very carefully and should question him at great length about his position on all important issues and opinions. Such investigation should certainly not be limited to an interview with the prospective preacher himself but should include a very thorough investigation in other cities in which he has served. Similar care should be exercised in the selection of any associate minister, educational director, personnel worker or anyone else serving on either a full or part time work basis. Although specific duties

should be spelled out, the importance of teamwork should be stressed, and it should be carefully understood that he is a co-worker and that all of us are engaged together in a co-operative effort of rendering service. The selection of our Bible school personnel is, of course, paramount to the success of our teaching program. This personnel must be qualified spiritually and through training and ability and must be carefully screened to avoid any who might be troublemakers or those who might be unwilling to co-operate to the fullest extent in the educational program of the church. It is very important that competent people be placed in all of the positions in the educational program of each congregation. This would include, where necessary in larger congregations, an educational committee, carefully selected by the elders on the basis of special qualifications and a sense of real dedication and responsibility that they might plan and direct this program; and in like manner, co-ordinators of the various departments serve a very useful function and must be selected on the basis of their ability and dependability in meeting the needs of the teaching staff of their individual departments. All of these need to be fully informed of the goals and objectives of a Bible school program. They need to understand fully the curriculum that is being taught. They need to spend time in improving and upgrading this curriculum. A regular meeting should be held between the teachers and co-ordinators in order that they may study the new approaches to any problems that they may encounter; in order that they may review materials being currently used; and in order that it may be thoroughly understood just what is expected of each teacher. Other meetings should be scheduled which would include the educational committee or possibly some or all of the elders and the preachers. This would serve not only as an indication of interest but represents an officer to render help that might be necessary. Classes

should be visited at regular intervals by co-ordinators and other supervisory personnel in order that the teaching that is taking place in the classroom may be evaluated and in order that greater insight may be gained into any specific needs of the pupils. Of great importance, too, should be the frequent expression of gratitude to dedicated teachers who are doing the job well. It may well be that too often we find ourselves too busy to stop and express our appreciation to those who are making a wonderful contribution to the teaching program of the church.

Along with the importance of a strong sound educational program as a means in preventive discipline, there is another point of perhaps even greater importance which we need to consider. That is the eldership of the congregation. Since it is a duty of the elders to discipline the flock, it is also their charge and their responsibility to establish and oversee the preventive measures in the field of discipline. It has been my observation through the years in evaluating problems as they arose in various congregations that most, if not all, of these problems could have been prevented by a stronger eldership. Most of the problems which do arise, some of which are most destructive, can generally be laid at the feet of a weak eldership. Let us consider some of the steps which elders might take to prevent disciplinary problems from arising in their specific congregations. First, is it important that the elders be well informed about the membership. In other words, they must actually know the congregation well. They must know the talents, the interests, the problems and the family background of each member. This can be achieved only through visitation, ministering and counseling to the members of the congregation. Members who need help should be visited and the elders should work closely with "problem

cases." It would appear wise for the elders to set aside regular times when members of the congregation can meet with them and discuss their individual problems. This point should be well publicized and members should be encouraged to take advantage of their opportunities to meet with the elders.

Another important responsibility of the eldership is to plan with vision, to always keep a challenging program of work for the congregation. High goals should be set and as these goals are met, still higher ones should be set and met again. There should never be an occasion for a slack period because an idle church, like an idle mind, is the devil's workshop and a lukewarm church without an adequate program and without zeal is moving in the wrong direction and is destined to fail. It is always wise to put every member to work because a working member is stimulated in interest and does not have time to quarrel or to stir up trouble. In many instances, habitual problem cases can be very easily solved simply by giving members work to do. The elders, though exercising the oversight, certainly should not try to do all the work themselves. They must learn to assign work to the deacons and to faithful men and women in the congregation. As these assignments are made, adequate descriptions of the work expected must be given. But with delegation there must be follow-up and there must be evaluation to see that the work is actually being done, is being done right and that right results are being obtained. The use of committees can be very effective; however, a committee should certainly not just be something to be appointed and ignored. The work of the committee should be spelled out and they should be given opportunity to report from time to time to the elders on what has been accomplished and to seek advice on how to do a still better job. And let us not overlook the value of committees in dis-

covering some new talent that we are not otherwise aware of until an opportunity to serve is presented.

It is essential that the elders exercise the oversight at all times. At no time may a minority be allowed to become the majority and at no time may "antis" or "hobbyists" be permitted to spread opinions that might be damaging. Those who are misfits or those who might be inclined to cause trouble must be removed from any teaching position or any position of responsibility. At the same time, the elder must be careful not to "lord it over" the congregation or to be a "dictator." He must be compassionate and understanding and always willing to go the second mile. Through regular meetings the congregation must be kept fully informed and there should be occasions when members are given the opportunity to express views.

The elder must be tolerant of those who disagree but must exercise a spirit of love in everything. At the same time he must be courageous and willing to take a courageous stand when necessary. There may be occasions when stern measures become the only answer, and all of us will agree that the healthy congregation is the congregation with good, strong, God-fearing leadership, directing a zealous membership along a planned program of work dedicated to the cause of Christ.

## ILLNESS AND / OR IMMORALITY

By ROY F. OSBORNE, JR.

Born Nashville, Tennessee, December 28, 1922.

Raised and educated in Nashville. Attended David Lipscomb College two years (it was a Junior College then). Started preaching in a training class at Charlotte Avenue Church while Athens Clay Pullias was minister there. First sermon preached at Park Circle Church (now West End Church in Nashville) at the request of Dr. John S. Cayce, who is still an elder there and who encouraged me to become a full time preacher. Baptized by Brother J. E. Acuff when I was 13 years old. Began preaching at age 16.

After leaving Nashville attended ACC in Abilene for two years, leaving there to enter the Army Air Corps in World War II. Left the Army in 1946 and preached for Sheridan Boulevard Church in Denver, Colorado, from then to 1950. During this time worked on Master's Degree in History at University of Denver. Recalled into the Air Force in 1950. Was Radio Director for Air Force until release from service in 1953. During World War II and the Korean War preached regularly in places where stationed. (Winter Garden, Florida in World War II . . . San Antonio, Texas and Centralia, Illinois, during Korean War).



Moved to California (San Leandro) 1963. Preached there 7 years. Moved to 17th Street Church (now Lake Merced Church) in San Francisco 1960.

During first years in California went back to school to get degree in Psychology and do graduate work in that field at University of California.

Married Nova Dene Potts (of Nashville) in 1947. Have 4 children: Mike 15, Clancy 13, Tori 10, Barry 2.

Writes for *20th Century Christian*, *Power for Today*, *Christian Bible Teacher*. On staff of *Power for Today*, Editorial Council Christian Family Book Club. Six years counselor and teacher San Quentin Prison.

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In the past fifty years the role of the preacher has been greatly altered. No longer does he ride from place to place as an itinerant evangelist, dropping in for Sunday sermon or a protracted meeting. In most instances now he is a resident of the community with an office and a home near by. He lives and works with the people of his congregation over a period of time in which he gets to know them and they get to know him. With this change has come a major alteration in the work he is called upon to perform. In addition to preaching and teaching he is now confidant and counselor to the congregation, advisor and planner with the eldership and administrative co-ordinator for the activities of the entire group. This is in addition to his work as public relations man for the church in the community, front man for various civic projects, etc., etc. His varied activities and need for professional training could be the subject of an entire lectureship. However, we are here concerned with the role of counselor which has become a major part of the work of the local minister.

### *The Minister's New Role*

Three primary changes in our society have caused this. (1) The family doctor, who used to be also the family confidant and counselor, is now a specialist ensconced behind a firm receptionist and a crowded appointment book; of neces-



sity his fees are high and his time is limited so he can no longer fill the role of counselor as he did in the past. (2) The arrival of the minister as a professional in the community with an accessible office (as we mentioned above) a fairly good educational background and an interest in people's problems. (3) The widespread popularization of psychology and psychological counseling as an answer to our problems.

As a result of these changes the minister has found himself faced with the task of dealing with the full range of mental and emotional problems in our terribly confused society. He may react in any one of several ways. (1) He may refer all problems to others (other preachers who he knows do counseling work, the elders, local doctors of medicine or psychiatry.) (2) He may retreat into harsh words of condemnation for sin or soothing platitudes of hope that the problem will go away. (3) He may fancy himself wise enough on his own or specially endowed with the power to solve others' problems and run other people's lives and launch into a career of advice giving. (4) He may realize the great need and strive to equip himself for the challenge.

Of the above four choices, number (1) and number (4) are the only ones recommended. If one is not himself psychologically suited for the role of counselor, by all means he should acquaint himself with some good source to which he can refer problems.

### *Should the Minister Deal with Mental Problems?*

All of this has caused certain questions to arise and debates to take place concerning the real function of the minister who seriously undertakes the role of counselor. Should he invade the domain of the psychiatrist and the clinical psychologist? Does he, as a minister of the gospel, really belong

in this area? On the other hand, is there an area of mental and emotional problems which are really the province of the minister rather than the psychiatrist? In other words are there mental and emotional problems which are the result of sin and only curable by repentance and expiation? Conversely are there problems which are not of a moral nature but arise as a result of what might be called illness or disease of the mind and emotional nature and thus call for a doctor specialized in that area? It is to these last two questions that this paper is addressed. Our title, "Illness and/or Immorality," suggests three possibilities, i.e.: The cause of mental and emotional problems is illness, or immorality, or both.

#### *Psychologists Antagonistic to Religion*

One of the unfortunate side issues hindering the solution of this problem is the antagonism which exists between the professional in the field of psychology or psychiatry and the minister of religion. In the early days the minister distrusted the psychiatrist and considered him a practitioner of the black arts of the devil. However, in our day, there is more distrust and disdain of religion on the part of the professional psychologist than vice versa. This causes many psychiatrists to have a warped and impoverished view of religion and to be so prejudiced against it that they cannot admit of the possibility that sin and immorality could have anything to do with mental and emotional problems.

#### *O. Hobart Mowrer*

It is only natural when you have strong prejudice present that you should have strong reaction to it. The reaction to the psychologist's disdain of religion, sin and immorality as causes of mental problems is perhaps best exemplified by the work of O. Hobart Mowrer in his book "The Crisis in Psy-

chiatry and Religion." (D Van Nostrand Company, 1961). Dr. Mowrer, himself a psychiatrist, rebelled against the Freudian concept that man was essentially an animal and that his mental problems were an illness resulting from the frustration and inhibition of natural instincts. Mowrer held that man is essentially a social, spiritual being (which, of course, this writer agrees with) and that his mental problems were the result of a "rupturing of his sociality which we broadly denote by the word sin or alienation." (Opus cit., p. 126). He argues convincingly that "guilt rather than guilt feeling is the problem." Persuasively he asks, "Is society 'sick' because it has standards, and rules, and laws and punishes offenders thereof by fines, imprisonment, or even death? . . . The problem is neither larger nor smaller than our struggle to be fully human. And is the individual 'sick' because he, too, has standards and punishes himself . . . for deviation therefrom? . . . a mental hospital is the abode of the self-condemned . . ." (Opus cit., pp. 38-39). After years of research he concludes "We have good reason to believe that psychopathology, instead of stemming from unexpressed sex and hostility, comes rather from an outraged conscience and violated sense of human decency and responsibility" (Opus cit., p. 131).

### *Functional Vs. Organic Problems*

As stated before, Dr. Mowrer makes the strongest case for the proponents of immorality rather than illness as the cause of mental problems. Of course he makes a distinction between "functional" and "organic" problems. For those unfamiliar with this rather technical use of the terms "functional" and "organic" let me explain that "functional" refers to a problem in which there is no known structural change in the tissues or aberration of the normal physical organism, i.e., no deformity or physical illness involved. "Organic problems"

then refer to problems of a mental or emotional nature which are the result of physical illness, deformity or disease. Dr. Mowrer does not attempt to deal with "organically" based mental problems and when this paper refers to "illness" it does not intend the "organic" variety. All will admit that there is certainly an area of mental illness which is illness indeed, resulting from some physical malfunction or deformity. The question here has to do with whether or not we may diagnose some functional mental problems as illness. Dr. Mowrer insists that all "functional" mental problems are the result of sin and immorality. If this be true then we who are ministers of religion have a far greater task than we have dreamed. If all mental disorders (not of organic origin) can be traced to sin we need to do more than improve our counseling technique. We desperately need to reinvestigate our whole approach to Christianity and to ask ourselves the pertinent question "Why hasn't the religious teaching and preaching we have done accomplished more in preventing the disastrous increase of mental breakdown and emotional disturbance even among our own members?" Or perhaps more relevantly, "What is missing in our religion, in its function or its philosophy, which is necessary to a mentally and emotionally healthy life?" Although this is the real problem to be solved it is beyond the stated scope of this paper and we hasten to return to the problem at hand, i.e.: in counseling, can I properly diagnose some problems as being illness of the mind and emotion and others as being mental and emotional problems stemming from immorality and sin?

#### *What Is "Illness"?*

Perhaps we have already delayed too long an important part of this work, without which an answer to our problem is impossible, namely definition of illness. Interestingly enough,

Webster's Collegiate Dictionary (G. & C. Merriam Co. 1946) gives as the obsolete definition of illness, "wickedness." To accept this would, of course, be begging the question. The modern definition given is "disease, malady, sickness." The Comprehensive Dictionary of Psychological and Psychoanalytical Terms (Longmans, Green and Co. 1958) defines "mental" illness as "a general and vague term for a disorder due to psychic causes whether the symptoms are somatic, psychic, or behavioral." From these definitions it would seem that perhaps the problem has been misdefined and that we should not be as concerned with whether to call it illness or immorality as we are concerned with whether or not the individual is personally responsible for the condition and morally accountable for the results.

The case which Dr. Mowrer makes is too strong to deny and we are forced to agree that much of the mental "illness" in the world is a result of a "violated sense of decency." However, this writer recognizes an area of mental problems which seem to fit this category. For example the person who, through ignorance, has come to fear something so strongly that it impairs the proper function of his mental facilities. In the field of Psychology this is called a Phobia. True, some phobias may be caused by the subject's guilt connected with some past action or situation but there are also phobias which result from ignorance (the greatest single cause of fear), or things which happened to the individual while in the state of immature ignorance (in infancy and early childhood) which have slipped into the subconscious, or as Freud called it, the Unconscious, and created aversions or phobias whose causes are not evident but whose presence hinders the proper behavior of the individual. Such can not be traced to sin or immorality on the part of the individual.

Another example of mental disorder is that caused by the pressure of greater responsibility than the individual can afford or the pressure of misbehavior on the part of other persons closely associated with the patient. Such pressures, like the Chinese water torture, can cause a person mental breakdown, but are not due to misbehavior on the part of the person in question.

This writer feels that these examples and others might be cited to substantiate a third area of mental and emotional disorders, which might be called mental illness, but which do not result either from organic disorder or from sin and immorality on the part of the subject.

In any case, whether immorality is involved or not, the subject is in trouble, having a problem which needs to be solved, and whose solution does not at least appear to be possible for the individual concerned without outside help. This writer feels that we might properly call this condition "illness" but that it is important to differentiate between that "mental illness" which is caused by the subject's own misbehavior and that which is the result of causes external to the subject.

#### *Personal Responsibility*

It appears that the reason Dr. Mowrer and others have shied away from the term "illness" is because this term seems to carry with it the idea that the individual is not responsible, that it isn't reprehensible, and that pity and sympathy is called for. In other words, there is something debilitating about illness or sickness. On the other hand there is something activating about the idea of "sin." This suggests responsibility on the part of the person involved and the necessity of doing something about it himself. We agree with this

analysis but feel that rather than making the battleground the word "illness" we should put a renewed emphasis on personal responsibility which is sadly lacking in our society.

### *The Minister-Counselor's Course of Action*

Let us admit that where mental problems exist the person is ill or sick or has a mental or emotional disorder, whatever you wish to call it. But let us not stop there. We must recognize that some mental illness is deeply rooted in causes external to the person involved and that professionals trained in ferreting out the causes and prescribing or administering the therapy for same need be consulted. On the other hand, let us face the fact that much of our mental illness problem is the result of misbehavior, immorality and sin on the part of the person in question. Realizing this, as ministers who are responsible for counseling these people, let us follow a course of action relevant to the problem, such as the following:

(1) Seek more information and training to enable us to differentiate between problems which need psychiatric help and those which need repentance, conversion and spiritual redemption.

(2) Strive to define Christianity in terms relevant to life and its problems in our teaching and preaching; make our faith real in our life and preaching.

(3) Create a program of activity whereby confession and repentance can have real meaning and the individual can have in a real way a means by which to express a "new life in Christ." In other words, set up a program in which the individual can serve in his new capacity as "reborn."

Finally let us address a paragraph to the counselor in the

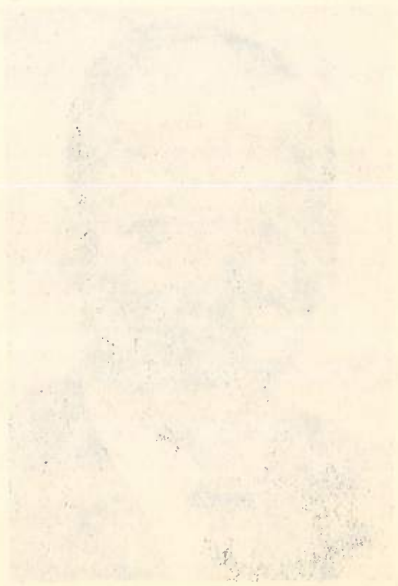
counseling situation. Much is written and taught today about acceptance and the importance of it in the counseling situation. The minister-counselor must reckon with this importance but must also realize the difference in acceptance of the person and acceptance of his misbehavior. The phase of counseling which takes the finest artistry and most careful training is that phase which seeks to impress the patient with the fact that he is loved by Christians and by God but that his behavior has been unacceptable. Thus the subject is led to confession and repentance which in turn leads to expiation and cure. This cannot be done by weak and kindly acceptance of the person with all of his faults any more than it can be done by harsh condemnation and scripture quoting tongue lashings. The minister-counselor's job is to accept the person in such a way that he wants to confess and actively rid himself of his sin and the guilt of the same. Only in this way is the minister-counselor both true to his faith and effective in healing the mentally ill that are truly his responsibility rather than that of the professional psychiatrist and clinical psychologist.

### *Summary*

To summarize, perhaps unnecessarily, any person who finds himself unable to cope with the problems of life because of mental or emotional disturbance is ill and in need of help. Some of these need psychiatrists and clinical psychologists able to remove the causes or heal the results. Many, however, are in this condition because of personal misbehavior. Any mental or emotional problems which can be solved by repentance, confession and expiation of sins, or by raising the individual's tolerance for his environment and the people in it, through increase of faith and a higher sense of values, is a problem which can and should be attacked by the minister-counselor.



Those who undertake this important and demanding role should be aware of its heavy responsibility and should strive to prepare for it by careful training and by deep devotion to God and to His creatures.



## REDEMPTIVE COUNSELING

BY LOGAN J. FOX

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Born: October 20, 1922 in Tokyo, Japan, of missionary parents, Mr. and Mrs. Harry R. Fox, Sr. Lived in Japan as a child until age thirteen.

High school and junior college education at David Lipscomb College, 1938-43. Graduated with B.A. in Religion from George Pepperline College, 1946. Received M.A. in Psychology from the University of Chicago, 1947.

Went to Japan in 1948 to help found Ibaraki Christian College, and served as dean of the college 1948-52. Elected president in 1952 and continued in that office through 1960. From 1948 to 1952 was supported by the Vermont Ave. church, Los Angeles; from 1953 to 1960 was supported by the 10th and Broad St. church in Wichita Falls, Texas. As a missionary for twelve years, was instrumental in baptizing hundreds of people, helped establish over a dozen congregations, and worked with scores of Japanese preachers.



Honored in 1959 by an honorary Doctor of Laws degree from Pepperdine College.

Appointed Associate Professor of Psychology at Pepperdine College, September, 1960.

Associate Minister at Vermont Ave. church of Christ since September, 1961.

Counseling is one individual's effort to help another individual by means of what the counselor is. *Redemptive counseling* is a term that might apply to counseling which is done more consciously within the framework of pastoral care in the church. (Here, however, we should recognize that we are not always able to say what will prove to be redemptive and what won't. Only God knows.) As counseling and psychotherapy have come to be used more and more outside the church, there has been increasing interest within the church in this area. The first result of this interest was that more preachers studied psychology and became somewhat proficient in counseling skill. But now we find more ministers asking if there are not resources within the Christian faith which can and should be tapped in our effort to become better counselors to the troubled. Wayne Oates' recent book, *Protestant Pastoral Counseling*, is an excellent example of this new trend, as Seward Hiltner's *Pastoral Counseling* typifies the earlier. It would be fruitless to label one or the other of these approaches as the "right" one or the "Christian" one. We have much to learn from the discipline of psychology, and counseling cannot continue to escape the religious dimension.

In this brief presentation it would be presumptuous of me to attempt any resolution of conflicting points of view. Instead I would like to take a fresh look at a familiar passage of scripture, drawing freely on material from the field of psychology as well as ideas suggested by our faith.

"Brethren, if a man is overtaken in any trespass, you who are spiritual should restore him in a spirit of gentleness. Look to yourself, lest you too be tempted. Bear one another's burdens, and so fulfill the law of Christ. For if any one thinks he is something, when he is nothing, he deceives himself. But let each one test his own work, and then his reason to boast will be in himself alone and not in his neigh-

bor. For each man will have to bear his own load" (Galatians 6.1-5 RSV).

In the foregoing five verses we have an amazingly complete outline of what might well be called "redemptive counseling." We would do well to study it.

I. *Those Who Need Help*: "If a man is overtaken in any trespass"

Two things we can learn here: (1) Neither love nor truth is served by glossing over or hiding mistakes. There are men who break the rules of right living, men who miss the mark. When this happens help is needed. (2) Recognizing mistakes does not call for blame or judgment. Notice that Paul uses the word "overtaken." No man who succumbs to temptation is helped by blame and judgment, just as he is not helped by a sentimental whitewash of his actual condition.

II. *Who Is Qualified to Help?* "You who are spiritual"

James said, "Be not many of you teachers" (James 3:1). He might just as well have said, "Be not many of you counselors." How free we are with advice, and how useless most of it is! How easy it is to tell someone else how to solve his problems when we are not solving our own. Paul says that not every one is in a position to help the man who gets mired down in faulty ways of living. Only a spiritual man should counsel the wayward.

But what is it to be spiritual? In the previous chapter Paul contrasts the fleshly man and the spiritual man. In vss. 1-18 Paul pictures the man of the Spirit as a *free* man, and the man of the flesh as bound by *law*. Then in vss. 19-22 he pictures the kind of life an unspiritual, law-bound person tends to lead, while in vss. 23-24 he pictures the life of the Spirit. If

one is to be a counselor he must not be rigidly bound by a set of rules but rather be freely committed to ideals which inspire in his own life love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control.

And if one is spiritual, not only is he qualified to counsel the erring, he has a responsibility to do so. No false modesty should prevent a mature, sensitive person from courageously attempting to help those who fall. If the spiritual do not claim this function which is rightfully theirs, immature, fleshly people will be encouraged to satisfy their pride by meddling in the lives of people who have been hurt enough already.

### III. *What Help Is to Be Given?* "Restore him"

If someone is off of the road, restoration suggests getting him back on the road. If someone is sick, restoration would mean healing. There is a return to normal, healthy state, a coming to oneself (as did the Prodigal). Notice that the whole idea of restoration rests on the assumption that a healthy state has previously existed from which the person has *fallen*. Here we have no view that man is inherently sinful, but rather the contrary. The *normal* condition for any man is fellowship with God; this is that for which he was created. In restoration a person is not forced into a path foreign to him but is called back to his own way.

Paul does not say for us to blame, judge, or punish the sinner. Instead he says we should restore him. How often self-righteousness rears its ugly head to insist, "If we don't punish this person he will not learn his lesson!" But Jesus said, "Judge not!" And Paul says, "Restore him!"

The goal of redemptive counseling will be a man reconciled to God and to himself, restored to his right mind and his own way.

IV. *The Attitude of the Helper*: "In a spirit of gentleness, looking to yourself"

Dr. Carl Rogers has listed three conditions which must exist in the counselor if he is to be helpful to the client: (1) Congruence — which means that he honestly expresses his real feelings (2) Empathic understanding — which means to see with the client's eyes (3) Unconditional positive regard — which means to completely accept the person as he is without judging him.

Paul's description of the right attitude is an interesting parallel: be gentle, be humble, be honest about yourself. We love Jesus for His gentleness with the weak and sinful. Matthew sees Jesus fulfilling Isaiah's prophecy, "He will not break a bruised reed or quench a smoldering wick" (Isaiah 42:3; Matthew 12:20). Yet this gentleness was never a substitute for honesty, nor an escape from responsibility. Gentleness can be persistent in seeking to root out the false and the wrong and still be gentle just as the brain surgeon is gentle as he probes for the roots of a tumor.

Too often do we see love separated from honesty deteriorating into empty or even harmful sentimentality, or honesty separated from love becoming a cutting, wounding knife leaving needless hurt wherever it goes. If one would really be helpful he will be gently sensitive toward the one who is hurt, and he will be radically honest about his own feelings of weakness as well as his real feelings about this person he wants to help.

V. *What We Can Do to Help Another and What We Can't Do*: "Bear one another's burdens; each man will have to bear his own load"

If we are to help anybody we must learn the difference be-

tween what we *can* do and what we *can't* do for another person.

Let me suggest four things we *can* do for a person in need, and it might well be that this is what it means to love:

1. Recognize the existence of the person, pay attention to him. If this can be an expression of warm interest, this is all the better.
2. Try to understand him. This is best accomplished by actively listening to him as he tells you how he feels, what he wants.
3. Unconditionally accept him, just as he is. Don't evaluate him (no approval or disapproval). Be willing for him to be who he is.
4. Gently respond to his need as you are able (within the limits of your own situation) and as you really want to (within the limits of your own feelings).

Now let me point out some things we cannot do for another person, need or no need:

1. We cannot take responsibility from him; we have our own, he has his own.
2. We cannot decide what another person should do. We can decide what we would do, but he must make his own decision based on reasons of his own.
3. We cannot judge another person. In the end God will judge, and for now each man must evaluate himself.
4. We cannot provide will or desire for another person. Only he knows what he wants, and it never helps to get people to do things "for" us.

We often fail to be helpful because we do not do the things we really can do while we persist in trying to do the things that no man can do for another.

#### VI. *What Is Morality?*

The essence of morality is responsible action, while nothing is so immoral as irresponsibility. The ethical goal of redemptive counseling is that each man will "test his own work" and "bear his own load." We help the weak man with his load, not so that *we* will end up carrying it but so that *he will* want to be able to. Both the neurotic and the sinner deny responsibility for their own behavior.

If a man is more responsible after he has been counseled than he was before, then the cause of morality has been served. It is not what *we* may think of the specific behavior of the person, but what this behavior means to him. Therefore, if we would be genuinely helpful to a man overtaken in a fault, we do not aim at getting him to stop doing one thing and start doing something else. Our aim is for him to be increasingly responsible for his own actions, and if this aim is realized surely his behavior will change. It is just that his behavior will not necessarily change when and how we might like it to. And if a person changes his behavior to suit us, he has not become more moral but rather more immoral, for he is now a less responsible person.

Good counseling helps a person to "test his own work" and encourages him to find "his reason to boast in himself alone and not in his neighbor."



## A WHOLESOME FAMILY LIFE

BY WILBURN C. HILL

Wilburn C. Hill was born in 1908 at Mayfield, Oklahoma, in the southwestern part of Oklahoma. He finished grade school here and entered the academy of Old Oklahoma Christian College at Cordell, Oklahoma, where he finished high school and then junior college in 1928.

After one year as principal of a rural school, he entered Abilene Christian College and took his degree in 1931. Necessity forced him to work his way through college, preaching some when the opportunity arose.

Five more years were spent in the public schools, either as a principal or a superintendent, preaching on Sundays and conducting a few meetings.



In 1936 he entered Oklahoma State University and received his master's degree. He preached for the church in Stillwater, Oklahoma, for eight years. The church grew very rapidly with a wonderful work with the college students in the Bible Chair. Many fine preachers, elders, song leaders, and church leaders were developed during these years.

In 1944 he moved to Brownwood, Texas, and worked with the Austin Avenue congregation for four years; the next four years were spent with the Fourth and Elm congregation

in Sweetwater, Texas. Both of these works were good.

He moved in 1952 to Wichita, Kansas, and labored with the Cleveland Avenue congregation for ten years of very fruitful labor. In 1962 he and his wife joined the faculty of Oklahoma Christian College, where he teaches Bible and is temporarily doing some student recruitment work. His wife is Dean of Women, teaches home economics, and is supervisor of the girls' dormitory.

In 1933 he married Miss Susie Ruckman of Altus, Oklahoma, whom he had met at Abilene Christian College. They have three children, Ira, D., Jim Tom, and Avanel. All three of these have attended ACC; the two boys have finished. Ira has secured his doctor's degree in biochemistry and now lives at Wilmington, Delaware, as a research biochemist. Jim Tom is doing advanced work at the University of Tennessee in the same field, and Avanel will finish her first degree at Abilene Christian College this spring. All are active in their service to the church.

The Hills are as well known for teacher training and development of leaders in the church. He has been on many of the lectureships of our Christian colleges. They are known for their work with young people.

Brother Hill's present address is Oklahoma Christian College, Oklahoma City 11, Oklahoma.

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Ephesians 5:22-6:4: "Wives, be in subjection unto your own husbands, as unto the Lord. For the husband is the head of the wife, as Christ also is the head of the church, being himself the saviour of the body. But, as the church is subject to Christ, so let the wives also be to their husbands in everything. Husbands, love your wives, even as Christ also loved the church, and gave himself up for it; that he might sanctify it, having cleansed it by the washing of water with the word, that he might present the church to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish. Even so ought husbands

also to love their own wives as their own bodies. He that loveth his own wife loveth himself: for no man ever hated his own flesh; but nourisheth and cherisheth it, even as Christ also the church; because we are members of his body. For this cause shall a man leave his father and mother, and shall cleave to his wife; and the two shall become one flesh. This mystery is great: but I speak in regard of Christ and of the church. Nevertheless do ye also severally love each one his own wife even as himself; and let the wife see that she fear her husband. Children, obey your parents in the Lord: for this is right. Honor thy father and mother (which is the first commandment with promise), that it may be well with thee, and thou mayest live long on the earth. And, ye fathers, provoke not your children to wrath; but nurture them in the chastening and admonition of the Lord."

This text gives us a sure formula for the wholesome family life that all desire, but so few enjoy.

Love like Christ's with respect by the husband and wife one for the other, lays a foundation for a wonderful life within the home.

As children come into the home they will be imbibing this same love and respect before they can even talk or walk. With wise guidance they can soon know the blessedness of loving obedience and face the future with a much greater opportunity to a glorious life than most children.

As wonderful as loving obedience is, it is not enough to keep the family life wholesome. Every child from babyhood should be nurtured by both parents in the chastisement and admonition of the Lord. This is best done by creating the true Christian atmosphere in the home, supplemented by abundant teaching of the truths and principles in the gospel of Christ.

In this short talk I am to discuss with you the influence of a wholesome Christian home upon the children during their formative years.

Many parents are mistaken in their conception of what makes up the most formative years of the child; they are not the teen-years, but rather the first years. It starts the day the child is brought into the home. Mr. C. V. Evarery in *Principles of Personality Building for Christian Parents*, page 293, states, "Probably the first three years of a child's existence are the most potent in their influence." Or as stated by another student, "By the time a child is six, he has already developed his standards and concepts of honesty and of right and wrong."

How many Christian parents feel these years are not important and no great harm can be done if the child is left to itself! This is why baby sitters should be used only now and then. The young child needs the constant influence of godly parents. This is easy to understand when we realize that the standards and personality of the parents shape those of the child during the first six years of its life.

During these early formative years the oral teaching of Christian standards, along with wise correction, is greatly needed and must not be minimized, yet they can not of themselves succeed unless the attitude of the family be in agreement with the teaching. When at variance they distort the child's understanding and standards of truth and right.

Let us examine the influence a wholesome family life can and will have upon the child in these early years.

When a child finds itself surrounded by a love that is unselfish, given to sacrifice and forbearance for others in the family, he develops a true picture of Christian love and realizes

it is noble to be kind and helpful to others. Not only does he develop true standards, he feels loved, wanted, and needed. These do much to give him a healthy mental outlook.

Any child constantly exposed to quarreling, fighting and bitterness will not develop the highest ideals. To him evil attitudes are important characteristics and should be given first place in his life, even though his oral teaching has been based upon the truth.

Only when the family life is one of honesty and fair dealing while the child is so young that he cannot define these is there any hope for the child to know the meaning of fairness and honesty.

In these early years it is so important that parents realize that love is taught by attitudes and actions more than by words. When the child sees his parents go out of the way to be kind or honest to others outside the home, to him this becomes the proper way to live. Soon he realizes it is great to help someone who is cold or hungry or sick, and to be kind to the bereaved and discouraged is greater than getting others set straight or giving them a good beating.

If more Christian parents would only realize there is no way to teach a child honesty when there is a dishonest atmosphere in the home! They may punish the child for false statements, give many excellent lectures and miserably fail because the child just does not know the true meaning of honesty, much less making it his standard by which to live.

How could he, when he hears his parents distort the truth about financial matters: "we are too poor to help this good work" yet turn right around and spend money like water on trival things?

When he hears his parents say unbecoming things about others, then to their face act as if they think these folks are the finest, imprints a poor picture of honesty. To tell the child to misrepresent the truth about the parent being at home, or feeling ill, etc., leads the child to believe these are the standards he should hold. Guile will become a dominating characteristic of a child reared in a home that practices guile freely.

When the household is filled with selfish and miserly dealings, the young child who by nature feels he should have what he wants, is going to have a hard time being fair and liberal.

The home should be permeated with a desire to render a fair return for what one receives and a determination to go the second mile to meet one's obligations; a home where mistakes are readily admitted and corrected.

The story of Lincoln walking many miles to correct an honest mistake ought to be repeated in many homes today.

The child must face many different decisions in a normal life and needs all the moral fortitude he can develop. Let's give him a wholesome family life!

If the talks in the home are of such a nature that they show reverence and respect for God, there is formed within the child at an early age the importance of respecting God. If the acts of the father and mother show confidence in the providence of God and that they believe He cares for them and looks after them, what a wonderful foundation it is laying in the heart of the child! If the whole atmosphere of the family life is filled with the consciousness of the eternal presence of God and of His care for them, and of true respect for Him, the child at an early age begins to realize how important God really is, and

it is not a difficult thing to teach the child that God is the most important of all the things that exist.

When parents are diligent in their keeping of the word of God, if they respect it, if they talk about it, if they deal with it in truly high esteem, then the child will have the same attitude.

Every parent should be very careful to hold the church of our Lord in high esteem, to hold its worship in reverence, and to accept the challenge that God has given us in the church. When parents belittle the church, belittle the preacher, belittle the elders, and everything about the church, they are developing within the child an attitude that the church is not desirable. Church trouble should be dealt with very carefully before our children, lest they develop a bitterness of heart toward the church and those who make up the church, especially those who are at variance with them. Church troubles long after they are forgotten still have hate and malice etched upon the character of a man or woman who received them by transfer from their parents when very young; parents who never dreamed the power their attitude would have upon the young one.

In order to formulate the proper attitude in the mind of the child in his early years, the parents should always live in such a way that even the child can realize that the church has first place in their lives; that it is more important than their jobs, their pleasures, or even their homes and loved ones. It is impossible for a child to develop the right attitude toward God and the church, toward life, the pleasures of life, or even the necessities of life, unless that child is taught by the attitude of his parents that the thing that really comes first is the kingdom of heaven and doing the righteousness that God has for

them to do. In our text God has given Christian parents the best advice for the guidance of a child during any period of his life and it should be a part of the family life as long as the family exists. We have long been too ignorant or forgetful of how important are the true formative years, the first three to six years of a child's life. Too many times the child by the time it has reached eight to ten years of age, has developed all of its standards and conceptions of honesty and right. To be sure, these can be changed, but it is difficult to change them and it is much better to guide the child into the proper attitudes and to never have to change them. It is much easier to straighten a tree when it is young than it is after it has grown gnarled and crooked. The same is true with our children. I do not desire anything I have said to cause any parents to feel they should neglect their children as they grow older and take away the nurture and admonition they still desperately need. A good wholesome family life can still help shape our children's lives during their teens and even after they are grown. For the sake of the child every Christian couple should determine that regardless of personal desires, they are going to have a truly wholesome life for themselves and their children. If they will, it will also bring them many joyful returns.



## TEACHING THE TEEN-AGER

By CARL BRECHEEN

Carl Brecheen is Assistant Professor of Bible and Religious Education at Abilene Christian College. In addition to his duties with the college he also serves as Educational Director at the College Church of Christ,

A 1952 graduate of Abilene Christian College, Brecheen holds the MA and MRE degrees from Harding college, and has completed his work with the exception of the dissertation for the doctorate in Religious Education from Southwestern Baptist Theological Seminary in Fort Worth, Texas.

Brecheen has preached for congregations in New Blain and Oil Trough, Arkansas, and Rhome, Texas. For three years he served as Educational Director for the Harris and Irving Church of Christ in San Angelo, Texas.



He serves as an associate editor for *Christian Bible Teacher* and on the staff of *Power for Today*.

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Our young people stand at the crossroads of life. They face decisions which will greatly influence the rest of their lives. These young people are not only the church, the citizens, the parents of tomorrow; they are our children, our friends,

and our charges today. We want them to love the Lord. We want them to serve Him all of their lives. We want them to "abhor that which is evil and hold fast to that which is good." We want them, while they are growing to maturity, to keep themselves pure, to make wise choices and wise decisions. We want them to choose that which is right rather than that which is wrong. The question which faces us today is: What can we do to help them to make these decisions intelligently?

Several months ago, in preparation for this assignment, I thought that it might be wise to ask the young people themselves some of these questions; so I prepared a questionnaire that I submitted to approximately 200 of my students here at Abilene Christian College.

The first question on this questionnaire was, "How can we best teach morality to our young people?" As the young people answered the question from their own background, out of their own experience, their answers fell largely into two great categories. These young people suggested that unless the foundation has been laid wisely in earlier years, there is very little hope of teaching morality to young people after they reach the teen years. These young people were suggesting, of course, that morality is a part of a greater whole, that it cannot be isolated and dealt with separate and apart from other things, that it is in reality a part of something that is far greater than itself. They were suggesting, furthermore, that the teen years cannot be isolated from the rest of an individual's life, but that these years are tied inevitably to that which has gone before and to that which will come later. These young people were suggesting that we need in our families and in our homes, in the schools and in the churches, from the very earliest existence, from our very earliest contact with these young people,

to teach them certain things that will cause them to be moral later on.

Morality implies at least two very basic things: an authoritative standard, and personal responsibility to the authority behind the standard. All authority ultimately must rest with Jehovah God, and His standard of right and wrong is to be found in His word, the Bible. God's word also teaches us that we are all personally responsible before Jehovah for the way we conduct ourselves; for the things which we do and fail to do: "For we must all be made manifest before the judgment-seat of Christ; that each one may receive the things done in the body, according to what he hath done, whether it be good or bad" (II Corinthians 5:10).

In the providence of God, children are born into families, subject to their parents for a number of years. God has vested certain *authority* in each set of parents and charged them also with the *responsibility* of bringing up their children "in the discipline and instruction of the Lord" (Ephesians 6:4).

It is here, then, in the home, that children must learn the first lessons which will later issue into moral behavior. It is here that they must learn the first lessons regarding respect for authority and responsible behavior. Parents must use their God-given authority wisely if children are to learn their lessons well. There must be the gradual development of a sense of responsibility on the part of our children as they grow toward maturity. This development necessitates the use of intelligent discipline in their lives, discipline which will guide them in choosing the right rather than the wrong.

This discipline must not be equated with corporal punishment, though surely there is a place for such punishment in our dealings with our children. When they are very young this is

the only kind of discipline that they understand. We realize that the years soon come when other things work more effectively than a spanking.

Most of us can remember vividly the time in our lives when we would have preferred a spanking to that "talking to" that our parents gave us. And I am sure that we can remember still later in our lives when we would have preferred the razor strap to the depriving of privileges, which was the form which later discipline took. We needed as children to be taught a sense of responsibility. We needed to be taught that there was authority vested in our parents and that we, as responsible individuals, must submit to that authority if we were to be the kind of individuals that we ought to be.

All good discipline is directed toward self-discipline. Everything that we do to cause our children to do that which is right is in the final analysis of things pointed toward making them the kind of individuals who will discipline themselves into doing that which is right. It is my earnest conviction, therefore, that the basic fundamental principles of moral action must be laid early in life, as we teach children in our families to respect authority that is vested by God in parents, to become responsible individuals, individuals who are responsible for their actions and for their activities, and for the things that they do and for the things that they do not do. When this respect for authority and personal responsibility is established, then surely we must acquaint our young people as they grow toward maturity with the word of God as the standard of right and wrong, as the standard of what is moral and immoral.

The second large category of answers that the young people gave to this question, "How can we best teach morality to our young people?" was that they needed sympathetic, understand-

ing guidance along the way. They needed someone who was interested in them to work with them. We are thinking, specifically, of someone who teaches these young people, and these young people said that this individual should be sympathetic to their needs, that he should be interested in them as individuals, in their pursuits and the things in which they were interested, in the things in which they were involved. They indicated that such an individual would bend a listening ear to their problems as they brought them to him, and that he would be an influence for good in their lives.

One of the things that these young people indicated was that they needed a good influence more than they needed "preaching." They indicated by their answers that we had long preached to them about what was good but that we had failed to be the influence and the example before them that we should have been. I think that the answer that these young people gave is an intelligent answer and is indicative of the soundest approach to teaching morality to our young people.

I asked another question of these young people. I asked them to remember the time when they were in high school — to remember a time when they were tempted to do something that they knew to be wrong. I asked them two questions about this temptation to sin: (1) What was the strongest motivating force to cause you to do that which was right? (2) What was the strongest motivating force to cause you to do that which was evil?

In answer to the first question the young people said that the strongest motivating force to cause them to do that which was good and right was involved in their own example and in their own influence. First, they were concerned about how it would affect their parents, what their parents would say, what

their parents would think if they found out about it. They were concerned about what their friends and their associates would say if they found out about it, because most of them realized that they were examples of Christianity in action. They realized that people looked to them as members of the Lord's church, and that they judged the church of the Lord Jesus Christ by them. Most of our young people are highly sensitive to this responsibility that is theirs, and so they were sensitive to the influence that they were having in the lives of other people. They were sensitive to what others thought and what others would think if they found out about their yielding to this temptation.

Secondly, in answer to the question "What was the strongest motivating force to cause you to do that which was evil?" most of the young people said, "The pressure of the crowd was the strongest motivating force to evil." The desire to be popular — the desire to be one of the group — the desire not to be out of step but to be in harmony with the thing that the group expected and the thing that the group was doing was strong in its pull toward sin.

This, of course, should cause those of us who work with young people to realize that there must be a stronger motivating force from the standpoint of groups that do what is right than the motivating force from groups that do what is wrong. Our young people need influence and examples in their lives which draw them toward that which is good. They need older Christians to live before them the most godly, dedicated, consecrated lives that they can possibly live. They need others of their own peer group to live before them in such a way that they will be encouraged to do that which is right instead of that which is wrong.

I would like to suggest four steps that every congregation of the Lord's people can and should take in order to meet the needs of their young people. The *first step* is to realize the importance of our young people. In Judges the second chapter there is the story of the generation that grew up after the death of Joshua and those elders that outlived Joshua. This is the story of a group of young people who forgot their God. They had not been properly instructed. They had not been properly trained; so they went away into paganism. I believe that this passage of scripture sounds a warning to every generation of the Lord's people. It is a warning that says to us that any time we fail to teach adequately our young people, we surely stand only one generation from paganism.

We need to realize the importance of our young people. We need to realize the importance of the decisions that they have to make. We need to realize the importance of these years to the later years that these young people are going to be living.

The *second step* is to impress upon parents the importance of beginning early to train their children. There is no other place to begin than in the home. There is no one else who can assume the responsibility of parents. It is true that parents have tried to delegate the responsibility of the training of their children in so many areas to other agencies. I'm afraid that we are all too guilty of allowing the summer recreation program to provide recreation for our children, a specialist in the field of music to provide the music training, specialists in the field of education to provide the education, and specialists at church to provide the religious instruction for our children. Too many parents believe that this relieves them of their primary responsibility. I do not believe that it does in any way. I believe that preachers and teachers have a responsibility to impress upon the parents their obligation to

train wisely and well their children when they are young. If parents wait until their children are old it is too late. The Bible school can do little if any good at all if there has been no training at home. This was the reason for the instruction given in Deuteronomy 6:6-9 to the parents of old that they should teach the precepts of the Lord to their children — that they should write them upon the door-posts of their houses — that they should talk about them when they go on their way — when they lie down at night — when they eat — when they do anything that they do. They were to train their children, and I believe that we need to impress upon parents today the importance of adequate and early training of their children. Perhaps it is time that we even have some classes in our Bible school program that have as their chief aim the training of parents to work with and train their small children.

The *third step* is for the church to provide a dynamic program that really meets the needs of every person from the cradle to the grave. Not only does each one need to be instructed at home while he is young, but we need to have an effective, dynamic program for him in the church school. We need to teach our children the precepts of God's word from the cradle up. Our Bible schools need to do more than just professional baby-sitting. We need to have the best teachers that are available. We need to make Bible school a delightful experience on the part of the children. They need to be loved and respected, and these great stories of the heroes of God's word need to be impressed upon their hearts from the very earliest of their existence. And then when they grow into these young people about whom we are talking today, we need to provide for them strong, sympathetic, understanding leadership. All too many times the adults of the congregation, who make the rules and decide who is to teach, choose



for themselves the best teachers, and they leave someone else who is not quite as good or who cannot measure up in the adult program to work with the young people. Brethren, this is not as it ought to be! We need to allow our young people to have the finest, the most dynamic, the most interested and understanding leadership that it is possible for us to find anywhere. Our young people are at the cross-roads of life. If we neglect them during these vital, formative years, it may soon be too late!

And then the *fourth step*: We need to impress upon our young people that they are old enough to assume some of the responsibilities for their own actions and for their own program. We need to impress them that the work that we do with them is not always, and cannot always be to merely entertain them. We need to encourage them to take an active part in the life of the church and assume their share of the responsibility. We need to encourage them to be faithful, not just because they have been all of their lives, but because this is the part of a responsible child of God. We need to encourage them to learn and to know God's word so that they are ready always to give an answer to every man that asks, a reason for the hope that is within them, chapter and verse.

We need to impress upon our young people the importance of disciplining their own lives. External discipline has been applied vitally throughout most of their lives, but there comes a time when young people must assume the responsibility for their own actions. They must discipline themselves. They must discipline and balance their own lives and assume their share of the responsibilities.

I think that we need to help our young people to learn to take advice. So many times they want to assume all of their

own way — they want to make all of their own decisions. We need to encourage them to learn to take advice, because others may have been along this way and may be able to help them.

We need to impress upon young people the importance of choosing wisely their friends. Their friends have a great deal to do with their actions, and they have readily admitted that one of the major causes of their wanting to sin, one of the major pulls of their lives to cause them to sin, is the influence that the crowd with which they associate has upon their lives. And so our young people need to be encouraged to choose wisely their friends.

We need to enshrine in the hearts of our young people from the cradle to the grave, the Lord Jesus Christ. If we can do this for them so that they can say with the apostle Paul "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me: and the life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave himself up for me" (Galatians 2:20). When our young people can say this, we need not worry about their morality. If we can enshrine in their hearts the Lord Jesus Christ so that He, as the center and heart of their lives, rules every motive, every action, every activity of their lives, we can depend upon our young people being moral. There is no substitute for the teaching of God's word. There is no substitute for the enshrining in human life the Lord Jesus Christ as Lord of all our lives. Any other basis for moral action is inadequate.

# "HOW FAR MAY BRETHREN DIFFER IN RELIGION AND STILL MAINTAIN FELLOWSHIP?"

BY LAWRENCE L. SMITH

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- I. How Far Do Men Differ Over Religion?
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### *I. How Far Do Men Differ Over Religion?*

In a national news magazine dated May 26, 1961, an article began with these words, "Disunity in the name of Christ is a scandal and a shame." To this we can all say, "Amen." Someone has said, "We are as divided as if God had commanded it and Jesus had prayed for it." Men have always differed about religious faith from the time of Cain and Abel until today, but never with the approval of God. There were many doctrinal differences in early New Testament churches.

The population of the world in 1961 was a little over 3,000,000,000. The larger religious divisions and their percentage of the world population as reported by the Encyclopedia Britannica for 1961 are: Christianity, 30 per cent; Islam, 14-plus per cent; Hinduism, 11-plus per cent; Confucianism, 10 per cent; Buddhism, 5 per cent; and others or none, 29-plus per cent. These larger divisions are sub-divided into hundreds of smaller ones. The Yearbook of American Churches for 1963 reports a total of 258 different religious bodies in the United States with a total membership of 116,109,929, and it is generally agreed that the number is actually over 300. The Church of Christ itself, although it places great emphasis on unity, is divided into segments, with some estimates of the

number running as high as 25 or 26. Churches of Christ are reported as having 18,886 congregations with a membership of 2,185,127, or only 7/100 of 1 per cent of the world's population.

Why has religion, which teaches love, unity, and brotherhood, served as a divisive force in the lives of men, causing them to look upon one another with suspicion and even hostility? The answer is that it is the abuse, and not the proper use, of religion which fosters such division. Wars have been fought over religious differences, and men have been burned at the stake because of their beliefs. This is a perversion of true religion. Ugly words and personal attacks have driven men farther apart. We have not had enough work and prayer for unity and what has been done has, more often than not, been in the wrong direction and has defeated its own purpose. Because of the prevalence of false notions about the way to achieve it, the word "unity" has itself become suspect in the minds of some.

## II. *Should the World Have Religious Unity?*

Some contend that complete religious unity is neither feasible nor desirable, but that, like a symphony orchestra with instruments playing different parts, the religious bodies of the world are actually playing harmonious parts of the great divine composition under the leadership of the same supreme director. Reinhold Niebuhr remarked the other day that one of the sad things about most religious debate these days is the "*disproportionate concern with the minutiae of religious differences,*" because it makes men too easily lose sight of the questions worthy of men's best thoughts. Some, such as the Unitarians, say *honesty* is the only practical essential in religion; others say that *faith in Christ* is the only essential. Rabbi Levi Olan of the Temple Emmanuel in Dallas, Texas, re-

cently stated "*Nobody has all the truth.* All have some truth — the Protestants have some truth, the Catholics have some truth, the Jews have some truth, and it takes all to make a complete whole." In a word, he claims that we now have as much unity as we need or can expect to have. In answer to this claim that religious truth is scattered all over the world, with some hidden in this denomination and some in that, Jesus says in John 17:17, "Thy Word is truth." *Anybody with access to God's Word, the Bible, has access to all the truth there is in religion and has no need to search anywhere else.* Many excuse division on the grounds that we cannot *understand* the Bible alike. This is a self-contradictory and redundant expression, for if we *understand* anything, we will certainly *understand it alike.* Otherwise we *misunderstand.*

The Bible has a clear and unmistakable answer to all the claims that men make that division is inevitable and desirable, that a divided church is the genius of Christianity, and that since ritualism appeals to some, informality to others, legalism to others, and emotionalism to still others, that there must be a variety of religions to meet these needs. Since the beginning of time God has demanded that His people should live together in harmony and peace, and work together in love and unity with one another. As rebellious and divided as Israel was, it is never recorded that they sought to excuse themselves on the ground that they could not understand God's communications to them. The *types* of the church all indicate complete unity: the ark, tabernacle, temple, the vine and the branches, the physical body, the bride of Christ, the family of God, the fold and the shepherd are all types representing God's people which portray complete unity. Throughout the Old and New Testaments the division of God's people is condemned and unity is commanded. "Behold, how good and how pleasant it is for

brethren to dwell together in unity" (Psalms 133:1). The great underlying causes of disunity are found in our *attitude toward God's Word* and our *attitude toward those with whom we differ*, and not in any inherent difficulty in determining what is pleasing to the Lord.

### III. *Some Methods Proposed to Achieve Religious Unity.*

Reuniting of religious factions has been almost non-existent, and where the reuniting has taken place, often the result is not *genuine* unity. How can we unite, and on what basis can we maintain unity among God's people?

The most radical remedy I ever heard of is to eliminate religion entirely and so remove this area of friction between men. This remedy deserves no consideration. It is on the par with discarding the use of fire because fire is capable of burning down the houses we live in.

During 1962 Pope John XXIII called together the Second Vatican Council, called the Ecumenical Council, with the purpose of making the Roman Catholic Church less Roman and more Catholic. The pope stretched out his hand to non-Catholics calling them "Separated Brethren." While it is always good to hear any trend toward real unity, it is not likely that much good can be accomplished by the Ecumenical Council since it has not set out to achieve unity on a Scriptural basis. On July 4, 1961, the Congregational Christian Church and the Evangelical and Reformed Church merged into the United Church of Christ. The Presbyterian Church of the United States and the Dutch Reformed Church are now working toward union. The resolution of the differences in these instances is not based on a "Back to the Bible" principle.

Within the last few years, Brother Carl Ketcherside of St.

Louis, Missouri, has developed and advocated some ideas aimed at achieving unity among sincere baptized (immersed) believers. His plan does not concern itself with unbelievers or the unimmersed. He has set forth his beliefs in his recent book "Thoughts on Fellowship" and in his meetings in Rosemead, California, Denver, Colorado, and other places.

This new teaching centers around the Greek word, *koinonia*, meaning "fellowship." Brother Ketcherside teaches that all sincere immersed believers are his brethren and are in the fellowship because they have been born again and were added to the fellowship by the Lord; and therefore he recognizes them as his brethren, whatever or however many their doctrinal errors may be. He contends that when these brethren come to worship where he is, he should and does ask them to take public part in the services with him by reading the Scriptures, leading in prayer and the like.

Brother Ketcherside's contention that there is a level of basic unity and this is reached by men upon being baptized. He insists that after one believes and is baptized that differences in doctrine should never be causes of *division*, but rather bases for *discussion*.

#### IV. *A Cross-Section of Brother Ketcherside's Views on Fellowship.*

The following quotations selected from the writings and sermons of Brother Ketcherside, recorded in his paper "The Mission Messenger," his book "Thoughts on Fellowship," and on tapes of his meeting in Rosemead, California, I believe fairly present the outstanding points of his position: (1) "I think that the sheep of God are scattered over the sectarian hills. I believe that God still has a people in Babylon." (2) "We cannot scripturally disassociate ourselves from any man



regardless of what his opinion is in Christ Jesus our Lord unless he makes a test of fellowship of it." (3) "*Withdraw fellowship* is not a Scriptural term and the connotation we draw from it is unscriptural." (4) "I recognize all my brethren in the Lord Jesus Christ. Christ has to accept us all with some mistakes in views." (5) "We have confused the *gospel* of Christ with the *doctrine* that must be taught to grow up in Christ. The *gospel* was preached in its fullness at Pentecost and nothing was ever added to it. When people obey the *gospel* they are enrolled in school, then they continue in the *apostles' doctrine*." (6) "Fellowship is produced by the *gospel*, not by the *doctrine*, which is taught in the learning and growing process." (7) "If a man looks at the 20th Chapter of Revelation and decides Jesus is coming premillennially, he is not preaching *another gospel* because Revelation is not another gospel (good news). He is just mistaken about the *apostles' doctrine*." (8) "We have no right to make anything a test of fellowship which God has not made a condition of salvation." (9) "I do not believe that differences among brethren are grounds for division; they are grounds for discussion." (10) "When you come where I am, I'm not going to examine and catechize you about what you believe and I will call on you to lead in prayer and read God's Word because I am your brother. I'll call on my brethren to read God's Word or pray. We be brethren." (11) "I would accept some Mormons as born again Christians and I would reject some. I would treat them as individuals. Anybody who has been baptized for remission of his sins, I treat as an individual. It depends on his attitude of truth. Sectarianism is not being in something; it is a party spirit, an attitude toward truth." (12) "There is room for differences in Christ. Unity does not mean conformity." (13) "God never told you to separate yourself from believers." (14) "If fellowship means complete endorsement, I will never

be in fellowship with anybody." (15) "The unity we plead for is not being in the same place but recognizing that we are in the same person." (16) "We must believe in the same person to come into Christ, but it is not necessary to believe the same things to be in Christ." (17) "Fellowship is not something you can extend or withdraw." (18) "No segment or faction anywhere can call himself the Church of Christ to the exclusion of all others." (19) "There are three grounds for disassociating from a member: (a) Moral turpitude (b) Denying the deity of Jesus, teaching doctrines that separate from God and (c) Manifesting a factious spirit, being a heretic." (20) "Nobody was ever called in the New Testament a false teacher just because he had a mistaken idea." (21) "I believe that baptism is essential to bring one into Christ, into the fellowship. I disagree with Campbell that the pious, unimmersed are in the fellowship." (22) "There has to be a line drawn at some specific place between aliens and citizens, where a man is translated out of Satan's kingdom into God's Kingdom. My task is to recognize the line God has drawn." (23) "The pious, unimmersed are my brethren in prospect." (24) "You can ask any group in the world today in the restoration movement to make three lists: matters of *faith*, matters of *opinion*, and matters of *indifference*; and no two lists will be alike. Paul said we cannot make *knowledge* the basis of our fellowship. That is why God made *faith in facts* the basis of our fellowship." (25) "Unity is community based upon a common master and it is not based on agreement in an unwritten creed." (26) "All truths are equally true, but not all truths are equally important." (27) "Brotherhood should not be secondary to the views, opinions, and interpretations of God's children." (28) "A man may be right about Jesus and wrong about many other things and yet reach heaven; but if he is wrong about Jesus he can be right about everything else

and still be lost." (29) "We have got on the commandment business and according to the pattern business until it has divided us, yet the whole law is summed up in love."

#### V. Summary of Brother Ketcherside's Position.

I believe a fair summary of Brother Ketcherside's position would include these salient features. He contends: (1) That no one congregation is the true church of Christ. (2) That we are all guilty of some doctrinal error-differing in kind and degree. (3) That *doctrinal error* is less important than error pertaining to *the gospel*. (4) That we cannot withdraw fellowship from brethren for God added them so no man can remove them. (5) That fellowship (*koinonia*) is always used as a noun in the New Testament — never as a verb, and refers to membership in God's family. (6) That basic unity and brotherhood begin and end with *faith in and obedience to the gospel*, as opposed to *the apostles' doctrine*, and that complete *doctrinal unity* is impossible. (7) That all who sincerely believe in Christ and are baptized by immersion are our brothers and should be *recognized* as such. (8) That unbaptized believers are his "brothers in prospect." (9) That we ought to invite brethren who are in *doctrinal error* (not *moral error* or *factionists*) to take public leading roles in our worship (lead prayer, or read the Bible) and that this recognition does not imply endorsement. (10) That you can oppose anything you think is wrong, but that when you make it a test of fellowship you get on God's territory.

With much of what Brother Ketcherside teaches we can agree. The area of disagreement diminishes greatly when we learn the meaning he attaches to the words *fellowship, church, brother, recognize, endorse* and the like.

There are elements of his teaching which to me are greatly

at variance with both the letter and the spirit of the doctrine of Christ and the apostles. Two of these are: (1) That differences in doctrinal beliefs are to be deemphasized, or perhaps disregarded, in order to gain unity. (2) That we encourage brethren who are in error asking them to take part publicly in the worship, even though their doctrine and practice are far from that found in the New Testament.

This is not the road to unity. It is the best way I know of to encourage and perpetuate division. Let us show our love of erring brethren in every right way, but not in any way which would be calculated to mislead men as to our convictions.

VI. *Brother Ketcherside's Interpretation of Some Passages Dealing With Fellowship and Discipline.*

(1) *Ephesians* 5:11 "Have no fellowship with the unfruitful works of darkness." Brother Ketcherside says this passage has no relation to *doctrine* but Paul is talking about the *immoral practices* of the pagan world at Ephesus and that he refers to the *heathen* and not to *our brethren*. (2) *II Corinthians* 6:14 "Be not unequally yoked together with unbelievers." Brother Ketcherside says that Paul is not talking about anybody who accepts the Sonship of the Messiah, and that no one who ever did that is called an unbeliever. (3) *I Corinthians* 1:10 "Now I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you." Brother Ketcherside says that Paul is saying speak the same thing *on the matter of parties or factions*. He did not mean for everybody to say the *same words about everything*. (4) *II Thessalonians* 3:6 "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that

walketh disorderly, and not after the tradition which they received of us." Brother Ketcherside says this means everything *but* withdrawing fellowship. He says that I Thessalonians 2:9 and 4:11 show that these people were lazy and would not work, and Paul simply told the brethren not to feed them. (5) *Galatians* 1:8 "But though we or an angel from heaven, should preach unto you any gospel other than that which we preached unto you, let him be accursed." Brother Ketcherside says this passage refers to preaching *another gospel* and does not refer to the *doctrine of the apostles*. (6) *II John* 9, 10 and 11 "Whosoever goeth onward and abideth not in the teaching of Christ, hath not God: he that abideth in the teaching, the same hath both the Father and the Son. If any one cometh unto you, and bringeth not this teaching, receive him not into your house, and give him no greeting: for he that giveth him greeting partaketh in his evil works." Brother Ketcherside says that "*this doctrine*" simply refers to the truth that Christ is the Son of God.

#### VII. *Comments on Brother Ketcherside's Position On Fellowship.*

Time and space limitations prevent a point by point examination of Brother Ketcherside's proposals. The objection to his position on fellowship is not that he is too kind, charitable, and loving toward his erring brethren. In this I heartily commend him, and strengthen my resolve to emulate his example. There is among us much of hatred, strife, viciousness, and lack of brotherly love. Little effective work has been done toward unity. Unkind words over disagreements have built the barriers higher and wider than before. The disagreement is not over the matter of love at all, for we all believe we are to love even our enemies. Rather the problem is: How do we treat an *erring brother* whom we love? You cannot sepa-

rate a man and his doctrine. His beliefs are a part of him — the most important part. There come times when there must be separation. Brother Ketcherside indicates that the whole problem is one of *attitude toward the brethren*, while he overlooks the fact that it is our *attitude toward and respect for God and the Bible* that should be overruling. Brother Ketcherside says that there are only *three grounds* of disassociation (“dis-fellowship” he says, is incorrect), and *no grounds* for withdrawing fellowship. He is entirely right in saying, for example, that if some brother has an erroneous idea about what the gift of the Holy Spirit is and does not make an issue of it, he would not be disfellowshipped by anybody.

It is a different matter when those such as the Disciples or the Mormons, who teach that a man must believe, repent, and be baptized by immersion for the remission of sins, but who teach and practice a great many things that we cannot conscientiously accept, are asked to take a public part with us in the worship of the Lord. What would be the purpose of such action? To do honor to the individual, or to demonstrate to him that maintaining doctrinal purity is not essential? I cannot see how any food can come from such a practice. I certainly will not be offended if I attend a Mormon Church and I am not asked to take a public part. I would not expect to be called on. If we do not “stand fast in the faith” — do our level best to obey all of God’s commandments — and if we do not encourage others to do so, then unity will never be obtained. Of course all men who obey the gospel are our brethren, but some brethren are *prodigals* who need to come home.

Brother Ketcherside’s method, rather than bringing us toward the unity of the spirit in the bond of peace, tends in the opposite direction and leans heavily toward the idea that men

are saved by faith (plus baptism) and that after that it does not matter much what you believe or practice so long as you are honest.

If we believe that our erring brethren need either teaching or discipline, then why put them in places of prominence, which, in spite of the fact that Brother Ketcherside says that recognition is not endorsement, must result in the eyes of many observers in a degree of implied endorsement of both the person and his beliefs. There is no way to avoid this effect whether we intend it that way or not.

I do not believe Brother Ketcherside's argument that the only one basic place of agreement possible is on the *facts of the gospel*, and that since we are not infallible interpreters, we should not expect unity in *doctrine*.

Brother Ketcherside indicates that all division between brethren is wrong. This is a gratuitous, abstruse statement in that it leaves the impression that it is always *wrong for both sides*. He himself says he cannot worship with instrumental music. The ones who bring in instruments into the worship are the ones at fault and they cause the division. The ones who did not are innocent, although they are on the side of the division which they did not cause, and yet, as noted above, he implies that "both sides" are wrong! Brother Ketcherside and the Disciples and the Mormons are "separate brethren" by his own definition.

#### VIII. *Teaching of the Scriptures on Withdrawing Fellowship.*

In the remainder of this discussion when we speak of "withdrawing fellowship" we use these words not to mean excluding persons from the family of God but simply to mean excluding them from our association, disassociating ourselves

from them for the mutual good of the one excluded and the congregation. It should always be remembered that withdrawing is not only for the good of the church, but also is for the purpose of discipline to the member in error to the intent that he may repent.

When does the Lord's Word command discipline or withdrawal? (1) When a brother has *injured another* (Matthew 18:15-17). (2) *When a brother becomes a factionist* (Romans 16:17-18). (3) When a brother *walks disorderly* (II Thessalonians 3:14-15). (4) When one *becomes a heretic* (Titus 3:10). (5) When a brother *becomes a fornicator, covetous, an idolator, a railer, a drunkard or an extortioner*. (I Corinthians 5:9-13). When he is guilty of any of these transgressions and cannot be persuaded to repent, then those who respect God's Word will be bound to exercise the discipline the Lord ordained. The purpose of discipline is "that the man at fault may be ashamed." (II Thessalonians 3:14).

Withdrawal of association or fellowship should be done only after all doubt of guilt has been removed, after the erring one has refused to repent, and after patient and loving effort and much prayer for guidance.

Do the five situations mentioned above involve the "gospel" or "doctrine"? Brother Ketcherside makes a sharp distinction between "gospel" and "doctrine." In his opinion "gospel" can *only* apply to the *facts* of Christ's death, burial, and resurrection, with obedience to the gospel referring to the consequent acts of repentance, confession, and baptism into Christ. He believes that differences in *doctrine* are not grounds for withdrawal unless they result in factions, yet he is anxious to recognize those who support factional practices such as instrumental music.



The New Testament uses "gospel" in both a *restricted* sense (I Corinthians 15:1-4), and in a *wide and general* sense (Romans 1:15). It is true that it is in the restricted sense that *gospel* (good news or glad tidings) is most frequently used in the New Testament, but even in this specific use it clearly leads to and includes all the truths brought by Christ to men. When the Lord gave to the apostles the Great Commission He not only ordered them to *preach the gospel* but to teach them to *observe all things whatsoever He had commanded*. It is certainly "good news" that there is a way for man's sins to be remitted, but it is also "good news" that there has been a way provided for continuing in favor with God by *observing all things*.

When Paul wrote to the church at Corinth he stated for them the elements of the gospel in I Corinthians 15:1-4. When he wrote the saints at Rome, to those who were already in God's family, he stated (Romans 1:15), "I am ready to preach the gospel to you that are at Rome also." Beginning with verse 6 of this chapter and continuing through verse 15 he continues to address his statements "to you," that is, to the church. It seems clear to me that he did not indicate any intention simply to preach the first principles of primary obedience which they had already believed and obeyed but that he here uses the term *gospel* in its wide and general sense to include the observing of all things that Christ had commanded. After studying carefully all the instances in which the word *gospel* occurs in the New Testament, it appears to me that there is inherent in them the idea of both restricted and broad meanings for his word.

But even if we use Brother Ketcherside's limited definition of the "gospel," I do not see how it helps his claim that doctrinal unity is impossible and that therefore we ought to re-

duce the emphasis on doctrinal matters and increase the emphasis on brotherly love, and so hopefully obtain a greater degree of oneness. How could genuine "oneness" resulting from *combining our differences* instead of *resolving* them have God's blessings? To increase our love for our brethren does not require or involve a corresponding relaxing of our faithfulness to the plain doctrinal requirements of the Scriptures. *If it is true that God does not expect us to be one in "doctrine" as well as one in the "gospel" then it follows that division and denominations are of the Lord.* Romans 14 furnishes no encouragement to taking liberties with Bible doctrine. This chapter deals with the problems of uncharitable judgment and the need for liberty in opinions (not faith).

The gospel (good news) is not only composed of facts but also commands and promises. When Christ gave the Great Commission to the apostles He did not tell them to *require unity in obedience to the gospel* (in its limited sense) and to *allow disunity in obedience to the doctrine or teaching* that was given to the church. Rather he made it plain that they were to obey the gospel and also the doctrine not *if* or *when* they might be able to understand it, but "teaching them to observe all things *whatsoever I have commanded you.*" If they were to observe these commandments they must of necessity first understand them. The Holy Spirit was certainly able to speak so that man could understand. It is certain that He intended to do so. I am certain that He did so speak.

Brother Ketcherside's statement that man cannot be saved in disobedience to the *gospel*, but that he can be saved if he is disobedient to *doctrine* because he may not understand it, in no way lends encouragement to the claim that doctrinal differences should not be bases for disassociating or disfellowship under any circumstances.

Because of the Scriptures and reasons cited above I believe that the five situations listed as grounds for withdrawal relate to both the gospel and the doctrine. It seems to me that in the broad sense the gospel (good news) is doctrine (teaching) and doctrine (teaching) is gospel (good news). It is the truth, not error, that makes men free (John 8:32), whether it relates to the *gospel* or to *doctrine*.

### IX. Conclusion

Religious division is *wrong*, but it is not always *wrong* for *both sides*, and we will do wrong if we do not separate where God has required it.

Censure belongs to him who *wrongfully* causes division. There are two extremes: (1) to separate over *opinions* and (2) to unite by disregarding or compromising matters of *faith*. If we remain in fellowship with each other when God requires us to separate, we may both be lost for disobedience. We must be liberal where our *opinions* are concerned, but no man has the right to trifle with God's Word. We must, to be sure, be careful that our principles are based on *faith* (Romans 10:17) and not on *opinion*.

We can neither widen nor narrow the "fellowship" (using the word to mean God's family), but we *can* widen or narrow our association with those in the family. The New Testament clearly teaches that this is to be done on the basis of faithfulness or unfaithfulness to God's commands whether involving *moral, heretical, or doctrinal* matters in the realm of faith.

We must not be unconcerned or careless, neither should we be over-technical, but we cannot be guilty of encouraging directly or indirectly, by implication, or otherwise, any form or religious error. To do so is not to love the one in error but

rather is to hate him. I believe the doctrine of the New Testament is intended by the Lord to be understood, and I do not believe that we ought to charge God and the Holy Spirit with giving us a guide book in which the description of our duties is too vague to be understood, thereby laying the groundwork for division and disagreement. Our attitude must be the same as the Lord's. He loved all men, but He hated false doctrine and He always condemned it.

We must not go down to the plains of Ono to compromise, but rather we must all strive upward to the truth that is in Christ Jesus.

"The sword of the spirit is the word of God" and it is intended to be used against every kind of error. I do not believe it is as dull as some seem to think, nor do I believe that we ever ought to put it in a sheath. We are taught to love our neighbors, not to fight them, but we must always be engaged in a fight to the finish against sin and Satan. To stand four-square for right and truth and for God and Christ in the world of our age may become increasingly difficult, but we are duty-bound to stand.

It is just as essential to be *right religiously* as it is to be *religious*. Our hope for unity is in obedience to God's Word, not in compromise with error. We need more old-fashioned preaching of God's Word so that we can learn the difference between matters of *faith* and *opinion*; so that as Noah built the ark by faith, so we might build our lives on faith. God expects us to be tolerant with our *brethren*, but he does not want us to tolerate *error* in religion in our own lives, in that of our brethren, or anywhere else. I have no quarrel with Brother Ketcherside's desire for unity nor in his efforts to show kindness and friendship to erring brethren. We all need

to learn and do better in this respect, but like the early disciples we need to continue in the apostles' doctrine. Since they continued in it they must have been able to understand it and believed it was essential.

A young Methodist preacher in our town was challenged for a debate by a young preacher who was a member of the church of Christ. The Methodist preacher asked, "Do you believe that Jesus is God's Son? The other preacher answered, "Yes." The Methodist preacher then asked, "Why should I debate you since we are both Christians and believe in the same person. This faith is all that is essential to salvation and all else is non-essential." This is an example of the results of depreciating the importance of the *doctrine* of the New Testament, and, as I see it, is the logical result of Brother Ketcherside's teaching.

I believe the true import and tenor of the Scriptures concerning the need for and the nature of unity in doctrine can be seen by simply reading the following passages of Scripture without the necessity for any comments: (1) Romans 10:17 — "Faith comes by hearing and hearing by the Word of God." (2) Romans 14:23 — "Whatsoever is not of faith is sin." (3) I Corinthians 16:13 — "Watch ye, stand fast in the faith, quit ye like men, be strong." (4) II Corinthians 5:17 — "We walk by faith and not by sight." (5) I Peter 4:11 — "If any man speak, let him speak as the oracles of God." (6) Deuteronomy 4:2 — "Ye shall not add to the word which I shall command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord Thy God which I command you." (7) Psalms 19:7 — "The law of the Lord is perfect converting the soul." (8) Matthew 28:20 — "Teaching them to *observe all things* whatsoever I have commanded you, and lo I am with you al-

ways even to the end of the world." (9) Luke 6:46 — "And why call ye me Lord, Lord, and *do not the things* which I say." (10) Mark 7:7 — "In vain do they worship me, teaching for doctrine the commandments of men." (11) John 14:15 — "If ye love me, keep my commandments." (12) Mark 3:35 — "Whosoever shall do the will of God, the same is my brother and sister and mother." (13) Isaiah 59:2 — "But your iniquities have separated between you and your God." (14) Romans 11:22 — "Behold, therefore, the goodness and severity of God."

Some of us have been accused of believing and teaching that "we and our little bunch" are going to heaven and that everybody else is bound for hell. I am certainly under the influence of no such illusion. Judgment must be left to the Lord, but if we are to judge by their fruits, multitudes of our brethren are going to have to do far better than they are doing now or have ever done if they can expect or hope to enter heaven on the conditions the Bible lays down.

A man who is a member of a large denomination recently asked why his wife, who is a member of the Church of Christ, is addressd by the church members as "sistér," while he is called "mister" and not "brother." If a man has been "born again" and added to the church by the Lord, then he is a "brother." If not, one could not be honest if he referred to him as "brother." It is not a question of love, courtesy, or respect for the man, but, just as only those born into our human families are our brothers and sisters, only those who are born of water and the Spirit should call each other "brother" or "sister." There is no need for anyone to be excluded from God's family and where there is exclusion the fault always lies with the one excluded, not with the Lord or His church. The door to the church is never shut.

The Old Book still reads like it always has. God wants all of us to obey Him, not only in primary obedience to the gospel, but in all the duties which He has laid down upon us. Unity among us can be achieved only by faith and obedience to God. "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself" (Luke 10:27). God must come first. Obedience to God produces unity among all the obedient.

There can be no question that there come times when there *must* be withdrawal from certain ones. When to do this is seldom a simple, problem, because it is both a question of *law* and a question of *fact*. The test question of all religion is "By what authority" (Matthew 21:23), and by Scriptural authority we must be guided.

Our question is: "*How far may brethren differ in religion and still maintain fellowship?*" The answer is: *when the time comes that, in the light of the plain teaching of the Word of God we can no longer in good conscience worship with or associate with a brother, and to do so would violate principles which we hold by faith, then, having exhausted all scriptural means to keep the unity of the spirit in the bond of peace, we must separate from the erring brother in order to remain in fellowship with our Heavenly Father.* The principle is clear, the application is often difficult, but it must be done.

I believe the Bible is the *only* basis of union either *possible* or *desirable*. If I have said an unkind word about Brother Ketcherside or anyone else, it was not so intended. I believe it is possible for him and you and me and all other men to be joined in the same mind and the same judgment (I Corinthians 1:10). How can this be? Not by following him, or you or

me, but by following Christ in all His commandments. If I will go along with you *as you follow Christ* there will be unity of faith, and we will be a part of that peculiar and different people which God has called out of darkness into the light. May God in His great goodness and mercy make and use us as humble instruments for unity and peace. Let us every one work diligently and pray earnestly without ceasing for that marvelous unity to which God can give His approval.



man's part to properly eulogize it to seem poor indeed.

Only the word of God can fully measure the grace of God. God's word has declared:

"All have sinned, and fall short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus; whom God set forth to be a propitiation, through faith, in his blood, to show his righteousness because of the passing over of the sins done aforetime, in the forbearance of God; for the showing, I say, of his righteousness at this present season: that he might himself be just, and the justifier of him that hath faith in Jesus" (Romans 3:23-26).

"And you did he make alive, when ye were dead through your trespasses and sins, wherein ye once walked according to the course of this world, according to the prince of the powers of the air, of the spirit that now worketh in the sons of disobedience; among whom we also all once lived in the lusts of our flesh, doing the desires of the flesh and of the mind, and were by nature children of wrath even as the rest: — but God, being rich in mercy, for his great love wherewith he loved us, even when we were dead through our trespasses, made us alive together with Christ (by grace have ye been saved), and raised us up with him, and made us to sit with him in the heavenly places, in Christ Jesus; that in the ages to come he might show the exceeding riches of his grace in kindness toward us in Christ Jesus: for by grace have ye been saved through faith; and that not of yourselves, it is the gift of God; not of works, that no man should glory. For we are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them" (Ephesians 2:1-10).

"What then shall we say to these things? If God is for us, who is against us? He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things? Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ Jesus that died, yea ra-

## THE PLACE OF GRACE

BY ELBRIDGE B. LINN

Elbridge B. Linn was born at Oenaville, Texas, August 4, 1911, and has spent most of his life since 1920, in Southern California. He was graduated from Abilene Christian College in the spring of 1933, and was married to Zelda Maurine Moser on January 1, 1934. They have had three sons, of whom two are living today.

He began preaching in 1931, while in college. Some of the congregations for whom he has preached are the Central congregation and the Westside congregation both in Cleburne, Texas; University Avenue congregation in Austin, Texas; Park Hill congregation in Denver, Colorado; El Cajon Bld. congregation in San Diego, Calif.; and he is now at the church in Whittier, California.



He has done graduate work at Pacific School of Religion, and at the University of Southern California. He has written for the *Firm Foundation*, the *Gospel Advocate*, the *Twentieth Century Christian*, and the *Power For Today*.

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I am grateful to the lectureship committee for having assigned me the theme of "THE PLACE OF GRACE." This subject humbles me. The thought of the grace of God as bestowed upon men through Jesus Christ is so majestic that it makes all effort on

ther that was raised from the dead, who is at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? Shall tribulation, or anguish, or persecution, or famine, or nakedness or peril, or sword? Even as it is written, For thy sake we are killed all the day long; we were accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Romans 8:31-39).

I consider the quoted Scriptures to be outstanding among the many New Testament references which establish the truth that men, since the New Covenant was given, are justified from sin by faith in the Lord Jesus Christ. Within recent months, the Firm Foundation made available its pages so that brethren might express varying viewpoints on "The Man and the Plan." To charge that motives were impugned would be to cause a breach of brotherly love. *This* must NEVER be done.

To preach the conditions of salvation without first exalting Christ the Saviour is of no greater value to the sinner than to proclaim Christ in matchless eulogy and yet never explain what to do to be saved by Christ. Christ should be preached in such a manner that the unsaved will have been taught the terms of pardon. Hear the word of God:

"And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert. And he arose and went: and behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to

Jerusalem for to worship, was returning, and sitting in his chariot read Esaias the prophet. Then the Spirit said unto Philip: Go near and join thyself to this chariot. And Philip ran thither to him, and heard him read the prophet Esaias and said: Understandest thou what thou readest? And he said; How can I, except some man should guide me? And he desired Philip that he would come up and sit with him. The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth. And the eunuch answered Philip and said; I pray thee, of whom speaketh the prophet this? of himself, or of some other man? Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him" (Acts 8:26-38).

Yes, we are aware of the fact that verse 37 is omitted in the manuscripts of some ancient authorities. If the passage is an interpolation, the idea came from Romans 10:8-10; I Timothy 6:13; and Matthew 16:16.

Brother J. W. McGarvey, in his great commentary on *Acts of Apostles*, has written aptly of the previously cited conversion:

"From this we learn that in preaching to him Jesus, Philip had instructed him concerning baptism; that when men preach Jesus as they should, baptism is a part of the sermon. It was a part of Peter's sermon on Pentecost, and of Philip's preaching to the Samaritans; and we shall see, as we pro-

ceed with this commentary, that it had a place in every completed apostolic sermon addressed to sinners. The evangelists of the present day who omit it preach a mutilated gospel, and they do so to please men by catering to a sectarian prejudice which they should rather seek to uproot and destroy" (Page 158).

This conversion and its account are the Holy Spirit's interpretation of the Great Commission. This is aptly called "A Model Conversion." Philip taught the *ground* for justification from sin, and undoubtedly explained how the eunuch might *appropriate* the benefits of the blood of Christ which was given for the remission of sins.

In all this, I have sought to follow the guidance of God's word in walking the "middle of the road" between the extremes of legalism and liberalism. "Oh, you are a fence straddler!" charges someone. In answer to that I shall stand with Brother Delmar Owens, who said, "Who ever saw a fence in the middle of the road?"

I was the first speaker on the "Denver Unity Concourse" last July about which you may have heard something. Just for the record, my subject on Sunday night was "Christian Unity: Is It Desirable and Possible?" On Wednesday night I spoke on "What Is Sectarianism?" By the time the meeting was half over, I had heard enough to know that I could not accept several conclusions.

One of the evils which stood in the way of unity was said to be legalism. While I deplore a legalism which nullifies the blood of Christ and virtually makes everyone his own saviour; any concept of God's grace which removes the absolute authority of the *New Covenant*, or denies that the New Testament scriptures furnish completely every Christian "unto every good work" (II Timothy 3:17), or suggests that under

grace we may decide *how* to worship God, is a concept entirely from the mind of man and not from the word of God!

In Denver I met Brother W. Carl Ketcherside at the Unity Meeting. I heard his plea for Christian Unity. While in accord with his desire for peace among brethren, I cannot approve his methods to achieve such. Every faithful gospel preacher has made the plea for unity in Christ. And probably, there are preachers here who have been pleading for unity, based upon the word of God, for more than half a century. To help him and not to hurt, I quote from the *Missionary Messenger* edited by Brother Ketcherside:

"The epistles addressed to the followers of Jesus were written to individuals or committees as circumstances arose which called for them. Some were letters of thanks for favors received; others were letters of correction, admonition, and warning. One was written as a baptismal certificate for a runaway slave and to make a room reservation. In others occur personal notes as to the health and status of the writer; a prescription to correct stomach distress in the recipient; a request to pick up and return an overcoat; or to bring along books and writing materials. These letters do not always contain all the writers wish to say. 'Though I had much to write to you, I would rather not use paper and ink, but I hope to come to see you and talk face to face' (II John 12; III John 13). 'About the other things I will give directions when I come' (I Corinthians 11:34). This is not the language of legalism." (*Missionary Messenger*, August, 1960).

I agree. This is not the language of legalism, nor is any of the New Covenant.

However, the New Covenant does more than give prescriptions and make requests for room reservations. In the letters of Paul we learn not only how to be justified by faith,

but also Christian living is stressed; the work and worship of the church are specified; qualifications of elders and deacons are given; and much other instruction in holiness, church discipline, and how to deal with false teachers.

In the same letter in which the afore mentioned prescription is given, the Holy Spirit moved Paul to write,

"These things write I unto thee, hoping to come unto thee shortly; but if I tarry long, that thou mayest know how men ought to behave themselves in the house of God, which is the church of the living God, the pillar and ground of the truth" (I Timothy 3:14, 15).

Chapter after chapter in the New Testament gives instruction, admonition, and correction. It is all the doctrine of the New Covenant — of Christ and His apostles. Upon one occasion, Paul explained his intense zeal to lead the lost to salvation in Christ by saying:

"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" (I Corinthians 9:19-21).

Thus Paul declared that he was "under law to Christ." He admonished the Galatians: "Bear ye one another's burdens, and so fulfil the law of Christ" (Galatians 6:2). In the Epistle of James we learn that the perfect law is the law of liberty (James 1:25). "Law" is defined as "a principle of action; A rule of action established by recognized authority to enforce justice and prescribe duty or obligation." Add to this the divine declaration: "Well then, the man who knows the

good he ought to do and does not do it is a sinner" (James 4:17—The New English Bible).

We are immediately confronted with the question: "Then how far will the grace of God cover teaching that is in addition to, or even contrary to, the doctrine of Christ and His apostles in the New Covenant?"

For the more than thirty years that I have tried to preach, scholarly works that have been consulted, sermons and lectures that have been delivered by capable and faithful brethren that I have heard and read, have convinced me that II John 9 is one of the most significant scriptures in the New Testament. In his commentary on II John, Brother Guy N. Woods comments succinctly: "Progress is good only when it is in the direction of Christ, and *not away from HIM* (caps by E.B.L.); and in some matters it is far preferable to be non-progressive, particularly in not going beyond what the Lord has said. Any movement which is away from the teaching of Christ is progress in the wrong direction, and results eventually in the loss of God Himself" (Commentary on Peter, John, Jude. Page 347).

Because there are those, especially lately, who teach that the phrase "the doctrine (teaching) of Christ" has reference to teaching about the nature or deity of Christ, Brother Roy H. Lanier, Sr. did an excellent piece of exegesis on II John 9 in the FIRM FOUNDATION, October 30, 1962. Every preacher would do well to memorize it. Thayer, W. E. Vine, M. R. Vincent, H. A. W. Meyer, A. Plummer (in Pulpit Commentary, and A. T. Robertson, considered by some to be the greatest Greek scholar America has produced; all agree with one accord the word used here for doctrine means "that which is taught." H. A. W. Meyer says: "The doctrine which, pro-



ceeding from Christ, was proclaimed by the apostles. The doctrine of Christ is the truth; he who has not the truth has not God."

There is a repeated emphasis in God's word on "sound" or "wholesome" doctrine. In I Timothy, Paul states that the law is made for evil men, for fornicators, for sex perverts, for kidnappers, for liars, for perjurers, and if there be any other thing contrary to the "sound doctrine" (I Timothy 1:10).

"If any man teacheth a different doctrine, and consenteth not to sound words, even the words of the Lord Jesus Christ, and to the doctrine which is according to godliness; he is puffed up, knowing nothing, but doting about questionings and disputes of words, whereof cometh envy, strife, railings, evil surmisings, wranglings of men corrupted in mind and bereft of the truth, supposing that godliness is a way of gain" (I Timothy 6:3-5).

Stressing further the importance of gospel truth, Paul wrote,

"Hold the pattern of sound words which thou hast heard from me, in faith and love which is in Christ Jesus" (II Timothy 1:13).

From the foregoing scriptures, it is evident that "sound" doctrine or teaching includes moral precepts and also gospel truths. It is a gross error in dealing with the word of God to fail to note that both moral and spiritual concepts are emphasized as well as all the doctrines of Christian life and worship. In addition to the previously cited scriptures, the following should be considered: "Holding to the faithful word which is according to the teaching, that he may be able both to exhort in the sound doctrine, and to convict the gainsayers" (Titus 1:9).

Again, "But speak thou the things which befit the sound doctrine: that aged men be temperate, grave, sober-minded, sound in faith, in love, in patience: that aged women like-

wise be reverent in demeanor, not slanderers nor enslaved to much wine, teachers of that which is good; that they may train the young women to love their husbands, to love their children, to be sober-minded, chaste, workers at home, kind, being in subjection to their own husbands, that the word of God be not blasphemed: the younger men likewise exhort to be sober-minded; in all things showing thyself an example of good works; in thy doctrine showing uncorruptness, gravity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say to us" (Titus 2:1-9).

The grace of God in the gospel of Christ warns Christians against false teachers. The apostle Peter wrote: "But there arose false prophets also among the people, as among you also there shall be false teachers, who shall privily bring in destructive heresies, denying even the Master that bought them, bringing upon themselves swift destruction" (II Peter 2:1). Paul admonished: "A factious man after a first and second admonition refuse; knowing that such a one is perverted, and sinneth, being self-condemned" (Titus 3:10).

It is not possible for men to over-emphasize the grace of God. This is true in our preaching and living, and also in our worship. But it is here that our appreciation of God's grace approaches its highest pinnacle of expression, as we sing:

Oh to grace, how great a debtor  
Daily I'm constrained to be:  
Let thy goodness like a fetter  
Bind by wandr'ing heart to Thee.

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

- 1 Not the labor of my hands  
Can fulfill the law's demands;  
Could my zeal no respite know,  
Could my tears forever flow  
All for sin could not atone,  
Thou must save and Thou alone.
  
- 2 Nothing in my hands I bring;  
Simply to Thy cross I cling;  
Naked come to Thee for dress;  
Helpless look to Thee for grace;  
Vile, I to the fountain fly,  
Wash me, Saviour, or I die.

