

1960

1960: Abilene Christian College Lectures - Full Text

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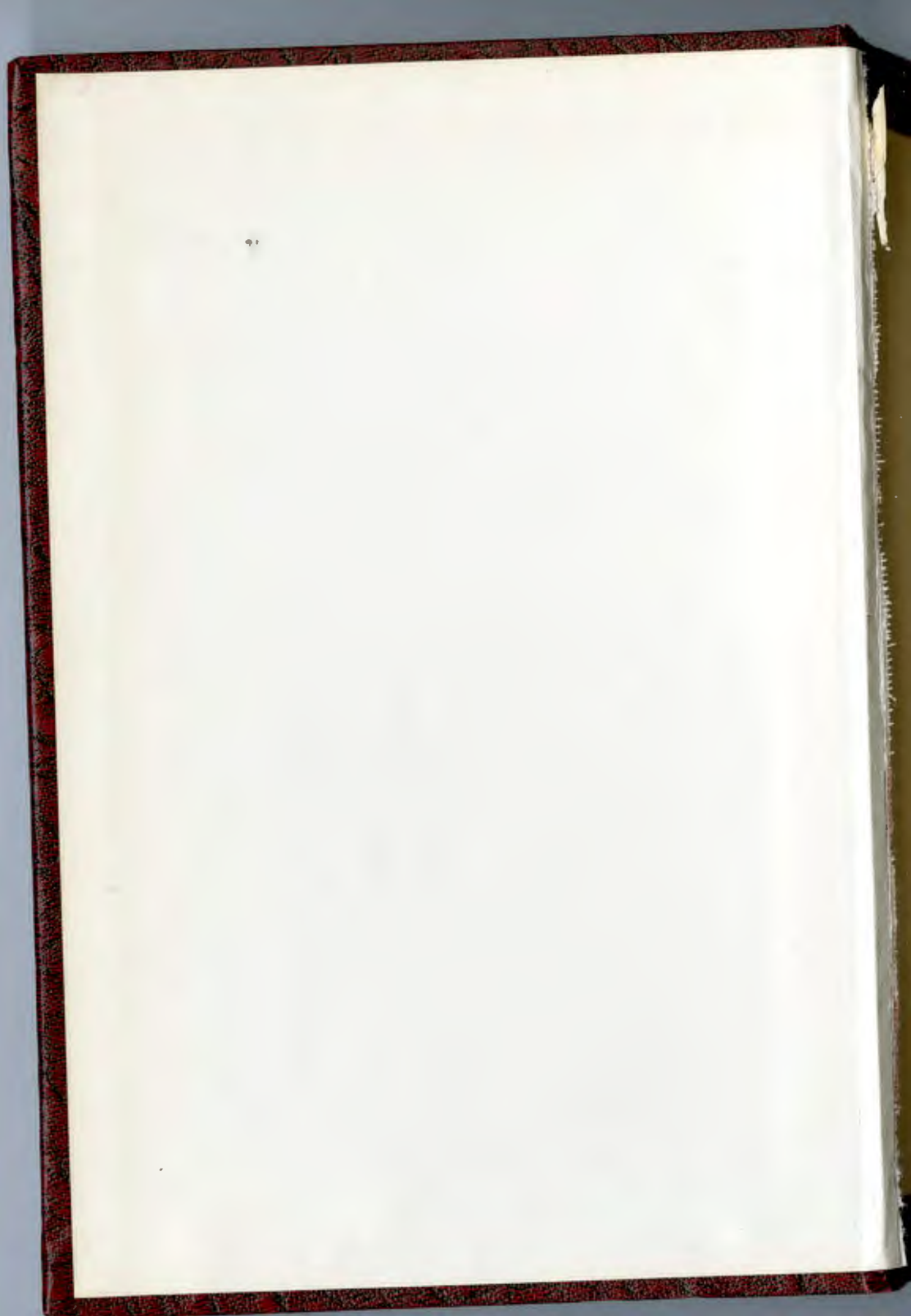
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**Abilene Christian
College Lectures
1960**



Elizabeth Beaty

“CHRISTIAN FAITH IN THE MODERN WORLD”

the
**Abilene Christian College
Annual Bible Lectures
1960**

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CHRISTIAN FAITH IN
THE MODERN
WORLD

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Annual Bible Lectures

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1960

Abilene Christian College
Abilene, Texas

PREFACE

The lectures contained in this book are those which were given at the forty-second Annual Bible Lectureship at Abilene Christian College during the fifty-fourth year of the college's operation. For this Lectureship on the main theme of "CHRISTIAN FAITH IN THE MODERN WORLD" our purpose was to have up-to-date and scholarly investigations of the several issues discussed; and they should be among the finest works in print, for the purpose of confirming our faith in the Bible as God's Word and for our need to let it truly be our religious authority.

The primary purpose of the Annual Bible Lectureship is to further the cause of Christ in the world. In order to do this, each man must be as sure of his religious authority as is possible for him to be; and we trust that these lectures and discussions will not only serve to confirm and stabilize our faith in a strong and definite way, but will also give many valuable and helpful suggestions for the doing of the Lord's work and for determining what our Christian responsibilities are.

We feel that the brotherhood has need of top-quality materials to aid people in meeting challenges against their faith, and we hope that the efforts presented herein will be fully effective to help in meeting these needs. We dedicate the book to all men of great faith for the influence that their faith and their lives have had on us. We pray God's blessings upon all who believe in the Christ.

J. D. THOMAS, Director
The Annual Bible Lectureship

PREFACE

The history of the Church in the United States is a story of the growth of the Kingdom of God on earth. It is a story of the work of the Holy Spirit in the hearts of men and women, and of the response of the Church to the call of God. The history of the Church in the United States is a story of the growth of the Kingdom of God on earth. It is a story of the work of the Holy Spirit in the hearts of men and women, and of the response of the Church to the call of God.

The primary purpose of the Annual Bible Conference is to provide a forum for the study and discussion of the Bible. It is a time when we can come together to share our insights and experiences, and to seek the guidance of the Holy Spirit. The primary purpose of the Annual Bible Conference is to provide a forum for the study and discussion of the Bible. It is a time when we can come together to share our insights and experiences, and to seek the guidance of the Holy Spirit.

We believe that the Bible is the Word of God, and that it is the source of our life and hope. We believe that the Bible is the Word of God, and that it is the source of our life and hope. We believe that the Bible is the Word of God, and that it is the source of our life and hope.

J. D. THOMAS, President
The Annual Bible Conference

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**THEME SPEECHES --
Christian Faith In The
Modern World**

THEME SPEECHES -
Christian Faith in The
Modern World

BASIS FOR FAITH

By Leonard Mullens

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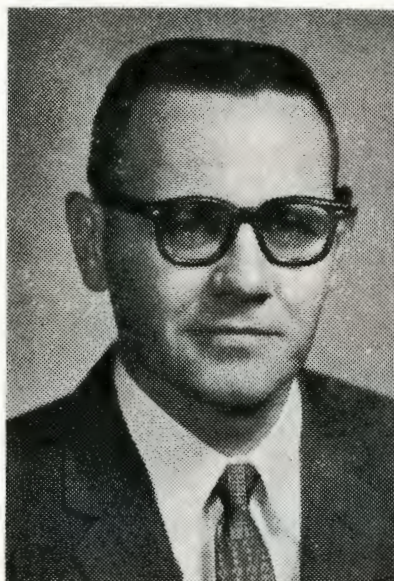
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There are many things in life about which we may be perfectly indifferent. Some are completely outside our interest; others we can ignore. Again, about some matters we may never reach any definite conclusion. There are many questions concerning men and movements about which we may reserve passing judgment. But, when we come to Jesus

of Nazareth, invariably we find that men have had to take sides for Him or against Him. Indifference to Jesus has been impossible.

There are two opinions, two verdicts, about Jesus. His disciples said, as they worshipped Him, "Of a truth, thou art the Son of God" (Matthew 14:33). The Scribes and Pharisees, when they went to Pilate and asked for a guard at the tomb lest the disciples should come and steal the body of Jesus, offered the other verdict, saying, "Sir, we remember that deceiver said, while he was yet alive, 'After three days I will rise again'" (Matthew 27:63).

Son of God or a deceiver . . . which is He? Between these two conclusions there is no neutral ground. If Jesus is not God, as He claimed to be, then He is a liar and a deceiver and should neither be followed nor admired. If Jesus is not the Son of God who came in the flesh of men, He is the greatest imposter this old world has ever known.

"What think ye of Christ? Whose Son is he?" (Matthew 22:42). Each man as he is confronted with the Christ of the New Testament must make a decision. Jesus of Nazareth cannot be ignored. Through the centuries this has been true, and it is no less true today.

Every student of religion knows what a tremendous impression has been made on men by a small number of leaders and teachers in the history of the world. All great religions can be traced to the influence of one person, such as Buddha, Mohammed, Moses, or Christ. It is possible to understand these religions by ignoring the personalities of the founders. In this respect, the relationship that Christ sustains to Christianity is quite different from that of other great religious teachers.

Moses stands before us as a commanding historical figure, but no Jew would say that Moses founded Judaism. Mohammed is considered a prophet, but divine honor is not ascribed to him. Buddha's influence is exerted more through traditional teaching than through personality. Christianity is the religion of a Person. The center and core of Christianity is this Jesus of Nazareth. What is Christianity? The answer is obvious, "Christianity is Christ." Through the centuries, since Jesus lived, men have preserved His teachings and paid divine homage to Him. Every Christian is related to Christ in a distinct, personal way, and the true disciple seeks an ever closer fellowship with Christ in what can best be described in the terms of human fellowship.

The New Testament emphasizes the person of Christ Jesus. Whatever a man may think about the gospel accounts, their purpose is to reveal the personality of Jesus. The epistles of Paul are centered around Christ as the Lord of life. From its beginning, Christianity has considered Jesus of Nazareth as Lord. No comparable claim has been made for any other great teacher. Immediately then, Jesus stands apart from all other leaders of men. From the beginning, there has been a recognition that Jesus Christ is different from all others who have lived and died. In what does this difference lie? How can Jesus be explained? It is here that we begin with a basis for our faith in Christ as the Son of the living God.

Why Believe That Christ Is God?

There are a number of reasons why men believe that Jesus is the Christ, the Son of God. Yet, the story of His life can be quickly told. He was born at Bethlehem, south of Jerusalem. Reared in a devout Jewish home, Jesus had four brothers and at least two sisters (Matthew 13:55,56).

The father of the family was a carpenter, and Jesus followed this trade also. His early days are cloaked in obscurity, with only a brief glimpse afforded us when He was twelve years old.

When Jesus was about thirty-three, He went to the banks of the Johdan River where His cousin John was teaching and baptizing. Jesus' baptism was followed by a rather brief ministry of teaching, preaching, and healing during which He gathered about Him a band of twelve disciples and some other followers. Around 29 or 30 A. D. (dates are uncertain), Jesus was executed by crucifixion, a Roman method of dealing with condemned criminals.

Yet, the followers of this Jesus of Nazareth have through the centuries called Him "Lord," and they have believed that He arose from the dead and returned to His Father in heaven. He has had more influence upon the world than any other figure, and all of our western history has been redated from His birth. Who is He? "What think ye of Christ? Whose Son is He?"

Faith Based on the Bible

Christians believe that Jesus Christ is God's Son because they believe the Bible to be inspired by God's Holy Spirit. This great old book claims for Him that Jesus is the Christ. The Old Testament pointed time after time to His coming, and the New Testament relates the story of His life and gives to us His teaching. In the course of this Lectureship, other speakers will deal with the authority, preservation, and authenticity of the Bible. It is sufficient for us to remark here that the gospel accounts were written by men who lived with Jesus and who came to know Him well. The epistles are first-hand records of the faith and the practice

of the church during its first generation of existence. It is clear that at no point do we reach a "historic Jesus" who bears no resemblance to the Christ whom we adore today. The New Testament reveals to us a Jesus acknowledged by His contemporaries as the Son of God and the Savior of the world.

The gospel accounts make of Jesus a supernatural person. Matthew, Mark, Luke, and John wrote for the express purpose of showing that Jesus is the promised Messiah and the Redeemer of the world. Once we accept the Bible as true, there remains no doubt as to the Sonship of Jesus Christ. Nicodemus said to Jesus, "No man can do these miracles that thou doest, except God be with Him" (John 3:2). If God was with Christ, then Jesus spoke the truth in every instance, and, since He spoke the truth, He is the Messiah.

Historically, Jesus of Nazareth was a real person who lived and died. Many reject, however, everything about His life that is supernatural. This would remove His miracles, His virgin birth, and His resurrection from the dead. Yet how can we separate what has been called the "supernatural" from that described as the "historical"? These two are inextricably intertwined in the gospel accounts. The incidents in the life of Jesus are so filled with local color that we see they were not invented. Yet, the supernatural incidents possess the same qualities. If the supernatural is untrue, then the whole must go, for we cannot separate the one from the other. And when the supernatural is removed from the gospel accounts, man is still confronted by the very character and being of Jesus Himself. How can we explain such a Personality as that of Jesus as He is por-

trayed on the pages of the New Testament? Christ is Himself greater than any of the miracles attributed to Him.

The character of Christ cannot be explained without acknowledging His divine nature. His entire life was one of unselfishness, as His greatest critics will admit. He was free from the limitations that were characteristic of the age and the race of people from which He came. How is this explained without His being divine? Jesus sought nothing for Himself, but rather He is pictured to us in the gospel stories as a man solely concerned in the welfare of all men. Jesus did not desire to control the world by force; rather He sought to embrace all men within the scope of the love of God and the forgiveness of their sins. Truly, Christ is Himself a greater miracle than the miracles which the New Testament assigns to Him.

Nor could the writers of the four gospels invert such a character as Christ. This is a literary impossibility. As Rousseau said, "It would take a Jesus to invent a Jesus."¹ Here was a man who spoke without doubt, hesitation, or hedging. In the words of Robert Milligan we say, "For eighteen hundred years argus-eyed infidelity has scrutinized His character carefully and most diligently, without finding in it a single blemish or imperfection! How vain a thing it is, then, for infidels to object to the miracles of Christ, while He Himself stands before us as the greatest miracle that the universe has ever beheld, and at the same time, the greatest blessing that God has ever bestowed on man."²

Christ's Teachings

The teachings of Christ agree with our affirmation that He is the Son of God. Sent out to apprehend Jesus by the

Scribes and the Pharisees, the temple officers returned without Him. Asked to explain their failure, they replied, "Never man spake like this man" (John 7:46). And the passing years lend their testimony to these words. Jesus spoke the truth because He is the truth. Of His matchless words, John Stuart Mill has said, "Who among His disciples or their proselytes were capable of inventing the sayings ascribed to Jesus, or imagining the life and character revealed in the gospel? Certainly not the fishermen of Galilee; and certainly not Paul . . . Still less the early Christian writers, in whom nothing was more evident than that the good which was in them was all derived, as they always confessed, from a higher source."³

What man among us could improve on the teachings of Christ? Who can change for the better His sermon on the mount? What can be added to His rule for life when He said, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets" (Matthew 7:12). How can we ever find any principles that will make for better human relationships in the home, the community, the nation and the world than those which Jesus has laid down? Because His words are the eternal wisdom of God, they find a place in our hearts. His voice awakens in us the best and strikes a chord of response that sets the life in harmony with the God of heaven. During the nineteen hundred years of Christianity in the world, with all our progress of human thought and life, not a single new ethical idea has been discovered outside the teaching of our Lord.

Christ's Resurrection

Christians believe in Christ because they believe, as the New Testament states, that our Jesus arose from the dead.

Only One who is divine could possibly do this. Faith in the resurrection of Christ is vital, fundamental, and essential. The very life, teaching, and character of Jesus call for His glorious resurrection from the tomb. It is always a disappointment when a life that is well begun finishes badly. How could a character like Jesus, whose life was stainless and who did no sin . . . a perfect life filled with divine claims and supernatural actions . . . terminate in a cruel and shameful death? Surely there must be more to the story of Christ than just an end in His death on the cross.

Christ declared that He would arise from the dead. To His disciples Christ said, "The Son of man shall be betrayed into the hands of men: And they shall kill him, and the third day He shall be raised again" (Matthew 17:22,23). Other passages could be given, but the words of His enemies to Pilate after His death indicate that it was generally known that He had foretold His resurrection. They declared, "This deceiver said, while He was yet alive, 'After three days I will rise again'" (Matthew 27:63). Thus the veracity of Christ is at stake if He did not rise. The resurrection of the Master cannot be considered as an isolated event, separated from the rest of His life. It must be considered in the light of His life, His teachings, and His character.

When Jesus died, He was buried and a stone was rolled before the tomb. The grave was sealed, and a Roman guard was placed there. Yet, on the first day of the week, the body of Christ disappeared. Now, either human hands removed that body, or superhuman power raised up Jesus from the dead. If human hands removed the body, they were the hands of His friends or of His foes. How could His friends remove that body in the face of the stone, the

sealed tomb, and the Roman guard? What reason would His foes have for doing so? And, if Jesus did not arise from the dead, what prevented the Jews from proving that the preaching of the apostles was false? Why did they not produce the body of Jesus and silence such preachers as Peter forever? It has been truly said, "The silence of the Jews is as significant as the speech of the Christians."⁴

There stands before us that insuperable barrier to unbelief . . . the empty tomb. Together with the witness of these men who saw the risen Christ, it stands impregnable against all the attacks of visional and apparitional theories. The outstanding fact of the story is the empty grave in which the body of Jesus of Nazareth was laid. When we add to this the testimony of Paul, there is no reason to reject the Lord's resurrection. Recounting the facts of the gospel, Paul produced various witnesses for the resurrection, and then said, "After that, He was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep" (I Corinthians 15:6). What a reckless statement from a man who was not sincere! The only conclusion is that Paul was not afraid for his words to be tested. This was true also because he had seen the risen Master Himself. Christians believe in Christ because they believe in the fundamental truth of His coming forth from the grave, triumphant over death and the Devil.

Christ's Church

Christians believe that Christ is God's Son and their Savior because of the church that Jesus established in the world. It has been said that "every institution is but the lengthened shadow of a man." The church is a living witness to the divine Sonship of Christ. Every effect must

have some cause; moreover, that cause must be sufficient to produce the effect considered. Every stream must have a source. How came the church of Christ? What is the origin of the spiritual body of Jesus? Someone has said that the "church is built on an empty grave." That is true, for it was on this basis of a resurrected Christ that three thousand obeyed the gospel on Pentecost when the church began. It was the individual relationship of each one of these to Christ that brought them together in His church. Through proclaiming this same resurrected Christ, the church continued to grow in that first century. What was true in that age is still true now. The members of the spiritual body of Christ are united to each other because of that personal fellowship that each enjoys with the Lord. This is the tie that binds. Through the years since Pentecost, pioneers of the gospel have gone into the world preaching this same old Jerusalem gospel. The result has been the springing up of congregations wherever that seed has grown. Men have believed in Jesus and, as a result of their faith, have been led to repentance and baptism into Christ. Through the years, children of God have met on the first day of the week to celebrate the resurrection of Christ and to break the bread in memory of the Master's death on the cross.

How can this continuity of faith and practice be accounted for? The only answer must be that this is expressive of faith in and devotion to the very Personality of the Lord Jesus Christ. Christianity has met opposition of every kind: civil, religious, and social, but still the grand old faith lives on, and the preaching of the Word produces congregations of Christ's body. To account for this marvelous vitality on human grounds alone is not really possible.

Where is ancient Greece with all her splendor now? Where has vanished the mighty power of Rome? Gone into the grave of oblivion are the glories of the past, but the church still lives on and on. The very existence of the church is a proof of the unique, supernatural power of Jesus of Nazareth, for how can we account for the church without Christ? Only the vibrant, divine Personality of Jesus can explain the church.

The power of Jesus over His early followers is clearly revealed in the pages of the New Testament. Most marvelous and astonishing is the fact that today the Personality of Jesus reaches through the centuries to make such a profound impression on the hearts of men that they find themselves bound together as brothers in the church because of the hold of Christ upon them. This can be explained only on the basis of the Lord's resurrection. He is not just a historical figure, but even now and forever the living, life-imparting Son of God.

Christ's Influence

Another reason for believing in the Man of Galilee as the Son of God is seen in His influence. That He profoundly affected the people of His generation is obvious. Yet subsequent testimony has continued to show that the passing years have not dimmed His power to influence men. Napoleon said that Alexander, Caesar, Charlemagne, and he had founded empires built on force; yet, Jesus built a kingdom based on love that has outstripped all of them. The great soldier said, "I think I understand something of human nature, and I tell you all these were men, and I am a man. None else is like Him — Jesus Christ was more than man."⁵ Many more testimonies that indicate Christ's influence on the lives and hearts of the world could be given. Renan's

oft-quoted words are apt here: "Jesus Christ created a paradise out of the hell of Rome."⁶

As the doctrine of Christ has been proclaimed over the world, its influence has grown, influencing men and states in direct proportion to the way in which they received and obeyed it. Christianity has demonstrated through the passing of the years that it has a remarkable power over human life and hearts. In the words of another, "It was reserved for Christianity to present to the world an ideal character, which through the changes of eighteen centuries has inspired the hearts of men with an impassioned love; has shown itself capable of acting on all ages, nations, temperaments, and conditions; has been not only the highest pattern of virtue, but the strongest incentive to its practice; and has exercised so deep an influence that it may be truly said that the simple record of three short years of active life has done more to regenerate and soften mankind than all the disquisitions of philosophers and all exhortations of moralists."⁷

Although Jesus died a death of shame on a cross, His Name and fame have continued to become more and more revered, until He stands today as the greatest influence in the world. Try to imagine a world from which every vestige of the influence of Jesus has been removed! How many principles of our great American way of life would be gone. How many charitable institutions would disappear. What great social changes would prevail. If tonight the influence of the Man born in Bethlehem could be erased from history and the hearts of men, we would arise from sleep tomorrow morning in a world of nightmares. No doubt slavery with all its attendant evils would be with us; and woman would again become the chattel of her husband.

How changed indeed would be the lives of little children, for it is the influence of Christ that has brought to us a proper impression of the value of a child. It is the influence of Jesus that has brought such meaning to the word "home." What would happen to our homes and to schools like this one if the influence of Christ should be gone? The care of the sick, of the widow and the orphan, of the aged and infirm, and even such a thing as kindness to dumb animals are all largely due to the influence of Christ and the gospel. The teaching of Christ about God, sin, human redemption and forgiveness, love, gentleness, and kindness has inspired human life as nothing else apparently can do.

When we consider so very briefly these matters of the influence of Christ upon men and nations, when we meditate on the power of the gospel to change the very lives of men, we ask ourselves why these things are true. The only way to account for this influence is in the divine nature of Jesus Christ. In fact, it is really impossible to measure the changes that Christ has wrought in this old world by His coming and through His teachings. Even men who do not believe in Him owe so very much of what they are and now enjoy to the fact of His life and His doctrine. Truly His influence is not that of a man. We say with Napoleon, "Jesus Christ was more than man."

Christian Experience

Christians believe that Christ is the Son of God because He has the power to change the lives — the very hearts — of men. But experience alone is not an adequate foundation for us. The Christ who works in the transformation of lives today cannot be sundered from the Christ of the gospels. Experience must be based on the historical facts of

His life and His teachings. The Jesus of history cannot be separated from the Christ of personal experience.

Yet there is a definite value in this matter of Christian experience. True followers of Jesus say that Christ has changed their lives. There is a difference between the past and the present; old things are gone and new things have come. Those who have sincerely heard the call of Jesus are conscious of burdens removed and of a strength and peace that they had never known before. Christ gives a new direction to life, and He provides a complete satisfaction for the hungry heart. Paul the apostle stands out as one of the great examples of what Christ can do with a man in changing a life.

Saul the persecutor of Jesus was a man of powerful intellect — a thinker. He was also a man of strong feeling. What Saul loved, he loved; what he hated, he hated in such fashion as to make men fear that hatred. In addition to these things, Saul was most conscientious. His training as a Jew had developed his scrupulosity to a high point. And Saul was a man with a determined will. He had learned to hate Christ and to abhor Christianity. In his zeal, Saul persecuted Christians wherever he could find them. He was "exceedingly mad" against them; he worked to compel them to "blaspheme"; he "breathed out threatenings and slaughters" against the followers of Jesus. Saul "made havoc of the church" by "dragging men and women to prison." Yet this Saul became the great apostle Paul. He became convicted of his errors and this conviction moved Saul into an entirely new life. He began to love what he had hated, and to preach what he had vowed to destroy. How can we account for this stupendous change in the life of Saul? The only answer it that given in the New Testa-

ment. Saul had an experience with Jesus Christ. The Master changed Saul the legalistic Pharisee into the great proclaimer of salvation by the grace of God as manifested in Jesus Christ.

It is one thing to change; it is another to continue in that direction. Yet Paul devoted the rest of his life to preaching Christ and Him crucified. These years of labor for the Lord brought him suffering, persecution, and many cares. He had everything to lose, and nothing to gain, as the world would view it, by following Jesus. Yet his epistles reveal to us his perfect peace of mind and satisfaction in having made that great change. He counted it a privilege to be counted worthy to suffer for the Lord whose servant he rejoiced to be. His life from his conversion to his death can be summed up in his own stirring words, "To me to live is Christ" (Philippians 1:21) and "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me" (Galatians 2:20).

Paul stands therefore as a witness to the power of Christ to change human life. He possesses every mark of the true witness-intelligence, frankness, and disinterestedness. We can accept his words of assurance that the revelation of Jesus Christ, which is found today in the New Testament, can cause Christ to be reproduced in human lives in our generation. Paul's complete change of life can be explained only by his own experience with the Lord.

And through the years men have testified to the power of Christ at work in their hearts. To many of us today, Christ is living, Christ is real, Christ is powerful, and Christ is precious. How can we account for this power to change lives and hearts today on the part of Jesus of Naz-

areth? This involves the personality, and the only explanation for such changes in personality is found in the power of the personality of Christ. The peace, the satisfaction, the faith in sins forgiven, the strength and the power of Christianity are explained only in terms of a personal relationship to Christ, who is the Son of the living God. Because of the power of Christ to transform our lives, we believe that He is the Savior of the world.

Make Christ Your Lord

"I am the way, the truth, and the life" (John 14:6). Is this true in your own life? Is Jesus the way you take as you endeavor to live in this old world? The reason why so many of us feel lost, frustrated, and anxious is because we have not committed our lives in full surrender to this Jesus. Our unhappiness in our personal lives, in our homes, in our work and our business can be explained by seeing that we have not followed Christ. We will never get anywhere we want to go until we get on the right road, and Jesus is the way. The life of Jesus is our example, and His teaching is the map that will point us into glory. And when we fail, as we so often fail in our efforts to follow Jesus, He is there with the cleansing power of His blood to take away our sins and justify us before God our Father. When we foul up our lives, and when we cannot sleep at night or live with ourselves in the day, we can count on Jesus our friend to help us and to bear us up.

And always remember that this Jesus is our Lord. When we call Jesus "Lord" this means that we are putting into His powerful hands the right to decide and to guide in every question of life. This is the key to successful, triumphant Christian living — to make Jesus the Lord of our lives. We must really walk in Christ, and submit our decisions to

Him for the answer. As young people facing life and what to do with it, is Jesus Lord? As a husband and a wife, striving to bring up a family and to create a Christian atmosphere in the home, is Jesus our Lord? As a businessman making a deal, is Jesus truly crowned as Lord in your heart? Has it not been our experience in life that when we have really allowed Jesus to have His way with us, life has been richer, happier, and filled with peace and joy? Christ is concerned in us always, and He has our best interest upon His great heart. Have you ever taken His direction and been sorry for doing it? Have you ever failed to do His known will and not been sorry later? Make Jesus your Lord!

Conclusion

We cannot be indifferent about Jesus. He stands before us, making the highest claims for Himself that we have ever heard. The Bible points us to Him as the Lamb of God who takes away the sin of the world. The gospels depict Him as a man of power over nature, diseases, and elements. His teachings but gain an added luster by the passing of the years. His resurrection stands as a great fact in the history of the world. His church remains an unsolved problem unless we believe that He is divine, and His influence continues to increase as the centuries push us into eternity.

What shall we do about Jesus? This Man from Galilee will not be ignored. He can and does satisfy our deepest longings, and fulfills our yawning desires. No mere man can do what Jesus has done and is still doing in human lives today. When we push theories aside and really listen to the sound of His voice, it is the Eternal One calling to us in the sweetest, most moving, and the profoundest words

we have ever heard. Everything else may fail, but our Jesus will not fail. There is something about Him — His gentle, yet determined, resolute spirit that will not be denied. Christ will have His way with the world, and He will conquer all that stands in His path. When He lived here on earth, men fought against Him, and nailed Him to a piece of wood, but this was futile, for He arose from the dead. Men had not done with Jesus when they left Him hanging on a cross. Nor are we done with Christ! Still He comes, in the crisis of our individual souls, in the strange vicissitudes of history, over and over again, and stands in our midst, and we cannot ignore Him. He stands at the door, and knocks, forever a challenge calling out to the best in us all — a challenge to our hearts and a sting to our guilty consciences.

No barrier can keep Jesus away from the men and women who live in this old world. He will keep on coming to us, as long as time prevails. No power can keep Christ away from us, for He has loved us so much that He gave His life for our sins. Still He comes, to roll away our burdens, to speak peace to our hearts, and to cleanse our sins. He is "Jesus Christ, the same yesterday, today, and forever" (Hebrews 13:8). His triumph is as sure as the rising of the sun and the changing of the seasons.

Why not crown Him as the Lord of your life today?

¹Macartney, Clarence E., *The Faith Once Delivered*, Abingdon-Cokesbury Press, New York, p. 27.

²Milligan, R., *Reason and Revelation*, Old Paths Book Club, Rosemead, California, pages 52, 13.

³Mill, John Stuart, *Essays on Nature*, pages 253-255.

⁴Fairbairn, *Studies in the Life of Christ*, p. 357.

⁵Ballard, *Miracles of Unbelief*, Chapter 8.

⁶Thomas, W. H. Griffith, *What Is Christianity?*, Zondervan Publishing Company, Grand Rapids, Mich., p. 114.

⁷Lecky, *History of European Morals*, page 8.

AUTHORITY IN CHRISTIANITY

By John T. Smithson, Jr.

John T. Smithson, Jr. was born June 14, 1916. He is the oldest son of John T. Smithson, a well known gospel preacher of nearly 50 years experience.

Smithson was born in Hopkinsville, Ky., and was educated in the schools of the towns where his father served as evangelist. These places included Louisville, Ky., Amarillo, Texas, Tipton, Oklahoma, and he finished high school in Fulton, Ky. He is a graduate of David Lipscomb College, Nashville, Tenn.

He has served as local evangelist for the church in Washington, D. C., Huntsville, Ala., Atlanta, Ga., Chattanooga, Tenn., Dallas and Houston, Texas. He is now preaching for the College St. Church in Lebanon, Tenn.



Mr. Smithson married Rene Hood of Summerville, Ga. They have two sons, John T. Smithson, III, aged 19, sophomore at David Lipscomb College, and David Hood Smithson, age 15, freshman in Lebanon High School.

Smithson has conducted meetings in more than half of the states in the Union and in Canada. He has conducted several Teacher Training Courses and has appeared as guest speaker on several College Lectureships.

Doubtless one of the most controversial notions of modern times centers around the concept of authority. It does not come

within the purview of my lesson to discuss the source of authority in *religion*. That would compel a discussion of the various religions of the world and their various standards of authority. Neither is it our purpose to discuss the authority of the different dispensations of the Bible. Patriarchism and Mosaism have expired by limitation and their authority expired with them. It is not our purpose to discuss the authority of ecclesiasticism. There is a world of difference between Christianity and ecclesiasticism.

It is the purpose of our study to discuss the authority in the system we call Christianity. If there be any authority in Christianity, its source must inhere in the system. It must carry its credentials in its own bosom.

It is evident that the only authority that can exist in the system of Christianity is objective authority. Subjective authority cannot exist in a body or organization or community of men. It is unthinkable, for example, that subjective authority could exist in the Constitution of the United States.

Definition of Christianity and Authority

A subject is half argued when it is clearly stated. I want to give, therefore, a clear and free meaning of Christianity and also the authority by which it exists.

As defined by the *Standard Dictionary*, Christianity is "the doctrines and teachings of Christ." This means that Christianity is the system of doctrine and precepts taught by Christ. From a scriptural standpoint these definitions are defective in that they make Christ's teaching plural rather than singular. The Bible speaks of the doctrines

of men and doctrines of devils, but the references to the doctrine of Christ are singular number.

Christ is the Alpha and the Omega, the beginner and finisher of the faith. The writer of Hebrews says that the principles of Christianity were first spoken by Christ and confirmed unto us by them that heard Him. This is true regardless of from what angle we may view it.

1. Since Christianity is defined as the doctrine and teaching of Christ, we know that it centers in and around Christ as the teacher. Nicodemus said, "We know that thou art a teacher come from God." "And Jesus went about in all Galilee teaching in their synagogues." Christ said to His disciples, "Teaching them to observe all things whatsoever I have commanded you."

2. Christianity can also be spoken of as a law. As such it centers in and around Christ as the lawgiver. Hence we read in Romans 8:2, "For the law of the Spirit of life in Christ Jesus made me free from the law of sin and death." To show again that Christianity may be referred to as law, we read in Romans 13:10, "For he that loveth his neighbor hath fulfilled the law." "Bear ye one another's burdens and so fulfill the law of Christ" (Galatians 6:2).

3. One may think of Christianity in terms of its being a kingdom. As such it is centered in and around Christ as the King. Jesus said, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight." Again, He said, "Now is my kingdom not from hence."

4. I like to think of Christianity as a life. As such it centers around Christ as a model life. "In him was life, and the life was the light of men" (John 1:4). Paul says

in Colossians 3:4, "When Christ, who is our life, shall be manifested, there shall ye also with him be manifested in glory." In summary we find that He is the teacher of the teaching, the lawgiver of the law, the king of the kingdom, and the model of the life. Therefore, we conclude that Christ is to Christianity what the sun is to the solar system. He is to Christianity what the heart is to the body.

What Is Authority

Authority may be defined as "the right to command and enforce obedience; the right to act by virtue of office, station or relation; as the authority of the parent over the child." We must remember, however, that in each area that the principle of authority is relevant, authority will take on a somewhat different material expression. We notice now some of the species of authority:

1. *Imperial authority.* This is authority possessed by persons or ruling bodies by reason of superior position. An example of this would be a king, a general in the army, or a principal in a school. This authority is generally accepted by the masses and is rebelled against only when it is arbitrarily exercised or excessively extended.

2. *Delegated authority.* This authority exists as a right granted by imperial authority. Imperial authority must be divided and handed down to other men and bodies. A vice president may act with authority in proportion to the amount delegated by the president. Imperial authority of the president would become delegated authority of the vice president.

3. Next we have *stipulative authority.* This is the authority determined by stipulation, such as by convention.

Most of our social and business life is made possible by virtue of these stipulated authorities.

4. Another species of authority is called *veracious authority*. This is the authority possessed by men, books, or principles which either possess truth or aid in the determination of truth. A man may be an authority on a given subject by virtue of his study and knowledge, and we would call his authority veracious. A book is authoritative because it is recognized as containing reliable or veracious information.

It is my firm conviction that in Christianity we have an element of each of these species of authority. That is, Christianity exists by each of these species of authority.

The Delegated Authority

The first delegated authority in Christianity was from the Father to the Son. "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son" (Hebrews 1:1). Jesus said, "The word which you hear is not Mine, but the Father who sent me." The Son closes His life on earth and prefaces His Great Commission to the apostles with the statement: "All power (authority) in heaven and in earth is given unto me." Christ stands nearest the Father in delegated authority. He was not only the delegate of God on earth, but He is the "image of the invisible God," and He said to His doubting disciples, "He that hath seen me hath seen the Father." Paul said of Christ that "He was the fulness of the Godhead bodily." Christ, therefore, taught and worked with absolute Divine authority.

Christ Delegated Authority to Apostles

Christ and the Father, both being Divine, eliminated all

danger of error in delegating authority from the Father to the Son. However, the apostles to whom Christ was to delegate authority were human. And there was the necessity of some power to be exerted on their mind to preserve them from error in receiving or delivering the lessons Christ authorized. Christ says to His disciples, "I have yet many things to say unto you but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come." It is evident, therefore, that Jesus saw fit to impart the Spirit to His apostles that they might make no mistake in delivering His will and His way unto all men. These apostles were so completely endowed with Divine authority and ability that Christ told them "whosoever received them received Him . . . As the Father hath sent me, so send I you."

Three Rules of Delegated Authority

There are three indisputable facts regarding delegated authority.

1. The Father delegated *all* authority to His Son.
2. The Son delegated *all* authority to His apostles.
3. The apostles *never* delegated authority to anyone else.

The apostles are administering that authority today. Jesus told them: "In the regeneration when the Son of man shall be seated upon the throne of the glory ye shall be seated upon twelve thrones judging twelve tribes of Israel" (Matthew 19:28).

The Gospel dispensation is the regeneration spoken of, and the thrones of the apostles are judgment thrones. The

apostles ascended their thrones on the day of Pentecost, and their first judgment was: "These men are not drunk as ye suppose, but this is that spoken of by the prophet Joel." The judgment of the world was "that these men are full of wine." That judgment was wrong and the apostles' judgment was right.

Their second judgment was: "This same Jesus whom ye have taken with wicked hands and slain, God hath raised up and made both Lord and Christ." Their judgment was right. To convicted sinners, the apostles rendered their third judgment: "Repent and be baptized every one of you in the name of Jesus Christ unto remission of sins." Again they were right — if the first two judgments were right, the third had to be right. In all their sermons and writings they delivered judgments for spiritual Israel, which stand as authoritatively today as when first spoken in the first century. Everything essential to Christianity has had judgments delivered upon it by the apostles. They are ambassadors of Christ. An ambassador is one who represents all the powers of his government.

Authenticity of the New Testament

It is imperative now that we turn our attention to the consideration of authenticity of the New Testament. We possess a venerable volume, under this title, consisting of twenty-seven independent books or writings, reported to have been composed by eight different authors. It professes to contain not only an accurate account of the history of the doctrine of Jesus Christ, but an account written in the first age of Christianity by its earliest disciples and advocates, who were contemporaneous with its authors and were, most of them, eye witnesses of the events related.

Before we will be justified in placing implicit reliance in the New Testament, as the book of facts and doctrines of the gospel, two important questions must be determined. First: Is there satisfactory evidence that the writings were written by the men to whom they are ascribed? This involves the authenticity of the New Testament. Secondly: Is the New Testament deserving of implicit reliance as to matters of historical detail so that we may receive any narrative as unquestionably true, because contained therein? This refers to the credibility of the New Testament.

There is a vast difference in a volume being authentic and credible. Writings may be authentic, composed by the men whose names they bear, and yet not be credible. They may be credible, because they are correct in their statements, and yet not be authentic. The question of authenticity refers to the author, that of credibility to the narrative. An example of this would be the book entitled *The Pilgrim's Progress*. It is authentic, because it was actually composed by John Bunyan, to whom it is ascribed; but as a narrative, it is not credible, being an allegory throughout.

The writings of the New Testament are both authentic and credible. However, since the subject we are to discuss is that of authority, we will limit our thoughts to proving the authenticity of the Bible and refrain from speaking further of the credibility of the scriptures.

How does it appear that the writings composing the volumes of the New Testament were written by the men to whom they were ascribed, the original disciples of Christ, and are consequently authentic?

We will use exactly the same method in determining the authorship of the New Testament as in ascertaining that

of any other book of a passed age. For example, we possess a celebrated poem entitled *Paradise Lost*. It bears the name of Milton. How do we know that Milton composed it? The answer is obvious. Our fathers received it as his production from their fathers, and they from theirs. By such steps, we ascend to the very year in which the writing was done and find it invariably ascribed to Milton. Furthermore, the history of the age in which he lived speaks of it as unquestionably and notoriously his work. Writers in every succeeding age refer to it as being his. The language bears the characteristic marks of Milton's times. Its spirit, genus, and style display the distinctive features of Milton's mind and character.

Doubtless, Milton had many enemies, and he lived in a time of great divisions; this poem redounded greatly to his praise, and many would have liked to discover some false pretensions in his claim to its authorship. No other person in that age was ever mentioned as disputing his title, but all united in acknowledging him as the writer of *Paradise Lost*. Even though it was supposed to have been written as far back as 1674, any man who would dispute the authenticity of *Paradise Lost* would be justly suspected of idiocy or derangement. And had Milton lived in the first century instead of the seventeenth, a similar body of evidence would have been equally satisfactory.

It is evident then that time has no effect to impair the force of such proof. Whether a book be ascribed to the Christian era (or apostolic age) or to five centuries before or after, the evidence being the same is equally satisfactory.

In ascertaining the authenticity of the New Testament, we are furnished with evidence precisely similar to that which settles the question conclusively as to the authorship

of *Paradise Lost*. An unbroken chain of testimony ascends from the present generation to the preceding, and thence to the next beyond, and thence onward again, till it reaches the very age of the apostles, exhibiting an uninterrupted series of acknowledgements of the New Testament as having been written indeed by those primitive disciples to whom its several parts are ascribed.

The Credentials

When an ambassador from a foreign power presents himself at our seat of government, charged with certain communications from his sovereign, he first exhibits his credentials of appointment. These being satisfactory, whatever he may communicate, in his official character, is received with as much reliance as if it were heard from the lips of the sovereign himself. It is regarded as a revelation of the mind or will of that sovereign. We read in the New Testament that our Lord appeared among men as an ambassador from God, charged with certain important proposals to the world. It is essential that we know the credentials of the Ambassador, for we must have sufficient evidence that He was sent of God.

Having been furnished this, we are bound to receive His communications as confidently as if they were heard directly from the throne of the Most High. This is why the Jews said to Him: "What sign showest thou, that we may see and believe thee? What dost thou work?" (John 6:30). Jesus, admitting the propriety of the demand, appealed to His *works* as His credentials: "The works that I do, they bear witness of me. The blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up" (Matthew 11:5). These things were done at His will. Therefore, they were a perfect attestation that God

was with Him, and that His claim to their confidence as His ambassador was true. Nicodemus understood this and without hesitation said, "We know that thou art a teacher come from God, for no man can do these miracles which thou doest except God be with him" (John 3:2).

The credentials of the apostles, as subordinate agents of divine revelation, are expressed in like manner: "God also bearing them witness, both with signs and wonders and with divers miracles, and gifts of the Holy Spirit" (Hebrews 2:4). None can question the absolute certainty of such credentials.

The miracles of Christ were performed, for the most part, in the most public manner. Not only were they accessible to the senses of witnesses, but to the senses of the most eager and violent enemies to the claims of Jesus. It was in the synagogues, in the streets, in the open fields, surrounded by thousands in the midst of Jerusalem, and in the time of the great annual festivals when an immense concourse of Jews from all parts of the world crowded the holy city that almost all the mighty works of Jesus were performed. In this way, as in other ways, He could say to His persecutors, "I spoke openly to the world."

His miracles were wrought upon subjects so numerous, in so many places, and in such circumstances that none could suspect the cases to have been previously selected and prepared. It was well known to the people what the condition was of the subject both before and after the miracle. None of these subjects upon whom the miracles were performed hid themselves from public inspection, but continued to go in and out among the people, as living examples of the power of Christ. The grave of Lazarus was surrounded

by unbelieving Jews. They saw him come forth. Instead of being immediately snatched from them, he was seated sometime later at a supper in Bethany, and so well known was this fact that many came to the place to see one who had been raised from the dead. "The chief priests consulted that they might put him to death, because that, by reason of him, many of the Jews went away and believed on Jesus."

The miracles of Jesus and His apostles were numerous and of great variety. It was not diseases of only one or two classes that Jesus removed, but diseases of all kind. Not diseases only, but all kinds of human calamity, departed at His will. Even death surrendered its captives at His will. The blind, the lame, the leper, the withered, the palsied, the insane were alike delivered of their affliction.

On two occasions thousands were fed with a mere pittance of food. Three times did Jesus raise the dead. A corresponding variety characterizes the works of His apostles.

It is a matter of great importance that amidst all this variety the success in every instance was instantaneous and complete. The sick were perfectly healed, and all others were perfectly delivered from their infirmities. These effects were as immediate as they were perfect.

The testimony of the Christian miracles is perfect. It is so overwhelming that if there be any difficulty about them it arises from the very brightness of their evidence itself. It is almost inconceivable that such works, wrought so publicly and frequently, and with such incontrovertible marks of divine hand, should not have made more converts;

that all who beheld them did not yield at once to the great Teacher whom they attested, and espouse His cause.

The explanation lies in the fact that men will go to the greatest lengths of folly and unbelief to gratify their passions, foster their pride, retain their prejudices, and escape the necessity of making sacrifices for conscience sake. The truth that so many Jews and heathens, with this blaze of testimony before them, did not submit to the gospel and recognize its divine authority is not so astounding as what is seen every day among ourselves. Many people believe the New Testament and that Christ is the only Savior of sinners — that eternal blessedness awaits those who follow Him, and eternal woe those who neglect His salvation — and yet, for all practical ends, are as unmoved by these truths as if they were fables, as little engaged in the service of Christ as if they had never heard His name.

As a part of the proof that Christ and His apostles were the ambassadors of God and their works and words were authentic, we have submitted the evidence of miracles. This shows that they acted by authority and gives indisputable proof of the credibility of their work.

External and Internal Evidence

The evidences of Christianity are classed under two general denominations. There is both external and internal evidence. Under the internal evidence are included whatever proofs of divine origin may be drawn from the doctrines of the gospel, its incomparable system of morality, the adaptation of the religion of Christ to the condition and wants of mankind, the holy character of its Founder and the striking accuracy of the writers of the New Testament. These are the principal heads of internal evidence. Under

the external evidence we find the argument establishing the authenticity of the scriptures and the credibility of the history contained therein, the proofs arising from miracles, from fulfilled prophecy, from the propagation of Christianity, and from the social and personal benefits which always accompanied its promotion. We have confined our thoughts to the external evidences, in the main.

Roman Catholicism

The Roman Catholic Church accepts the same scriptures and claims they are authoritative, and in addition they accept a number of Old Testament books called the apocrypha. The word apocrypha means writings or statements of doubtful authorship, or authority. They, the Catholics, teach the Hebrew and Greek scriptures are inspired but the Latin Vulgate is an authentic translation and may be used for dogmatic purposes. The oral tradition runs along side the written tradition and possesses the same attributes of inspiration, infallibility, and authority. They teach that the Roman Catholic Church is the one true church established by Christ and that it is gifted with infallibility. The church is the custodian of the scriptures in that it collects them into a canon, informs the believers and the world that they are the word of God, interprets them, and supervises their translation. It is also the custodian and preserver of oral tradition.

We cannot give time and space to a fuller discussion of Catholic-Protestant polemics, but I would like to list a few worthy works for those who may be interested in a more extended discussion: Hase's *Handbook to the Controversy with Rome*, which is considered by many a classic refutation of Romanism, and George Salmon's *The Infallibility of the Church*. Other works of merit are David Schaff's *Our*

Father's Faith and Ours, and G. G. Coulton's essay, *Rome As Unreformed*, in *Anglican Essays*.

One certain way of attacking the Roman Catholic doctrine of religious authority is to expose its corruption of the revelation of God. By corrupting the revelation of God, Catholicism corrupts the divine authority of revelation. She does this especially by admitting the apocrypha into the canon of the Old Testament.

We have stated several important evidences of authenticity, all of which are found in the New Testament and none in any of the apocryphal writings. We will now exhibit certain evidences of spuriousness, all of which are found in the apocryphal writings, and none of those in the New Testament. The reasons which render the authenticity of a work suspicious are thus enumerated in the learned *Introduction to the New Testament* by Michaelis.

1. When doubts have been entertained, from its first appearance, whether it was the work of its reputed author.

2. When his immediate friends, who were able to judge, have denied it to be his.

3. When a long series of years has elapsed after his death in which the book was unknown, and in which it must have been mentioned or quoted, had it been in existence.

4. When the style is different from that of his other writings or, in case no others remain, different from what might be reasonably expected.

5. When events are recorded which happened later than the time of the pretended author.

6. When opinions are advanced contradictory to those

which he is known to have maintained in other writings.

Now it may be affirmed, without fear of contradiction, that the apocryphal books exhibit all of these evidences of spuriousness, not one of them being exempt from nearly the whole list. While, with equal confidence, it is asserted that the books of the New Testament exhibit none of them. In no book of the New Testament are opinions expressed that are contradictory to other statements known to be taught by the same author. In no book of the New Testament are facts recorded which happened later than the age in which he lived; nor is the style different from that of his other writings, or from what might reasonably be expected from his pen. No book of the New Testament was unknown during a long series of years subsequent to the death of the individual to whom it is ascribed; none can be shown to have been denied by the near friends of the reputed author as his production; no doubts can be proved of the authenticity of any part of the New Testament at the time of its first publication.

These fundamental principles have been submitted to show how the Bible, as a written authority, is more reasonable to accept than the Catholic Church or any other group of men who might hand authority on through tradition. It has been pointed out that the Bible is superior as a clear-cut revelation and as an authoritative work over anything else that man might evolve as authority.

There is a lesson for the believer in what has been exhibited of great practical interest. It is manifest, from what has been stated, that the scriptures of the New Testament were regarded by the early Christians not only as true and possessed of inspired authority in reference to all questions

of doctrine and obedience, but also as very precious, "more to be desired than gold." They loved them as an invaluable treasure; they kept them, consulted them, and exalted them in their hearts and houses and assemblies, as a companion for every trial, a guide in every difficulty, a gift of God, for the preservation and honor of which they were ready to shed their blood. They knew them to be "profitable for doctrine, reproof, correction, and instruction in righteousness."

This should certainly rebuke the lukewarmness with which the scriptures are regarded by too many professing Christians today. The early Christians would read them, though they paid for the privilege with their lives. In these days multitudes who call themselves Christians can hardly be persuaded to search the scriptures, though every facility is afforded and the Bible is in honor.

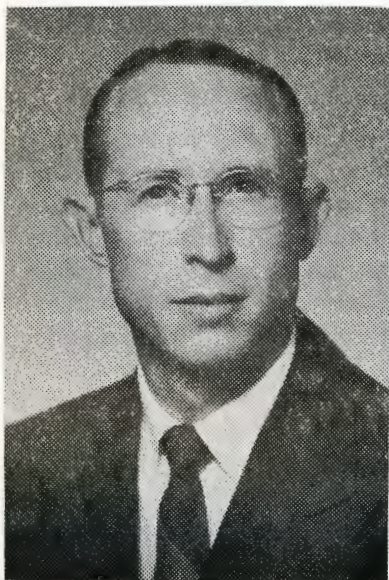
Let us realize the responsibility we are under for the improvement of so rich a talent. Let us speed its work and multiply its branches of application, until the sound of the gospel has gone out into all the world and the words of Jesus to the ends of the earth. Let us imitate not only the affectionate devotion with which the primitive Christian read the Bible, but also the diligent zeal with which they surmounted all obstacles in making God's will known unto man.

THE ORIGIN AND PRESERVATION OF THE BIBLE

By Neil R. Lightfoot

Neil R. Lightfoot was born on September 22, 1929, in Waco, Texas. There he was baptized into Christ in 1944 by John T. Smith at the Columbus Avenue congregation, where he had received much of his early spiritual training. In 1947 he enrolled at Freed-Hardeman College, Henderson, Tennessee, from which he graduated in 1949.

After spending one year at Florida Christian College, Tampa, Florida, he entered Baylor University where he obtained the B.A. and M.A. degrees in philosophy. Later he entered Duke University where he concentrated his work in the field of Biblical languages. In 1958 he received the Ph.D. degree from this institution; his dissertation topic is entitled *A Critical Examination of the Revised Standard Version of the New Testament*.



He has been preaching twelve years. Most of this time has been spent in located work with three congregations: Lakeview Church of Christ, Waco, Texas (1951-53), South Main Church of Christ, Winston-Salem, N. C. (1953-55), and the Vaughn Road Church of Christ, Burlington, N. C. (1955-58). He also conducts meetings throughout the year and contributes to various brotherhood publications. He presently holds membership in the National Association of Biblical Instructors and the Society of Biblical Literature and Exegesis. In 1958 he joined the faculty of Abilene Christian College where he serves as Assistant Professor of Bible and Religious Education.

In 1951 he was married to Ollie Robinson of Ravina, Oklahoma. They now have two daughters, Donna Lynn and Lu Anne.

A famous infidel once said: "There is one thing that mars all the pleasure of my life. I am afraid the Bible is true. . . . if the Bible is true, I am lost for ever." If the Bible is true — we shudder to think of the consequences if the Bible is not true. On its foundation men have been building their lives for centuries; because of it men have faith in Jesus as God's Son; and in its promises alone men have hope beyond the grave.

The subject of the origin and preservation of the Bible involves three fundamental topics: the inspiration, the canon, and the transmission of the Scriptures. Each of these topics covers a vast field of information; therefore, as we treat this subject we must be selective. Because many lectureships of this type deal with the first two topics, especially that of inspiration, we will devote much of our time this evening to the transmission of the Scriptures from the apostolic age down to the present.

Inspiration and Canon of the Scriptures

The origin of all things is God. Whether one seeks to trace the birth of a star or the opening of a yellow rose, his path ultimately will lead to the throne of God. "By the word of the Lord the heavens were made, and all their host by the breath of his mouth" (Psalms 33:6). In a similar way the New Testament writers regard the Old Testament as being the creation of God. "All scripture is inspired by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work" (2 Timothy 3:16,17). Here Paul expresses his con-

viction that the Old Testament is inspired of God, literally, God-breathed (*theopneustos*). As God had created all things through the breath of His mouth, so the Scriptures also came into being through His breath. Without God's breath — His inspiration — we would have no "Scripture."

In another passage the same idea is affirmed. "And we have the prophetic word made more sure. You will do well to pay attention to this as to a lamp shining in a dark place, until the day dawn and the morning star arises in your hearts. First of all you must understand this, that no prophecy ever came by the impulse of man, but men moved by the Holy Spirit spoke from God" (2 Peter 1:19-21). Three things should be noticed here. First, the Old Testament prophets did not originate their message. "No prophecy is of one's own interpretation" means that no prophetic utterance arose out of man's individual imagination. This is further explained in the next statement: "Because no prophecy ever came by the impulse of man." Second, these prophets spoke as they were moved by the Holy Spirit. They were "moved" in one of two senses: either they were "driven" as the wind drives a ship, or they were "carried along" by a greater power. The original word (*pheromenoi*) allows either sense, but in any case these men were "moved" by something beyond themselves — namely, the Holy Spirit. Third, for these reasons we are urged to pay attention to the prophetic message.

Let us go a step further. The New Testament authors place their writings on a level with the Old Testament Scriptures. The apostle Peter exhorts his readers that they "should remember the predictions of the holy prophets and the commandment of the Lord and Savior through your apostles" (2 Peter 3:2). They are to keep in mind

the words of the apostles, as well as the words of the Old Testament prophets. In this same chapter Peter makes mention of the "beloved brother Paul" who wrote "according to the wisdom given him." Concerning his epistles he says: "There are some things in them hard to understand, which the ignorant and unstable twist to their own destruction, as they do the other scriptures" (2 Peter 3:15,16). Peter says that Paul wrote "according to the wisdom given him" — that is *inspiration*. Peter places Paul's writings on a par with "the other scriptures" — that is *canonicity*.

On the topic of inspiration one other point needs to be established. If it is true that the New Testament authors regard their works as being on a level with the Old Testament, then we shall expect to see the apostles giving instructions and publishing commands with the authority of heaven behind them; and we shall also expect to see the early disciples bowing to this authority. This is exactly what we do find when we examine the New Testament writings. Paul strictly "commands" the Thessalonians three times in one paragraph and concludes by saying: "If any one refuses to obey what we say in this letter, note that man, and have nothing to do with him" (2 Thessalonians 3:14). The apostles preached the gospel "by the Holy Spirit" sent down from heaven (1 Peter 1:12) to the extent that their words were supplied by the Spirit (1 Corinthians 2:13). Because the Holy Spirit gave them their message, even an angel from heaven was wrong if he tried to oppose it (Galatians 1:8,9). How did the people of the first century receive this authority? First Thessalonians 2:13 says that they "accepted it not as the word of men but as what it really is, the word of God."

But, someone says that we are reasoning in a circle, that we are assuming inspiration in order to prove inspiration. No, we assume nothing of the kind. We assume only that the men who wrote these books were *honest* and of a *sound mind*. Were these honest men? If so, they would not fabricate an untruth or foster a forgery on later centuries. Were these men sound-minded? If so, they were not given to mental illusions or hallucinations. All that we assume is honesty and sobriety; then we allow the writers the privilege of speaking for themselves; and the evidence is judged as historical or non-historical on the same basis as we approach other ancient records.

When the Bible is permitted to speak for itself, the following conclusions are reached: First, the New Testament writers hold to the Old Testament as the unique creation of God; second, the New Testament writings place themselves on an equality with the Old Testament; third, therefore the New Testament is likewise a creation of God. God is the architect; the Holy Spirit is the executive agent; human hands are the means; and the Bible is the product!

Reference has already been made to the "canon" of the Scriptures. When Peter spoke of Paul's epistles in connection with "the other scriptures," he was indirectly saying that Paul's writings are "Scripture." Of course the word "Scripture" means no more than "writing," but in the New Testament the word "Scripture" is used exclusively to refer to the sacred writings of the Old Testament. These writings, or "Scriptures," were regarded as having a unique origin and possessing a unique authority. In other words these writings, as "Scriptures," were set apart from ordinary writings and comprised what is known as the "canon" of the Old Testament. Thus when Peter inferred that

Paul's writings were "Scripture," at the same time he opened the way for Paul's writings to be included in the canon of the Bible.

Although the word "canon" means no more than "rule," when one speaks of the "canon" of the Bible he refers to the study of how, when, and upon what grounds certain books have been distinguished from others, as possessing divine authority. Let us take a practical illustration in order to clarify what we mean. Included in the Roman Catholic Old Testament are several books not found in Protestant Bibles. These disputed books are usually known as "Apocrypha." We maintain that these books should not be regarded as having divine authority and do not include them in our canon. Upon what grounds do we reject these books? There are many reasons, but chiefly because they were never included in the Hebrew canon of the Old Testament. Early Jewish and Christian scholars join hands in denying to them a place with other authoritative books.

Concerning the New Testament, there is no longer any question as to what books comprise its canon. This is not to say, however, that all of them were accepted without hesitation from the beginning. The formation of the New Testament canon, as that of the Old Testament, was a gradual process; each book made its way separately and sometimes, in a case like Hebrews where its authorship was unknown, at a slow pace. Nevertheless, we are not to think that at some later date a church council through its decision *made* certain books canonical. The church does not control the canon, but the canon controls the church. Although divine authority was attributed to the New Testament books by the later church, this authority was not derived from the church but was inherent in the books them-

selves. As a child identifies its mother, the later church *identified* the books which it regarded as having unique authority.

Transmission of the Scriptures

How the books of the Bible came into being (origin) and attained their authoritative position (canon) are questions of little importance for us unless God has preserved these books from destruction. The books of the Bible were written over a period of sixteen hundred years, which means that God had been taking measures to preserve His word long before the Bible as we know it was completed. How the Bible text has come down to us is a complex story. We can only speak here of the transmission of the New Testament text, yet much that is said of the New Testament accounts in principle for that of the Old.

The New Testament story begins about 50 A. D. with an unpretentious letter written by Paul to the Thessalonians. Other letters soon followed, so that by the end of fifty years the books which now comprise the New Testament were in circulation. However, these early Christian letters soon perished. They had been written undoubtedly on papyrus sheets which were by nature fragile and subject to corruption. But the papyrus sheets occasioning the loss of the original autographs were at the same time responsible for preserving their contents. Papyrus was available at a cheap price, so very soon, as evidenced by recent finds among the papyri, Christians began to copy and circulate extensively the apostolic wisdom contained in writing. We may pause for a moment and ask what prompted them to such labors. The answer for them is the same as with us today: Men attempt to imitate and copy only that which is valuable.

Because these letters were so valuable, not only were they copied, but they were copied with the utmost care. These works were not like other literary works, and these words were not ordinary words. These words expressed the commands of God. Paul had said: "If any one thinks he is a prophet, or spiritual, he should acknowledge that what I am writing to you is a command of the Lord" (I Corinthians 14:37). Not wishing to lose a single word given by God, the New Testament scribe must have gone about his work with the concern — if not the skill — of a modern surgeon.

No matter how high the regard or how deep the reverence, as copies became copies and were copied again and again, it was inevitable that transcription mistakes would appear. The human hand is never so firm or the eye so keen as to preclude the possibility of error. So errors crept in. Errors were copied and became a part of the text. And let us remember that it is just as possible to make an unintentional error in a Biblical manuscript as it is in dealing with a copy of Plato's *Republic*. To suppose otherwise is to lead to the assumption that the Holy Spirit overpowered the abilities and inabilities of tens of thousands of scribes for a period of 1500 years — an assumption that is not only unwarranted but also untrue.

It is now possible for us to look back over the Biblical manuscripts available to us and classify the types of mistakes made by the scribes. Often a word or line is skipped over by a scribe, especially if several words in a passage have similar endings or are repeated within the space of a few lines. Sometimes a scribe has difficulty with words of similar sound, as in English college students sometimes confuse "affect" and "effect." Occasionally the scribe's

mind may wonder, and he writes down words different from the text he is copying. Not infrequent also is the deliberate attempt of the copyist to improve his text by altering it in agreement with another witness. In doing this he may actually be substituting a correct reading with an incorrect one. Thus you can see how easy it was to allow such mistakes to slip in unnoticed. However, lest we be too critical of these primitive scribes, let us remember that they were working at first with manuscripts which were written altogether in capital letters, with no intervening spaces between the words, and with little or no marks of punctuation. Keeping in mind these factors, and the restricted conditions of their work, we should rather be filled with gratitude that God raised up so many of these scribes to bestow on posterity their great labors of love.

The New Testament story, however, is not confined to the handing down of Greek manuscripts from generation to generation. Christianity spread so rapidly over the world that almost immediately its sacred literature called for translation into other languages. Whenever the gospel entered into new territory, the words of the gospel were adapted to a new tongue. The Syriac and Old Latin versions were completed by A. D. 200; then others followed — the Coptic versions, the Latin Vulgate, the Syriac Peshitta, and all the rest — each in a different region, in its own way, giving expression to the gospel message. Coming into prominence also at this time was an increasing body of literature from the early church, written by men who had lived during the lifetime of the apostles and shortly afterward. These men, sometimes known as Apostolic Fathers, were not inspired men; but what they said and

wrote was important because of their close connections to the apostolic age.

Centuries pass, and now the known world is divided into East and West. Eastern Christianity has continued to make new Greek manuscripts from old ones, discarding the old in exchange for the new. It has developed by now a kind of text typical of its region, a text usually known as Syrian or Byzantine. It was this type of text that was generally followed by medieval scribes, and thus the majority of Greek manuscripts which we possess today are of this type. In the West, however, the situation was quite different. Western Christianity, the father of Roman Catholicism, had adopted Jerome's Latin Vulgate translation as its standard text; and for a thousand years the Latin Vulgate reigned unchallenged in the West. Greek learning declined, and the Western scribe was normally engaged in copying the Latin translation instead of the Greek. Indeed, the Latin was looked upon as "the Bible," while the Greek was looked upon with suspicion. As decades advanced, the Latin, already removed from the Greek because it was a translation, became corrupt itself; as in morals and teachings, so with reference to the text men were wandering farther and farther away from God.

With the coming of the fifteenth century, great events took place which changed the complexion of the Old World. A wave of new enlightenment, the Renaissance, was on the move. About 1450 the German printer, Gutenberg, perfected a printing press, and the first book to come from this press was the Bible in the Latin Vulgate. It was about seventy years later, however, before the Greek New Testament first appeared in print.

The events which led to the first printing of the Greek New Testament are now well known. Under the leadership of Cardinal Ximenes at Alcala, Spain, an edition of the Bible was being prepared in Latin, Hebrew, and Greek. A printer by the name of Froben in Basel, on learning of this proposed edition, contacted the monk-scholar Erasmus. Erasmus was thus employed to oversee the work on an edition of the New Testament in Greek, which was first published in the year of 1516. Other editions followed, but the third edition of Erasmus' Greek New Testament in 1522 is the most important of all in the history of the English Bible.

The significance of Erasmus' work can scarcely be overestimated. For the first time the printed New Testament was available in the language in which it had been originally written. But more important than this: The editions of Erasmus provided essentially the Greek base upon which hundreds of subsequent translations were made, including Luther' stranslation in German and the Authorized (King James) Version in English.

It is of great importance, therefore, for us to inquire concerning the nature of the Erasmus text, for to inquire concerning its nature is to lay bare the basis of our King James Version. What was wrong with Erasmus' work? First, the manuscripts used by Erasmus were inferior in quality. Six or seven manuscripts were used, but all of them were of late dates and not a single one of them was complete. Only one manuscript contained the book of Revelation, and the last six verses were missing from it. To fill in this and other gaps, Erasmus had to *retranslate* from the Latin back into the Greek; and of course it was impossible for him to retranslate exactly as the original

Greek text had read. Second, let us recall that from the beginning it was Froben's ambition to outdo the work of Ximenes in Spain and to be the *first* to publish the New Testament in Greek. Erasmus hurriedly began his work, with two incompetent assistants under him; in ten months the work was completed which, according to Erasmus' own admission, was done "hastily rather than edited." So even with his inferior manuscripts, Erasmus' work did not measure up to the scholarship of which he was capable. This is the kind of text represented in the King James Version — a text based on medieval manuscripts, with all their accumulation of mistakes, and a text which came into being through unscholarly procedures.

To illustrate further the unscientific text-methods employed in Erasmus' time, I would like to tell you the story of how I John 5:7 became a part of the English Bible. Erasmus had engaged in a controversy with Lopez de Stunica, the editor of Ximenes' work, on the genuineness of I John 5:7. The verse reads: "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one." This verse had been omitted from the first two editions of Erasmus because the Greek manuscripts did not contain such a reading. Stuncia, however, argued for this verse because it was present in the Latin Vulgate. Erasmus was sure that he was right, but he conceded that if any Greek manuscript was found with I John 5:7 in it, he would place the verse in his Greek Testament. At length a Greek manuscript, less than fifty years old, was produced with the reading, and Erasmus, true to his word, put the verse into his third edition (1522). After this edition Erasmus took the verse out of his text. But the damage was done which centuries

as yet have not erased! William Tyndale, in making the first translation of the English New Testament based on the Greek text, used this third edition of Erasmus which contained "the heavenly witnesses" passage. From Tyndale down to the King James Version I John 5:7 has remained in the English Bible as "Scripture." Other passages as equally unattested are to be found in our King James translation. I say this not unaware of how much the King James Version has meant to all of us, but we need to be informed on these matters. For this reason the informed teacher will use in his class a more recent translation than that made in 1611.

Recognizing that the original New Testament letters have perished, and that copies of them often are at fault, we want to turn our attention now to the question of how accurate today is our knowledge of the New Testament message? To what extent can it be said that we actually have the words of Paul and John and other inspired men? Are we hopelessly separated from what they wrote? At this point I wish to state emphatically that we are not as blind men feeling here and there for bits of truth. There are a number of good reasons why we can rest assured that our knowledge of the primitive text is reliable. An abundance of information exists concerning our New Testament text. There are about 4,500 Greek manuscripts which, in whole or part, contain our New Testament. This is an astounding number of witnesses in comparison with other ancient writings. Few people question the texts, for example, of Sophocles or Thucydides. Yet these ancient classics are transmitted to us on the basis of a handful of documents, while our New Testament is based on thousands of manuscript witnesses. The New Testament is supported also

by a multitude of copies from the versions. For example, it has been estimated that there are more than 8,000 New Testament manuscripts in the Latin Vulgate alone. Scores of other translations are also accessible. Many of these translations were made not long after the birth of Christianity and thus tell us much concerning the primitive text. Another very significant source of information for our text are the quotations of Scripture found in the writings of the Apostolic Fathers. New Testament quotations in these works are numerous and invaluable. Let us suppose, for example, that one of these early Christian writers quotes John 3:16, and let us suppose that his citation of the verse is as we know it in the twentieth century. What an encouragement for us to realize a man who lived a few years after the apostles quoted John 3:16 exactly as we quote it today. God has indeed left us myriads of witnesses to His word. Thus the renowned textual scholar, Sir Frederic Kenyon, has summed up the matter by saying that the evidence on the New Testament text "is so large that it is practically certain that the true reading of every doubtful passage is preserved in some one or other of these ancient authorities. This can be said of no other ancient book in the world."¹

Not only do we possess rich resources, but in recent years many discoveries have been made which push back several centuries our knowledge of the New Testament text. Many people do not realize that when the King James Version first appeared, not a single one of the early Greek manuscripts which we now value so highly were then known. In 1627 a remarkable fifth-century manuscript (Codex Alexandrinus) was presented as a gift to the King of England — a manuscript that was almost a thousand years

earlier than the text used by the King James translators. In 1859, after several visits to St. Catherine's Monastery on Mt. Sinai, the great textual critic, Tischendorf, "discovered" a manuscript (Sinaiticus) which was to be dated from the fourth century. Another valuable fourth-century manuscript (Vaticanus) had been in safe deposit in the Vatican library at Rome for at least four hundred years. Numerous scholars had tried to gain access to it, but in vain. After several brief visits to the Vatican, Tischendorf was able to gain enough information to publish in 1867 its contents for the world. So within the last century the two most important witnesses to the text of our New Testament have come to light.

The English Revised Version of 1881 and the American Standard Version of 1901 represented tremendous advances over the text employed by the King James translators. About this time, however, a new world was opening up with the uncovering of many New Testament manuscripts written on papyrus. It had formerly been held that no papyrus documents of the New Testament remained, but as of 1957 no less than sixty-eight New Testament papyri had been enumerated. Many of these are fragmentary, yet they are of great importance. Included in these is the oldest known part of the New Testament, a papyrus fragment from Egypt containing a few verses of John 18 (31-33; 37,38). This little fragment can be confidently assigned to the first half of the second century. Here is evidence that within a few years John's Gospel had circulated as far as Egypt. Liberals who had formerly dated John's Gospel about 150 A. D. now have had to change their dates. More important is this: Close study reveals that there is not a single difference between these verses of

John copied eighteen hundred years ago and our text today.

Other papyrus documents are more complete. Among the Chester Beatty collection is a papyrus codex (P⁴⁶) containing eighty-six leaves of the Pauline epistles. These papyrus sheets are in almost perfect condition and are dated about the beginning of the third century. You can imagine, I am sure, the importance of this papyrus codex in throwing light on most of Paul's epistles (Romans, Hebrews, I and II Corinthians, Ephesians, Galatians, Philippians, Colossians, and I Thessalonians).² Another papyrus document (P⁶⁶) has been published since the appearance of the Revised Standard Version in 1946. This papyrus contains the first fourteen chapters of the Gospel of John and was first published in 1956.³ It is dated about A. D. 200 and remarkably confirms our accepted Greek text.

Thus far we have seen that we are not in the dark in reference to the primitive text of the New Testament. We have a wealth of information at our disposal, and recent discoveries are carrying us back closer than ever before to the autographed letters. Let us now go one step further. Modern scientific methods as applied to textual research have reconstructed for us a text which is virtually unasailable. In 1881 two British scholars, Westcott and Hort, published their edition of a "critical" Greek text. Profiting from the works of their predecessors, they had labored untiringly for twenty-nine years on this project. So carefully had they worked and so successful were their results that even today we have not gone beyond the text of Westcott and Hort. Recent developments, no matter how extraordinary, *confirm* the Westcott-Hort text and oppose the medieval-type text. In other words, the ancient witnesses that are found today stand in agreement with Westcott-

Hort and disprove the type of text represented in the King James Version.

If the Westcott-Hort text is our standard Greek text today, are there any uncertainties in it? Suppose I told you tonight that there are more than 200,000 errors in the Greek New Testament. What would you think? This kind of statement is grossly misleading and unfair. This large number is gained by counting all the variants in all the manuscripts. If, for example, one word was spelled a different way in 4,000 manuscripts, that would amount to 4,000 errors. Also, the majority of these 200,000 "errors" consists of minute details of spelling or inverted word order. Westcott and Hort, in the introduction to their work, take great pains to affirm the reliable character of the New Testament text: "The proportion of words virtually accepted on all hands as raised above doubt is very great, not less, on a rough computation, than seven-eighths of the whole. . . . The amount of what can in any sense be called substantial variation is but a small fraction of the whole residuary variation, and can hardly form more than a thousandth part of the entire text. Since there is reason to suspect that an exaggerated impression prevails as to the extent of possible textual corruption in the New Testament . . . we desire to make it clearly understood beforehand how much of the New Testament stands in no need of a textual critic's labors."⁴ These reputable scholars were of the opinion that people exaggerate concerning the number and nature of textual variants, when actually only one thousandth of the Greek text indicates substantial variation. And even where substantial variation may exist, not one fundamental Christian doctrine or command of the Lord is at stake. Kenyon points to the reliability of our

text in these words: "It cannot be too strongly asserted that in substance the text of the Bible is certain. Especially is this the case with the New Testament."⁵

We are indeed a blessed people. God has preserved His seed in order that He might preserve His kingdom. The need of that kingdom is His precious word.

"Nay, were the sea one chrysolite,
The earth one golden ball,
And diadems all the stars of night,
This book outweighs them all."

It should cheer our hearts to know that our Bible is the best-attested work of all that ancient literature has to offer. Christian friends, the ground on which we stand is not quivering sand. Kenyon has said: "The Christian can take the whole Bible in his hand and say without fear or hesitation that he holds in it the true Word of God, handed down without essential loss from generation to generation throughout the centuries."⁶ "The grass withers, and the flower falls, but the word of the Lord abides forever" (I Peter 1:24,25).

¹Sir Frederic Kenyon. *Our Bible and the Ancient Manuscripts*. Revised by A. W. Adams. (New York: Harper & Brothers, 1958), p. 55.

²The arrangement of epistles cited is the order found in the papyrus codex.

³Other fragments containing John 14-21 were published in 1958.

⁴B. F. Westcott and F. J. A. Hort. *The New Testament in the Original Greek*. Introduction and Appendix. (Cambridge: University Press, 1881), pp. 2-3.

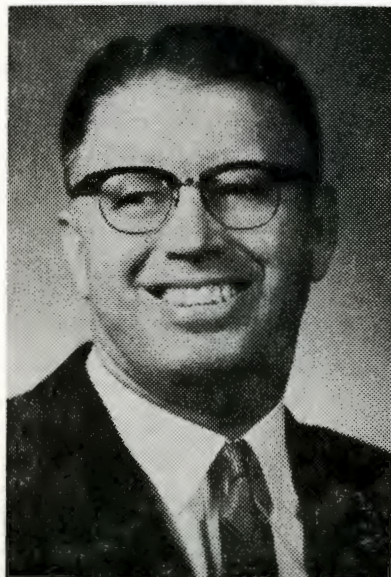
⁵Kenyon. *Our Bible and the Ancient Manuscripts*, p. 55.

⁶Kenyon, *Our Bible and the Ancient Manuscripts*, p. 55.

ALLEGED DISCREPANCIES OF THE BIBLE

By David H. Bobo

David H. Bobo was born October 4, 1910, in Birmingham, Alabama, and grew up in the north end of the state near Huntsville. He was educated through second year high school in the public schools of Alabama. In 1929 he entered David Lipscomb College where he finished high school in 1931 and junior college in 1933. Here he enjoyed the instruction of such men as H. Leo Boles, A. G. Freed, S. P. Pittman and others. He received the B. A. degree from the University of Chattanooga in 1941 and the M. A. degree from Western Reserve University, Cleveland, Ohio, in 1951. From Butler University School of Religion in Indianapolis he received the B. D. degree in 1955 and is now completing work there for the Th. M. degree. He has also served there as a part-time instructor. He has been elected to the Alpha, Theta Phi, and Phi Kappa Phi honor societies.



At the age of 16 he was baptized by Coe Knowles. His first preaching appointment was on November 10, 1929, near Nashville, Tennessee. He began local work at Athens, Tennessee, in 1933, and went from there to East Side church in Cleveland, Tennessee, in 1934. In 1938 he became the first full-time preacher for the Red Bank church in Chattanooga, Tennessee. Leaving there in 1942 he worked with the West End church in Birmingham, Alabama, until 1945. From there he went to the Thayer Street church in Akron, Ohio, and stayed until 1950, when he moved

to Indianapolis to help begin the Fountain Square church, where he still labors. Since 1957 he has also served as one of the elders there.

He was married in 1935 to Miss Madolin Davis and they have two daughters.

In the year 1833 Alexander Campbell went to the little town of Wadsworth, Ohio, to preach. There lived in Wadsworth at that time a man by the name of Aaron Pardee, who was an unbeliever in the Bible and who had acquired in the town the very unsavory reputation of being an infidel. Most of the preachers who came to that community to preach paid their respects to Mr. Pardee in the form of a public tirade obviously aimed at him.

Mr. Pardee had heard a good deal about Mr. Campbell and his ability and went to hear him preach. He was so impressed with his reasoning ability and his fairness in argument that he sought a private interview with him. Mr. Campbell received Mr. Pardee with such frankness and cordiality that he immediately stated his case to him.

"I discover, Mr. Campbell," he said, "you are well prepared in the argument and defenses of the Christian religion. I confess to you frankly there are some difficulties in my mind which prevent my believing the Bible, particularly the Old Testament."

To this Mr. Campbell, with equal and unhesitating frankness, replied: "I acknowledge freely, Mr. Pardee, there are difficulties in the Bible — difficulties not easy to explain, and some, perhaps, which in our present state of information cannot be cleared up. But, my dear sir, when I consider the overwhelming testimony in their favor, so ample, complete, and satisfactory, I cannot resist the conviction of their divine origin. The field of prophetic inspiration is

so varied and full, and the internal evidences so conclusive, that with all the difficulties, the preponderance of evidence is overwhelmingly in their favor."

The historian who preserved this story went on to say: "This reply, so fair and so manly and so different from the pulpit denunciations of 'skeptics,' 'infidels,' etc., to which he had been accustomed, quite disarmed him, and led him to hear the truth and its evidence in a much more rational state of mind. Within a year he became fully satisfied with the truthfulness of the Holy Scriptures, and apprehending clearly their testimony to the claims of Jesus of Nazareth as the Son of God, he prepared to yield to him the obedience of his life. At a two days' meeting held there by Brother A. B. Green and A. S. Hayden, Mr. Pardee and four others were baptized."

I have related this story because I feel that it demonstrates the only intellectual and emotional climate in which our present problem can be fruitfully approached and discussed. Both of these men, though representing opposite views and commitments, had one important thing in common — they were both able to approach the problems of the Bible and matters of belief and unbelief in a frank, intelligent, and dispassionate manner. This spirit, even on the part of a believer, is essential and must never be interpreted as either indifference or disloyalty toward the Bible. In this instance it succeeded in the winning of an honest unbeliever to the faith of the Bible, a thing which emotional tirades had failed and would perhaps forever have failed to do.

It is time therefore to lay aside hysterical and fanatical rantings and to face these problems with calmness and con-

fidence. The fact is that most of the ado that has been made over the alleged discrepancies of the Bible has been the result of warped attitudes and runaway emotions, often on both sides of the controversy.

In order to get our proper bearings and to know what we are about, it may be well to ask: Why all the concern about alleged discrepancies in the Bible? How did it all come about? Obviously it is not introduced by nor dealt with in the Bible itself. The Bible is, as it were, blissfully oblivious of any such question. Its origin and development and the evaluation of its importance must therefore be sought elsewhere. But we have not so far to seek. Time and space to do permit a detailed delineation, but we may quickly summarize.

In the early days of Christianity, when it came more and more into head-on encounter with paganism, it inevitably provoked opposition from the non-Christian world. Christianity was, and increasingly became, a religion of the Bible, or the religion of a finished and fixed book of scripture. From this book it claimed no recourse; it was its lifeline and vital support. If the enemy wished to strike the most damaging blow possible against Christianity, he recognized that he must strike it at Christianity's lifeline — the Bible. This attitude was intensified as an infallible Bible was pitted against a self-styled infallible church and clergy in Romanism. It was further recognized that the most valid stroke against the Bible would have to be based upon some inherent, and therefore inescapable, feature of the Bible itself, such as an inherent flaw or weakness. The point was to make the Bible appear unreliable, and therefore untrustworthy.

One flaw which would be most potent for this purpose seemed to be inherent discrepancy or contradiction. By such discrepancies the Bible would seem to testify against itself and convict itself of unreliability. Finding this a formidable and useful weapon, the enemies of Christianity made the most of it, industriously seeking out or concocting Bible discrepancies and pressing them vigorously against the Bible and its faith. Wherever, through the centuries, great emphasis has been laid upon the authority of the Bible and great confidence reposed in it, its enemies have resorted to the alleged discrepancies to endeavor to discredit it. Their prejudice and eagerness to find discrepancies have, of course, warped their thinking and caused them to see discrepancies everywhere and to allege many that do not exist.

This attack by the enemies of the Bible called forth a reaction from its friends. Some doubtless ignored or rejected the assumption that discrepancies necessarily nullify the validity of the Bible. But many Christians of all ages have accepted the assumption and so felt the necessity to *prove* that there are no discrepancies in the Bible as the only alternative to giving up their faith.

In their efforts to deny all discrepancies they have often resorted to unscholarly, ridiculous, and sometimes dishonest means. Regardless of how good and pious their intentions may have been, their methods have often been below the level of respectability. This likewise has continued down to the present time. One still hears a preacher occasionally say from the pulpit: "If anyone can show one contradiction within this old book, from Genesis to Revelation, which I cannot satisfactorily reconcile, I will throw it into the fire and have no more to do with it." Then he goes on to

try to deal with some of the problems of the Bible in that spirit, and scruples not at wresting and distorting a passage of scripture to the point of grotesqueness and caricature in order to be able to say that it agrees fully with every other passage.

Such behavior is sub-Christian and will never win the respect and confidence of intelligent people. In fact, it will do more to turn them from faith; for if faith must stand upon such sophistry, they want nothing to do with it. It weakens faith far more than it strengthens it, and far more than many of the alleged discrepancies alone could. It is itself a discrepancy of faith. Such behavior reflects far more fear and panic than faith and confidence. If Christians want to lead others into the faith of the Bible, they must first banish fear and doubt from themselves and avoid methods which are transparently fallacious and dishonorable.

This brings us to another reaction which concerns the alleged discrepancies of the Bible. This reaction involves many professed Christians who claim to be friends of the Bible, to recognize its own claims for itself, and to preserve all of its real and essential values. These do not accept the assumption that discrepancies necessarily nullify the validity of the Bible, and they acknowledge discrepancies in it. Now, so far, that would seem a rather sober and fair attitude, and to do little to complicate the problem of alleged discrepancies. But, sadly enough, that is not quite the case with many of them. Many of them are in the process of violent reaction which makes it difficult, if not impossible, for them to be calm and dispassionate in this matter.

Some of them, for example, have been reared under the dogma that there are not and cannot be any discrepancies in the Bible, and under the rule that all critical study of the Bible is strictly and awfully taboo. Yet they have recognized what they honestly regarded as discrepancies or contradictions in the Bible, but could not admit it openly and had to swallow an intellectual lie in order to avoid social and religious ostracism or even persecution. After a while, however, the tyranny of such restrictions became unbearable, or they were triggered by some encouragement and broke into open rebellion against, and defiance of their former restrictions.

Once they have felt freed from intellectual captivity and are over their initial social and religious adjustments, they often become delirious in this newly found freedom and lose all sense of balance and restraint. Or else, stung and embittered by religious rejection and persecution, they give way to an almost fiendish fanaticism to strike back by seeking to demolish the claims of their opponents, though not the Bible itself.

In either case, whether in wild caprice or in terrible bitterness, these people are the victims of a sort of madness which warps their thinking and damages or destroys their capacity for calm and sober judgment in such matters. They seize upon every apparent discrepancy, blow it up to monstrous proportions, and use it as a bugaboo to "scare the daylights" out of what they regard as the naively and dogmatically pious. These of course tend to become irresponsible, sacrilegious, and malevolent, and their banterings cannot be taken at face value. But perhaps no class of dealers in discrepancies has done more to bring the matter into acute concern than they have.

Now, in describing this development, I have obviously emphasized the extremes. Somewhere between these extremes all of us are variously located, and somewhere near the center we shall seek for the right attitude and the major portion of truth as regards these discrepancies. I believe that such freedom and honesty as we recognized in the Campbell-Pardee discussion, and such calm and rational approach as they made, must be made our rule here if any good is to be done.

First of all we must take into consideration certain salient facts. One of these is that the writing of the Bible was completed nearly two thousand years ago. Whatever is in it now has been in it and under the scrutiny of men two or three or four thousand years, and is not likely to be radically changed in respect to its discrepant and non-discrepant qualities now. If there were no discrepancies in it when the writing was finished, there are none now, and all the evil designs of its enemies cannot create them and make them stand. If there were discrepancies in it when the writing was finished, they are still there now, and no amount of wresting and distorting of passages can really and permanently rid it of them.

But it must also be said that if there are discrepancies in the Bible, they have now had at least two thousand years to do all the harm they can do. If they have not destroyed the influence and power of the Bible in the last two thousand years, there is no reason to fear that they will be able to in the next two thousand or any number of thousands of years. Therefore, this is not a new problem which has been suddenly thrown into our laps for settlement and which should throw us into a flurry of excited activity or frighten us into a panic, but is an old problem which has

been so stabilized as to give us plenty of time for calm and deliberate study and action.

In the second place it must also be remembered that freedom from discrepancy is nowhere claimed by the Bible or made a canon by which the validity of the Bible is to be measured. This is purely a human canon and criterion, and, though it makes a sensible appeal to all, it is very possible to press it far beyond anything which either the Bible or human intelligence could reasonably demand. A substantial unity is assumed, and in fact exists throughout the Bible, but this does not claim a complete freedom from discrepancy. Neither would we require such rigid consistency in any other book or document in order to assure its validity and value.

There are abundant and demonstrable discrepancies in nature, yet we do not reject nature or deny its divine origin because of them. The fact is that all life is characterized by discrepancies and the Bible would be the most artificial and unnatural production ever seen if it did not have those normal discrepancies which characterize all other manifestations of God-given life.

I wish to go on record here and now as questioning, first of all, the very assumption that the Bible would be proved invalid if discrepancies appear in it. In fact, I would be more inclined to regard it as suspect if it didn't have them. In this I am afraid we have allowed the enemy to set the standards, even of faith and its source, and frighten us into acceptance of his, rather than the Bible's, own standards.

Finally we come to the inevitable fact — the fact that every Bible reader recognizes — that on the surface there are innumerable discrepancies in the Bible. If that were

not true there would be no such subject under discussion now. But this broad and sweeping statement calls for a definition of our use of the word itself. Basically, the word *discrepancy* is a musical term and signifies disharmony. In this broad sense of the term there may be kinds and degrees of discrepancy ranging all the way from the most negligible differences in choice of words to the most violent and hostile idealogical contradictions.

In the light of this fact, it might be asked: How could anyone contend that the Bible is non-discrepant? The answer is that the vast majority of the discrepancies of the Bible are of that negligible sort which may be easily explained away or reconciled, or, in other words, are only incidental and accidental and show no conscious purpose or concept which would be at cross currents with other such conscious and intentional statements. These are therefore regarded as not *real* but only *apparent* discrepancies. What then would constitute a *real* discrepancy? It would seem to be one which does exhibit deliberate purpose or concept which contradicts or denies some other deliberate purpose or concept, with both set forth as the truth of God. But just when one ceases to be apparent and becomes real is not always easy to determine. It becomes clear, however, that our problem is not simply one of the existence or non-existence of discrepancies, but one of the intensity of discrepancy as determined by intention and persistence.

This leads us to say that in dealing with the discrepancies of the Bible we cannot deal with them *en masse*, but must divide them into categories and groups according to kind and degree. Furthermore, it should be said that this lecture does not propose to deal with the individual discrepancies and answer them. That would be subject matter

enough for a whole year's course in school, or several written books. At best we can only illustrate them. I would like to propose three main categories under which to discuss them, which I shall simply call the verbal, the historical, and the idealogical. These, of course, will inevitably overlap some.

Verbal

By verbal discrepancies, we have reference to those innumerable variations of single words and phrases which involve differences in names, numbers, etc., and variations in the forms and orthography of names, but do not necessarily reflect any difference of faith or concept in religious and moral principles. These are far more numerous than any other kind, but are at the same time proportionately less important because they are the more easily explained and disposed of.

First of all we must recognize some of the conditions which lie behind the development of the Bible, and especially the Old Testament where most of these occur. The origins of the Old Testament writings go far back into primitive times and conditions in which there were practically no standardizing facilities for the writing, transmission, and preservation of history and literature. Human affairs and standards are always in a state of flux, even now with all our elaborate systems of standardization. There is no human way to stop the constant flow of change and lack of uniformity in language and concept. If all our present elaborate standardizing systems are powerless to hold things to static uniformity, how much less could such uniformity be achieved when none of these facilities existed! How could uniformity in all the myriads of details in the Hebrew Old Testament be maintained when there were no

printing presses to produce exact copies and uniform editions, and no libraries among the Israelites for the preservation of master copies from which reproductions could be made? This leaves us with several problems.

First, we have the matter of oral transmission. Just how much of the writing followed long periods of oral transmission we do not know, but it is thought by many competent Biblical scholars that varying periods of oral transmission lie behind many of the historical accounts of the Bible, and they are not without argument and evidence in their favor. Under such conditions of memory and repetition it is incredible that no variations in such details should occur. Neither do such variations materially change the message of the Bible nor militate against its general reliability and validity.

In the writing process we find our second problem. Without printing presses, every copy of the scriptures had to be produced by the hands of human scribes, with intermittent glances, or the sound of a common reader's enunciations, and fallible memory as the only medium through which all the minutiae of the Hebrew and Greek texts could pass from the exemplar into the copy. It would have been beyond human capacity to make all the necessary transmissions without some failures of reading, memory, or recording. That there were common scribal errors in all ancient literature is commonplace with all who work in those fields. In fact, some patterns of scribal errors have been traced and classified by such technical names as *dittography*, *haplography*, etc. That such errors were made by the copyists of the Bible is only natural and reasonable to assume, unless we assume that all scribes were miraculously guarded against all error.

In addition to the strictly scribal errors, there is one other problem in the Hebrew which was an important factor. The Hebrew script was only consonantal. There were no vowel letters and not even any vowel signs as we now know them until far into the Christian era. The vowel sounds could be largely drawn from the consonantal structure by those who were native Hebrews or very familiar with Hebrew morphology. But when the Hebrew began to be translated into Greek and other languages, sometimes by men who didn't clearly discern the vowel structure, many changes in the forms of names and other words, and sometimes in the meanings of words, occurred. This is seen clearly in the forms which some of these names have in the New Testament. For example, compare Boaz and Booz, Isaiah and Esaias, Hosea and Osee, Asher and Aser, Sharon and Saron, Elisha and Elisius, Korah and Core, Noah and Noe, Hagar and Agar, Hazekiah and Ezekias, and Joshua and Jesus.

Most of these differences are due to the influence of the Septuagint, or Greek, translation of the Old Testament, in which the translators often missed the vowel sounds and sometimes the values of the consonants, and their mistakes were carried on over into the New Testament from the Septuagint.

One interesting instance of a change of meaning resulting from this same problem is that of the confusion in the story of Jacob's final blessing. In Hebrews 11:21 we are told that Jacob worshipped, "leaning on the top of his staff." But in the original account in Genesis (47:31) it says he "bowed himself upon the bed's head." The quotation in Hebrews was taken from the Septuagint, which renders it in Greek. Now what connecton would *bed* have

with *staff*? Why the confusion? The fact is that the two words have exactly the same consonantal structure. The difference was wholly in the vowels, which of course were not written, and, here, were not correctly followed by the translators. The consonantal structure of both words is m-tt-h. The word for bed is *mittah*, while that for staff is *matteh*. A simple mistake in vowels changed *bed* to *staff*, and we have that mistake permanently fixed in the New Testament.

Now, again, this does not mean that we have an unreliable translation of the Hebrew original, but it does mean that such mistakes may have changed the forms of names and may have affected other isolated words.

In addition to the possible errors of transmission, other apparent discrepancies may stem from the original writers and may again be accounted for on a very natural and familiar basis. The same name in Hebrew might be spelled differently by different writers, just as in English. Think how many ways we spell Catherine, Caroline, etc. Then some might alter a name "for short," as we say. Catherine often becomes Katy or Kate, Margaret becomes Maggie, Barbara becomes Babs, and James becomes Jimmy or Jim. In the same way Jehoram is shortened to Joram, and the same man is called by both forms of the name (II Kings 8:24,25).

The names of others were changed to commemorate some special deed, emphasize some characteristic, or even to show religious scruples. Because of his attack upon the altar and images of Baal, Gideon received and wore the cognomen Jerubbaal, which means *let Baal contend*. Perhaps the most familiar of such changes of name is that of Jacob (sup-

planter) to Israel (prince of God), which doubtless corresponds to a change of character in the man.

Religious scruples also account for another familiar change. In the earlier days the word *baal*, which means *lord, owner, husband, etc.*, might be used with reference to Jehovah without offense. But later, after the Baal cult became a problem in Israel, the word *Baal* became so offensive that it was changed in Hebrew references to *bosheth* or *besbeth*, meaning *thing of shame*. So, some names which earlier appeared with the word *baal* as a component later were changed accordingly. Thus Gideon is called Jerubbaal, but in later accounts he is called Jerubbesheth (II Samuel 11:21). Likewise Saul's youngest son and successor is called Eshbaal in I Chronicles 8:22, but Ishbosheth in II Samuel 2:8. This is a common change, as found also in Meribbaal or Mephibosheth, the son of Jonathan. From this it is obvious that a man might be called by one name in one place, and another in another without there being any serious discrepancy involved.

There are some discrepancies, however, in the matter of names which seem unmistakably errors of memory or of historical tradition rather than mere scribal errors. For example, in I Samuel 18:19 Merab, the daughter of Saul, was given to Adriel the Meholathite as a wife, and Michal, her younger sister, was given to David. In II Samuel 21:8, however, it is said that the five sons born to Adriel the Meholathite were borne by Michal the daughter of Saul. Therefore, unless both the daughters of Saul were named Michal, this is an error or discrepancy of a historical kind. There is no chance here for dittography or haplography, and in the light of all other appearances of the two daughters, this must be regarded as a lapse of memory or of

historical knowledge. To deny that there are a few such cases would be a mistake. However, it should be pointed out again that this is not a matter of either historical importance or moral and religious vitality. Nothing is really at stake here except the possible theory that every original writer and every copyist was miraculously guarded against any minute lapse or slip.

Historical

Here we enter a more vital field of Bible discrepancies, especially as we have to do with whole accounts which sometimes involve explanatory and conceptual differences. Even here, however, while both Judaism and Christianity are historical rather than merely philosophical religions, that is, they are anchored in historical events and processes such as the exodus, calvary, etc., the importance of the historical element is found far more in the over-all pattern and the great eras of history than in the details of isolated persons and events. In this larger context there is an amazing unity which far outweighs any discrepancies of detail.

Here, too, we should observe certain universally recognized principles which bear upon the subject. All historical writing may be said to be partial and elliptical in nature, and by necessity. No reporter reports all the details, explanations, and ramifications of his story, and if he did no one would want to read it. Nothing is more tiresome than a story-teller who digresses at every turn of the story to follow out some ramification which he sees. Such a story-teller loses his audience long before his story is finished. Furthermore, a story written after that fashion would become hopelessly voluminous. If all the stories

briefly sketched in the Bible were told in detail, as John would say, "even the world itself would not contain the books that should be written" (John 21:25). To so compress a history, it goes without saying that the vast majority of details are omitted and only the most essential ones related.

Another factor involved is the number of different writers participating in the writing of Biblical history, each inevitably from his own particular viewpoint and with his own particular set of emphasis. What different strands of tradition may have lain behind them none can say with certainty. All these things, however, could not have failed to produce a certain diversity underneath the over-arching unity of the Bible. In these facts we see both the origin and the explanation of many alleged discrepancies.

In cases in which the same story is related or alluded to by two or more different writers, each necessarily leaving out what to him seem needless details, their stories may seem to disagree and yet may not necessarily contradict or antagonize each other. Instead the accounts may be mutually complementary and may be put together into one story without essential contradiction. This is seen especially in the four Gospel records in the New Testament. Take, for example, that most popular of all the stories — the feeding of the five thousand. The first three Gospel writers, commonly known as the synoptists, give the impression that the disciples took the initiative in seeking for the means for feeding the multitude, while John leaves the impression that Jesus took the initiative.

Yet they are not necessarily contradictory or mutually exclusive. The beginning made by Jesus according to

John's account may very well have come in response to the prior presentation of the problem by the disciples. Later the synoptists simply report the five loaves and the two fishes in the possession of the disciples, but do not say how or where they obtained them, though Mark (6:38) does imply that they didn't know at first how much food was available and had to find out, but still does not say how or why. On the other hand, John states specifically that there was a lad present who had the five loaves and two fishes and furnished them for the purpose, and that his possession of them was reported by Andrew, Simon Peter's brother. But again, there may be no real discrepancy here, as the disciples may have had the five loaves and two fishes only after they had inquired from the multitude and found the lad with the food. So, again, the stories may be complementary rather than contradictory. Furthermore, the synoptists sometimes disagree among themselves and may be seen as complementary.

In the story of the Gadarene demoniacs, Matthew (8:28) speaks of two of them, while Mark (5:2) speaks of only one. But again, there need be no real difficulty here. The two of Matthew might very well contain the one of Mark, who may have been the chief spokesman and so may have served Mark's purpose without the mention of the other. Any two reporters might differ that much according to the purpose each had in mind. Very many such examples might be found in which it would be unfair and unreasonable to array them against the validity of the Bible as damaging discrepancies. Varying personal emphasis might cause such differences without in any way militating against the credibility of the stories.

Another type of historical discrepancy is that in which

we have two different stories told by the same writer, or used by the same editor, which have to do with closely related events but which seem to hopelessly disagree.

An example of this is found in I Samuel 16 and 17. This has to do with the way in which David became associated with Saul. In Chapter 16 we find Saul becoming subject to fits of madness through an evil spirit which disturbs him. He is advised to secure a good musician who may play for him at such times, and David is suggested. David is at that time described as, "skilful in playing, and a mighty man of valor, and a man of war, and prudent in speech, and a comely person; and Jehovah is with him." Saul sent for David and it is said that he loved him greatly and made him his armorbearer, a position of greatest confidence and one which assured experience and skill in war. Saul also had communication with Jesse, the father of David. But in the seventeenth chapter we find Saul and his army held at bay by the Philistines and David being sent to visit his brothers in the army. Upon hearing the challenges of Goliath, he volunteers to fight him single-handed. He cannot use Saul's armor, but goes out with only his sling. After the combat Saul asks Abner whose son this "youth" is. Abner doesn't know, and Saul instructs him to inquire whose son the "stripling" is. Now the question is: How could David be "a mighty man of valor, and a man of war," Saul's armorbearer whom he loved greatly in chapter sixteen, and yet be only a stripling and inexperienced youth unknown to Saul and Abner in chapter seventeen? Chapter eighteen shows that David never returned to his father's house after the fight with Goliath; therefore, the events in chapter seventeen could not have preceded those in chap-

ter sixteen. How could both accounts be accurate and yet be reconciled?

This is one of the discrepancies for which no satisfactory answer has as yet been found, so far as I am concerned. That certainly doesn't mean that no such explanation can or will ever be found, but that as of now I know of none. The most common explanation by scholars is that here we have two different lines of tradition, both included by the editor of Samuel. But many people would not want to accept that explanation. But once again I ask: What has that to do with the real value and spiritual relevance of the Bible? Is the incidental way by which David became associated with Saul the really important thing, or is the important thing the fact that God was with David and that David had a zeal for God and a character which made him a man after God's own heart, and the ideal king of Israel and the father of the Messiah? It is not the minute historical exactness that makes it the wonderful life-giving book that it is, but its spiritual quality and power.

One more historical discrepancy may be noted here in which a statement is made by one writer which contradicts a statement made by another. In Genesis 15:2 we find Abram addressing God as "Lord Jehovah." But in Exodus 6:3 the writer reports God as saying: "I appeared unto Abraham, unto Isaac, and unto Jacob, as God Almighty; but by my name Jehovah I was not known to them." Now the question: How could Abram have addressed Him as Lord Jehovah if He was not known to Abraham by His name Jehovah? Once again there are various theories which time here does not enable us to enter into, but actually, what difference does it make whether Abraham knew God as Jehovah or *El Shaddai*? He was still the same God

— the God of Abraham, Isaac, and Jacob, the God of the exodus, and the God and Father of our Lord Jesus Christ. We cannot deny the discrepancy, but we can deny that it touches the real essence of the worth of the Bible.

Ideological

Here we come to the most vital of all the categories of discrepancy, because it has to do with basic concepts of God and of the principles of right and wrong. This gets right into the heart of the validity and relevance of the Bible. Are there discrepancies here? Once again we must lay a foundation of facts upon which to work.

First of all it must be recognized that the Bible covers a very long period of growth and development. God has revealed Himself to man and man has become capable of receiving His revelation. In what we have long spoken of as the three dispensations, we see this development and advancement process. Our forefathers spoke of them as the starlight, the moonlight, and the sunlight ages of the world. That figure beautifully declares an advancement in religious and spiritual light. It was only "when the fulness of the time had come" that God sent forth His Son Jesus into the world. This would seem to say that prior to that time it would not have been proper, in God's wisdom, to send Him. May it not have been that man was not yet ready? But once again we ask: Was each advancement complete and uniform at a single bound? Did God just, so to speak, press a tabular key on the typewriter of revelation and bring all men alike to a sharp line of advanced understanding, or was there a process of growth and development within each dispensation? It seems to me we must admit the latter.

In that case we must see that a concept held at one time

might be completely superseded by a better one at another time. Jesus held up the standards of the law as imperfect and superseded them by His own teachings (Matthew, chapter 5). But if all men did not progress evenly and uniformly, we may find differences of concept even among contemporaries. If therefore there should seem to be discrepancies in this field, it might only reflect the growth of human concept as a part of the advancement of God's revelation, a growth which evidences life, validity, relevance, and promise, rather than a mere static discrepancy which nullifies. Many see this as the explanation of the discrepancy between II Samuel 24:1, where Jehovah is said to have moved David to number Israel, and I Chronicles 21:1, where Satan is said to have moved him to do it. I Chronicles is thought to reflect a more advanced concept.

In the second place we must remember that life itself is full of discrepancies, and that truth is basically paradoxical and dialectical rather than flatly dogmatic and definitive. Truth often hangs suspended, or balances itself, between two opposite propositions.

Let us take, for example, the question of free will and determinism. I believe, and I suspect we all believe, that man is a free moral agent and that he has the right and responsibility to choose his course in life. So far, so good. But this freedom of will is usually circumscribed by circumstances over which a person has no control. These circumstances have been predetermined either by other people or by the providence of God.

One boy is born and grows up in a fine, cultured, comfortable, Christian home. This boy is free to make his choices, but his choices themselves will have been largely predeter-

mined by the circumstances in which he grew up. Another boy is born into a savage family in the jungles of Africa, surrounded by medicine men and an atmosphere of the most hideous and gruesome superstitions and practices. He, too, is a free moral agent and can make his own choices, but his choices themselves must be made within the frame of reference of his circumstances and they will have been largely predetermined for him.

How did one happen to be born into one set of circumstances, and another in another? Was it the providence of God, who "made of one every nation of men to dwell on all the face of the earth, having determined their appointed seasons and the bounds of their habitation" (Acts 17:26)? If so, it might be called determinism from God. Now where does the truth lie? There is freedom of the will, and yet there is a form of determinism which no man escapes. In view of these conditions, man is not wholly free and not wholly determined. Each must recognize and use his personal freedom of will, and yet each must acknowledge the realistic truth that there are forces helping to determine his choices even when he is unconscious of them. Both sides have truth in them even though they are mutually contradictory when taken absolutely.

One of the great moral and religious discrepancies of the Bible is the matter of the children suffering for the sins of the fathers. In Deuteronomy 5:9 we are told that God visited the iniquity of the fathers upon the children to the third and fourth generation. Yet, in Deuteronomy 24:16 it is said, "The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin." Yet, we do find children being put to death for the

sins of their fathers in many places, as when David allowed the sons of Saul to be put to death for the wrongs done by Saul to the Gibeonites (II Samuel 21), but also in II Kings 14 Amaziah put to death those servants who had murdered his father, "but the children of the murderers he put not to death; according to that which is written in the book of the law of Moses, as Jehovah commanded, saying, The fathers shall not be put to death for the children, nor the children for the fathers; but every man shall die for his own sin."

Now here we seem to have a moral or ethical discrepancy. The children should not suffer for the sins of the fathers, and yet the children did suffer for the sins of the fathers. Certainly in this we may have what was discussed in an earlier paragraph — a sign of the onward advancement from a lower to a higher level of ethics, but it is also true that, as in the immediately foregoing paragraph, both sides contain some truth.

We feel that there is great injustice in the children's suffering for the sins of their fathers and would like to make it an absolute rule of justice that they should not. Yet, as a matter of fact, we know that children do still suffer on account of the sins of their fathers, not in the sense that they are pronounced morally guilty and judicially sentenced, but they suffer just the same.

I know a wonderful lady and very faithful Christian who will be a hopeless cripple to her dying day because her profligate father contracted a venereal disease. Some of the other children in the family were likewise affected.

Children often suffer because of the ignorance, the laziness, the drunkenness, the gambling, etc., of their fath-

ers. There is a created fellowship among men which makes it impossible for men not to suffer from the misdeeds of others.

Thus, once again, there is a state of tension between absolute individual independence and responsibility, and an inescapable relationship with others which involves us in their lives. In a religious and ethical concept so largely physical and external as was that of the Old Testament, it is not surprising that this was carried over into the judicial and led to the execution of children for the sins of their fathers. I do not profess to know the solution to this problem, other than to say again that in nature there was the analogy and the objective fact of children suffering for the sins of their fathers. This tension between individuality and fellowship is expressed later by Paul when he says that we should bear one another's burdens and yet that each man should bear his own burden (Galatians 6:2-5). Many other illustrations could be cited, but this is to say again that the truth is dialectical. It is not static dogma on either side, but a synthesis of the two sides. These discrepancies therefore do not destroy the truth of the Bible, but only give to it its proper life, tone and objective reality.

Another apparent discrepancy within this category is that one deliberately made for purposes of emphasis. This usage is common in all forms of expression and communication, whether secular or Biblical. As we have seen before, truth is frequently complex rather than simple, and may be seen as suspended between two poles, or connecting the two foci of an ellipse. The two poles are opposite and yet each contains an element of truth. *The truth* may be

said to be found where each has modified the other, that is, somewhere between the two.

If one wishes to emphasize one side of the truth, he may do so by overbalancing this equilibrium in one direction or the other, and this is done by virtually denying the opposite of the one to be emphasized, and so throwing the whole weight on the first. This often takes the form of a discrepancy, though, when we realize the deliberate purpose involved, we recognize that there is no real or intended discrepancy there.

For example, when Paul wishes to emphasize the principle of justification by faith he appeals to the case of Abraham and says: "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is reckoned for righteousness" (Romans 4:5). Yet the same Paul wrote to the Philippians, urging upon them the work or obedience of faith, and said: "So then, my beloved, even as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling . . ." (Philippians 2:12).

In the one place work is negated and only faith is emphasized, and in the other work is emphasized and faith is not mentioned. But Paul himself asserts the synthesis in his great expression "the obedience of faith." James gives a more reasoned out synthesis of this faith-work discrepancy when he appeals likewise to Abraham and says: "Was not Abraham our father justified by works, in that he offered up Isaac his son upon the altar? Thou seest that faith wrought with his works, and by works was faith made perfect; and the scripture was fulfilled which saith, And Abraham believed God and it was reckoned unto him for

righteousness; and he was called the friend of God. Ye see that by works a man is justified, and not only by faith" (James 2:21-24).

The two poles are faith and work. The faith is perfected by the work and the work is validated by the faith. Between the two is the essential truth of justification. The faith is emphasized by virtually negating the work, and the work is emphasized by saying nothing about the faith. Between the two, when so used, is a discrepancy, and yet that discrepancy is the very place in which we find *the truth*.

Another form of emphasis is found in the paradoxes, of which Paul was especially fond, such as, "we look not at the things that are seen, but (we look) at the things that are not seen," or "when I am weak, then am I strong." Such paradoxes, by their very frictions, excite the attention and add thrust to the truth taught.

Still another emphasis expressed in discrepant words amounts to a comparison of qualities and quantities, as when Jesus teaches by both precept and example that one should love his father and his mother, and yet says that for one to be His disciple he must hate his father and his mother. On the surface we have an obvious and violent discrepancy. But this discrepancy is resolved by Matthew, who shows that hating father and mother here is only a comparative expression and means that one must love them less than he loves the Lord. But the strength and desired thrust of the comparison can be attained only by such discrepant words.

Thus it may be seen that discrepancy, in words at least,

may have a positive value and add great vigor and vividness to a statement of truth.

Summary

Let us now summarize briefly a few of the salient points that have been brought out.

1. The greatest part of the agitation about discrepancies in the Bible grows out of fear on the one hand and spite on the other. Both these motives are bad and can never elicit the real truth of the matter. The problem must be dealt with calmly and reasonably.

2. The issue is not a Biblical issue, as the Bible itself never claims to be non-discrepant. Biblical freedom from discrepancy, while it has a certain rational value, is an arbitrary and humanly imposed standard, and all efforts to prove it are gratuitous. The assumption that discrepancies in the Bible nullify its validity is likewise an arbitrary and unproven assumption.

3. Whatever the Bible now contains in the way of discrepancies it has contained for thousands of years, and they have never destroyed nor seriously crippled its actual value and power, and there is no reason to fear that they will in the future.

4. There are, on the surface at least, many discrepancies in the Bible, but the vast majority can be understood and shown to be only apparent or accidental discrepancies which do not weaken the real claims and validity of the Bible. There are some which cannot, in our present state of knowledge, be so reconciled or eliminated. But even here there is no reason for despair. In the first place a few discrepancies cannot overthrow the great power and

truth of the Bible as a whole, and in the second place there may come solutions to them yet. Herein we have cited some of the chief sources and solutions by way of example.

5. Discrepancies have been shown to be not only an essential part of truth and life, but also a very potent form of speech in which to convey truth with its necessary force and color. Even the Bible discrepancies may be seen as proof of integrity and genuineness, as opposed to the artificial exactness and stereotypy of collusion and design.

6. Skeptics have already pretty well done their worst. Whatever they do in the future will be little if any different from what they have already done. But if we are to do our best, we must do it, not by taking a make-believe, illogical, and unrealistic view of these discrepancies, but by seeing them just as honestly as we can for what they are, and then adjusting ourselves to the most reasonable way possible to deal with them.

THE UNITY OF THE BIBLE

By Jack Meyer, Sr.

Jack Meyer, Sr., was born in Buffalo, New York, but reared from age four in Murfreesboro, Tennessee. He graduated from Webb Preparatory School for Boys, Bell Buckle, Tenn., from David Lipscomb Junior College in 1922, and from Abilene Christian College in 1924. He began preaching in 1920, and also spent much time in early years, beginning at age 15, in leading singing in gospel meetings. In 1927 he married Elizabeth Pittman, of Coffeerville, Mississippi. A son, Jack, Jr., graduated in 1951 from Abilene Christian College, and is presently minister of the Alexandria, Virginia, church. A daughter, Joan, is a junior in David Lipscomb College.

Brother Meyer is author of the book, *The Preacher And His Work*, 1955, which was sold out in two years. A new, revised, and

enlarged edition is scheduled for publication for the winter of 1959-60. He conducted one-week lecture courses to the student preachers of Oklahoma Christian College (then Central Christian College, Bartlesville, Okla.), now of Okla. City, and to those of David Lipscomb College, Nashville, Tenn. He has appeared on the Annual Lectureship of most of the Christian colleges (some of them, twice) operated by members of churches of Christ; was associate editor and business manager for five years of the religious magazine, *Truth in Love*. He has done full-time work with churches in Charleston, Miss., Friendship, Tenn., Tuscumbia, Ala., Heights church in Houston,



Texas, Tenth & Francis Sts. church in Okla. City, Okla., both the West End and Homewood churches in Birmingham, Ala., and moved Sept. 1, 1959, to the Arlington church, Knoxville, Tenn. He preaches in several gospel meetings each year.

Because of my desire to hold myself to the time limit asked for this lecture, as well as the veritable hugeness of the task assigned me, I want to express very briefly to the Lectureship Committee my profound appreciation for being invited to present this speech for two nights this week. I consider it a real honor, and I am grateful beyond words. Further, being a '24 — 1924 — graduate of Abilene Christian College, it is an unspeakable joy to return here, to see the almost unbelievable progress of this great school, and to be a part of this global fellowship for these few days. Abilene Christian College has been a tremendous force for the progress of Christianity. I am, and always have been, sincerely and unreservedly proud that both our son and I are numbered among its graduates. And I tender my sincere congratulations to the Lectureship Committee for having prepared such a practical, timely, ambitious, and far-reaching program of subjects for this 1960 Lectureship. Among the many very fine programs of subjects the Lectureship Committee of our many Christian colleges have worked out through the years, my judgment is that this plan will stand in the top few programs for all time, because of its theme, its timeliness, its breadth, and considerable thinking and work went into this complete plan. If we on the program do just about one-fourth of what the Committee has mapped out for us, the book will present a library of data in this great field that cannot be obtained in any other single volume.

The program committee has given me this assignment —

and I quote: "Since Modernism has reached the 'end of its rope' in arguing for Biblical diversity and is now acknowledging some sort of Biblical unity, the approach here should be to analyze and state the present concern of Modernism, and also to show the feebleness of their present approach to finding a real unity." This applies to the first half of my speech. From collecting all the bibliography which the committee suggested for me, plus reading a considerable amount of other material in this field, I submit the following analysis and appraisal. Of course, it would be impossible here to quote from all of this material, and the quotations will be given only from those which mark the trends.

It is definitely on record that theologians of late years have grown more concerned with the problem of the unity of the Bible. In 1944 Dr. A. M. Hunter, Yates Professor of Greek and Exegesis, Mansfield College, Oxford, England, in a book, "The Message of the New Testament," chapter one, said: "There is a growing recognition of the essential unity of the New Testament." Again, he observed: ". . . to see the New Testament as the fulfillment of the Old Testament." But all through these quotations you will be struck by their recognition of Biblical unity — a central, dominant theme — and then, often, by their self-contradictions. For example, after making the foregoing statements, Mr. Hunter, in chapter three, says of the book of James that "it contains little that is specifically Christian." He thus overlooks how Paul and James complement each other — Paul stressing in Romans the gospel of faith in Christ as distinguished from the divinely-abolished system of the works of the Law of Moses, and James, not contradicting

that, emphasizing that in practical usage faith is worthless unless accompanied by works.

In 1947 R. V. G. Tasker, Professor of New Testament Exegesis in the University of London authored the book, "The Old Testament in the New Testament." After showing how the Old Testament points to and it used in the New Testament to point to Christ, in chapter nine he rightly concludes: "The Bible story of the record of the successive acts of God wrought in history to secure the salvation and blessedness of mankind." Yet, all through this most detailed and interesting book he sits in judgment on what passages are trustworthy and those which are not. For example, in chapter one he said: ". . . for the most part the quotations recorded as His (Christ's) quotations really are such." *This prerogative, I observed, was assumed by every author I consulted.*

In 1950 J. C. Rylaarsdam, Professor of Old Testament Theology in the University of Chicago and one of the editors of "Journal of Religion," published an article in that magazine, entitled "Preface To Hermeneutics." He reported this: "Today Christians are in a process of rediscovering the Bible's role for them as a book of faith. . . . Today the pendulum is moving away from a preoccupation with the Bible as a cultural record toward a preoccupation with it as a book of authoritative revelation." He grounded the unity of the Bible upon the "discovery" that "God in Jesus Christ is the center of the Bible," and that "Jesus Christ is the unity of the Bible when the Bible is read as a book of faith."

In October, 1951, in "The Journal of Bible and Religion" there appeared quite an article by William A. Irwin, of the

Perkins School of Theology, Southern Methodist University, on "Trends in Old Testament Theology." The important point was that the article dealt with the trends since the 1930s to revive study in Old Testament theology, discussing different works and noting the importance of the trend. The author's weakness is seen in this: Although the Jews as a race have rejected the Messiah prophesied in that Old Testament and identified by the New Testament and competent testimony as Jesus of Nazareth of the New Testament, and although the Jews for that reason are lost until they accept Christ, Mr. Irwin claims that "there has been in Judaism through all these centuries a real knowledge of God and revelation of His will." So often you will note modernism paying tribute to the Bible, and acknowledging a strong resurgence of interest in its study, and failing to see the sole voice of authority within the Bible responsible for this very interest in Bible study.

In 1950 Mr. Floyd V. Filson, Professor of New Testament Literature and Exegesis, in the McCormick Theological Seminary, Chicago, published an English translation of "Christ and Time," the second German edition, by Oscar Cullman, noted European scholar. Mr. Filson rates this book as "undoubtedly one of the most significant theological works that Europe has produced within the last decade." The object of the book, still causing controversy abroad, is "to determine what is central in the Christian proclamation," Dr. Cullman gives "a unique analysis of Primitive Christianity's conception of Christ's place in time. He describes this conception as a linear one, with Christ's life, death, and resurrection as the midpoint of the entire historical process." The book stresses Christ as King and spotlights the Bible's revelation of a divine plan for the

redemption of all mankind. There is no doubt in my mind that this Cullman book had a far-reaching effect upon the recent trend to search for the unity of the books of the Bible.

In October, 1951, again in "Journal of Bible and Religion," this same Mr. Filson wrote what I regard as an extremely significant article on "New Testament Theology in the Last Decade." Discussing C. H. Dodd's book, "The Apostolic Preaching and Its Developments," he appraised it as "one of the *most* important publications of the last decade in Biblical theology." And the article supports these contentions of the book: "1. *The Unity of the New Testament*. . . in the New Testament is a common message . . . the makers of the canon were convinced that a deep unity binds these books (of the New Testament) together. 2. *The Relation of the Old Testament*. The New Testament repeatedly makes Old Testament its scripture and the Old Testament history as the story of which it is the climax and complement. 3. *The Meaning of History in the Bible*. Books of the latest decade repeatedly recognize that the Bible presents the message of God's redemptive action in history."

But in 1952, of all the literature of the last twenty years in this field which I have examined, the most comprehensive picture of the trend of modernism to find Biblical unity was published in "What Present-Day Theologians Are Thinking," by Daniel Day Williams, Professor of Theology in Union Theological Seminary. The book is properly named. It would really serve as a summary of all the literature available on the subject. It shows the strength and weakness of the modern trend. Remember *this* quotation of the author: "*The distinctive vocabulary of the Bible has reasserted itself for many who thought its terms could be replaced. . . . The core of the faith seems*

intimately bound up with the original language which expresses it" (chapter 1 — emphasis mine). Mr. Williams there said precisely what the New Testament had already said, in only slightly different words, in the first century A. D.: "If any man speaketh, speaking as it were oracles of God" (1 Peter 4:11).

But the weakness of the author is seen in a statement closely following that, in the same chapter, when he said: "Any attempt to state ultimate Christian convictions is certain to be inadequate. . . . Christians have always expressed their faith in such diverse ways that there is no structural unity in the Christian view of things." If Mr. Williams would hold to the position first advanced of "the distinctive vocabulary of the Bible" and that "the core of the faith seems intimately bound up with the original language which expresses it," he would see that "ultimate Christian convictions" *could* be stated in an adequate way.

All of the evidence supports Mr. Williams' report at the end of chapter one: "Not since the Protestant Reformation has there been so widespread a movement for the radical reexamination of theological tradition as there is at the present time . . . but no single new direction clearly commands the field." Karl Barth taught that the Bible itself becomes the final norm. That is a sound principle, already noted in 1 Peter 4:11, but he and current theologians veto the good they do by sitting in judgment upon "the understanding" of that Biblical norm, instead of being content to "speak as the oracles of God." Tillich, in his "Systematic Theology," objected to the Bible being the final norm, claiming that "this restricts theology in a way which makes it impossible for the Biblical message to become meaningful for succeeding generations." But modern theology should

see that there has to be a standard and that theology *should* be "restricted" in holding to the original message of the Bible, which will be "meaningful for succeeding generations" when the original message of the Bible is reproduced to all generations in the precise words in which that message was given.

In chapter three Professor Williams, in reporting and endorsing modern trends, inadvertently betrays the basic weakness of modernism in its search for Biblical unity. Says he: "There is one development in the schools of thought just examined (Anglican and Roman) which does represent an important advance over much traditional thought in all the various Christian bodies. This is a new understanding of what revelation is. Revelation as 'the self-disclosure of God' is understood as the actual and personal meeting of man and God on the plane of history. . . . Revelation is interpreted in such a way as to reject the legalistic and dogmatic absolutizing of verbal formulas. It is never to be identified with any human words which we utter in response to revelation."

And yet it was the same author who early in his book endorsed the sentiment: "The core of the faith seems intimately bound up with the original language which expresses it." I stress this example, because this is a typical situation in modernism. In one breath it urges "the distinctive vocabulary of the Bible," and in the next says that "revelation is never to be identified with any human words which we utter in response to revelation." And yet, the *only* way in which we can express "to succeeding generations" or to our own the Biblical revelation is to say that in the very words in which the Bible says it. A clear claim to divine inspiration and divine pattern for "absolut-

izing of verbal formulas" is given by the New Testament in "its original language" in 1 Corinthians 2:12,13: "But we received, not the spirit of the world, but the spirit which is from God; that we might know the things that were freely given to us of God. Which things also we speak, not in words which man's wisdom teacheth, but which the Spirit teacheth; combining spiritual things with spiritual words."

Just how can modern theologians ever find Biblical unity until they present "the core of the faith . . . with the original language which expresses it"? Until modernism faces up to this point, its efforts to find Biblical unity will be confused and feeble. The very moment they try to express the Biblical message in words different from the original language, that moment they leave the Biblical message. One of the most glaring examples of this confusion of learned modern theologians is in chapter five of the Williams book: "It is safe to say that we will never have absolutely final answers on the question of Jesus' intention or the form of the Church in New Testament times." Then, why search for the truth regarding the Bible? The same Bible which gives the message of Biblical unity gives the form of the church. If scholars search for Biblical unity in the foregoing attitude, they are defeated before they commence.

In 1954, in the "Journal of Biblical Literature," there appeared an interesting article by S. Vernon McCasland, of the University of Virginia, entitled "The Unity of the Scriptures." Mr. McCasland wrote: "It was testimony to the Messiah, the main theme they read from Genesis to Malachi, which made early Christians believe in the principle of the unity of the Old Testament. . . . There

theologians, representing the following centers of learning: McCormick Theological Seminary, Princeton University, Oberlin College, Duke University, Union Theological Seminary, New York University, Harvard Divinity School, University of Chicago, World Council of Churches, Princeton Theological Seminary. The book gives a symposium on "what has been happening among Protestant religious thinkers in America over the past 50 years" and also "concerns itself with where Protestant religious thought in America is going." These men are representative of the modern theological trend. In this book they survey the whole field of modern theological writings, quoting liberally from scores upon scores of works in order to trace twentieth century Protestant thought in America. If you read the whole book, you would find it not deviating materially from the picture I have already drawn from the sources quoted. But a few additional points are worthy of our attention.

For example, George Ernest Wright, Professor of Old Testament History and Theology in McCormick Theological Seminary, in his chapter on "The Study of the Old Testament," shows the characteristic modern weakness *and* strength, saying that "archeology does not support any theory of verbal inspiration," but then in decrying some evils of modern liberalism, says: "A more positive and conservative shift in attitude is certainly called for." Well, where is he to stop on the way back to "a more positive and conservative attitude"? Why not go *all* the way back to *verbal inspiration*, as is claimed in 1 Corinthians 2:12,13? And books listing even modern discoveries in archeology reveal data of sources not worshipping God, which most certainly do support Biblical statements made hundreds

and hundreds of years ago, and make a strong argument for verbal inspiration. On page 37 Professor Wright admits that among modern scholars "there is much uncertainty and confusion."

In the same book, Professor Floyd V. Filson, earlier identified in this lecture, in his chapter on "The Study of the New Testament," could give his distinguished colleague, Professor Wright, some help on his doubts on archeology, when he says, pages 51-52: "Among archeological finds outstanding importance attaches to discoveries of Biblical manuscripts." After listing the most notable ones he continues: "As a result of these and similar discoveries it has become increasingly clear that no future finds will alter in any essential the text of our Greek New Testament." There are indeed numerous variations between manuscripts, and scholars weigh them carefully. But these are relatively unimportant. Even in 1882, as Hort then said, we had a *substantially reliable text*, and the discoveries of third-century evidence make it doubly certain that we know in all essentials what the first-century writers said." This double quotation, from Filson and Hort, I think needs never to be forgotten. And we could add our own observation right there: The unity and harmony of the New Testament writers should convince the scholars that we have what the first-century writers said, not merely "in all essentials," but what they said, *period!* Later we deal with that point.

And, regarding the *Old Testament*, add this point: In the article, "The Unity of the Scriptures," by S. Vernon McCasland, in the magazine "Journal of Biblical Literature," 1954, from which I quoted earlier in this lecture, there was this significant concession, "Proof that the early Christians considered the Hebrew Bible as their own priceless treasure

is seen in this — the oldest complete copies of the Hebrew Bible are the copies which early Christians preserved in Greek." There could be no denial of that worthy of the name.

Now, let us pause and take stock. We have quoted copiously from theologians of the past few years, showing how modernism is now acknowledging some sort of a Biblical unity, and marking a trend toward a more conservative position of respect for Biblical authority, seeing one guiding hand through the message of all sixty-six books of the Bible, but confused with their liberalism which balks at accepting Biblical statements which seem to them to be unreasonable or unprovable. I grant that these scholars are generally sincere. But men with comparatively little education can see some glaring inconsistencies. They (1) write and speak volumes about the Bible; (2) their recognition of the Biblical message is molded by what they read in the Bible; (3) they seem more and more inclined to acknowledge the plan moving through the whole Bible — that is, Christ as the world's redeemer, prophesied in the Old and revealed in the New Testament; (4) more and more of them incline to the view that the God revealed in the Bible originated this plan, set it in motion, executed it, revealed that story throughout the Bible, made and preserved the Bible record of it; (6) yet, refuse to accept all of the language of the Bible, seeming not to realize that the same God who could conceive and execute the plan of redemption through Christ, and put it on record in the Bible clearly enough for modern theologians to see the plan, could and did — also guard the language of the Bible sufficiently to insure that we have the reliable Word of God as He gave it.

Next, we pass to the second, and final, major division of this lecture, and I quote again from the assignment given me by the program committee: "The latter half of the speech could present positively the real basis for unity both as to external and internal arguments but particularly the latter, emphasizing such matters as fulfilled prophecy and the general idea of a 'scheme of redemption pervading the whole.'" By internal arguments reference is made to the actual content of the Bible. By external evidence is meant matters outside the actual Biblical content — though in some external evidence there is a connection in history with data within the Bible.

A major external proof of the unity of the Bible is the clear voice of fulfilled prophecy. Of course, here we deal with some actual Bible context, that is, recorded prophecies. But the argument would be meaningless if we could not look externally, in the history of mankind, for its fulfillment.

If Biblical writers gave only a few predictions regarding world affairs, we could dismiss such evidences as accidental. Or, if it were discovered that such apparent prophecies were written after the events occurred, we could dismiss such prophecies as frauds. But the Bible *abounds* with prophecies, fulfilled in world history, generally accepted to have been written before their fulfillment. Let us note a few undeniable examples.

Genesis, written some 1500 years before Christ, records this prophecy by Noah (chapter 9, verses 25-27) concerning his three sons and their descendants: "Cursed be Canaan; A servant of servants shall he be unto his brethren. And he said, Blessed be Jehovah, the God of Shem; And let

Canaan be his servant. God shall enlarge Japheth, And let him dwell in the tents of Shem; And let Canaan be his servant." The prophecy clearly pictures the descendants of Ham (here called "Canaan") as the lowest of the three branches of Noah's descendants; Shem as in a better position than Ham; and Japheth as in the leading position. Hurlburt's Bible Atlas here observes: "The nations of the Japhetic family are found in Asia and Europe; the Shemites, or Semites, in Asia; the so-called Hamitic races in Asia and Africa." The New Schaff-Herzog Encyclopedia of Religious Knowledge, volume 8, page 185, says: "History fulfilled the words of the patriarch: Canaan was rooted out by Israel; the Persians, Macedonians, and Romans of Japheth's race conquered the Phoenicians of Canaan's progeny and the Egyptians, while the Semite races either shared the same fate, or like the Africans of today groan under the yoke of slavery." We may think in the over-all, general view of the continents of Europe, Asia, and Africa as the product, populationwise, of Japheth, Shem, and Ham, respectively. And those three continents rate in that order in progress through the ages — in absolute harmony with this prophecy, uttered over 2300 years before Christ and recorded in Genesis some 1500 years before Christ. A study of the history of the nations descended from those three men amazes one as to the accuracy of the prophecy — which Noah could not have known, and the accuracy of which would be laid to accident only by those hiding from truth or making jokes.

The book of Deuteronomy, chapter twenty-eight, gives a remarkably detailed prophecy of the final collapse of the Jewish nation. A concise and accurate account of this is found in T. H. Horne's "Introduction——," New Edition,

from the 8th London edition, volume 1, page 123: "Moses foretold that they (the Jews) should be . . . scattered among all peoples, from one end of the earth even unto the other . . . find no ease or rest . . . be oppressed and crushed always and left few in number among the heathen . . . become an astonishment, a proverb, and a by-word unto all nations. These predictions were literally fulfilled during the subjection of the Jews to the Chaldeans and the Romans; and in later times, in all nations where they have been dispersed. Moses foretold that their enemies would besiege and take their cities, and this prophecy was fulfilled by Shishak, king of Egypt; Shalmanezzer, king of Assyria; Nebuchadnezzar, Antiochus Epiphanes, Sosius, Herod, and finally by Titus. Though dispersed throughout all nations, they have remained distinct from them all; and, notwithstanding the various oppressions and persecutions to which they have in every age been exposed in different parts of the world, there is not a country on the face of the earth where the Jews are unknown. . . . Moses foretold that such grievous famines should prevail during the sieges of their cities, that they should eat the flesh of their sons and daughters. This prediction was fulfilled about 600 years after the time of Moses, among the Israelites, when Samaria was besieged by the king of Syria; again, about 900 years after Moses, among the Jews, during the siege of Jerusalem before the Babylonish captivity; and finally, 1500 years after his time during the siege of Jerusalem by the Romans."

Old Testament prophecies pictured the destruction of many nations and cities — all of which came to pass. Jeremiah, chapter 27, verses 3-7, predicted that Nebuchadnezzar would conquer the neighboring nations of Edom, Moab, the

Ammonites, Tyre, Sidon. Daniel, chapters 8 and 9, prophesied the temple's desecration by Antiochus Epiphanes, the desolation of Jerusalem, Judea, and cessation of sacrifices. Hosea pictured the Jews through the centuries as "wanderers among the nations" (chapter 9, verse 17). Isaiah 23, Ezekiel 26 and 27, Zechariah 9, and Joel 3 prophesy Tyre's destruction, its being rebuilt after 70 years, the second and final destruction. Menander's history of Tyre confirms this, Nebuchadnezzar and Alexander the Great dealing the two blows. Egypt, one of the oldest and strongest empires, was marked for the judgment of God on it, Isaiah 19, Jeremiah 43, and Ezekiel 29 and 30 minutely describing it. Horne's "Introduction," volume one, page 125, says: "Not long after that Egypt was successively attacked and conquered by the Babylonians and Persians . . . then subject to the Macedonians, then to the Romans, then to the Saracens, then to the Mamelukes, then to the Turks until 1914, then under British rule, until granted its independence by Britain in 1922."

But the history of Egypt is one of the most widely known advertisements of the fullness and accuracy of Old Testament prophecy. Ethiopia, a strong kingdom of Africa, had its doom foretold by Isaiah 16; 18; 20:3-5; 42:3, and Ezekiel 30: 4-6. The Assyrians, Persians, Romans, Saracens, and Turks fulfilled those prophecies. The very details of the destruction of Nineveh, leading city of the Assyrian Empire, were foretold by Nahum (I am telling where you can find these cases, so you can check on them and verify them for yourselves) and Zephaniah 2:13;15. The Medians soon fulfilled these prophecies and it was completely erased.

Babylon, founded about 2200 B. C., became the capitol of a great empire. Among the many Old Testament prophe-

cies of divine doom on it because of its evil, only three are cited, of which there could be no dispute: Isaiah 13:19-22; 14; Jeremiah 50. They tell of its doom and condition to follow conquests. Ravaged in 689 B. C. by the Assyrians, then rebuilt by them, restored to even greater glory under Nebuchadnezzar's reign, taken by the Persians in 539 B. C., deteriorated, partially destroyed by Xerxes I, taken by Alexander the Great in 331 B. C., gradually abandoned, the site has stood for some 2000 years as a glowing monument to the accuracy of Old Testament prophecy.

The foregoing several prophecies are a few of the many Old Testament prophecies of nations' destinies. The predictions were so often detailed as to manner and sometimes even to time, and the fulfillments so perfectly match the prophecies, that we can only come to one conclusion: Several men, at different times and under various circumstances, could not have accidentally given so many predictions which so completely came to pass, but they had to be directed by one central, over-all, overruling Spirit, who knew what would occur and saw to it that the events did transpire, and the Spirit could only be the God so identified in the Bible.

But, aside from the foregoing Biblical prophecies with their historical fulfillment, the unity of the Bible is proved by the *plot*, plan, or theme of the book, to which all sixty-six books of the Bible hold. Each book fits into the whole Biblical plot as so many different bricks and other materials fit into the completed and compact house. A look at the story running through the Bible will confirm this.

The book of Genesis in its first eleven chapters gives the story of creation, the establishment of the relationship

between man and woman which we call marriage, the entrance of sin and fall of man from divine favor, the first murder, the flood story, two chapters containing tables of genealogies vital for establishing the age of the race and various family and racial records, the confusion of tongues and scattering of the people.

In chapter twelve the call and the promise to Abraham are given — his call to leave Haran, going to a land unnamed but to which God would guide him, and the promise, "I will make of thee a great nation, and I will bless thee, and make thy name great . . . and in thee shall all the families of the earth be blessed (verse 1-3). *From this point onward, the story of the Bible is the story of that promise, the history of the descendants of Abraham.* In the remainder of Genesis the reader follows the story of Abraham settling in the promised land of Canaan, with the stories of Isaac, Jacob, and Joseph. The story of Joseph's establishment in Egypt, with the transfer of his father and the whole family there, with their preservation from extinction by the famine, reveals how God providentially preserved the seed of Abraham.

The book of Exodus, in the first nineteen chapters, records a jump in years to where the Israelites, descendants of Abraham, in Egypt had multiplied into a great people; their bondage and deliverance therefrom under Moses' leadership, and guidance to the foot of noted old Mount Sinai. From Exodus twenty through Deuteronomy is a record of the unfolding of the Law of Moses, by which God was to guide Israel for fifteen centuries, some history, and the death of Moses. The books of Joshua and Judges record the conquest of Canaan by Israel and her history for a few hundred years thereafter.

The book of Ruth seems at first to be an independent, unrelated story of four Israelites — Elimelech and his wife, Naomi, and two sons — fleeing Canaan to Moab, because of a famine. Elimelech dies, the sons marry, the sons die; Naomi and one daughter-in-law, Ruth, return to Canaan, Ruth adopting Israel's religion. Ruth marries Boaz and becomes the mother of Obed. Aside from being one of the most moving stories of all literature, the book reveals in the last five verses how Ruth and Boaz made possible the fitting of Obed into the ancestry of David. In the New Testament, Matthew one and Luke three show how Ruth, Boaz, and Obed became links in the chain of ancestry of Jesus of Nazareth. Had there been no story and book of Ruth, the lineage of Jesus, the Christ, back through David to Abraham could not have been, and the plot or narrative of the Bible would have stopped. So in the book of Ruth you find the overruling providence of God and further proof of the unity of the Bible.

The story of the Israelites moves on through I and II Samuel, I and II Kings, I and II Chronicles, Ezra, and Nehemiah — the story of Israel's willful change of government from that of judges to kings, the United Kingdom, the kingdom dividing under Rehoboam, the history of the two kingdoms. The Northern Kingdom, consisting of ten tribes was finally carried into Assyrian captivity and total and permanent obliteration as a kingdom. The Southern Kingdom, consisting of two tribes, was ruled by men directly descended from David, was carried into Babylonian captivity, and the books of Ezra and Nehemiah chart the story of their return to Canaan to restore the temple, the Law, the walls, and city.

Esther at first seems, as did Ruth, to be another inde-

pendent story. It relates the elevation of a captive Jewish maiden to the throne as Queen of Persia, of her being the right person at the right place at the right time, being able to thwart the plot of an evil official to destroy all Jews in the kingdom, of the backfiring of the plot, relief to the Jews, favor for them and the Queen. Though the book does not include the name of God, it is an outstanding story exemplifying the Bible doctrine of God's overruling providence working with the faith of two people. The book shows another instance of the seed of Abraham being preserved, and this fits perfectly into the plot of the Bible and contributes to its unity.

Job carries its great lessons of faith, resignation, patience, not complaining at what cannot at the moment be understood, and other great principles taught all through the Bible. Psalms, Proverbs, Ecclesiastes, Song of Solomon give basic and practical truths, mostly in poetic but sometimes in narrative form.

The next seventeen books of prophecy, Isaiah through Malachi, fit into the story of Israel during the kings. The prophets stressed departure from apostasy, return to God, God's Word, and with growing emphasis upon the promised and prophesied Messiah of Israel. I have dealt with none of these prophets in this speech, but these books abound with details of the prophetic picture of the Messiah, so much so that Jesus of Nazareth of the New Testament is easily recognized by His identical likeness to that Old Testament picture.

About four hundred years after the close of the Old Testament history, the New Testament opens with the Jews in Palestine under the Roman rule. Matthew, Mark,

Luke, and John give the life of Jesus Christ: His originally being with God as His only Son, and having helped even with the creation of all things; His coming to earth by means of His supernatural, miraculous, Holy Spirit conception and virgin birth; His life of miracle-working power, thus proving His divinity; His superlative teaching; His death on the cross, burial, resurrection, great commission to the apostles — and thus to us — for world-evangelization, ascension back to God. Acts ties in with the ascension story, records the establishment of the promised church, or kingdom, in chapter two, and gives the history of the church in its first several years. Romans through Revelation, twenty-two books, give letters to individuals and congregations stressing principles of Christian living, combatting several false and soul-destroying doctrines, and preparation for death, resurrection, judgment, eternity in heaven for those following Christ and eternity in hell for those failing to do so.

The New Testament reveals the grand object of God in sending Jesus Christ to be the redemption of mankind, restoring him to the place of favor he had prior to the fall in Genesis three, and securing for man his eternal happiness in the heavenly home. The Old Testament tells the story of the development of that plan, or scheme, of redemption, the government of mankind for the first 2500 years without any written code, then the government of Israel for 1500 years under the Law of Moses, under which Christ lived and died, abolishing it on the cross (Colossians 2:14). Guided by the Holy Spirit into all truth, according to Christ's promise of John 16:13, the apostles preached and recorded in the New Testament the gospel of Christ, through which is revealed the plan of salvation for those

who believe and obey it (Romans 1:16,17; 2 Thessalonians 1:8). Christ is now mediator of that "new covenant" (Hebrews 9:15).

"Jesus Christ and him crucified" is the heart of the New Testament revelation (1 Corinthians 2:2). To Him the Old Testament points. To His blood shed on the cross for man's redemption the blood sacrifices of the Old Testament pointed. The promise to Abraham, through his seed to bless all nations, is fulfilled in Christ (Galatians 3). Matthew one and Luke three show how His earthly genealogy traces back to Abraham, so that He was actually in the flesh the seed of Abraham. The Old Testament traces that promise right to the door of Christ, and the New Testament opens the door and invites us in to see that promise fulfilled in Christ.

One could not know of this plot, or plan, or scheme as he begins to read Genesis. But *a plan of some sort* begins to be manifest, takes on more importance, and is finally exposed in the New Testament. All sixty-six books of the Bible hold to that plan. Question for unbelievers: How could there be a plot in such a book, composed of sixty-six books, written by about forty different authors, over 1600 years, in such different places, ages, and conditions, without there being an over-all, single, overruling, personal plotter or designer? No human or set of humans could have done that, and the only explanation is in the God identified in that Bible. There is no other way to explain the miracle of the plot and unity of the Bible.

The feebleness of modernism's recognition of that unity can turn into strength, not merely by recognizing some sort of unity and then accepting only what part of the Bible

is deemed acceptable to each theologian, but by following through on Mr. Daniel Day Williams' thought of recognizing that "the core of the faith seems intimately bound up with the original language which expresses it." We can speak in "the distinctive vocabulary of the Bible." We can "speak as the oracles of God" (1 Peter 4:11), recognizing that Biblical writers spoke "in words . . . which the Spirit teacheth" (1 Corinthians 2:12,13). Thus, we will not hesitate to believe what we read in so marvelous a production, which man by his own powers could not have created, understand what we can, accept the rest by faith, progress as knowledge increases. We will accept each book as a part of the whole, believe all that God has said, know that He who could conceive such a plan, preserve it through so many centuries, authors, books, and years after it was written, could write matters beyond man's ability to see how such could be done. The Bible itself is such a surprising miracle that we will not stumble at its miracles, including the supernatural conception, the death, and resurrection of Jesus, or anything else that may amaze. Men, by their own human and combined power, could never even approach, much less duplicate, the marvel of the unity of the Bible, and that very unity stamps it with the imprint of divine origin and preservation and establishes it as the complete, final, and sole voice of authority in religion.

The study of this subject for this lecture has wonderfully strengthened my faith in the God identified in that Bible, and the Bible as His Word. If it has either helped yours just a little or even will provoke you to study, my efforts shall be further rewarded in just that proportion.

FAITH AND REASON

By Joe Sanders

Joe Sanders was born in Warren County, Tennessee, in 1916. At the age of seventeen he began work with the Du Pont company at Old Hickory, Tennessee. During his first year there he worked at night and went to school during the day, finishing his last year in high school. In June, 1934, he was married to Evelyn Green of McMinnville, Tennessee. The Sanders have two sons and two daughters.

In 1941, after having been out of high school for seven years, he gave up his job with Du Pont and entered David Lipscomb College. He returned to Lipscomb in 1946, when Lipscomb became a senior college, to complete his work. From Lipscomb he went to Scarritt College for a M. A. degree in Religious Education. He spent one year at Vanderbilt and then went to Boston University for a Ph.D.

in Religious Education which he received in 1956. He is head of the Religious Education Department at David Lipscomb College. In addition to this work he preaches for the Harding Place church in Nashville and is editor-in-chief of a new series of closely graded church school materials now being prepared by the Gospel Advocate Company.



Introduction

An age-long controversy in religious circles has been about the proper relation between faith and reason. For many an understanding of nature, authority,

and relevance of faith and reason is still the greatest intellectual barrier to religion. This is really the problem of the source of authority in religion. Why do we hold the religious beliefs we do? Because we can prove them, or because we have confidence in the source and therefore accept them by faith?

A Definition of Faith

An adequate definition of faith is essential to an understanding of the proper relationship between faith and reason. We must have a definition of both which will neither cut off each from the other nor absorb one into the other.

Some still tend to define faith as believing something that isn't so. They associate faith with guesswork or with blind acceptance of a creed. They seem to want to equate faith with ignorance. They think that science deals with facts, and theology with things which aren't true.

It might be helpful to define faith negatively at first. Faith is not a passive acceptance of some intellectual proposition. Faith is not a substitute for reason. In those areas in the natural realm where reason and science have not yet come up with the answers, faith cannot supply them. Faith will not take the place of study and hard work. A lazy student cannot give God a ring on a spiritual telephone thirty minutes before an examination and come up with the right answers.

Christian faith is an active commitment to a way of life — an active relationship between God and man. It is not an idea about God, but a relationship with God. The total person must be involved. This is the reason for the divine injunction to love God with all the heart, with all the mind, and with all the soul. This active relationship

is with a being who has personality. One does not have relationship with an idea.

To believe means to be dependent. When a man does not believe, his security is in himself, in his reason. To believe means to renounce all our self-securities and place our security in God. This is one major difference between the Christian faith and all other systems of metaphysics. They offer man security in himself, while Christianity causes man to be dependent upon God. This concept of faith is found only in the Word of God, because it is here alone that God is presented as the God who does not allow us to be our own masters. When one allows God to come into his world, he ceases to be master of it. When one learns of God through His revelation, he is placed in a position of responsibility. He cannot remain neutral. God demands a response from him. His relationship is no longer secure, since it demands a decision by him. He must cast away his self-securities and become dependent upon God. This is what is meant by believing, or faith.

Can the Christian faith be proved that it is true? If you mean can it be scientifically proved to be true, the answer is No. Only general, timeless, impersonal truth can be proved. To prove faith would mean that faith would have to be placed within the sphere of general truth, which would contradict the very definition of faith. One cannot prove personal truth; one can only believe it.

Science Cannot Answer All Questions

The debate between science and religion has been going on for a long time. To some the issue has been settled and is no longer a problem. Both science and religion are valid; both deal with different aspects of life, and both are in-

dispensable. But for most young people the problem still exists. There is for them a sharp contrast between science and religion. They are led to believe that faith deals with things which cannot be proved, while science alone can be trusted. The word "scientific" has become a household word through its use on television commercials to prove the value of a product. Young people know that most of the issues which religion deals with cannot be proved in the science laboratory. They cannot be put into mathematical formulae. Because religion cannot prove its beliefs in this way, some conclude that it must be false. For them the scientific method is the sole test of truth. Reason is regarded as superior to faith. If a thing is not capable of clear rational proof it should be rejected.

Science is valid in some fields but is limited in its application to other fields. It cannot pass judgment on values, morals, right or wrong. It cannot prove or disprove God. These problems are not scientific, and, therefore, the method of science cannot be applied. Just because science cannot determine the truth or error of these problems does not mean that they do not exist. If a Christian should say that by the application of his religion he could not discover the presence of the adrenal gland in the body, and therefore, no such glands existed, the scientist would find fault. He would say that the method and tools of religion were not designed to discover such things. Yet the same man may say that because God cannot be proved scientifically, He does not exist. The Christian would say that the method and tools of the scientist were not adequate in this area.

Philosophy Inadequate to Discover All Truth

Not only has science been a barrier to understanding re-

ligion, but also philosophy has been a barrier. Before the days of modern science, it was held by some that the only avenue to truth was by the method of philosophy. Everything had to be subjected to the test of logic, rational coherence, or understanding. All else was regarded as untrue. Since many of the truths of religion could not be proved in this manner, they were rejected.

Philosophy is simply an effort to organize all of one's experiences into some rational system. It is a search for truth, using all the knowledge available. In order to achieve this end the philosopher has a method and a set of tools. He has no mechanical tools, to be true, and no controlled experiments in the laboratory. His laboratory is the mind; his tools are logic, reason, and concepts; his method is reflective thought and analysis. Philosophy is a search for truth in so far as truth can be discovered by reason and the exercise of the mind.

It is limited in the discovery of religious truth or scientific truth, which are outside the province of any truth discovered by the method of philosophy. Philosophy cannot discover these truths, but it is able to determine whether or not these truths agree with truths already known. It is not fair to say that since philosophy cannot discover certain truths, therefore these do not exist. There is a valid area in which philosophy can operate, but it cannot discover all truth. Philosophy could never determine the strength of a certain metal, or the potency of a new vaccine, nor the depth of a man's love for his wife.

The Function of Reason in Religion

What is the function of human reason in religion? There have been, and are, many views ranging from an extreme

rationalistic view to an extreme anti-rationalistic view. On the one hand there are some who hold that everything must be judged in the light of reason because it is only in this way that truth can be determined. If, for example, one should say that he believed that Jesus was both divine and human, the rationalist would say that this cannot be, because logically this is a contradiction and is therefore untrue.

On the other hand there are those who hold that reason is not only incapable of proving religious beliefs, but also may even be a barrier to religion, since it has been corrupted by man's sinfulness and selfishness. Man's emotions and desires are stronger than his reason.

Most of the church fathers insisted on the primacy of faith over reason. Thomas Aquinas drew a rather sharp line between the province of faith and reason, yet endeavored to keep a balance between them. He believed that the light of faith and the light of reason both come from the same source — God. Some truths belonged to both realms, since they had been revealed and could also be demonstrated. Other truth, e. g., the incarnation, God's mercy and forgiveness, could neither be demonstrated nor fully comprehended; they could only be known through faith.

Aquinas believed that all truth was coherent — that no true statements could ever be mutually inconsistent — since he believed that the teaching of the church rested upon divine authority and was therefore infallible; the thinking of man must never contradict the church. This, incidentally, is still the position of all good Catholics.

John Calvin was perhaps the first to work out a system which is the recognized position of orthodox protestantism.

He believed that revelation was contained in the scriptures. There were no infallible councils. The scriptures alone possessed infallible authority. Faith was an insight produced by the Holy Spirit through the scriptures. The same spirit which spoke through the inspired writers still speaks to the individual today. Calvin's entire system was based on individual experience. It is at this point that Calvinism and Catholicism differ so greatly. For the Calvinist, the scriptures are authoritative, but the interpreter is the Holy Spirit illuminating the mind of the individual. To the Catholic, the scriptures are infallible and authoritative, but the church is the infallible interpreter.

Anselm believed that faith came first and that understanding should follow. Understanding is the bridge between faith and sight. One must first accept by faith the teachings of Jesus; then he must undertake to demonstrate them. If they can be demonstrated, that is fine; if not, one must accept them anyway. Anselm's favorite motto was: "I believe in order that I may understand." One of his works was entitled *Faith Seeking Knowledge*.

For John Locke, faith did not play such a primary role. Where reason and revelation seemed to differ, he thought reason should have the deciding voice. The function of revelation is to provide reason with data which it could not otherwise obtain; e. g., one could not possibly know that there were fallen angels who had rebelled against God. Revelation, he said, must possess an intelligible content. It is communicated by rational intelligence to rational intelligences, and it must be tested and confirmed by reason. Locke believed that it is in man's possession of reason that he most resembles God, and that the exercise of his reason is a means of communion with God.

These theories are usually referred to as the traditional, or dogmatic, view. They all differ in some details, but they all agree at one point — that revelation is contained in the scriptures and that these constitute an infallible authority. Revelation has been imparted from God through inspired men. God is active — man is passive.

In opposition to this view there has been developed in more recent years a view which is termed liberal. This theory holds that revelation is a joint enterprise between God and man in which both are active. The writers of the Bible were products of a certain time and place, and, even though they enjoyed a degree of illumination which others did not possess, they were still imperfect transmitters of the divine message. The message, through them, became somewhat distorted. This view goes further and says that God is still revealing Himself through certain men today. Favorite expressions in these circles is “the progressive revelation of God,” or “the contemporary Word of God.”

Relationship Between Reason and Faith

What is the proper relationship between faith and reason? One must avoid extremes at this point. If one tends too much to the side of faith and excludes the rational faculty, he is in danger of religious fanaticism. If, on the other hand, one goes too far in the direction of the rational faculty to the exclusion of faith, he is guilty of rationalism. By rationalism is meant the doctrine that human reason, apart from divine revelation, is adequate and the only guide to religious truth.

The Christian religion begins on belief, yet true faith must always be based on some cognitive content. We can believe only what we intelligently apprehend. If some

proposition is announced to us in an unknown tongue, we can neither believe it nor disbelieve it. In actual practice reason and faith can never be divorced. The scientist is not only a man of reason, but also a man of faith as well. He has faith in the discoveries of the past, in the method he uses, and in his own ability. Even rationalism does not reject all faith. It simply says that man has the competence and the intellectual ability, without any special revelation, to solve all problems relating to human existence.

In the New Testament, faith and reason are not separated. The emphasis is on the primacy of faith, but the rational faculty is never excluded. Man is expected to make whatever use of his rational faculties which the situation demands. When Paul admonished the Christians at Thessalonica to prove all things and hold fast that which was good, it implied the use of their reasoning powers. The apostle John says that one should not believe every spirit, but test them to see whether or not they are from God. This admonition would be useless unless one is to use reason. When the apostle Peter told Christians to always be ready to give a reason for the hope within them, he implied the same thing.

Faith which is not grounded in knowledge is little more than respectable superstition. Faith is not blind, but is based upon evidence. Paul tells us that faith comes by hearing the Word of God. Faith must be based upon some evidence, otherwise it is a blind faith, a blind acceptance of authority. Every totalitarian movement, whether political or religious, has been successful to the degree to which the leader could extract implicit faith from his followers. This is illustrated by the Nazi regime under Hitler two decades ago. Politically this is true in Russia today,

and theologically it is true of the Catholic Church under the pope.

It is held that the ordinary lay person does not need to see the coherence of everything to which he must subscribe. He lacks the ability, the time, and the technical tools to work out a system. This has been done for him. His responsibility is simply to accept the system implicitly. God does not want that kind of subjects. He tells us to search the scriptures, to know the truth in order to be made free.

Faith and reason do not maintain a negative relationship to each other. There is a positive relationship. The ability to reason is one of the greatest gifts of God, but reason is not God. Above reason there is the creator of reason. We must not put the god of reason in place of the true and living God.

Perhaps the real difference in life is between those who place primary stress on things which are seen and those who put primary stress on things which are not seen. Faith will give a Christian an assurance that he has means at his disposal which reason has never discovered. Faith will use the means which reason has discovered, and will add means of its own to produce results which reason could never dream of. For example, when rescuing a drowning person, reason would tell one to jump in and swim to the person, using all the techniques necessary to bring him to the shore and revive him. Faith will act upon reason's suggestions, but also will prompt the Christian to pray while he works to save the man.

Faith is not, therefore, contradictory to reason; it supplements reason. It does not discard nor refuse to use reason's instruments, but it is not baffled when these prove

inadequate. Faith will triumph in many situations where reason alone is defeated.

Faith and reason both need each other. They come in conflict only when each tries to usurp the function of the other. Reason is a necessary and valuable faculty of man, but it is not the sole criterion of truth. Its function is to serve as an instrument of criticism. It is essential for the purpose of reflection and analysis of the experiences of man. In order to function properly, it must be illuminated by faith. This is true in relation to both natural and spiritual truth. Both the scientist and philosopher must have faith in their methodology and their tools before they can arrive at any truth.

Much of our life in its day to day experiences is based upon assumptions which do not admit of proof, and yet we go on living. One cannot prove ahead of time that his marriage will be successful, yet most people marry on the premise that they will be happy. Nearly every decision of life is made on the basis of faith.

Conclusion

Faith, therefore, must not only be the starting point, but also a continual guide to reason. Reason must be used, because faith not followed by reason will finally wither away, just as reason alone will lead to cynicism.

Faith has been described as being like a new pair of glasses. One is enabled to see things he never saw before, or he may see things in their correct proportion. Thus, faith will correct a distorted view and give one a new vision. Perhaps Augustine was correct when he said, "We must first believe in order to understand."

THE REASONABLENESS OF SUPERNATURALISM

By Virgil R. Trout

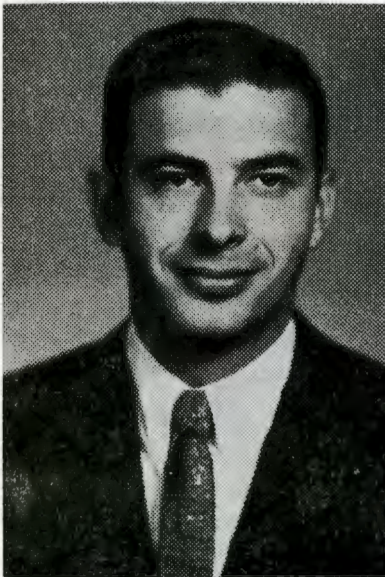
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Lecturer to Campus Groups
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Cornell University, Ithaca,
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Michigan State, East Lan-
sing, Fall '58.

Oklahoma State (Religious
Emphasis Week), Stillwater,
'58.

University of California,
Berkeley, Summer '59.

Sul Ross, Alpine, Texas (Re-
ligious Emphasis Week), Win-
ter '59.

Panhandle A&M, Goodwell,
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Week), Winter '59.

Kansas State University,
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Massachusetts Inst. of Technology, Cambridge, Winter '58.
George Pepperdine, Spring '58; Summer '59.

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Christianity is supernatural religion. Christianity is Bible-centered. The Christian proposition is that the scriptures are "God breathed." "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness . . ." (2 Timothy 3:16).

The Bible is filled with the concept of supernaturalism:

"In the beginning God created the heavens and the earth. And the earth was waste and void; and darkness was upon the face of the deep; and the Spirit of God moved upon the face of the waters" (Genesis 1:1,2).

"God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son, who he appointed heir of all things, through whom also he made the worlds . . ." (Hebrews 1:1,2).

"The God that made the world and all things therein, he, being Lord of heaven and earth, dwelleth not in temples made with hands; neither is he served by men's hands, as though he needed anything, seeing he himself giveth to all life, and breath, and all things; and he made of one every nation of men to dwell on the face of the earth, having determined their appointed seasons and the bounds of their habitation . . ." (Acts 17:24-26).

The Christian today faces a complicated world; this is a mild understatement. The perplexities come from many sides. Dr. Barey remarked, ". . . at the termination of history's most vigorous era of research in anthropology, sociology, and psychology, we are confronted with the paradox of modern man who remains an enigma to himself." In the 1956 Bampton Lectures, Dr. Mascall said, "There is, in fact, no simple Conflict with Error and no simple Triumph of Truth." A contemporary educator stated: "Present-day man needs a knowledge of chemistry, physics, geology, geography, meteorology, astronomy, biology, botany, zoology, human biology, psychology, sociology, economics, political science, and ethical science." So Dr. Standen declares that today's human is stuffed with "electrons, protons, neutrons, neutrinos, genes, chromosomes, glands, hormones, potassium chloride, high octane gasoline, ultrasonic vibrations, and the theory of relativity."

Our topic becomes an imperative for the Christian faith to make the necessary impact upon contemporary civilization. There is no reason to despair at the magnitude of our task. There are parallel problems in every field. Dr. Philip Frank, eminent philosopher-scientist, writes, ". . . the chief thing university educators should give to students is interest in the possibility of coordinating stubborn facts by means of abstract principles."

Unfortunately such studies as this are thought to be dull, monotonous, or rather "bookish." A thrilling and rewarding experience awaits the one who uses his mind in the earnest study of the reality of the Christian faith.

The specific purpose of this lecture will be to present what the technical writer would term "the calculus of sim-

plicity." There is, of course, the ever present possibility of oversimplification of any religious or scientific topic. This oversimplification is not necessarily harmful provided necessary restrictions are noted. To quote Dr. Frank from his book, *The Philosophy of Science*, "If there is not a small number of principles, if there is no simplicity, there is no science. If a man says that he doesn't want speculation, that he just wants to be given all the facts — he is asking for only the preliminary step to science, not for science itself. The scientist is often accused of oversimplifying. This is true; there is no science without oversimplification."

The structure of our examination will be to examine the reasonableness of supernaturalism in relation to vital spheres of human endeavor.

*The Reasonableness of the Christian Supernatural
View of the Universe*

Alfred North Whitehead observed, "It is fashionable to state that religion and science can never clash because they deal with different topics. I believe that this solution is entirely mistaken." His words are appropriate. On the surface it appears that science requires a complete naturalism, whereas Christianity requires supernaturalism; the two conceptions seemingly are incompatible. If these conceptions were peripheral or tangential, the problem might be simple, but they are not. How, for example, can one believe in the value of prayer and at the same time believe in the existence of natural law? How can miracles happen in a universe governed by order?

The Christian asserts that ours is an ordered system but

that the primary question is, "What kind of order does the universe present?"

Two possibilities emerge:

1. The belief that the universe is a mechanic order, fixed and uniform, has been at the heart of our difficulty about prayer and the miraculous relation to natural law.

Mascall analyzed, "The point is simply this: that for something like three centuries, from the time of Newton almost to the present day, the picture of the world with which science has worked and under which our contemporary civilization has moulded itself, has been that of a self-operating mechanism governed by determinist laws."¹

2. That the universe is the creation of God. Therefore, order exists not because of a system of natural law but because of the transcendent reason of the Creator. Consequently, as Professor Lovejoy indicates, we may expect in our universe:

a. Qualities not previously found anywhere in that system.

b. Types of objects or events not previously existent, and characterized by new qualities; or

c. Laws, i. e., modes of uniform action; not previously exemplified by any entities in the system.

Dr. Elton Trueblood in *Philosophy of Religion* presents this working solution to the problem of the possibility of the supernatural or miraculous in the natural realm.

1. The regularity of natural laws is explained if God is

self-consistent in character and His actions are not capricious.

2. Constancy of purpose on the part of the Creator must often exhibit itself in a change of procedure. A miracle is an event in which there is a reason for variation. So a miracle instead of being a mysterious event is an occurrence the reason of which can be understood by the context.

It is not an exaggeration to say that the scientific or experimental method is in sympathy with the Christian solution. While I wish to avoid with extreme care the making of sentimental or overly optimistic assertions about so-called "harmonies of science and Christianity," it is worthwhile to note that our science assumes that the universe is both regular and contingent — that is, events are subject to unforeseen or unknown conditions. While, of course, this is in no way proof of prayer or miracles, it does indicate that the universe is not the "closed book" as believed by nineteenth century physicists.

So the Christian has a reasonable hypothesis for the belief of supernatural action in a natural world.

*The Reasonableness of the Supernatural View in Vital
Realms of Human Thought*

Our thoughts may be placed in the subsequent categories: History, politics, ethics, science and religion.

History

Bertrand Russell is the spokesman for the materialistic views of history as he says, "That man is the product of causes which had no prevision of the end they were achieving; that his origin, his growth, his hopes and fears, his loves and beliefs, are but the outcome of accidental colloca-

tions of atoms; that no fire, no heroism, no intensity of thought and feeling, can preserve an individual life beyond the grave; that all the labours of the ages, all the devotion, all the inspiration, all the noonday brightness of human genius, are destined to extinction in the vast death of the solar system, and the debris of a universe in ruins — all these things, if not quite beyond dispute, are yet so nearly certain, that no philosophy which rejects them can hope to stand. Only within the scaffolding of these truths, only on the firm foundation of unyielding despair, can the souls habitation henceforth be safely built . . .”²

On one hand man is presented with a hopeless view of his existence. For according to men like Marx, Russell, and Nietzsche nothing but cosmic death awaits. Historians like Spengler and Toynbee offer little hope with their predictions of the inevitable fall of civilizations.

What has motivated these conclusions? The basic factor launching pessimism is that the universe is void of interested supernatural influence.

In contrast is the Christian view that the universe is the product of the Personal Supernatural Being who created man in His image, that man was given a moral freedom which he misused, that the Supernatural Being has intervened in history and that He works in history to redeem man.

It is a philosophical axiom “that no false premise can be consistently elaborated.” So we want to see if the Christian view of history can be consistently applied to other areas of human thought.

Politics

History immediately leads to politics, the theory of how man is to be governed. Even the idealist Plato regarded the position of the state as being so highly exalted that even the family and, theoretically at least, all lesser partnerships would cease to be.

Aristotle believed the function of the state was to make men moral. "We stated that the end of political science is the best end, and political science spends most of its pains on making the citizens to be of a certain character, viz., good and capable of noble acts."³ He felt that the state should direct the training of children as well as all other affairs of domestic and cultural nature.

Rousseau came to similar conclusions declaring that men were to surrender all rights to the state, and then the majority rules, determining everything that needs determination.

We can readily see that these representative views lead to the political philosophy of totalitarianism. Our times furnish abundant examples of the ideology of state control.

The Biblical philosophy is that the civil government is certified of God. In contrast to the humanist views of anarchy, the Christian concept is that the civil government is endowed with certain rights and duties. In contrast to totalitarian concepts, the Christian view limits the powers of government by recognizing the dignity of the individual in two other bodies, viz., the home and the church.

It is proposed that the Christian philosophy of politics which is based upon the existence of the Personal God of the Bible is consistent to the welfare of man.

Ethics

In logical order the problem of "right and wrong" comes into view.

It is useless to speak of man's welfare without reaching some sort of a conclusion as to how that which is termed "good" is to be derived. Or, what is the basis of morality?

It is apparent that only relative values can reign in a universe of only material entities. For if a man is the product of the material, what is to determine the ultimate "rightness" or "wrongness" of his actions? The majority may rule, but who is to say that the individual cannot exert himself to alter the majority?

Christian supernaturalism declares an objective or real standard proceeding from the Creator. This supernaturalism shows the legitimacy of self interest. The individual is of value because of his origin and his potential. Self interest must not degenerate into "selfishness" — a forgetting of others in overremembering self.

Science

Science under a material view can become terrifying. These statements from *The Bulletin of Atomic Scientists*, 1957, are indicative:

"With technical advances of many sorts, all based on scientific discovery, man has arrived at a stage at which it is imperative that he become more 'moral' if he is to survive . . ." (Professor Maurice B. Visscher, Department of Philosophy, University of Minnesota Medical School).

"Despite all this, there rises in the minds of many men today, scientists as well as laymen, a doubt as to whether

scientific ideology alone will in the end provide a sufficient basis for a life philosophy that is truly satisfying and one on which a sound social order can be built. These men point out that, despite the fact that science has become a very important element in society, confusion, fear, and pessimism are rife in the world today. Man's moral sense seems unable to cope with the tremendous forces over which his intellect has given him control. Unless he changes radically, they say, he will never overcome his natural appetites and attitudes. The past few decades have shown how thin the veneer of civilization is in many places and how easily it may be destroyed. The task of building a satisfying social order by education alone is going to be a far more difficult task than the more optimistic humanists believe . . . But the contribution of science to man's life needs to be supplemented by something more, by the gifts of his spirit. He is a creature of the heart as well as of the head, of emotion and desire as much as of intellect" (Professor Edmund Sinnott, Chairman, Division of Sciences, and Dean of Yale University Graduate School).

Bertrand Russell says, "Not only will men of science have to grapple with sciences that deal with man, but — and this is a far more difficult matter — they will have to persuade the world to listen to what they have discovered. If they cannot succeed in this difficult enterprise, man will destroy himself by his halfway cleverness."⁴

The supernatural view with the concept of the accountability of man to his Creator supplies direction to science. Certainly this may be regarded as an indication of reasonableness.

Religion

That man is inherently religious is an axiom with a historical perspective. Man's religion may range from intense humanism to a grotesque pantheon of gods, but the religious element is there.

A religion without supernatural concepts is nothing more than a code which will become obsolete for the lack of appeal to authority. A supernatural religion with the ideology of a plurality of gods bears the marks of human imagination and invention.

The Christian supernatural concept of One God is compatible with the empirical idea of universe, that is, of one system.

Again emphasizing that the preceding is not intended as a proof but rather to show the reasonableness of choice that the Christian view affords, we propose that Christian supernaturalism is reasonable in that it supplies:

Purpose to history, definition to politics, authority to ethics, direction to science and reality to religion.

The Reasonableness of Christian Supernaturalism and a Philosophy of Science

For our time, to the minds of the general public, nothing is more vital to relevancy of the Christian faith than that of the relationship of Christian supernaturalism and physical science.

Dr. Carl F. H. Henry summarizes the Christian approach to the problems of Christianity and science. He postulates:

1. The problems pertaining to science cannot be ignored.

2. A compromise will lead only to the vitality of Christianity being sacrificed on the altar of the human ego.

3. It is vain to construct so-called harmonies of science and the Bible. Although this has been popular, the results are generally superficial and ultimately contradictory.

4. The alternative is to transcend the conflict by demonstrating the reasonableness of Christian theism.

From the core of Christian revelation the principles which intervene into the physical or scientific sphere are:

1. Creation "ex nihilo," out of nothingness.
2. Worship of nature prohibited.
3. World is temporal.
4. Presence of "sin" or disorder.
5. Man is created in the image of God.
6. God has entered history, the coming of the Christ as the chief example of this.

Not one of these is anti-rational or anti-scientific. Creation must be regarded as a metaphysical problem rather than an experimental one. Nature worship can lead to the elevation of an intense nationalism which can produce an ideology like Nazism. The conclusion of the world transcends the realm of man's experimental knowledge. Evil is a knotty problem — the historian refers to cruelty — the theologian to sin — the philosopher to the origin and the existence of evil — the psychologist to egocentricity — the man on the street to crime, delinquency, disorder, and waste of personality. Man in the image of God, while not accepted by anthropology, nevertheless is not detrimental to the sci-

entific method. Heisenberg's words are significant, "The concepts 'soul' or 'life' do not occur in atomic physics, and they could not, even indirectly, be derived as complicated consequences of some natural law. Their existence certainly does not indicate the presence of any fundamental substance other than energy, but it shows only the action of other kinds of forms which cannot match with the mathematical forms of modern atomic physics . . . If we want to describe living or mental processes, we shall have to broaden these structures. It may be that we shall have to introduce yet other concepts." The incarnation is a problem of history that cannot be solved in the laboratory. This will be mentioned in a later section.

The Christian must be prepared for an array of special problems in regard to the matter of supernaturalism and science.

One of the most formidable is the semantic problem: supernaturalism is not a common sense. Implying that in the scientific realm that a cold factual approach assures a common conclusion. This is incorrect. Einstein's Theory of Relativity and the Quantum Theory are not common sense statements, that is, they are not derived from casual observations. No one would say that Ohm's law or the law of electromagnetic induction is "plausible" or "intelligible" or "common sensical," let alone self-evident.

The Christian need feel no embarrassment from this quarter. He should avoid allowing skepticism to win a point because of an illogical play on words.

Another barrier is the contention that Christian supernaturalism is lacking in mathematical proof. The biologist Mivart's words are appropriate, "Assuming, for argu-

ment's sake, the truth of Christianity, it evidently has not been the intention of its author to make the evidence for it so plain that its rejection would be the mark of intellectual incapacity. Conviction is not forced upon men in the way that the knowledge that the government of England is constitutional, or that Paris is the capital of France, is forced upon all who choose to inquire into those subjects. The Christian system is one which puts the strain, as it were, on *every* faculty of man's nature, and the intellect is not exempted from taking part in the probationary trial. A moral element enters into the acceptance of that system." If the mathematical proof were present, it would reveal an inconsistency in the fiber of the Christian system which demands an emotional and moral commitment as well as an intellectual analysis.

At the same time it must be remembered — and taught to young people especially — that science does not present neatly tied bundles of proofs. The statements from Dr. Frank are valuable:

"The correct way of speaking is to say that experiment 'confirms' a certain hypothesis.

"Science is like a detective story. All the facts confirm a certain hypothesis, but in the end the right one may be a completely different one. Nevertheless, we must say that we have no other criterion in science but this.

"We say that the law is confirmed by experience. As we have mentioned, it is false to say that these laws of intermediate generality are over 'proved' by experiment, or worse, that they can be "derived from the facts."

"Science does not tell us 'why'; it only answers questions concerning what happens, not 'why' it happens.

"In modern science, supposedly very hard boiled, no theory checks with all the facts. We accept some general principles which seem to be plausible and try to derive the facts as well as possible. It sounds very nice to say that we reject a theory upon one disagreement with the facts, but not one will do this before a new theory is found."⁵

Problems arising from biological and geological views are numerous. The basic faith of the writer of articles of this nature must be taken into consideration. In many instances the observable facts are interpreted according to the writer's preconceived views — whether towards atheism or theism. Ridderbos' words are challenging, "Some very complex problems are also thrown up by historical anthropology."⁶ He urges that believers devote more careful study to this field.

Without minimizing the problems, the reasonableness of Christian supernaturalism finds two important allies:

1. The address of Dr. John Baillie on August 12, 1951, to the British Association for the Advancement of Science. (published in a book titled *Natural Science and the Spiritual Life*). The thesis of the well documented speech is that the Christian world view opened the doors to the experimental or scientific method. He contends that neither paganism nor atheism could have developed the concept of the orderly universe and the corresponding devotion and purpose of the experimental method.

2. The technical age demands four cardinal attitudes:

- a. Recognition of the limitation of human knowledge. A deep sense of humility.

- b. That man must transcend the experience of the mo-

ment to recognize his indebtedness to the future. A deep sense of permanence.

c. Recognition of the whole man, that is, of the existence of the heart or emotions as well as the head or intellect.

d. Honesty of examination of cherished traditions and generalizations.

It can be readily seen that humility, permanence, wholeness, and honest examination are integrals of the Christian faith.

Rather than regarding science as an enemy to supernaturalism, the Christian should regard it as an avenue in which God's works are revealed. In the John Calvin McNair lectures of 1954, C. A. Coulson states, "Where men waver about the value of reason, the growth of science is an insistent reminder of its worth, recalling us to worship the Lord our God with all our mind: when we are tempted to retreat from the world into a subjective shell, it comes to remind us of that relatedness to the actual real world most clearly shown in the incarnation of God in Christ; when we lean to a superior personal conceit and forget that all men are one family, it comes to us with its belief in universalism, which is derived from and is still expressed most fundamentally in the Christian ideal of the brotherhood of man; when we are timid and afraid in face of overweening authority, then its rugged individualism, wherein the leading of one's own thought and the dictates of one's own conscience and judgment are felt to be more important than those of organized authority, is a reminder of the worth of every separate soul; when we hesitate before the magnitude of evil and the oppressive weight of the things that need to be done, its belief in progress or meliorism, which

is not necessarily of the inevitable evolutionary type, and which has its source in Christian perfectionism and Protestant activism, should spur us to action; when we think of the flowering of the human intellect in the humility, patience, imagination, oneness and splendor of modern science; then we should agree not only that 'science is a moral enterprise,' but that it holds within itself the very stuff of religious experience. And so, since the Order of Physical Nature is one aspect of God showing to His children, what they see and do when they study it is most intimately bound up both with what He is, and what they are."⁷

Max Planck ends his SCIENTIFIC AUTOBIOGRAPHY with these words: "Religion and natural science are fighting a joint battle in an incessant, never relaxing crusade against scepticism and against dogmatism, against disbelief and against superstition, and the rallying cry in this crusade has always been, and always will be: 'On to God!'"

IV

The Reasonableness of the Supernatural Christ

Ultimately any discussion of supernaturalism will pivot about Jesus of Nazareth and His resurrection. The Christian proposition is predicated upon:

1. The historical testimony of the New Testament writers as reliable witnesses. The abundance of manuscripts substantiates the accuracy of the New Testament. A careful scrutiny of the character of the writers provides an index for their veracity.

2. The phenomenal growth of the church in the first century, which is attributed to the proclamation of the supernatural Christ, who arose from the dead and ascended into

the heavens. Yet no one examining the high standards of the Christian ethic can equate first century Christianity with dreamy fanaticism.

V

Conclusions

The Christian thesis is that the macrocosm or great universe with its microcosmic human inhabitant is the product and the constant care of an intelligent, supernatural Personality. The Christian cannot ignore the antitheses of Dialectical Materialism, known better as communism, of Freud in the psychological realm, of logical positivism, and of existentialism.

The Christian synthesis does not refuse to recognize the strong points of the rivals: we may profit from the warning of the communists that religion may become an opiate, or from Freud that our religious profession is merely wishful thinking, or from the positivists of the need of a systematic and reasonable approach to the world — and certainly the existential demand for commitment is an admonition applicable to every professing Christian.

However, the Christian synthesis rises above its rivals by penetrating the eternal while keeping a firm grip on the temporal. The effects of Christian supernaturalism in the life of the dedicated believer are:

1. Freedom from guilt: "Wherefore if any man is in Christ, he is a new creature: the old things are passed away; behold, they are become new" (2 Corinthians 5:17).

"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin" (I John 1:7).

2. Recognition of the need of service to fellowman: "Bear ye one another's burdens, and so fulfil the law of Christ" (Galatians 6:2). "What doth it profit, my brethren, if a man say he hath faith, but have not works? Can that faith save him? If a brother or sister be naked and in lack of daily food, and one of you say unto them, Go in peace, be ye warmed and filled; and yet ye give them not the things needful to the body; what doth it profit? Even so faith, if it have not works, is dead in itself" (James 2:14-17).

3. Spiritual growth with intellectual and physical overtones: "But the fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control; against such there is no law" (Galatians 5:22,23). "Render to no man evil for evil. Take thought for things honorable in the sight of all men" (Romans 12:17).

4. External convictions for victorious living: "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 8:38,39). "For we know that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal, in the heavens" (2 Corinthians 5:1). "These shall war against the Lamb, and the Lamb shall overcome them, for he is Lord of lords, and King of kings; and they also shall overcome that are with him, called and chosen and faithful" (Revelation 17:14).

¹E. L. Mascal, *Christian Theology and Natural Science*, Bampton Lectures, 1956, p. 74.

²Bertrand Russell, *Mysticism and Logic*, pp. 47, 48.

³*Ethica Nicomachea* 1:9.

⁴*What Is Science?* p. 7.

⁵Phillip Frank, *Philosophy of Science*, pp. 16, 17, 22, 29.

⁶N. H. Ridderbos, *Is There a Conflict Between Genesis 1 and Natural Science?* p. 71.

⁷C. A. Coulson, *Science and Christian Belief*, pp. 62, 63.

THE PRESENT STATUS OF THE DOCTRINE OF ORGANIC EVOLUTION*

By J. D. Thomas

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Thomas served as Associate City Manager in Lubbock, Texas, from 1939 to 1942 and as minister at the Northwest Church of Christ in Chicago from 1945 to 1949. He has been the director of the Annual Bible Lectureship at Abilene Christian College since 1952, during which time it has had its greatest attendance.

Thomas is on the Editorial Board of the *Restoration Quarterly* and is a staff writer for the *20th Century Christian*. He holds membership in the Society of Biblical Literature and Exegesis, the National Association of Biblical Instructors, the American Schools of Oriental Research, and the American Philosophical Society.

He has been a frequent contributor to various brotherhood periodicals, and in 1958 published *We Be Brethren*, a study in Biblical Interpretation with particular reference to present brotherhood controversies, which work has had both wide acceptance and wide reviews. He is at present working on another book in the field of Apologetics,



Reason for the Hope, which he expects to publish in 1960 and which will deal with various areas in the field of Apologetics and in the defense of Biblical faith. The present lecture on Evolution will be incorporated in the new book.

Thomas was the 1958 speaker on the Far East Fellowship in Tokyo, Japan, and also visited and spoke in Korea, Okinawa, Formosa, Hong Kong, and the Philippines.

He is married to the former Mary Katherine Payne, and they have three children — Deborah (Mrs. Sam Fish), Hannah, and John Paul.

Introductory

The present status of the doctrine of organic evolution might correctly be called a sort of "spiritual cold war." Certainly there is no attitude of "willing co-existence" on the part of either side. Those who believe in the doctrine of organic evolution have little tolerance for those who do not, and vice versa. The doctrine is well entrenched, and has been so in the minds of many people for many years; and although those who oppose the doctrine feel that there is not one point of evidence that *demand*s such a generalized conclusion, those who accept the doctrine as true count the others of us as being quite naive, and even obscurantist. "Evolution" has indeed been so strongly accepted in what is counted as scholarly circles for so long that Dr. Paul Shorey's statement can well describe the situation:

There is, in fact, no cause that is so immune from criticism — as evolution — An ambitious young professor may safely assail Christianity, or chastity, or marriage, or private property — but he must not apologize for Bryan. It is not done.¹

In such circles today, to question the doctrine of organic evolution would be like questioning the multiplication ta-

¹This lecture is copyrighted by Biblical Research Press and is printed here by permission. It will be a part of a book now being written by Brother Thomas on *Reason for the Hope*.

ble. These people count the theory as a demonstrated fact, even though they have really abandoned sound *logic* with reference to the belief, since they have no explanation of the *cause* or *mechanism* for evolution. They are simply *trusting* that someday the cause will be learned.

Considering it as a sort of vague theory, evolutionists believe that the evidence is overwhelming, but when one gets down to precise details there are all kinds of problems. We should remember that it would take *incontrovertible, detailed evidence* to justify any such theory as truly valid. Each of their detailed arguments, however, really amounts to no more than a zero in value; and when you add up all the arguments, even though they be many in number, the total is still zero. Cumulative arguments have no value unless at least some of the specific detailed arguments have an unquestionable and valid significance. We should also remember that although the expert may be good at gathering data and facts, he is ordinarily no better at logic than the layman; and indeed the layman might be superior in knowing whether a particular point in question is a valid or relevant fact or not. So we recognize that although there be a general or vague theory of evolution that may have all kinds of "evidence," there is no *precise* theory that has ever been proved to any degree, and what men actually hold today is, therefore, no more than a faith that evolution has occurred.

What we hope to do in this discourse is to show that the doctrine of evolution today is really only an expression of a faith on the part of those who hold it, and that no single absolute fact of any kind has yet been determined that takes away our right to believe the Biblical account of creation.

Present Knowledge

Mr. G. G. Simpson, Professor of Vertebrate Paleontology at Harvard University and one of the best-known present day evolutionists, acknowledges that the pioneers in evolution "failed to produce a general and consistent theory as to how evolution works (which, of course, is quite a different matter from whether it works)".² This statement expresses an unquestioned confidence in the theory on Simpson's part, while admitting that the "how" of evolution is not known. He further indicates that *the how* and *the why* are the problems that are yet unsolved and that still concern students of evolution.³ This lack of a mechanism obviously leaves the theory under serious question.

We also note some observations of Mr. Julian S. Huxley, who is recognized by Simpson and others as the "leading student of evolution" and who is a grandson of Thomas Huxley, Darwin's co-worker. Julian Huxley states:

There are only three possible alternatives as regards the origin of living substance on this earth. Either it was supernaturally created; or it was brought to the earth from some other place in the universe, in the interior of a meteorite; or it was produced out of less complicated substances.⁴

He discounts the second alternative as being impossible of knowledge, and it would be only pushing our problem one step further back; but of the first, that of the possibility that life came through creation, he states that this "runs counter to the whole of our scientific knowledge."⁵ He says that in living substance "there is no trace of any special 'vital force' which can be detected or measured."⁶ For these reasons, he favors the third view — that life has developed completely to its present organization by evolution out of inorganic matter through processes inherent in nature. What Huxley should realize is that *science has*

limitations. Certainly science cannot detect or measure "vital" qualities in life, neither can science have an explanation of how God created life. In this attitude, therefore, Huxley is merely *assuming* that Biblical creation is impossible, and only because it is not explainable by presently-known scientific techniques. This assumption is just as much a faith as that of anyone who believes in the Bible, and with even less justification. The present day theory of evolution is nothing but one of the expressions of a naturalistic and mechanistic philosophy that has been with us largely during the last two centuries and which, only by its own deliberate pre-judgment, has determined to leave out God and the supernatural.

The field in which science and the scientific method can speak authoritatively is limited to that of *things*, or phenomena, which are empirically verifiable through our five senses. Science cannot pronounce with respect to the supernatural, but only to that which yields to nature's laws. All abstract mental concepts, or noumena; all supernatural realities; and all subjective values which men give to certain realities are *outside the field of science*. Yet these things do have true reality and are necessarily a part of total truth. They cannot be evaluated by science but are apprehended otherwise. For men, then, to worship science and nature and natural processes as a sort of a "sacred cow" and to think that spiritual truths cannot be, unless they first be approved by a philosophy of "Scientism," is itself a naivete *par excellence*.

In defining the term "evolution" for this paper we do not mean simply "change" in living forms, since these are recognized by all, but our use of the term will mean, rather, that *evolution* means that "all forms of life on the earth

today came from some original form of life by a connected series of changes, which at every point were only natural, and it is claimed they are explainable by science." Evolutionists insist that there is no mind behind or at work in the universe and there is no power active in the history of life, other than that which is purely mechanical and inherent in nature as we now know it.

Theories of Mechanism

Charles Darwin and Thomas Huxley, who were "pioneers" in evolution, did not establish any general or consistent theory as to *how evolution works*, but they popularized it with a theory of "natural selection, and the survival of the fittest"; however, after the period of initial popularity passed, closer study of this explanation proved that it was inadequate. Also Lamarckianism, another early view which argued that evolution was accomplished by the inheritance of acquired characters, whether induced by environment or habit, has also been given up and is considered as now having only a historical interest. For these reasons, scholarly conclusions at about the turn of the past century, had indeed about given up the theory of evolution altogether. It is admitted freely today that the mechanism or method of evolution is still unknown; yet, people still have a slavish faith in the *doctrine* of evolution, in spite of this lack of knowledge as to the "how." However, about 1900 de Vries brought in a theory involving genetics and mutations, and, as Simpson says, this new mechanism "stimulated the study of evolution, which quickly regained its slipping position as the focal point of all the life sciences,"⁷ and which therefore had at that time almost died a natural death.

Genetics and mutation, however, do not explain evolution. Mutations do happen and can be hereditary — such as we know in the production of a “wingless” chicken. Sometimes human beings are born with certain hereditary deformities. Scientists know that by use of radioactivity the mutations can be speeded up, if their cause is already present; but scientists do not yet know how or why mutation occurs. It may be chromosomal aberration or by chemical change of the gene itself, but it is definitely known that the changes in mutations are not progressive in any evolutionary sense, but rather that they are harmful to the individual involved as a general rule and quite frequently cause his death. No doubt the normal laws of heredity and the fact of mutations can explain the “horizontal radiation,” or the changes that are known to occur *within* minor groupings of creatures, but certainly the mere fact of mutation itself cannot explain the theory of evolution. There is no mechanism known that can produce evolution, or even any combination of methods, though the latter is sometimes still claimed.

Chance Probabilities

The entire question of a naturalistic and mechanistic evolution would actually and finally have to be only the result of pure chance, and mathematical probabilities demonstrate that chance cannot account for evolution as we know it. Du Nouy insists that chance cannot account for life:

The simplest protein molecules are so complex that there is no possibility that they could have their atoms lined up in the correct order and number. Taking a protein molecule of two thousand atoms and presuming that there are only two elements necessary, the chance is for all practical purposes impossible. Even if 500 trillion shakings per second were employed the possibility of a chance variation occurring

which would be a protein molecule is one 10^{248} billion years.⁸

If the above evaluation of chance probabilities is not convincing enough, we can hear Julian Huxley himself (who still believes that chance has worked to bring about evolution in spite of the high improbability) :

A proportion of favorable mutations of one in a thousand does not sound much, but is probably generous, since so many mutations are lethal, preventing the organism living at all, and the great majority of the rest throw the machinery slightly out of gear. And a total of a million mutational steps sound a great deal but is probably an underestimate after all, that only means one step every two thousand years during biological time as a whole. However, let us take these figures as being reasonable estimates. With this proportion, but without any selection, we should clearly have to breed a thousand strains to get one with one favorable mutation; a million strains (a thousand squared) to get one containing two favorable mutations; and so on, up to a thousand to the millionth power to get one containing a million.

Of course, this could not really happen, but it is a useful way of visualizing the fantastic odds against getting a number of favorable mutations in one strain through pure chance alone. A thousand to the millionth power, when written out, becomes the figure 1 with three million noughts after it: and that would take three large volumes of about five hundred pages each, just to print! Actually this is a meaninglessly large figure, but it shows what a degree of improbability natural selection has to surmount, and can circumvent. One with three million noughts after it is the measure of the unlikeliness of a horse — the odds against it happening at all. No one would bet on anything so improbable happening; and yet it has happened. It has happened, thanks to the workings of natural selection and the properties of living substance which make natural selection inevitable.⁹

Please re-read his last three sentences, and let his fantastic claim make its full impression.

When we are faced with facts and reasoning like this, it is clearly more logical and reasonable to believe in God

and the Bible and the supernatural than it is to believe in the arguments of these mechanistic naturalists.

Please note that these complete naturalists view our entire universal scheme as being blind, and without meaning or purpose. Also, to them, human hopes, joys, aspirations, and our intellectual and artistic achievements, our deep and meaningful faith in God and in the Bible are all meaningless, insignificant, and trivial. They ignore the marvels of creation of all the wonderful parts of the universe, and particularly the way that man is made, and they most certainly fail to make any account of or explain his spiritual nature.

Possibilities of Harmony

There is nothing that can take away our right to believe in the teaching of the Bible. Science cannot evaluate spiritual facts! Here are some possibilities of reconciling science with creation:

(1) What some call the "naive literal view" may seem naive, but no man can prove that it is impossible. By this we mean that God could have created the entire earth very recently, with it having the appearance in all its details of having been here for a long time. It is our belief that when Adam was only one hour old, he looked like he was probably 30 or 35 years old and as if he had grown naturally from a baby. God thus has the power to have created this whole universe instantly, in a way that when it was, say, one week old, it would look like it had been here for millions of years. No one is in position to prove that this view is not true; however, we recognize that no man of scientific bent or training would feel kindly toward the suggestion. If you prefer this view, there is no human

being that can prove you are wrong; but inasmuch as many people would not be disposed to accept the explanation, we consider other possibilities.

(2) The Bible does not tell us how long the "chaos" was, during which time the earth was "waste and void" (Genesis 1:2), and for this reason believers are not required to be concerned with the age of the earth itself. This period of "disorganization" of the world was *after* the first actual creation, but *before* the first one of the six "creative days." Since Scripture does not indicate how long the disorganized, "waste and void" state lasted, before the "organization" of the "days" of the creation began, our faith is not troubled at all by data in geology that indicates that the earth has existed for an extremely long time. It could be as old as science could ever claim and still not be out of harmony with the Bible.

(3) There is the "gap" theory, which, by using the word "became" instead of "was" in Genesis 1:2, argues that the earth was originally created *orderly*, and then after a great period of time it *became* chaotic and void, and then after this chaos, God spent the six days of creation mentioned in Genesis in *restoring* and bringing order back. Some who hold this view believe that animals were present in the orderly world before the chaos, and others even hold that there was a pre-Adamic race of men in existence back there. This theory would, of course, be able to account for all of the fossils, both of men and animals, and would allow all of the time needed for any conclusions of science regarding fossils. Again, however, although this theory is quite possible, to many it is very tenuous, and some count it as impossible or even absurd. But we point out that no man can *prove* that it is not true, at least in part.

Personally, we do not subscribe completely to any of the theories mentioned here, because we see some possible weaknesses, as well as some good points, in all of them. Perhaps some combination of them might be the truth; however, we can believe in the Bible as God's inspired word and in the creation account in Genesis without having to decide exactly how God did the creating or what the historical sequence was. All that we need to prove is that there is a possibility, in some way, for the Genesis statements to be true. Other theories are:

(4) The six days of creation were actually six periods of indefinite length, during which there would be ample time for the data derived by science to be fitted in. This theory is not attractive to many people, but again no one can prove that it is not so, and indeed the Hebrew word for "day" can certainly have such a meaning.

(5) Another theory is that the six days were "revelatory" days, in which the events of each period happened over many years, but they were successively revealed to Moses, each within a 24-hour period.

Regardless of whether any of these possible theories of reconciling Genesis' account with present scientific conclusions may appeal to you, we must admit that there is a possibility of some combination of them or some other similar theory being true, which allows us to believe in every word of the Genesis account and still accept every presently known scientific fact; although, of course, this does not obligate us to accept any view of any scientist that is still in the theory stage, such as the doctrine of evolution. It is our faith that the true Christian does not, after all, have to make a decision as to how creation came about.

before he can believe that it did. We do not believe that any single fact has been demonstrated that would force us to accept any essential part of what is commonly known as the doctrine of organic evolution.

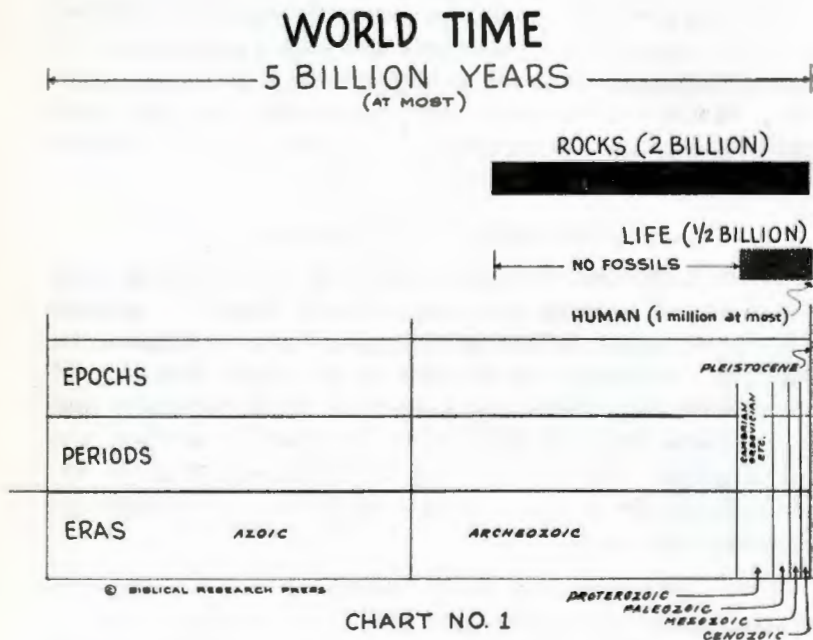
What we say in the remainder of this discourse will be for the purpose of determining presently accepted information and conclusions of scientists and others concerning evidences that are considered to support the doctrine of evolution. We will also point out arguments that have been used against these so-called evidences by people who believe the Biblical doctrine of creation.

Geology and Paleontology

We first discuss evidences offered by evolutionists from the fields of geology and paleontology, which in general are the strongest evidences that they have to support the doctrine. Although we are not in sympathy with any of the evolutionary views now presented, we do recognize that in a serious study of this subject any view is entitled to a fair hearing. Indeed, many of the statements that we use to challenge the position of the evolutionists are statements that they themselves make.

Let us here state that we do not depend on the arguments of over-zealous but under-informed Bible believers, because many of the Bible's friends have in time past done it harm through well-meaning ignorance. What we are offering here, therefore, is what we believe to be top-flight scholarship on the part of those who believe in evolution, and then to show by their own statements and by observations of conservative scholars that the evolutionary theory is after all only a theory, with not one single fact that requires acceptance of the view.

The first part of our presentation will be to show slides that will enable you to visualize what is now claimed by recognized scholars in the fields of geology and paleontology.



Our first chart shows the entire time of the existence of the earth, which is from 3 1/3 billion to 5 billion years old, as now estimated — largely by radioactive dating techniques. Of this time, rocks have been here only 2 billion years, but organic matter, or life, evidenced by fossils, has been in existence only 1/2 billion years.

The time lengths of each period are drawn to scale, so that you can note them comparatively. Man has not been on earth long enough to be seen on the chart.

The LAST BILLION YEARS

ROCKS (2 BILLION)

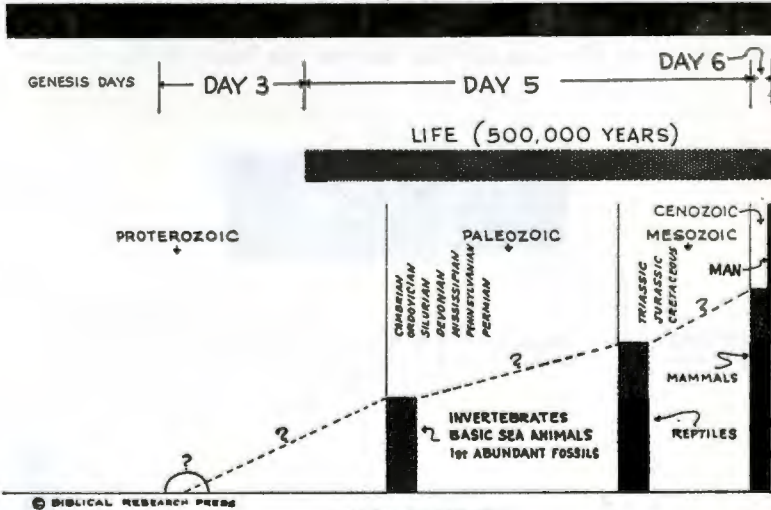


CHART NO. 2

In the second chart we show only the last 1/5 of the first chart, or one billion years. Rocks have existed for twice as long as this entire chart shows, but fossil remains of organic life have existed for 1/2 of this period — 500 million years.

Fossils of all the invertebrate phyla appeared suddenly in

the Cambrian period, fully differentiated into phyla, classes, and orders. After the Cambrian period, several more complicated forms of life appeared in succession, but each new type appeared suddenly, with no transitional forms between it and previous forms of life. Also, the early forms of life continue without change into the present time. This means that, although we do have ancient fossils, there is no evidence for evolution. The new forms did not come from older forms but appeared suddenly, as if newly created. The origin of life and all life before the time of the fossils

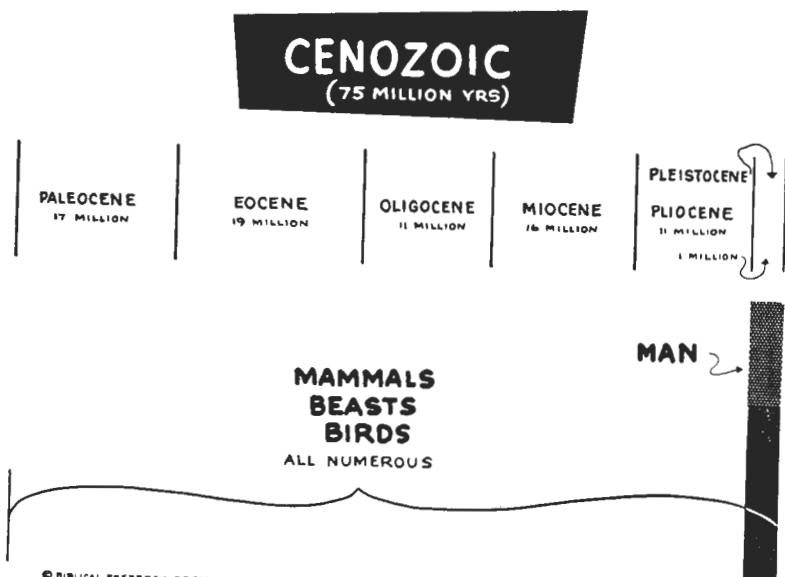


CHART NO. 3

is actually unknown. Any statement by any evolutionist concerning this period is pure guesswork. But if evolution be true, what happened before the time of our first fossils would need to be a more complicated system of changes than what has happened since.

We show how Day 3, Day 5, and Day 6 of Genesis would fit in here, as they are days on which life was created.

Chart No. 3 shows the Cenozoic or the shortest of geologic eras, which takes up only the last 75 million years, or 1/67 of the total age of the earth. During all this time,

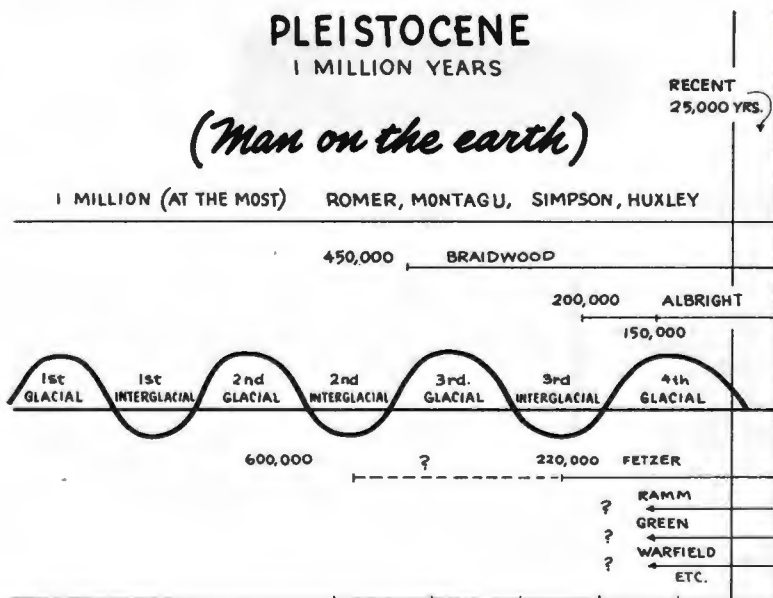


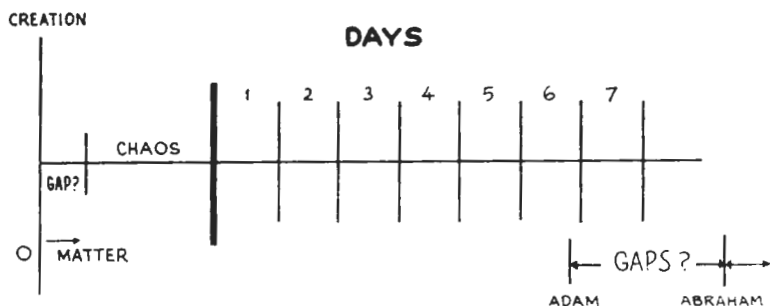
CHART NO. 4

according to science, there have been all kinds of animals, and man arrived only during the Pleistocene epoch or the last million years. This is the longest that anyone says he has been on earth — so, all say that he is recent.

Now we come to the Pleistocene epoch, the last million years, or one-five thousandth of earth time. Some say man has been here about all of the million years, while some evolutionists would have him here only 450,000 years, or even as little as 150,000 to 200,000.

Comparatively, there are some conservative people who

THE CREATION



believe man has been here from, say, 220,000 to 600,000 years, and others who say that Adam is very ancient, without indicating any certain number of years. The glacial periods are indicated on the chart.

Chart No. 5 outlines the creation according to the Bible, but shows where the gap for the "Gap" theory would come before the chaos, and it also indicates the possibility of gaps in the genealogies between Adam and Abraham, which possibilities we will discuss later. If there was a "gap" before the chaos, or if the chaos was a long time, or if the creative days were very long periods, or if there are any large gaps in the genealogies between Adam and Abraham, then we have room for a lot of things — even in harmony with the Bible.

No "Missing Links"

We return now to Chart No. 2, and we comment further on this basic chart which helps us to understand what the actual facts are with reference to geology and paleontology. We note particularly now that fossils appeared suddenly. Edwin K. Gedney, who opposes evolution, points out that:

All the invertebrate phyla appear contemporaneously with marked suddenness in the Cambrian, differentiated into phyla, classes, and orders, and with no clear indication of how they developed into this condition if they developed at all. . . .¹⁰

This conjointness of appearance of invertebrate life forms is in contrast to the fourth great geological observation — that subsequent to the Cambrian period the new forms do not appear at the same time but there is a succession of appearances of progressively advanced forms set apart from each other by rather sharp breaks.¹¹

It is at the crucial transitional points, where one of these classes is said to have changed into another by some evolutionary process that evidence is wholly lacking.¹²

Dr. A. H. Clark, a recognized scholar of the Smithsonian Institute, observes:

No matter how far back we go in the fossil records of previous animal life upon the earth we find no trace of any animal forms which are intermediate between the various major groups of phyla The greatest groups of animal life do not merge into one another. They are and have been fixed from the beginning No animals are known even from the earliest rocks which cannot at once be assigned to their proper phylum or major group There can be only one interpretation of this entire lack of any intermediates between the major groups of animals. . . . If we are willing to accept the facts at their face value, we must believe that there were never such intermediates, or, in other words, that these major groups from the very first bore the same relation to each other that they do at the present day.¹³

So we see that the fossil record, the actual history of the animal life on the earth, bears out the assumption that at its very first appearance animal life in its broader features was essentially the same form as that in which we now know it Thus, so far as concerns the major groups of animals, the creationists seem to have the better of the argument. There is not the slightest evidence that any of the major groups arose from any other.¹⁴

The fauna of the Cambrian period were singularly similar to the animals of the present day the facts are that *all of the fossils*, even the very earliest of them, fall into existing major groups. This is indisputable.¹⁵

(Clark then quotes Dr. Gerritt Miller of Smithsonian Institute.) "The complete absence of any intermediate forms between the major groups of animals, which is one of the most striking and most significant phenomena brought out by zoology, has hitherto been overlooked, or at least ignored."¹⁶

This absence of transition fossils means the absence of "missing links." Indeed, the greater part of the chain is missing, and it takes real faith for the gaps. If evolution were true, there ought to be a whole series of animals in each case going up the main trunk of the evolutionary tree and along the many branches, and up to the very tips where the modern animals are to be found; but there are none.

We have the modern animals, but the "wood" of the tree is only imaginary wood. Simpson even acknowledges the facts of the sudden appearance of life:

All these phyla are seen to be of great antiquity. Most of them begin in the Cambrian although, as has already been emphasized, the Cambrian was a very long period so that first appearances of Cambrian phyla are really scattered over some millions of years and not as simultaneous as so generalized a diagram makes them appear. There is little logical order in time of appearance. The Arthropoda appear in the record as early as do undoubted Protozoa, although by general consensus the Protozoa are the most primitive phylum and the Arthropoda the most "advanced . . ."17

This admission of sudden appearances of the basic phyla is definitely fatal to evolutionary theory, when you realize its significance. (We note Simpson's claim that *all phyla* appeared at the same time, yet he admits that mammals and man appeared later, so thus he presumes that they are merely descended from and are of the same type as earlier phyla.) He also makes acknowledgements concerning the lack of transitional fossils:

The actual data, then, normally consists of relatively small samples of the lineage, scattered more or less at random in space and time. The process of interpretation consists of connecting these samples in a way necessarily more or less subjective, and students may use the same data to "prove" diametrically opposed theories . . . Transitional types are not invariably lacking the record. A multitude of them are known between species, many between genera, a few between classes, but none it is true, between phyla.¹⁸

So here exists a clear cut admission on the part of a scholarly evolutionist that there are no transitional fossils or "missing links" between the phyla or larger groupings of animals. A *horizontal radiation*, by which we mean "changes" *within* smaller groups, is accepted as true by conservative people. For example, we mean that all human beings — pygmies, giants, black or white, have come from

an original pair, Adam and Eve. You can find all kinds of "links" between these extreme types *within* the human group, and we recognize that there are fertile hybrids, and "changes" between groupings not formerly recognized or accepted, but there are no links of any kind known between humans and animals, or between the major groupings of animals. Here we quote Jacobs and Stern, who also believe in evolution, concerning "changes from apes to man":

The most decisive changes, away from a *Dryopithecus* (ground-dwelling ape — JDT) level occurred not in the later periods for which fossils have been found, but in the Middle Pliocene periods, for which not an iota of evidence is available. None of the features of the specimens of *Pithecanthropus-Sinanthropus* level are truly intermediate in the sense of being close to the center of the series of links from *Dryopithecus* to *Homo sapiens*. The Early Pleistocene to Middle Pleistocene fossils are much closer to modern humans than to Miocene *Dryopithecus* apes, and all the populations of that time already had fire and fairly well-developed cutting tools of stone.¹⁹

Thus, there is *no evidence* of change from apes to man, and early fossil men are comparatively close to modern men.

The Earliest Life

It should be emphasized here that nothing at all is known about life on earth before the time we find fossil remains. The fossils, found first in the Cambrian period, are absolutely the first evidence of any kind of life, and, in the absence of divine revelation, we might *assume* earlier life of simpler form; but it is a complete assumption, and evolutionary ideas about the *beginning of life* on the earth are also necessarily an assumption or an unsupported faith on the part of the mechanistic naturalists. We should also realize that for life to have had a beginning with a living molecule and then to progress to all the other forms of life through natural means is extremely difficult to believe.

The amount of evolution required between the first molecule of life up to the first amoeba or one-celled protozoan is considered to be at least as great as that from amoeba to man, Simpson says, and he indicates that the evolutionary changes required during all of the earlier period before any fossil is found is probably the most complex change that has occurred in evolution — more complex even than that from amoeba through apes to man.²⁰

In view of the true fact that so far as we know *all* life appeared suddenly, and of the fact that we definitely know that all life for which we have fossil evidence appeared suddenly, and that each of the basic phyla appeared suddenly, and no basic one of them has become extinct but all have continued through without change into the present, and further, that even many instances of what might be termed “lowly organisms” have continued on without any change, we actually have more data for believing in creation than anyone has for believing in evolution. This is further emphasized when we recognize that there has been “horizontal radiation,” or change within groups, but no evidence of “vertical change” or “transition fossils” between major groupings. We cite here Huxley’s acknowledgement:

It must be confessed, however, that the actual process is still conjectural; all we know is that living substance must have developed soon after the first rocks of the geological series were laid down, and that this was somewhere about two thousand million years ago. We can be reasonably sure that a relatively simple nucleoprotein marked a crucial stage in the process, and that the earliest truly living things were nothing so elaborate as cells, but more in the nature of naked genes.²¹

And then Simpson also makes a practical confession concerning known facts:

This is not to say that the whole mystery has been plumbed

to its core or even that it ever will be. The ultimate mystery is beyond the reach of scientific investigation, and probably of the human mind. There is neither need nor excuse for postulation of nonmaterial intervention in the origin of life, the rise of man, or any other part of the long history of the material cosmos. Yet the origin of that cosmos and the casual principles of its history remain unexplained and inaccessible to science. Here is hidden the First Cause sought by theology and philosophy. The First Cause is not known and I suspect that it never will be known to living man. We may, if we are so inclined, worship it in our own ways, but we certainly do not comprehend it.²²

Do we not now see that evolution is only a faith?

Radioactivity and Dating

We are aware that the dating of the earth itself is now largely done through methods which employ radioactivity, and also that geological dating uses these methods as a means of confirmation. In general, these methods are accepted as valid by conservatives, although it is recognized that there are wide chances of error. One thing certain, however, is that radioactivity methods do establish the fact of *a beginning* for the universe and it definitely expects an end of the world. We mean by this that the radioactivity "charge" which certain elements had to have to begin, and that they have been giving off by emanation, would all by now have been totally disseminated, had the world been here forever! Nature recognizes disintegration or decay, but nowhere in nature do we find cases of integration. This is to say, we never find lead turning into uranium. There is no known method for the recovery of energy that has been dissipated by radioactive emanation, so there must have been a beginning! In the face of this, we believe that it is certainly more logical to believe in the God of creation than in mere chance, and in a beginning for the universe than in one that has always been. Such is not logical!

We have learned from the geological and paleontological findings that at least a moderate agreement exists between geology and Genesis. Both agree that the earth was once in what might be considered a chaotic or disorganized state. Both agree that simple forms of life came first, and more complex came later, with man at the very last, and very recent. Both indicate that each major type of life appeared suddenly, and in succession. Both agree that there are no transition forms between the major groups or phyla. All of this evidence is certainly worth something.

Human Fossils

Relevant observations concerning present knowledge of fossil man include the following:

- (1) No human fossil type is claimed as the ancestor of man.
- (2) More data are inferred from older remains than would be considered sound to infer from contemporary remains.

As G. K. Chesterton once remarked on the question of evolution:

People talked of Pithecanthropus as of Pitt or Fox or Napoleon. Popular historians published portraits of Charles the First and George the Fourth. A detailed drawing was reproduced, carefully shaded, to show that the very hairs of his head were all numbered. No uninformed person looking at its carefully lined face and wistful eyes would imagine for a moment that this was the portrait of a thighbone; of a few teeth and a fragment of a cranium.²³

- (3) It is now admitted by competent scholars that there is only one true species of genus Homo and that the difference between known types of fossil man have been gravely exaggerated.²⁴ At present we know that there are "modern parallels" for the *forms* of the early fossil types of men.

(4) Some evolutionists at least have been guilty of dating fossils according to the form or shape of the skull or skeleton without considering the site or the strata in which they were found.

(5) Any resemblances of fossils to "missing links" must be demonstrated as being generic, and they must be dated in a proper sequence before they could be accepted.

(6) No superiority or inferiority in intelligence can now be claimed by anyone of the geographical populations of men now known, since it is now clear that the earliest man made tools and possessed aesthetic tendencies and that they probably spoke in different tongues.²⁵

(7) Even the geological dating of fossil remains has itself come into question, as indicated by Romer, himself a prominent evolutionist:

We may attempt to date human remains by the geological conditions of the find, by the associated animal and plant remains, and by implements discovered with them. But this evidence is often difficult to correlate with the glacial time table, and this time table, in turn, is still not firmly established. Hence dates assigned to earlier human finds must be regarded as only tentative in their nature.²⁶

Even the dating of stone tools also must remain somewhat vague, as Romer further indicates:

Man has long been a toolmaker and tool-user, and stone implements are found in many Pleistocene deposits. The general sequence of the human cultures to which these implements pertain is in many cases well established, and human fossils associated with stone tools can often be assigned, to a definite cultural period. But this does not always assure an absolute date, for cultural stages may overlap. The reader of this book lives in an advanced stage of culture; the native Australian is still in the Stone Age. We have no guaranty that greater uniformity existed in the past.²⁷

We next quote Jacobs and Stern, evolutionists, to indi-

cate the precariousness of our present dating of human fossil remains :

At present there are too few fossils to show many of the links of the changes during the Pleistocene epoch for a single feature²⁸

The scientific study of fossil man has barely begun. It needs to discover many more links in the chain of development of each skeletal feature, as well as many more complete skeletons, in order to describe the anatomy of each geographical population at each time-level. Only a few later links, levels, or arbitrarily denoted points in the continuum of gradual changes have been found. The evolution of teeth will probably become best known because they are most resistant to corrosion, and considerable knowledge of the evolution of the jaw and skullcap bones will also be possible. The long bones which corrode most readily are found rarely in ancient deposits and their development will therefore be difficult to ascertain. The evolution of the soft parts will either not be known at all or will occasionally be inferred. Available knowledge supports the conclusion that during the Pleistocene epoch following the appearance of fire and of cutting tools of stone, the mental potentialities of the geographical populations were equal and have continued to be equal ever since.²⁹

Biology

As we turn to the evidences that are offered from the field of biology, we first take up the so-called proof based upon Comparative Anatomy. It is quite true that as we compare the physical bodies of men and of animals, we see similarity; however, it is no more than an assumption that this is evidence of evolution, because similarity of plan or pattern or design may well be a proof of intelligent creation. Indeed the claim, as evidence for evolution, of an array of differently sized animals with similar physical bodies is, after all, no more than a description of certain end products. It can be shown to be in harmony with evolution only if that theory can be proved by some other means, but is of itself no proof at all of the doctrine. If mere similarity should be proof of common ancestry, then the greater the

similarity, the more close the relation; but this is basically without meaning since there are animals that are quite similar in some aspects but are quite dissimilar in others; for instance, the bat, man, and the whale are all mammals.

Embryology

The area of embryology is important because since Haeckels' time many evolutionists have argued that "ontogeny recapitulates phylogeny." By this it is meant that the human embryo after conception, goes through all of the various main stages of development through which its ancestors passed in their racial history; that from the original double-cell the embryo goes into a fish, thence into a reptile, thence into a mammal, thence into an ape, and finally ends in man. In other words, in nine months' time the embryo presents a "moving picture" or a recapitulation of 500 million years of life. It is admitted by them, of course, that the *adult* stages of the various animals are not found in the human embryo. Indeed, what is actually claimed is that there is a "fish-like" stage, with gill arches and gill clefts; a "tail" stage; and a "hair" stage. These specific so-called "evidences" from embryology are easily explainable in the light of the doctrine of creation, but if evolution were true, why should every new human need to go through this whole half-billion year process in his embryonic development? It does not make sense, because it would indicate that evolution had not yet really been accomplished.

Vestigial Organs

"Proof" from the existence of "Vestigial Organs," means that man now has organs in his body that he does not really need and that he has outgrown the use of. These include

the tonsils, the appendix, the thyroid gland, pituitary gland, the pineal gland, and the thymus gland. This argument carried much more weight with previous evolutionists than it does now because modern medical knowledge is catching up and is now realizing the value of these organs. Indeed none are removed today by surgery unless it is absolutely necessary.

Summary of Evidence

As we summarize the so-called evidences for evolution, we quote H. H. Titus, a well-known and highly respected teacher of philosophy:

Probably the strongest argument for evolution is the fact that the evidence from the other fields of research dovetails or fits into a single pattern, forming one united whole. The evidence appears to be conclusive.⁸⁰

This is the "cumulative argument" that we have mentioned previously. Here is an admission that there is no one strong basic argument that can prove evolution, and that therefore you have to add all the "zeros" together; but we insist that the total of such an adding process is still a zero. To the evolutionist the evidence seems to be conclusive, but that is only because he wants it to be that way, and each single fact that has been offered thus far can be explained otherwise. Other facts are embarrassing to him, such as the sudden appearance of fossils and the absence of transition fossils between the major groups.

The theory of evolution is, therefore, after all no more than a generalized statement of probability or of possibility. The theory is subject to suffering the same fate as the Ptolemaic theory for the universe. It is at this time no more than the best guess that those who are predisposed

to a naturalistic philosophy rather than a supernaturalistic one can make to explain the history of life.

If evolution could be proved, there are, to be sure, many things that would dovetail and fit; however, if the Biblical account of creation be the true way that life came to be, every single item of this so-called evidence still dovetails and fits together and makes good sense. There has not been found one single scientific fact that demands acceptance of the theory, or that demands rejection of faith in the Biblical account of creation.

We do, of course, have problems relative to our understanding of the Bible in line with the findings of geology and paleontology. We have already observed that if the days of creation were long days or "revelatory days," there would be ample time for the accumulation of animal fossils such as have been found. The order of the origin of life and the "facts" of geology do, however, show at least a moderate concordism, or agreement, with the statements in Genesis 1 concerning the creation of life. The only real problem that we have left, then, concerns the age or antiquity of man.

The Antiquity of Man

How long ago was Adam on the earth? No one believes that man has been here more than a million years, as we have shown already, and according to findings of geology and paleontology, this would still make man *recent*; however, there are those who accept evolution and who are at the very top in scholarship, who believe that man has not been on the earth probably more than 150,000 to 200,000 years. There are conservatives who believe that man has been here that long.

A problem that strikes most of us at this point is the idea that has long been accepted by many conservative people that Adam was created in 4004 B. C., and many of us have thought that this was what the Bible taught. When we examine the history of this idea, however, we learn that it originated with Archbishop Ussher of the church of England, who added up the ages of the patriarchs according to the Hebrew text of the Bible; and who, because of his ecclesiastical position, was influential enough to get this figure printed in the margin of the King James Bible, beginning in 1701 A. D. Many people have felt that this marginal figure was a part of inspired scripture, and thus we came to have this extremely recent date for Adam. Actually, Ussher's findings are discounted today by all who have made a serious study of this matter, because it is known that he made mistakes, and because it can be questionable which text may be the correct one for these portions of the Old Testament, and because there would be some very significant questions raised by the overlapping of the lives of the patriarchs if Ussher's date be true.

The findings of archaeology definitely show that Ussher's exact date cannot be true, and there is very good reason to believe that the flood cannot have occurred as late as Ussher's chronology would demand. Although all Bible chronologies come together and agree in a general way from Abraham's day on down, there is a wide variation from Abraham back to Adam. Apparently one serious mistake that some conservatives have made in the past is the assumption that the *genealogy* from Adam to Abraham was also to be considered as a *chronology*. Scholars have demonstrated that this is hardly possible in a fair interpretation of the Bible, inasmuch as practically all genealogies of the

Old and, even New, Testaments have gaps within them, and the purposes of genealogies seem to be the establishing of lines of descent, and not to make assertions about over-all lengths of time. Indeed, the Bible gives the totals of years for the various periods of Bible history *after* Abraham's day, but nowhere does it summarize the total of years between Adam and Abraham. Dr. William H. Green of Princeton University wrote an article in *Bibliotheca Sacra* in 1890 on the subject of "Primeval Chronology" (pp. 285-303) in which he points out that "abridgment is the general rule for chronologies," and he makes enough comparisons of genealogies and all related information to establish that it is out of the question to insist upon the genealogies of Genesis 5 and Genesis 11 as being of value for purposes of exact chronology. We quote a summary here from Byron Nelson's study, which agrees with Green's conclusions:

The genealogies of Scripture must be regarded as abridged. God had no intention that they should be used for the construction of a chronology. So far as the Bible is concerned, the date of the creation of Adam and Eve may be many times earlier than Ussher supposed. While it is pure speculation at present to say that the human race is a hundred thousand years old, there is nothing in Scripture which forbids such an assumption. No proved or imagined antiquity of man can be too great to be accepted by Christians, since no fundamental doctrine is in any way involved.³¹

What this means is that just as the Bible does not make any real demands about what we believe about the age of the earth, it also does not limit us specifically to any certain date for Adam. Whether we might want to believe that man has been on the earth 100,000 or 200,000 years is another matter; but, in any case, we are not specifically limited on this point by any Biblical statement. Although we are thus not required to believe that man has been here

only 6,000 years, there is nonetheless excellent *scientific* evidence for the recency of man, as well as such evidence as might argue for his antiquity.

Genesis 4 indicates a high degree of tool-making, agriculture, and music. What we know as the historical period of man goes back (scientifically) only as far as 5,000 to 7,000 B. C. Indeed, we are highly uncertain about any civilization earlier than around 5,000 to 6,000 B. C. Our first cities date about that time, and starting about 3,200 B. C. man is beginning to write, and he had the alphabet complete by about 1800 B. C. As far as tools are concerned, 5,000 B. C. is in the late Stone Age; but bronze is invented soon and iron comes into use about 1200 B. C. If man, as intelligent as he is today, has been here for 100,000 or 200,000 years, why do evidences of civilization and what we can call a genuinely "historical" period arise suddenly as late as 5,000 or 6,000 B. C.? What has this intelligent man been doing all of these thousands of years, if he has been here?

We should remember an earlier quotation, taken from Romer, that geological dating is quite difficult to correlate with the glacial timetable, which itself is still not firmly established; and we count his conclusion as quite valid on this point: "Hence dates assigned to earlier human finds must be regarded as only tentative in their nature."³²

Conclusion

The conclusion following all of this, then, is that evidence of the high antiquity of man, based on geology and paleontology, is still suspect. The only method known today of dating man as being of high antiquity is from his stone tools and his bones, as being found in certain geological de-

posits. Since Romer acknowledges at least some degree of uncertainty in such dating, we have to conclude finally that we do not know for sure when man came upon the earth, nor does the Bible have any requirement at this point; but still there is good evidence from all the scientific disciplines to indicate that man is *very recent*. We know for sure that evolution is not by any means established, and we know that in order to believe in every statement of the Bible, we do not have to set any certain date for Adam. We can believe the Bible and accept every definite fact that science has presented so far. Although there are interesting problems about man's antiquity, there are no problems which keep us from having faith in the Bible; and we further insist that *everybody has problems* yet unsolved, and the naturalistic evolutionists have far more problems than we do in this area.

If we will keep in mind the purposes of the Bible, that it was written for religious ends rather than for scientific, or even for chronological purposes, we will relieve it from considerable pressures that some have been prone to place upon it.

As we conclude our study, we note that:

(1) There as yet remains the proof of the inorganic origin of life. It is absolutely contrary to nature and to science. Those who would reject the supernatural and say that nature alone has all the answers should at least stay with nature!

(2) There is also the problem of the many species which evolutionists admit have endured for millions of years without change whatever.

(3) There is the problem of the sudden appearance of new forms in the geological record.

(4) There is the total absence of transition forms between major groupings.

(5) There is no agreement as to any mechanism or mechanisms of evolution.

(6) The Bible is in general agreement with the absolutely known facts of the sciences, particularly does it have at least a moderate concordism with geology and the dating of fossils.

Further, we are certain that man has always been man, and that his spiritual faculties, his conscience, his intelligence, his artistic creations, and those other capacities which raise him far above the animal and indicate that the fact of his being truly in the image of God and potentially a partaker of the divine nature is totally unexplainable on purely naturalistic premises. It is more reasonable to believe in creation than in naturalism!

Our great need in the area of the problem that we are considering is to realize that science can never dictate matters of faith. Science can deal only with physical things and with laws of nature. It can handle only that which can be weighed or measured, and spiritual truths and spiritual realities can have existence totally apart from all scientific knowledge. Science, as such, has to say "no comment," respecting the existence of God, or the possibility of the inspiration of the Bible or of the deity of Christ. As regards the doctrine of organic evolution, science *must* say, "We haven't found anything for sure, yet!"

Notes

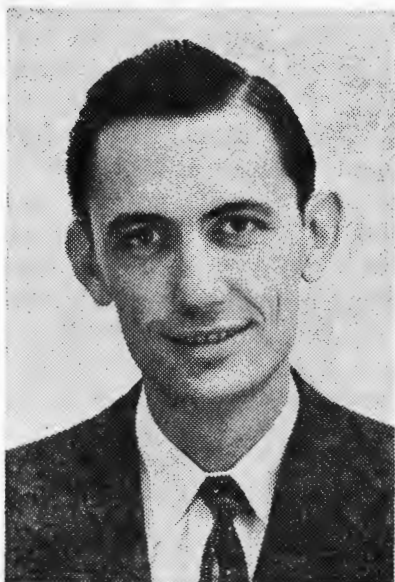
- ¹*Atlantic Monthly*, October, 1928, Page 478.
- ²Simpson, George Gaylord, *The Meaning of Evolution*, (New Haven: Yale University Press, 1949), p. 266.
- ³See *Ibid.*, Paperback edition, (New York: New American Library of World Literature, Inc., 1951), p. 11.
- ⁴Huxley, Julian, *Evolution in Action*, (New York: Harper & Brothers, 1953), p. 20.
- ⁵*Ibid.*
- ⁶*Ibid.*
- ⁷Simpson, *op. cit.*, Hardcover edition, p. 277.
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- ¹³*Ibid.*, p. 35, quoting *The New Evolution, Zoogenesis*, (Baltimore: Williams and Wilkins, 1930), pp. 189ff.
- ¹⁴*Ibid.*, p. 33, quoting *Quarterly Review of Biology*, December, 1928, p. 539.
- ¹⁶*Ibid.*, p. 33, quoting *The New Evolution*, pp. 101, 105.
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- ²⁴Albright, William F. in *The Christian Century*, November 19, 1958, p. 1329. (Copyright 1958, Christian Century Foundation, Reprinted by permission.)
- ²⁵*Ibid.*
- ²⁶Romer, Alfred Sherwood, *Man and the Vertebrates*, (Chicago: University of Chicago Press, 1941), p. 196. (Copyright 1941 by the University of Chicago).
- ²⁷*Ibid.*, p. 195.
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- ³⁰Titus, H. H., *Living Issues in Philosophy*, Third Edition, (New York: American Book Company, 1959), p. 134.
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THE NATURE OF MAN

By Roy F. Osborne, Jr.

Roy F. Osborne, Jr., was born in Nashville, Tennessee, December 28, 1922. He was raised in the Charlotte Avenue congregation where he began to make talks in a young men's training class conducted by Athens Clay Pullias. The first preaching that he did was at the age of 16 due to the encouragement of Brother Pullias, his mother and Dr. John S. Cayce, elder (at that time) of the Park Circle Church of Christ. Early schooling included two years at David Lipscomb College and two years at ACC. This education was interrupted by service with the U. S. Army Air Corps during World War II. After the war he preached for the church at Sheridan Boulevard in Denver, Colorado, for four years and then was recalled for a period of service with the U. S. Air Force as Radio-Television Director during the

Korean War. During both wars he preached regularly for churches in Florida, Texas and Illinois. After the Korean conflict he moved to San Leandro, California, to work with that congregation and has now been there for six and a half years. While in Denver he worked on a degree in history at the University of Denver and after the Korean War completed a degree in Psychology at the University of California at Berkeley. In 1947 he married Nova Dene Potts of the Grace Avenue congregation in Nashville. They have three children, two boys and one girl. In addition to preaching, Brother Osborne is engaged in extensive counseling work with juveniles, marital



problems and general personality problems. He is at present a member of the staff at San Quentin Prison where he conducts classes in New Testament Christianity in addition to Psychological Group Therapy. He was baptized by J. E. Acuff at the age of 13 and has been preaching 21 years. Ten of these years have been spent in full time located work.

The title of this lecture sounds more like an entire course in the curriculum of some college or university rather than the subject of a forty minute discourse. I am sure that every thinking person present sympathizes with me, as well as all the other speakers in this Lectureship, in realizing that such great themes can be given only the most cursory examination within these limits of time. I hasten to add, however, that I was thrilled to read the list of subjects when they were sent to me and am happy that we have decided to use these great Lectureships as times for examining some momentous themes, rather than simply rehearsing oft repeated sermons and lectures upon which we are for the most part not only agreed but also well taught. It is a humbling privilege that I have in being counted among the speakers upon this lectureship, for two reasons. First of all, the trouble they had with me at ACC during my time spent on the campus as a student certainly would not recommend to any sensible person that they ever invite me back. But secondly, and mainly, I am humbly grateful for the privilege because of the confidence expressed in me by the invitation, and it is my prayer that something said this evening will cause us to be nearer the truth, closer to the cross, and a little better able to examine and strengthen our faith than we were when we came.

As an introduction to the subject of the hour, I would

like to read a passage of Scripture from the first chapter of Genesis, verses 26 and 27.

“And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them.”

The subject of the nature of man is so complex and presents so many problems that it is difficult to know just where to begin without getting so technical that the investigation becomes tedious. First, may I point out that this subject is treated by three main branches of science: Psychology, Anthropology, and Theology or Religion. I think it not amiss to refer to Theology or the study of Religion as a science, for, in fact, the student of Religion is a scientist, interested as other true scientists are in a search for truth. We shall briefly discuss the Psychological aspects and the Anthropological approach, but, in the main, we are interested in the view of the nature of man that is to be found in the study of Religion. This study, of course, begins and ends with the view of man's nature as it is presented in the Word of God. This will be our final criterion, and here we will find our most logical and exact solutions.

To briefly notice Anthropology will, I think, be sufficient. Anthropology is the study of man historically and culturally. This, I think, is enough to eliminate Anthropology as a basis for our study, for we are interested in man as he was originally and as he is basically, without the characteristics that he has acquired through cultural training and tradi-

tional concepts. It would astound the average person to realize how much of our behavior is governed by the culture in which we live. Most of the average concepts of what is right and wrong or what is proper and improper are the result of cultural mores rather than any objective, authoritative basis of determination. Our views of what is moral or immoral are often dictated by culture rather than more realistic and authoritative standards. In fact, many Anthropologists view right and wrong as only discoverable in terms of what is the developed, acceptable standard that exists external to and not affected by culture.

No serious Bible student can view the standards of right and wrong as resting upon such insecure and shifting concepts as these. If we are to relate the study of the nature of man to his behavior with regard to right and wrong, we must reach beyond the Anthropologist for the answer.

The student of Psychology has a much more valid foundation for answering the question, "What is the nature of man?" Psychology is the study of human behavior and the causes and mechanisms of that behavior. A brief study of the history of this science will, I think, convince us, however, that we must go yet further back if we are to discover the really important aspects of man's nature.

Early in the science of Psychology, the so-called structuralists viewed man as a result, as far as his behavior was concerned, of many complex experiences and mental elements. They attempted to explain human behavior in terms of the combination of many elements, much as the chemist describes chemical compounds in terms of the elements involved.

Then came the psychoanalyst, who placed emphasis upon

unconscious mental processes and suggested that deep in the unconscious were drives in the nature of sex, which was defined as any craving for pleasure.

The next step was the behaviorist, who viewed man only in terms of his behavior as it was objectively observed. Thus, man was thought of as only a machine which responded to certain stimuli with certain patterns of behavior. In recent years came the Gestaltists, who tried to view man's total behavior and experience as meaningful rather than any isolated part or element of response.

Each of these schools of thought tends to view man as a pawn in the great love of living which is pushed around by two great forces; namely, heredity and environment. We are not interested in the argument as to which is the more important of these two, but rather a totally different force which most psychologists are unwilling to admit, much less try to deal with.

This great force is the spiritual side of man's nature — the power of moral choice and the feeling of moral responsibility. To suggest this, of course, is to insist that man is amenable to a higher authority than this physical world affords and that this responsibility dates from his origin, controls his actions and determines his destiny. This authority is well defined and inexorably propounded within the pages of the Bible.

Thus, we can see that neither of these fields of science can really get to the root of the problem of defining the nature of man. It should be obvious by this time that, if we are to resolve the question at all, it is going to be necessary for us to go behind man's cultural development, yea even

behind his overt behavior, and deal with the question of his origin, if we are to solve his nature.

This brings us to the question of man's origin. There are three possibilities which I would like to suggest as demanding our attention. The first possibility is that man was evolved, accidentally, from matter which has always existed and from resident forces which were always present. This is the hypothesis (roughly stated) of organic evolution. The subject of evolution is being treated in another lecture, but I mention it here to show its relation to the study of the nature of man. If man is accidentally evolved, then our investigation should be of the matter from which he evolved and the resident forces which brought it about, for only in this way can we understand the accidental facets of man's nature. Such an hypothesis is, I am sure, rejected by all who are here and, of course, by the speaker.

The second suggestion, which is akin to the first, is that the Creator caused man to be evolved according to plan, but as an incidental part of the entire universe. This means man is just a slightly advanced animal and is incidental to the whole scheme of things. If this be true, then we need first to study the nature of the universe so that man can be viewed in his proper "insignificant" role, lest we attribute to him a nature more important and complex than is necessary. This hypothesis has little to recommend it over the first one suggested, but it is the favorite of the so-called Theistic Evolutionists.

The third suggestion is that man was created full grown with the faculties which he has now; that this creation of man was for the purposes of God and all creation was made simply as a stage upon which man could play his all im-

portant role in the plan of God. Only by accepting this last suggestion of man's origin can we really begin to understand anything of his real nature, for the Bible says man was made in the "image of God." Such a role as this then explains man's behavior, his hopes, aims, faith, power, intelligence, emotions, and so on as neither of the other two hypotheses could possibly do.

At this point we need to notice a little more carefully the statement "created in the image of God." If one believes in God as being omnipotent and omnipresent, then one cannot, at the same time, attribute to God any of the physical characteristics of man. To give God form in a physical sense would necessitate also giving Him location. Thus, I would be limiting God. If I place Him in one location, I cannot at the same time view Him as being in all locations in the unlimited sense that the Bible teaches. Yet this would be the logical conclusion to giving Him a physical form.

It is much more accurate to view God (as Christ described Him in the book of John) as being Spirit and to view man as being created in the spiritual image, i.e., with the spiritual attributes of God. But obviously man has a physical self as well. Thus, we are led to our first rudimentary picture of the nature of man. He is a being of the flesh and of the spirit.

Let me at this point warn against the dualistic idea that these two natures are necessarily opposites in man and that they war on an equal battlefield. God gave to man a body of flesh in which to develop his spiritual self. It is only when man allows the flesh to become the dominant force

(contrary to the nature of his being as created by God) that the flesh becomes the avenue of evil.

Now that we are introduced to man, created in the spiritual image of God, living in the body of flesh upon the stage of a physical universe, let us observe his behavior to see if this confirms or debunks our embryonic ideas concerning his nature.

Perhaps the most characteristic thing about the behavior of man is its goal. Without doubt, the goal of all human behavior is happiness. Though defined in diverse and sometimes strange ways by men here on the earth, it is none the less the grand goal of all human activity. Even those who strive to be miserable seem to derive satisfaction from this state and, in the final analysis, can really be said to have happiness (strange and warped as their definition of it may be) as their object.

It will be profitable, I think, for us to examine what it takes to bring about this elusive state called happiness, and what are the necessities of it? In making this examination, we need to be reminded that we are talking about man in any cultural context. In other words, if our conclusions are to be valid, the necessities of happiness must apply equally to the native in Africa, the Chinese in a rice paddy, or the sophisticate on Fifth Avenue. It is true that in different cultures different things contribute to the final goal of happiness, but we are interested only in the basic necessities, stripped of all cultural ties. Only in this way will our answer aid us in determining something about the nature of man as God created him, no matter what his race, culture, geographical, or chronological location may be.

We also need to ask whether the necessities for happi-

ness will be found in the physical or the spiritual nature of man or in both. Remember our investigation thus far has indicated that man is a created being whose purpose in being created is central to the purpose of the universe and that he is of two natures, physical and spiritual. Further, the spiritual is a reflection of his Creator. The step we are now taking is an investigation of man's most characteristic behavior, i.e., the quest for happiness.

The question now is: What part of the nature of man will this reveal? The most profitable approach, I believe, is the negative one, i.e., a statement of what part of man's nature cannot satisfy the necessities for happiness. No physical satisfaction can bring happiness, and one can be happy without any of the physical satisfactions. One will tend to question or even deny this on first inspection, but a careful and thoughtful examination will show that men can be and are happy in almost every state of physical deprivation.

All of the necessities for complete happiness must appeal to the spiritual nature of man. The reason for this should be obvious. Happiness is a state which can exist only in permanence. It cannot have any temporal limitations. If I have, seemingly, everything necessary for happiness, but I know, or fear, that this state of affairs won't last, I can never be completely happy. Happiness must come from things which are not time bounded and perishable. When I speak of happiness, I do not refer to "fun" or pleasure, but a permanent state of being, characteristic of the individual who has found all of the four necessities I am about to mention. Here are the four absolute essentials of happiness, as this speaker views it:

1. To be loved, to belong, to be needed.

2. The ability to love and an object, or objects, upon which to expend love.

3. The satisfaction of the creative urge, that is, some way to express my unique personality and to be apart and recognized as a person in my own right. This is why men write books or poems or music, carve and mold sculpture, paint pictures, and carry on many other activities which may not be valuable in their own right but also give satisfaction to the creative urge.

4. A real object of worship. Something or someone to which one can look as being greater than himself. Something which can give meaning and purpose to his life and a destiny to be gained, a real answer to the questions, "Whence came I?" and "Whither am I going?"

It is the belief of this speaker that no person can be really happy until he has these four things. I mention them here because they are, if you will observe, reflections of the Creator in man. Perhaps we come at this point to the most crucial part of our investigation.

I have suggested that man was a created being with a spiritual nature which was in the image of, or a reflection of, the nature of God, who is Spirit. Further, we have examined the most outstanding characteristic behavior of man — the quest for happiness. Finally, the suggestion has been made that the success of this quest is dependent upon four things which mirror the spiritual characteristics of God. At this point we need to pause and examine this relationship between man and his Creator.

Even a cursory study of the Bible will impress one with

the fact that the outstanding characteristic of God is love. Not love that He has, or love that He exhibits, but love that He is. We are told in the Bible that God is love. Love has two outstanding characteristics! 1. It must have an object upon which it can lavish itself. Every few months we read in the newspapers of some woman who has stolen a child from a nursery for no other reason than a compelling urge to have something upon which she can expend the love that is a part of her nature. Love must have an object. 2. Love needs to be reflected, that is, loved in return. If it is not returned, it often dies (as happens in too many wrecked homes) or if it does not die, it becomes a source of misery to the one who loves (as is the case of many a mother's love for a wayward child).

God created the universe and placed man upon the earth. Here was a creature upon whom God could lavish His great love and did. But also, here was a creature who, because he was made in the image of God and, therefore, of like kindred spirit, was capable of returning that love. When Nicodemus, who came to Jesus by night, was told of the possibility of the new birth of water and the spirit, he was staggered by the thought that men could be spirit born and, therefore, capable of walking with God, and he asked, "How can these things be?" Jesus answered with the beautiful golden text of the Bible when He said, "Because God so loved the world."

It is no wonder that Paul said faith and hope are wonderful, but the greatest of all is love. It is easy to understand why the last prayers of Jesus were that His disciples should learn the great lesson of love. It should not be surprising then that two prime essentials to man's happiness should be the ability to love and be loved.

It should be unnecessary to dwell on the third essential mentioned above. God, the Creator of all things, gave to His children also the propensity to create. Fourth and final, the need that man has to worship is like the growing plant which always lifts its face to the sun from whence comes its life. Who can view man in his misery because of a lack of these things and doubt that the source and meaning of his life comes from the omnipotent Creator, the God of love?

But, this is not all of man's nature. If his nature was entirely describable in terms of his quest for happiness, our task would be simple. But alas, this is not so. We mentioned earlier that man often allows his fleshly self to become the dominant force. This brings unhappiness, misery, and death. James says man is "tempted when he is drawn away by his own lusts and enticed, and when lust conceives, it brings forth sin which ends in death." In this way is the avenue of sin described. Now, it is our turn to ask with Nicodemus, "How can these things be?"

I pose a question to all of you. Why would God give to man the ability to do that which He did not want him to do? That is, why give to man the ability to sin in the first place? By simply removing from man the ability to choose between good and evil, the problem would have been solved. The answer is obvious. God gave to man the ability to do that which He did *not* want him to do, because it was necessary for him to have this ability in order to do what He *did* want him to do. That, of course, was to choose God instead of the devil, or to learn to love God rather than the flesh.

Had God created man a creature without choice, He would

have defeated the purpose of creating a being capable of returning the divine love of heaven. I had to have the ability to love something else in order to have the free ability to love God. This strikes to the very heart of the question of the nature of man. Man by nature is a free moral agent. So important was this freedom of choice on the part of man in the eternal plan of God that He would not violate that principle even to prevent His own Son from having to die on the cross. God would not, yea could not (consistent with His purpose), force man to come to Him. The devil's tools are many; God could use only one — divine love.

“We love Him because He first loved us. . . He delivered us from the power of darkness into which our foolish choices (dominated by the flesh) had led us and translated us into the kingdom of His dear Son, in whom we have redemption through His blood, even the forgiveness of sins. . . He gave himself for us that He might redeem us from all iniquity and purify unto Himself a peculiar people zealous of good works. Such passages as these indicate the power that God used to draw men unto Him. If man by nature has the propensity to sin in the flesh, he has the power of the Spirit of God to rise on the wings of His love to overcome.

It is at this point that we must go beyond modern psychology in the study of the nature of man. For the most part, the psychologists view man as held inexorably in a bind of heredity and environment, and they tend to excuse man's aberrant behavior, with the reasoning that his hereditary background and his environmental influences have been such that he cannot be expected to behave in any better fashion. What is too often ignored is that man is a

free moral agent by nature and that he, with the help of his Creator, can rise above heredity, environment, and all the forces of hell itself to be what God created him to be.

As cursory as this examination into the nature of man must be, because of the press of time, it would not be right to end it without giving consideration to some solution of the enigmatic problems posed by the nature we have investigated and described. Again, let me say I am happy to participate in such a Lectureship as this for it indicates, on the part of those who planned it, a realization that we need to study the patient. We have spent considerable time in the past studying the medicine (which is the Word of God) and have almost developed the philosophy that any dosage of it should be sufficient to cure the patient ill with sin, and if it didn't cure him, he was a lost cause anyway.

In fact, some have thought that the study of psychology or any other science that strove to help us understand man, the patient, was an invention of the devil and had no place with Christian people. It is refreshing to realize that many are beginning to try to understand the patient and the particular kind of sin malady he has, to reckon with his ability to take the prescribed medicine, and in what dosage. There has been a singular lack of sympathy and understanding, and dare I use the word tolerance, among my brethren in the past. I am glad to see a new day dawn, not a day of liberal thinking and loose doctrinal conviction, but a day of striving to understand the other fellow's problem and to help him overcome it.

Up to the present time, in this speech we have been talking about the patient. What is his nature? How did he get that way? What are his goals and how does he go

about achieving them? However, just as ignoring the condition of the patient is disastrous, so would it be useless to diagnose the patient and then fail to prescribe the cure. Let me spend the last moments in a brief investigation of Christianity. In this investigation, we shall ask the following pertinent questions:

1. Is it suited to man as he is by nature?
2. Does it offer him any solution to the problems posed by his nature?
3. Is it sufficient to this end?

That Christianity recognizes man's central importance in all creation, and that it speaks to his spiritual nature as created in the image of God, is obvious. It is equally obvious that no part of Christianity is designed to appeal to the physical man, but rather relegates this fleshly nature to an incidental and subservient position. Hence, in line with the approach taken in this investigation we have been conducting, it is logical to ask what is the relation of Christianity to man's quest for happiness. This quest for happiness, you must realize by now, is in fact the divine nature working in man. When it is violated, unhappiness results; when it is found, the essentials of happiness have been achieved. Inasmuch as Christianity certainly proposes to bring man closer to God, yea to make of us sons of God, there must be some direct application of its principles to the nature of man as it is revealed in his quest for eternal happiness.

How much of the grand scheme of God in the wonderful religion of Jesus Christ can be introduced in so short a time? Perhaps there is a short summary that can be used

for our purposes. In the great Sermon on the Mount, Jesus seems to give just such a summary, almost a table of contents to all He is about to teach in the next short years. Here are the fundamental principles of Christ's teaching. Taken in order, the principles introduced by Christ are seven in number: Humility, Godly Sorrow, Meekness, Desire for Righteousness, Mercy, Purity, and Love. Time will not permit a thorough investigation of each of these principles; therefore, a simple statement of them must suffice.

The question now is, "Do these principles, incorporated into the attitudes and behavior of man, give to him the real and eternal happiness he seeks?"

Because I am a being created in the image of, or, in other words, as a reflection of God, I cannot live apart from Him. The reflector has no light in itself, but only shines as the source of its light shines. I cannot begin the positive life of achieving my real purpose until I realize the answers are not within myself. "It is not within man that walketh to direct his steps . . . If any man would come after me, let him deny himself." Thus, the principle of humility, which is a realization that in and of myself I am nothing, clears my life of the hindrance of "self" in achieving happiness.

The second principle stated above is Godly Sorrow which makes me regret my worthlessness and failure and leads me to determine that I shall do something about it. "Godly Sorrow worketh repentance."

The principle of Meekness is the "willingness to lose myself in that which is greater than myself." Paul said, "It is not I but Christ that lives in me" — again — "In Him

we live and move and have our being." Moses was meek in that he refused the identity "Moses the Son of Pharoah's daughter" and became instead simply the servant of God. Paul was no longer "Saul of Tarsus" but humbly an apostle of the Lord Jesus Christ. The loss of self in that which is greater than self is the principle of Meekness. What more lasting and satisfying way to become the person unique, peculiar, set apart from the world? What better way to express the creative urge than to lose myself in the Creator Himself and be used by Him in the creation of a "new heaven and a new earth."

The fourth principle of Christianity is the Desire for Righteousness. This is the motivator which leads men to God, the source of all righteousness and truth. Only with a real desire for righteousness is the real object of worship discoverable.

Finally, the last three principles of Christianity — Mercy, Purity, and Love — give to me, as nothing else can, the ability to be loved and to love.

In this brief fashion we have tried to show how the principles of Christianity, incorporated in the attitudes and behavior of man, make it possible for him to achieve the four essentials of real and permanent happiness, which were described earlier.

In conclusion, let me sum up what I have tried to say, even at the risk of becoming tedious by repetition. Man received a twofold nature from his Creator. The physical nature is incidental and of no importance except as it must be dealt with to prevent it from becoming dominant. The spiritual nature is a reflection of the nature of God. This

is emphasized in man's incessant search for happiness and the essentials of this quest. The four essentials of happiness are essential because they each reflect man's nature as being in the image of God: The need to love and be loved, the desire to create, and the necessity to worship.

Only within the framework of Christianity is it possible for man to achieve the essentials of happiness, for in Christianity there is the revelation of God, the source of man's life and the only possible source of real happiness. This is shown to be true by an examination of the seven fundamental principles of Christianity. They are directly applicable to the nature of man in any culture and time. They speak directly to the problem of happiness, the goal of all human behavior. They are sufficient to this end.

Would you fulfill your real purpose in life? Would you know happiness in "the peace that passeth all understanding"? Would you live day by day as one worthy of the image of God? How can these things be? "Because God so loved the world that He gave His only begotten Son, that whosoever believeth on Him might not perish but have everlasting life."

MODERN CHALLENGES TO CHRISTIAN MORALS

By Carl Spain

Carl Spain was born in Chattanooga, Tennessee, October 23, 1917. He was reared in Alabama and Georgia.

A son of the South (Tennessee and Alabama), Brother Spain has numerous and varied abilities and interests. After graduating from David Lipscomb College in 1936 while it was still a junior college, he entered ACC and received a Bachelor of Arts degree in Bible and history in 1938. While at ACC, Spain was active as editor of the *Prickly Pear*, a member of the tennis team, Melpomenean Players, and "A" Club. Almost prophetically, Brother Spain was elected by his classmates as "Most Likely to Succeed."

He received his M.A. and B.D. degrees from Southern Methodist University, and he has completed some work toward his doctorate at the Southwestern Baptist Seminary. His Christian influence has been far-reaching, especially with the young people who have known him.

He serves as minister of the Hillcrest Church of Christ in Abilene and teaches in the Bible Department of Abilene Christian College as Associate Professor of Bible and Religious Education. On the campus of ACC he serves as faculty sponsor of the "A" Club chapter of the Blue Key National Honor Fraternity.

He is staff writer for the *20th Century Christian* and the *Teenage Christian*, and serves as Editor of the Senior Department of *The Christian Bible Teacher* magazine. He con-



tributed a chapter to the book *Our Bible*.

His wife is the former Mildred McClung, daughter of evangelist Claude McClung. They have two daughters: Carla, 19, who is a sophomore in ACC; and Claudette, 14, a ninth grader. Their home address is 2118 Campus Courts, Abilene, Texas.

In this discourse we are using the word "challenge" in its original meaning. It is derived from the Latin "calumnia," meaning to defy, to falsely accuse, to deny, and contest. Serious challenges are being hurled at the defenders of the morals of the Christian faith, the faith once for all delivered to the saints and faithfully recorded in the New Testament, the only book on Christian ethics which has the divine imprimatur of our heavenly Father.

"Moral" Defined

Our English word "moral" is derived from the Latin "mores," meaning "custom," "manners," "habits." The Latin "mores" is akin to the Greek "ethos," from which we get our word "ethics." We are accustomed to making a clear distinction between the "religious" and the "moral" areas of human behavior. We recognize the validity of such a distinction in our efforts to communicate with each other in modern terminology. However, I feel that there is something vital in the import of the words of the Spirit, as they are employed in God's message to man through Christ and the New Testament revelation of truth.

We are accustomed to thinking of the "moral" as pertaining to man's relationship with man, and the "religious" as pertaining to man's relationship with God. A study of the two words as used in the Scriptures reveals a very important truth concerning Christian faith and morals. The words which pertain to "religion" have much moral

meaning and value. And the words used in reference to "ethics" or "morals" sometimes have "religious" meaning and value.

In Acts 26:5 Paul speaks of "the straightest sect of our religion" (threskos). James uses the same word (threskos) when he says: "If any man thinketh himself to be religious, while he bridleth not his tongue . . . this man's religion is vain. Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction and to keep oneself unspotted from the world" (James 1:26, 27).

In the New Testament, religion is related to the moral life of the Christian. Even the true worship of God is related to the moral life of God's child. In Romans 12:1 the Spirit says to the Christian: "Present your bodies a living sacrifice, holy, acceptable to God which is your spiritual service." The word "service" is from a Greek word meaning "worship." We honor and reverence God, and show our devotion, by offering our lives daily in service to others to the glory of God (I John 3:16). Religion that is unrelated to moral conduct is "vain," and worship that is not related to life in social or moral situations is not true worship of God. This is not the "social gospel," but it is the gospel with real social and moral emphasis.

One of the Bible words for "religion" is *eusebeia*, meaning piety, reverence, and godliness. Sometimes it is used with reference to piety toward the divine being (e.g. Acts 17:23), and again it is used in reference to piety toward our fellowman, as in I Timothy 5:4: "If any widow hath children, or grandchildren, let them learn first to show

piety towards their own family, and to requite their parents: for this is acceptable in the sight of God."

Christian "faith" and "morals" are vitally related to each other. You cannot have one without the other. Some systems of ethics are irreligious from the Christian viewpoint. Some systems of religion are unethical from the Christian viewpoint. I find it impossible to consider Christian ethics apart from what we usually term the "religious faith" of true Christianity. The relationship is so essential, we repeat, that even the Bible word for "manners" and "customs" and "morals" is sometimes given a religious value, and the Bible word for "religion" is given a moral content.

Christian Faith and Morals

The Christian endeavors earnestly to walk by faith in moral and religious matters. He believes that there is but "one faith" (Ephesians 4:5). But it is clear, from the Roman letter, that there are two aspects of the Christian faith. In Romans 10:17 the Spirit testifies that "faith cometh by hearing and hearing by the word of God." In the context the faith here referred to is to be proclaimed with urgency and insistency and shared with others to the salvation of every man's soul. But in Romans 14 the Spirit also testifies that there is an area of conscience and conviction which is not determined by a "thus saith the Lord." There is an area of "faith" which concerns Christian morals which God has not regulated by revelation. When God speaks on a moral issue, the faithful Christian listens and does the will of the Lord as He has revealed it. In moral matters there is an area determined by the mind of God as He has expressly revealed it. But there is another area

which God has not bound by an express revelation of His will, which is determined by the culture in which we live and by the conscience of those whom we are seeking to save.

In Romans 14 the Spirit moved Paul's pen to write concerning the aspect of Christian faith that pertains to "scruples" (Romans 14:1). After a discussion concerning "scruples" about matters on which God has not legislated, Paul said: "The faith which thou hast, have thou to thyself before God. . . He that doubteth is damned . . . whatsoever is not of faith is sin" (Romans 14:22, 23). →

In light of what has been said, we conclude that the Christian faith and conscience is regulated by two things: (1) What God has spoken on the issue. This area we usually describe by the phrase "bound in heaven" (Matthew 16:19). (2) The culture pattern in which we live with other people and the conscience of the unsaved with whom we mingle day by day. This is the area of faith and morals which we usually designate as "loosed in heaven" (Matthew 16:19).

In this area of faith and morals the Christian remembers the words of the Spirit in I Corinthians 10:23-33, where we find that there are areas of conscience and conviction which are determined by the social situation in which we live. There are some things from which Christians abstain, not because God has said "Thou shalt not," but "for conscience' sake: conscience, I say, not thine own, but the other's" (I Corinthians 10:28,29). To this rule some may ask as Paul did, "Why is my liberty judged by another conscience? If I partake with thankfulness, why am I evil spoken of. . ." (I Corinthians 10:29, 30). To which Paul

answers: "Give no occasion of stumbling. . . even as I also please all men in all things, not seeking mine own. . ." (1 Corinthians 10:32, 33).

In moral matters the Christian seeks first to please God. Secondly, he seeks to please others. Where the will of God conflicts with the will of others, he chooses to please God, and in so doing truly bless others. Where the will of God and the will of others do not conflict, he pleases God by pleasing them. In this way the Christian finds his own true happiness.

The True Basis of Morality

The naturalist contends for a morality that is based on human nature. The atheistic naturalist believes in a natural morality that has been developing within human nature through millions of years. The theistic naturalist believes in an instinctive morality that was planted in man and which works without supernatural guidance and is based on intuition rather than revelation.

We cannot be certain as to the exact measure of moral instinct which man possesses by virtue of the fact that he was created in God's image. To what extent has the sin of Adam and the sin of the human race marred that image? How much basis is there in human nature for Christian morality? To what extent is human nature morally inclined?

It is evident that man from the beginning, as recorded in Genesis, possessed a capacity for a high level of spiritual and moral conduct. But it is also evident from the beginning and before man sinned that God taught him on certain basic moral issues which man would not have known

instinctively and which human nature would not have known had God not spoken. There is grave danger that our interpretation of "nature" in Romans 2 may involve us in ethical contradictions. Notice Romans 2:13-15:

Gentiles that have not the law do by nature the things of the law, these not having the law, are the law unto themselves; in that they show the works of the law written in their hearts, their conscience bearing witness therewith, and their thoughts one with another accusing or else excusing them.

Before we conclude how much of the law the Gentiles did by nature, let us remember that Paul also said:

Howbeit, I had not known sin, except through the law: for I had not known coveting, except the law had said, Thou shalt not covet . . . For we know that law is spiritual: but I am carnal, sold under sin . . . For I know that in me, that is, in my flesh, dwelleth no good thing: for to will is present with me, but to do that which is good is not (Romans 7:7,8; 14, 18).

In the above passages the Holy Spirit makes it right clear that human nature alone is incapable of Christian morality and needs divine help and guidance. This is especially true since sin entered the experience of the human race, and death by sin. But there is good evidence that Adam and Eve, even before the fall, needed instruction in righteousness. A quick glance at the inspired account of man's fellowship with God, before sin disturbed that fellowship, will bear this out. Carl F. H. Henry suggests:

Even though Adam had a certain morality written into his nature, there was still need for specific instruction and commandments conveyed externally by supernatural disclosure. In man's primal state the basic elements of morality that were his by creation were insufficient to define the whole content of human duty. His spiritual nature doubtless bound man to act in the spirit of truth and right, but he could not derive all the commandments of a dutiful life

from his inner constitution. The Gesesis account contradicts any idea that the law engraved on man's heart gave him detailed content from which he could deduce every factor of the moral claim.¹

In our interpretation of "nature" in Romans 2:14 we must not contradict what Paul says in Romans 7. If the Jews could not fully know the moral law of Moses by natural instinct, or by innate conscience, then we must not conclude that the Gentiles could.

But, in any event, it is evident from the book of Romans that neither Gentile nor Jew could attain unto the lofty plain of Christian ethics without leaving the level of ethics based on human nature and rising to the level of ethics based on divine nature. Simon Peter stated it precisely and concisely when he said:

Seeing that his divine power hath granted unto us all things that pertain unto life and godliness, through the knowledge of him that called us to glory and virtue; whereby he hath granted unto us his precious and exceeding great promises; that through these ye may become partakers of the divine nature, having escaped the corruption that is in the world by lust (II Peter 1:3, 4).

Jesus Himself said: "Except a man be born anew, he cannot see the kingdom of God" (John 3:3). This means literally "born from above." Our Lord continued by saying: "Except a man be born of water and the Spirit, he cannot enter the kingdom of God. That which is born of flesh is flesh; and that which is born of the Spirit is spirit" (John 3:5, 6).

Without exception, the New Testament teaching concerning Christian morality is based on the fact that Christians are children of God by virtue of a new birth. As Paul reasons with the Corinthians about the level of their moral attitudes and conduct, he bases his plea on the fact that

they are children of God and are partakers of the divine nature. He reminded them that "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; and he cannot know them for they are spiritually judged" (I Corinthians 2:14). Then the apostle moves on to moral principles based on the love of God as demonstrated in Christ, and he reaches his grand conclusion in I Corinthians 16:14: "Let all that you do be done in love!"


Likewise the apostle John, dealing with the lofty principles of Christian ethics in I John, starts out in the very beginning by establishing the true basis and source of Christian morality in the nature of God, whose children we are. Because we are partakers of God's nature, our moral standards are based on the proposition that God's nature is imparted to His children. This most certainly has moral implications and consequences in his dealings with his fellow man.

The "Golden Rule" or "Royal Law"

The relationship between Christian morality and the divine nature is set forth very clearly in the word of God. In the past I have thought that the highest level of morality was expressed in the language that we often refer to as "The Golden Rule." I was shocked when I discovered that this was the law and the prophets before Jesus lived and died.

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

In the same sermon Jesus said: "Ye therefore shall be perfect, as your heavenly Father is perfect."



The Apostle Paul by the Spirit adds his witness:

Owe no man anything, save to love one another: for he that loveth his neighbor hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not covet, and if there be any other commandment, . . . is summed up in this word, namely, Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor: love therefore is the fulfillment of the law (Romans 13:8-10).

Then, Paul adds a few verses later: "Put ye on the Lord Jesus Christ." He goes on to give "love" the new content of the New Testament and makes of it a new commandment (compare I John 2:7, 8) by giving it a fuller and richer meaning.

The word "Golden" still applies to the ethics of the law and prophets. It is also the Royal Law of James 2:8. It is still a royal law that is part of the new commandment of the New Testament. When the mathematician moves from algebra, trigonometry, and geometry into calculus, he does not throw the former into the waste basket, but jealously cherishes it so that he may build upon it and reach to loftier heights. He doesn't even dare throw away his multiplication table.

It is tragic that Christians have such difficulty living up to the law and prophets in the life of love. But it is even more tragic that we have not walked on higher ground, "having been begotten again, not of corruptible seed, but of incorruptible, through the word of God which liveth and abideth" (I Peter 1:23). As new creatures, born of God, we have purified our souls in obedience to the truth unto unfeigned love of the brethren, and are called upon to "love one another with a pure heart fervently" (I Peter 1:22).

Paul concludes his great book on love with these words: "Let all that you do be done in love" (I Corinthians 16: 14). The book of I Corinthians is a great book, more than just chapter 13, on the practical ethics of Christian love. No one can really understand I Corinthians 13 without reading the entire book, because it is in the book itself that the new content of the new commandment is really defined.

Paul moves beyond the law and the prophets on the Golden Rule and gives love its new content when he says: "Be ye therefore imitators of God, as dear children. And walk in love as Christ also hath loved us" (Ephesians 5: 1, 2). Jesus Himself said to His disciples: "Love one another as I have loved you" (John 15:12).

The Jewish Spirit of Anti-Christ

Modern antagonism toward the ethics of Jesus is inseparably identified with the denial of His Divine Sonship. One basic reason why men deny His divinity is the fact that they do not agree with His moral attitude. The Nazi and Communist and Jew have one thing in common: they all despise the ethics of Jesus.

Representative of the spirit of anti-Christ among many modern Jews is Rabbi Joseph Klausner. In his book, *Jesus of Nazareth*, he hurls his blasphemous indictments against our Lord. It all adds up to the bold accusation that the morals of Jesus are unworthy of the respect of decent people.

The Rabbi hurls his challenge on the following counts. We will do no more than state them.² You who know Jesus, and who understand the moral and religious and political

conditions of the Greek, Roman-Jewish world in which Jesus lived, will make your own reply in your own enlightened hearts:

(1) The Rabbi says that Jesus abstracted religion and ethics from the rest of social life, in His efforts to establish a kingdom not of this world.

(2) He accuses Jesus of rashly setting aside all the requirements of the national life in an effort to set up an ethico-religious system based on His own perverted conception of the Godhead.

(3) Jesus, he says, ignored the religious and national culture in His effort to abolish it, rather than seeking to reform and improve the nation's knowledge, art, and culture.

(4) Jesus, says the Rabbi, invited social chaos by substituting the foolish principle of nonresistance for civil justice. In this respect, the Rabbi stumbles over the Cross of Christ.

(5) According to Klausner, Jesus took no interest in labor, or in political and economic achievement, and foolishly recommended the "unanxious, toiless life of the birds and lilies"!

(6) Jesus, he accuses, ignored the requirements of distributive justice by refusing to become a judge or divider in the case of the man who said "bid my brother divide the inheritance with me."

(7) Jesus, according to the Jewish Rabbi, ignored everything concerned with material civilization.

Having hurled these and other challenges, he concludes

that the Jewish nation was very wise in rejecting Jesus of Nazareth, and he adds, "two thousand years of non-Jewish Christianity have proved that the Jewish people did not err."³

It is a fact that Nazism and Communism have been viciously Anti-Semitic in our century. How strange it is that the Semitic-Anti-Christ and the Anti-Semitic Anti-Christ join hands, like Herod and Pilate, and become ethical friends when they face the question: "What, then, shall we do with Jesus?"

Rabbi Klausner defends the Jewish nation against Jesus with the same charge that the atheist Celsus brought against Christians in defense of the Roman Empire. Christians were accused of contributing to the fall of the empire by their lack of concern for Rome's materialistic defense and reconstruction. In modern times Marx and Lenin have accused Christians of showing too little concern for life on earth, and too much concern for life eternal. The death cries of millions under the Anti-Christ rule of Communism give ringing evidence that Christians have good reason to give much thought to the life hereafter. The only alternative for men of honor is to bear a cross instead of a sword. The sword will only spread the destructive disease of greed and hate. The cross burns in a healing way and destroys the disease without destroying the person.

The Challenge of Modern Naturalism

The subject of morality is being diligently studied by modern atheists who deny the existence of God. On the basis of logical materialism they deny the Christian doctrine of divine revelation and regeneration. Many distinct and conflicting ethical systems have marched under the

banner of logical materialism. Outstanding among them in our time are the advocates of Behaviorism with its emphasis on naturalistic morality in an atheistic society. According to this theory of morals, man is not responsible for any of his actions. What he does or says or thinks at any given moment is the result of chemical and physical forces within his own physical nature and in the physical world around him. He cannot do right or wrong because these natural forces determine his choice, and he, of his own free will, really has no choice. If man cannot choose, he has no choice. If he has no choice, he is not responsible for his actions. Behaviorism is one of the modern Goliaths who hurls his atheistic challenge at the children of God. He stands with arrogant confidence, trusting in his materialistic armor. He laughs at the Christian soldier who stands with no shield — Goliath cannot see the shield of faith that only faith can see. Behaviorism boasts its scientific attitude and has good reason to be embarrassed, because there is no scientific proof that consciousness or conscience is nothing but physical and electrical motion.

Among those of Naturalistic persuasion there are those who keep company with Marx and Lenin, marching under the standard of the camp of Dialectical (Logical) Materialism and Political Naturalism. They, too, are atheistic and Anti-Christ. Reviving the ancient philosophy of Plato's *Republic*, and adding a modern flavor with the pen of Marx and Lenin, they have marched in arrogant pomp and pride in the spirit of Friedrich Nietzsche under the banner of Nazism, raping the land and the people of Belgium, Norway, Czechoslovakia, and Poland. Then the circumstances reversed as "Beelzebub cast out Beelzebub," and the Marxian Communist, with the spirit of Lenin and lead by Stalin,

marched back through Poland and the other countries that had been tortured by the Nazis. They slaughtered and imprisoned "naive, simple-minded Christians" who could not fight back because they were under the influence of the opiate of pure and undefiled religion! And, under the Communist banner, they continued to march with giant strides across China and Korea and even now cast a black shadow over the borders of India, breathing threatening and slaughter with the spirit of Anti-Christ. The Communist Manifesto of Karl Marx lived on in the heart of Lenin and reached Goliath stature in the Machiavellian ethics of Stalin. This same spirit of political naturalism also found expression in the 20th century in Mussolini of Italy. And in our own beloved America, under the banner of white supremacy, it marches with burning crosses across our nation cursing the doctrine that all men are born free and equal. Robed in the un-American garb of the Ku-Klux Klan, or in the robes of governors and senators and legislators it intimidates and legislates with utter contempt for Christ who sits as Judge in the Highest Court of Appeals in questions concerning the bill of human rights.

Political naturalism has as many faces as Nikita Khrushchev. It wears one face in the corrupt political and religious pressure groups in our country. It wears another face in Russia, and still another in China. Its beastly character takes the form of a Bear or a Dragon. It becomes a wolf in sheep's clothing, piously pronouncing the name of Christ with the tongue of Khrushchev, who added insult to injury when he replied to Mr. Skourzo, a Greek immigrant in Hollywood: "The Greeks and the Russians are brothers in Christ!"⁴ To such atheistic politicians, evil is good when it accomplishes one's goal, and good is evil

when it obstructs their path to power. It is the philosophy of Plato, who insisted that the superior, stronger man has the right to get the advantage of the inferior, weaker man. It is right and good for the most powerful to legislate in their own interest.

Whether we are willing to admit it or not, there are some dark chapters in the history of America in which are recorded deeds of Political Naturalism as vile as have ever been perpetrated on the face of the earth. Marching under the standard of the god of mammon and bluffing his way with ballots and bullets, the white man put his big white foot on the Negro's neck, quoted the pledge of allegiance to the flag, and piously recited platitudes about all men being born free and equal.

What right have we to talk about the two faces of Khrushchev, when we guard the ballot boxes with guns and pass laws that deny native Americans the right to vote on the basis of their color and social background. Like Khrushchev, many Americans just don't agree with Jesus about His moral code. The ethics of Jesus are foolish to many church goers.

I shall never forget how Christ was crucified by "His own" in a southern community where I grew up. A few law-abiding, humble-hearted Negroes wanted to attend a service of the church of Christ. They had listened to me preach on the radio. These souls didn't know anything about an organization for the advancement of colored people. They traded with my beloved step-father, who seemed to be interested in their souls. They loved him like a mongrel dog would love a man who fed him and spoke kindly to him when he was accustomed to being cursed and kicked.

When our colored friends timidly asked if they could attend a service of the white folks and learn more about the church of Christ, I made the mistake of telling them that they would be more than welcome. And they trusted me. They came in timidly and took the seats that were as far back as they could get and still be inside. I shall never forget the agony on their faces when white Christians made it very plain to them that they were out of place and glared at them like a Jew would have looked upon a "Samaritan dog." The Negroes left the assembly of the saints. It seemed that the saints couldn't pray or sing just right as long as there were "niggers" in the church house.

A few years later, the Negroes of the community got to hear the gospel from a man of their own race. But the Lord didn't seem to understand about the white folks' problem, or if He did, He didn't seem to care. And the gospel seed that a white man had sown in the Negro heart was watered to life by a Negro preacher. And the Lord gave the increase, but He didn't time it just right. He forgot that the poor Negro folks who were to be baptized didn't have anything but a tent, and the white folks had the only available baptistry. So, in the excitement of becoming the white folks' brothers and sisters in the Lord, the happy preacher didn't see anything wrong about asking if they could come over and use the baptistry.

The Lord had moved in the hearts of a few white Christians in such a powerful way that they said that their Negro friends would be more than welcome. But the blue-blooded members of the Royal Order of the Master Race, including many members of the church of Christ, the Baptist, the Methodist, and Presbyterians protested violently.

They preferred death to a fate such as this. Before the baptismal service was over, police came to put a stop to it. Just like the Communists broke up services in Warsaw, Poland, last year. The local paper took up the fight in good old "Democratic" style. Police patrolled the area around the church building. The Lord's church was branded as a communist front organization where whites and Negroes socialized as brothers. The community systematically boycotted the business establishments of some of the Christians for months, nearly causing them to go bankrupt.

I grew up in that community. I saw firsthand the kind of social paranoia that caused the Jews to hate Jesus and nail Him to a tree.

There is little to be gained by preaching against the immoral actions of Communists, unless we as Christians are willing to repent of our own idolatry and murder. The word of the Lord identifies covetousness with idolatry, and hate with murder. We have so defined "moral" and "immoral" in our modern times that a covetous idolater and hateful murderer can go to church and be in full fellowship because he doesn't smoke, chew, drink, or dance. These latter things we ought not to do, but we need to expand the borders of our moral realm and condemn certain areas that have been condoned.

In correcting social evils, we must resort to the educational approach before we attempt legislation. We must preach righteousness and educate in a Christian way before any legislation will prove effective. Education without legislation is usually more effective than legislation without education. But when people insist on using the Bible to support an un-Christian system of ethics, one can

expect that social revolution will follow, with its usual attending evils. God forbid that churches of Christ, and schools operated by Christians, shall be the last stronghold of refuge for socially sick people who have Nazi illusions about the Master Race. Political naturalism, in the cloak of the Christian priesthood, must not be the ethical code in the kingdom of Jesus Christ.

I feel certain that Jesus would say: "Ye hypocrits! You say you are the only true Christians, and make up the only true church, and have the only Christian schools. Yet, you drive one of your own preachers to denominational schools where he can get credit for his work and refuse to let him take Bible for credit in your own school because the color of his skin is dark!"

Our moral attitudes are so mixed up that we use the story of Philemon and Onesimus to justify refusing a Negro admission to study Bible in our graduate school of Bible.

A Methodist college will admit our own Negro preacher brethren and give them credit for their work. Baptist colleges in Texas will do as much. Our State universities will admit them. There is no law of our State or nation that will censor us. The Bible does not rule against it. Why are we afraid? The integrated schools of San Angelo, Texas, ninety miles from Abilene, are rated at the top in our nation. Are we moral cowards on this issue? There are people with money who will back us in our last ditch stand for white supremacy in a world of pigmented people. God forbid that we shall be the last stronghold among religious schools where the politico-economic philosophy of naturalism determines our moral conduct.

We fear the mythical character named Jim Crow more

than we reverence Jesus Christ. In the name of "discretion" we make un-Christian and un-American rules like some states do in the name of "State's Rights." To complacent Jews who boasted that they alone were acceptable to God, Jesus said: "Outwardly you are like whited sepulchers, but inwardly you are full of dead men's bones." Let this be a warning to any people who say they are the only Christians in the world. The surest way to seal the doom of this nation is for the only Christians to be the only ones with un-Christian attitudes.

The Pharisees of Jesus' day had developed a code of morals by which they could safely parade their piety before men. They reduced morality to certain matters like tithing mint, anise, and cummin, and "omitted the weightier matters of the law, judgment, mercy, and faith" (Matthew 23:23). They became blind guides that strained at gnats and swallowed camels (Matthew 23:24).

Church and school are educative institutions

Some say it is the church, not the school, that must lead out in such matters. We have just said that education is the best approach to the solution of any problem. Our only excuse for existing as institutions of Christian education is to make better citizens of the kingdom of Christ and better citizens for service in a free society.

We reject even our own preachers, and refuse them credit for their work in Bible, on the grounds that we do not have separate facilities for them to sleep and eat. If that is the only issue, then why reject someone who doesn't ask that we provide a place for him to eat or sleep?

Brethren, we are not recommending revolutionary legislation. We are merely suggesting that we offer Christian

education to all Americans without respect of persons. If the problem is one of room and board, then let us consider that we have no problem if we do not have to provide room and board.

*Idealistic Ethics*⁵

Rivaling naturalism for the mastery of Western thought is idealism. Idealism asserts that man is able by rational processes to discover the good life. As there are many theories among the naturalists, even so the idealists have many theories. But all of it has led to speculative rationalism which insists that human reason has unlimited power to discover the good life without divine revelation and without a naturalistic study of sensory experiences.

Time and space do not permit a discussion of the rational idealism of Plato, Aristotle, and Hegel, nor of the Categorical Imperative and postulational idealism of Immanuel Kant. In his *Critique of Pure Reason*, Kant opposes any effort to reduce knowledge of good and evil to mere sensory perception. The idealists insist that man's knowledge extends by the power of the mind into the invisible spiritual and moral order and that by pure meditation man can furnish rational proof of the moral discoveries of the mind.

There have been three strong opponents of rational idealism in the Western world. (1) The Christian faith based on revelation of God's will in the Bible; (2) the irrational, super-naturalistic and religious naturalism of which Soren Kierkegard is representative; and (3) the naturalistic and anti-religious systems of Karl Marx and Friedrich Nietzsche with their irrational methods of approach to the good life.

The first of these is a protest based on a faith delivered by God to man by supernatural intervention through revelation. The second and third are forerunners of modern existentialism. We shall consider the ethics of existentialism, but, before we do, let us bear in mind that two of the "founding fathers" of existential ethics were the supernaturalistic and religious Kierkegaard, and the naturalistic, anti-religious Nietzsche! Two ethical philosophies that were uncompromisingly opposed to each other have, through the fickle fellowship of modern minds, given birth to the popular philosophy of existentialism.

Many books from the popular religious press have been circulated in recent years in the Western world. Many of them have been translations of the writings of European existentialists who have been influenced by the anti-religious and religious philosophies that have influenced the thinking of Europe in the nineteenth and twentieth centuries. If existentialism perplexes one, and he finds within it seeming contradictions, he will do well to remember Kierkegaard and Nietzsche, both of whom made their contribution to existentialism.

Existential Ethics

Let us consider briefly this philosophy which repudiates all forms of systematic morality. Carl F. H. Henry's observations on existentialism are clear and concise in defining this modern moral philosophy:⁶ "Decision, rather (than reason), constitutes the warp and woof of life for existential ethics." The existentialist scorns every endeavor to define moral and spiritual claims by rational criteria. Such realities, he contends, are grasped solely by "practical-existential" decision.

It seems that in the chaos of thought in the pre-existential philosophy faith was dethroned by reason, and rationalism reigned in Western thought. The cult of rationalism paraded proudly under the influence of men like Descartes and Hegel. There was nothing in reality that man could not attain by pure reason.

Then agnosticism and evolutionary thought dethroned reason, and, under the influence of David Hume, even Kant was somewhat inhibited by the terrific impact of agnosticism. But Kant helped to prepare the world for existentialism because he, in agreement with Hume, "denied any possibility of knowing the spiritual world conceptually. Abandoning the religious grounding of morality, he oriented the discussion of ethics to the practical reason and to immanent value-experience."

Henry continues to point out certain "observable influences" that contributed to the modern existential mood:

Both Nietzsche and Kierkegard have made their contribution. Whatever their differences, each repudiates the attempt to grasp reality rationally, and each seeks instead to do so from the standpoint of *Existenz*, or subjective immediacy.

Henry's observation concerning existentialism's pragmatic attitude is worthy of note: "It cuts reason off from any ontic relation to universal essences and changeless absolutes, and indeed, denies the very reality of such." This has serious implications to the Christian who accepts a divinely revealed system of moral conduct. If there is no "universal essence," there is no God who is immutable and changeless, and there are no principles that are eternal. Let Henry continue his analysis of the ethics of existentialism:

The moral life needs no clarification of the metaphysical hinterland before posing the question, 'What ought I to do?' Such inquiries as 'What kind of a universe is this?' or 'What life-view is demanded by this world-view?' only divert the individual from the task of living passionately at the moment. . .

Existentialism scorns the attempt to formulate a world-and-life view. . . . Thus the entire moral tradition of the West, except for occasional strands influenced by postulational ethics, is repudiated as speculative rationalism.

The existential moralist proposes, instead, a 'practical morality.' He inquires: 'What shall I do in this concrete predicament in view of its specific alternatives?' and not, 'What is the nature of duty?' or 'What is the nature of the self that it should be required to do anything at all?' . . . In dynamic decision man creatively makes his own tomorrow in a context of existence which is neither bound by necessity nor hemmed in by reason. The problems of life are psychological, not logical. Hence ethical decision must be ventured on the existential-practical plane, rather than from the theoretical point of view.⁷

All of this helps to explain the modern philosophies of Nazism and Communism. Friedrich Nietzsche (19th century), who is admittedly one of the predecessors of existential ethics, was a younger contemporary of Karl Marx. Both were atheists and accepted the materialistic view of the universe. Nietzsche's power-ethics harmonizes with the Marxist contention that the world's greatest need is economic power. Marx believed that the only real malady of the human race is an economic one. This fits neatly into Nietzsche's theory that the ultimate reality can only be understood from the powerful forces of man's immediate environment.

Those who have jumped on the existential band-wagon will do well to remember that it was a man with an existential mood who said in his *Ecce Homo* that Christian morality is the most malignant form of all falsehood. He

denounced it as poisonous, decadent, and weakening. And in his book, *A Genealogy of Morals*, the same Nietzsche said the "Golden Rule" contradicted man's natural instinct and that Jesus Christ was a seductive Jew whose Cross was a subtle means of obtaining power.

William Barrett, the author of *Irrational Man*, gives a popular definitive study of existential philosophy.⁸

. . . this philosophy derives from concrete and everyday human experience rather than from abstract or specialized areas of knowledge . . . Its method is to begin with this human existence as a fact without any ready-made preconceptions about the essence of man. There is no pre-fabricated human nature that freezes human possibilities into a preordained mold. . . . 'Existence precedes essence', as the formula puts it.⁹

Barrett also insists that the existentialists of this century are the heirs of Kierkegaard and Nietzsche. In Kierkegaard we catch the flavor of Kant's idealism, and in Nietzsche the flavor of Marxian-Lenin ethics of political and economic power.

The existential theory is espoused by theists, atheists, and agnostics with equal passion. Barrett, in defending the fact that existentialism attracts all types of ethical philosophies, writes:

These men have different problems, attack the problems by different methods, and on a number of points are in disagreement. Hence some critics declared that existentialism is not a unified movement at all, with the implication that it may not even be a definite philosophy. On the contrary, a movement is alive and vital only when it is able to generate differences among its followers; when everybody agrees, we may be sure that it has declined into the stereotyped rigidity of death.

From the above statement we can see that the liberal mood and the existential mood are very much alike. And

we are familiar with the consequences of liberalism in the social and political morals of our day, and also in the theology of modernism. There are, however, at least two moral philosophies that are not welcome in the existential house: (1) Behaviorism, with its absolute emphasis on chemical and physical forces in man and his environment in determining moral conduct, and (2) New Testament Christianity, with its emphasis on the eternal principles and definite standards of moral conduct for all ages as long as man lives on the earth.

As long as Christians insist that the Christian ethic is revealed to us by God, an Absolute Being, through Jesus Christ, and that in Jesus we find the perfect divinity and perfect humanity, just so long Christians will find the existential fellowship an unfriendly one. And as long as we insist that the New Testament is the only book in the world on Christian faith and morals which has the imprimatur of the Spirit of the one true God and His Son Jesus Christ, just so long will we be unwelcome in the liberal fellowship of the existentialists.

To the atheistic existentialist, the absence of absolute values means unlimited and unthwarted freedom. To him the only sure thing is death. And the true meaning of life is determined by the present act alone. To the theistic existentialist, it is the philosophical spirit that should prevail in the magic moment of decision. To a theological existentialist, like Karl Barth, the magic moment of immediate decision is influenced by divine revelation, not Biblical, but a special communication from God; not from within man subjectively, but from God outside of man. The existential magic moment is determined by God Himself, who thus confronts man with the moment of decision.

With another theological, revelational existentialist, Emil Brunner, there is the doctrine of a subjective "twilight knowledge" of God's will in the human conscience which speaks to man in the moment of subjective immediacy.¹⁰

Even neo-orthodoxy fits into the pattern of existential ethics. This modern school of theology has developed an ethical theory which insists that Christian ethics require Christian faith. Then, as Henry puts it, neo-orthodoxy attempts: ". . . to identify revelational ethics with the existential and to repudiate the theoretical. Two important elements cut neo-orthodoxy loose from the historic Christian view of Biblical ethics. One is the rejection of propositional revelation, thus denying the rational base for theology and ethics. The other is making revelation to be an immediate encounter only. This by-passes an inspired and authoritative Scripture."¹¹

The Threat of Worldliness

No challenge to Christian morals is quite so subtle and so dangerous as that which comes from the unconverted members of the Christian fellowship itself. There are many practical atheists among us who are morally loose because they do not really believe that the earth and the works therein shall be burned up and that they must soon stand before the judgment throne of God to give an account of their moral conduct upon this earth. They secretly nurse in their bosom, or openly profess, that they do not really believe there is a place of outer darkness reserved for rebellious, disobedient men who will exist together in hateful contempt for each other, forever banished from the glorious light and love and spirit of God's presence. →

The worldly members of the fellowship resents the fact

that love is associated with law in the revealed ethics of Jesus Christ. The Corinthian saints were lustfully loose and lawless in their relationship to each other. God called them to the nobler life of love and obedience. In the divinely revealed system of Christian morality, the end of the charge is "love out of a pure heart, a good conscience, and faith unfeigned" (I Timothy 1:5). This great ethical commission is expressed by John in these words:

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).

In personal relationships love is the divine command. Worldliness creeps into the church when God's children live by lust rather than by love. The grace of God is forced by their materialistic logic into license for lawless conduct. Paul protested vigorously: "Shall we continue in sin that grace may abound? God forbid" (Romans 7:1, 2). John pled earnestly with God's children saying, "My little children, these things I write unto you that you may not sin" (I John 2:1), and he continues his urgent plea:

Behold what manner of love the Father hath bestowed upon us that we should be called the children of God . . . Every one that doeth sin doeth also lawlessness; and sin is lawlessness. And ye know that he was manifested to take away our sin; and in him is no sin. Whosoever abideth in him sinneth not . . . Whosoever is begotten of God doeth no sin, because his seed abideth in him and he cannot sin, because he is begotten of God. In this the children of God are manifest, and the children of the devil (I John 3:1, 4, 5, 9, 10).

There are many modern philosophers, scientists, and theologians, of whom Albert Schweitzer is representative, who interpret the ethics of Jesus in light of His teaching on "last things" (eschatology). They call it an interim

(in between, temporary) morality which is too severe and strenuous for prolonged life upon the earth. They say that Jesus' ethics are based on fear concerning the end of the world and the judgment of the soul after death, rather than on love. They interpret His moral code in eschatological terms, rather than in the terms of abiding love.

What happens when men wrest the Christian morality out of the context of the second coming of Christ, the day of judgment, and the end of the world? What happens when love is so loosely defined that it is not compatible with law and order and obedience? The answer is found in a parable of Jesus:

But and if that evil servant shall say in his heart, 'My Lord delays his coming'; and shall begin to smite his fellow-servants and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of (Matthew 24:48-51).

Brethren, notice the moral effects of unbelief in the life of the man who loses faith in the promise of the Lord to return. This attitude of worldly immorality is also reflected in the language of Peter:

In the last days mockers shall come with mockery, walking after their own lusts, and saying, Where is the promise of his coming? for from the day that our fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willfully forget, that there were heavens from of old, and an earth . . . which . . . perished (II Peter 3:3-6).

To all who thus willfully forget, Peter has a warning:

The day of the Lord will come as a thief; in the which the heavens shall pass away with a great noise, and the elements shall melt with a fervent heat, and the earth and the works that are therein shall be burned up (II Peter 3:10).

Peter pleads for Christian morality on the basis of the

doctrine of last things and urges us to live in the strength of the abiding love of God.

Seeing that these things are thus to be dissolved, what manner of persons ought ye to be in all holy living and godliness, looking for and earnestly desiring the coming of the day of God. . . Wherefore, beloved, seeing that ye look for these things, give diligence that ye may be found in peace, without spot and blameless in his sight (II Peter 3:11-12, 14).

In our modern world men are losing sight of moral principles and spiritual values in their feverish competition for economic and political control of the world's affairs. Capitalists and Communists have crucified Christ and Christian virtues in their mad race to the moon. The superior man is the man who gets there first with the most money to stake out his claim. Billions of dollars are being invested in this effort to reach the moon and win worldly prestige. Materialistic, worldly men are boasting that they will soon conquer the limitless expanse of space, which they can never do until they put on immortality, a doctrine which they confidently deny. Traveling at the speed of light, it will take man four and a half years to reach the nearest star. Verily, he will have to become immortal to search to the ends of God's universe. The moon is within easy reach, it seems, but even on the moon man cannot escape from the inevitable reality of facing God in judgment. Only heavenly love will abide in that day when

. . . the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven and the powers of the heavens shall be shaken; and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming on the clouds of heaven with power and great glory (Matthew 24:29, 30).

We call to a great city — not Moscow, nor Washington, nor earthly Jerusalem — but the city of God, the New

or Rome

Jerusalem, whose builder and maker is God. This city "hath no need of the sun, neither of the moon to shine upon it: for the glory of God did lighten it, and the lamp thereof is the Lamb" (Revelation 21:23).

What is a nation profited if it gain the moon and lose its soul. And, to all of us who are too proud and worldly to live "soberly, and righteously, and godly in this present world," we must hasten to say: "What is a man profited if he gain the whole world, and lose his own soul?"

Behold the spiritual and moral tragedy of Americans who strive for money so they can pick up the check for admission and cover charge in the carnal atmosphere of gluttonous dining, lascivious dancing, and lustful conversation over cocktail glasses. All of this dining, dancing, and drinking in smoke-filled lounges and dens of homes and the underworld is the ugly outbreaking of the deadly disease of worldliness. It is a disease that cannot be controlled and destroyed by salving the sores with a few sermons on each ugly manifestation that meets the eye. It must be conquered by creating in men a new heart and a spiritual mind.

As long as church members are carnal-minded, we shall continue to see the ugly manifestations of worldliness. We shall not correct the evil of worldliness until we do two things: (1) Call for a new birth, and put a stop to the evil of baptizing carnal-minded, unregenerate people who join churches rather than becoming children of God by the new birth, and (2) discipline with all the power of truth in love those who are members of the Christian fellowship. We live in an undisciplined age. We must train people in the right way. Lawlessness is on every hand. We must, as an act of love, withdraw fellowship and refuse "to keep

company, if any man that is named a brother be a fornicator, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner; with such a one no not to eat" (I Corinthians 5:11).

But, in harmony with the moral law: "Let all that you do be done in love" (I Corinthians 16:14). And, if withdrawal of fellowship is necessary to save a soul from death, let us have the courage to do it. But God forbid that we do so hatefully. Paul says: "Note that man, that ye have no company with him, to the end that he may be ashamed. And yet count him not as an enemy, but admonish him as a brother" (II Thessalonians 3:14, 15).

In conclusion, we direct your thoughts to Paul's words to Titus:

The grace of God hath appeared, bringing salvation to all men, instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world; looking for the blessed hope and appearing of the glory of the great God and our Savior Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a people for his own possessin, zealous of good works (Titus 2:11-14).

"Having therefore these promises, beloved, let us cleanse ourselves from all defilements of flesh and spirit, perfecting holiness in the fear of God" (II Corinthians 7:1).

¹Henry, Carl F. H., *Christian Personal Ethics*, (Grand Rapids, Michigan, Wm. B. Eerdmans', 1957), p. 241.

²Niebuhr, H. Richard, *Christ and Culture*, (New York, Harper & Brothers, 1951), pp. 2-4.

³*Ibid.*, p. 4, Quoting Rabbi Klausner.

⁴*Newsweek*, September 28, 1959, p. 45.

⁵See Henry, *op. cit.* pp. 97-119.

⁶*Ibid.*, pp. 120-142.

⁷*Ibid.*, p. 123.

⁸Barrett, William, "What Is Existentialism?", *Saturday Evening Post*, November 21, 1959, p. 45.

⁹*Ibid.*, p. 126.

¹⁰Henry, *op. cit.* pp. 124-135.

¹¹*Ibid.*, pp. 136-137.

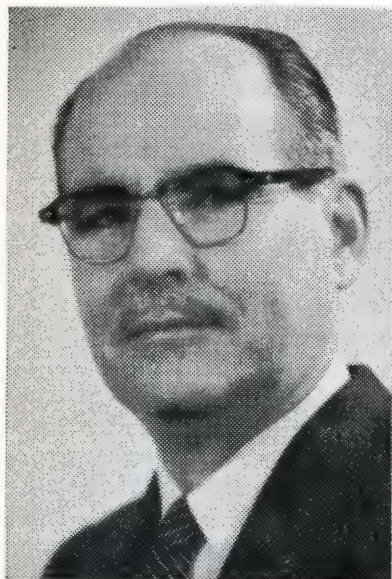


THE CHRIST, WHOSE SON IS HE?

By James Gordon Teel

James Gordon Teel was born May 4, 1913, at Rising Star, Eastland County, Texas. While he was still young, his parents moved to Wills Point, Texas, where they lived until Gordon was twelve years of age. At that time, the family moved to Denton, Texas, where they lived until Gordon had graduated from high school. Later, the family moved to a farm between Denton and Sanger. While living there, Gordon attended North Texas Teachers' College at Denton.

During the summer of 1936 while he was a junior in college, he started acting in a show on the State Fair grounds at Dallas. It was during the six months' run of this show that he, on seeing the turmoil in which many people got their lives, decided to become a preacher. Leaving the show in November, he entered Abilene Christian College to major in Bible. Graduating in August, 1938, he started preaching in Paducah, Texas, where he labored for three and a half years. Since that time, he has preached in Sunray, Sweeney, and Pasadena, Texas, and Marietta and Durant, Oklahoma. For the past four years, he has worked with the twelve-hundred member College church in Searcy, Arkansas.



Over the years, he has had considerable experience in radio preaching. He had radio programs in Durant, Oklahoma, and, for a while, in Pasadena, Texas. For a year and a half, he had a daily program in Searcy. The press of local du-

ties plus the increased interest in outside mission work forced the cancellation of this program.

Brother Teel has held meetings in eleven states. Each year, he schedules four or five on his own and is sent on mission meetings by the College church. In the last two years, such mission efforts have taken him to Macomb and Streator, Illinois; Brooklyn, New York; Muscatine and Des Moines, Iowa.

While working with the Pasadena, Texas, congregation he assisted with the Spanish congregation in Houston. While in Searcy, he is doing what he can to stir up interest in the Spanish field among the Harding College students.

In 1942, Brother Teel was married to the former Mary Mayr of Waco, Texas. They have four children: two sons — nine and sixteen years of age; two daughters — thirteen and fifteen years old.

Nineteen centuries ago, a tired, thirsty man sat on the curb of a well talking to a woman. There was nothing in his physical appearance to differentiate him from thousands of others who, like him, had assuaged their thirst from that same well. But, during the course of their conversation, this man said to the woman, "I am the Messiah." The woman was so astonished at His words, and some others that He uttered, that she left her water pot by the well and went into the neighboring city to tell others about Him. Soon, multitudes of her fellow-citizens were pouring out of the city to see Him.

From that day to this, men have reacted to Jesus of Nazareth with astonishment, amazement, anger, hatred, indifference, contempt, affection, and undying love. What was there in this Galilean carpenter which has caused such comment, such love and hate, such indifference and passionate attachment? How can one man create such love in the hearts of millions and such deep-seated aversion on

the part of others? Who was He? Was He just a man as some think, or was He God on a visit to His world, as others believe? Was He the most perfect man who ever lived, or was He the most deceived man and the worst deceiver who ever lived? Did He teach the highest ethics ever known, or was Hitler right when he said that the Sermon on the Mount is an ethic for cowards and idiots"? Was He simply a man with more "God-consciousness" than other men, or was He what He claimed to be: "One with the Father" (John 10:30)? Was He a man of rare virtue or the most consistent liar and the most thorough-going blasphemer who ever lived?

Can we believe that an historical character — one Jesus of Nazareth of Galilee — is the Lord of Glory? Has God really visited His world in the Person of His Son?

I make no claim to scholarship. I cannot even speak in scholarly phrases. Much of so-called modern scholarship leaves me cold. Especially is that true of the "meanderings" of the school of scholars who pursue what they term the "historical Jesus." Their denials drive all fire from my brain and leave me with cold ashes from which to warm myself back into life. As one of the "common people" who heard Jesus gladly and followed Him with wonder in their eyes, I speak to you today. For over thirty years, I have tried to follow this Jesus, even though, more often than not, from "afar off." My heart never ceases to "burn within me" as He speaks to me of life, and love, and peace. I want to tell you, quite simply, who I think Him to be. Will you not hear my "testimony" concerning the carpenter of Galilee?

Before I tell you what I believe about Jesus and why I

so believe, I would like to say a few words about a large school of scholars who deny my Lord. They are termed the "anti-supernaturalistic" school. They do not believe in the possibility of miracles, so they have been forced to discredit the Gospel narratives. They do not do so because the historical evidence is weak, but because the narratives do not agree with their mental prepossessions. As they come to the study of the Gospels with a bias against the supernatural, they are convinced that everything of the miraculous nature found in the Gospels has been added to the record by the disciples out of their great love for Him.

When this school of critics opened the Gospel of John and found all the stupendous claims made by Jesus in that Gospel, they felt constrained to throw it out as totally unreliable. This rejection was not due to lack of manuscript evidence. The book was just too impregnated with the supernatural!

When these same critics studied Paul's writings, they were, once again, forced to reject much of the New Testament. As Paul throughout his epistles speaks of a Jesus who had existed before the creation of the world and was an agent in its creation (Colossians 1:15,16), was the source of grace and peace jointly with the Father (Romans 1:7), was destined to judge the world (Acts 17:30,31), was once on an equality with God but emptied Himself of that glory in order to come and live as a man in order to give His life as a ransom for man (Philippians 2:5-11), these scholars were positive that Paul had added such teachings to the simple Galilean, who never thought of "making Himself God." With these presuppositions against the supernatural acting as an intellectual block in their minds, they consistently rejected not only the Gospel of John because

of its supernatural elements, but also most of Paul's epistles. They began to cry, "Back to the simple Galilean as pictured by the synoptics — back to the man Jesus in all His mystic loveliness."

But, it was not long until they were forced to move again. Soon even radical critics were pointing to the fact that all of the Gospel writers revealed a Divine Christ. Bousset spoke for these critics when he said, as quoted by Dr. James Orr,

Even the oldest gospel is written from the standpoint of faith; already for Mark, Jesus is not only the Messiah of the Jewish people, but the miraculous Son of God, whose glory shone in the world.¹

In the same vein speaks Dorner when he says,

It may be boldly affirmed that the entire representation of Christ given by the Synoptists may be placed by the side of the Johannine as perfectly identical, in as much as faith, moulded by means of the Synoptic tradition, must have essentially the same features in its concept of Christ as John has. . . . Those who reject the Gospel of John on account of its glorifying of Christ, can hardly have set themselves in clear relations with the Synoptic Christology.²

Divesting his language of technical terms, he says, "The faith created by reading Matthew, Mark, and Luke will be the same as that created by reading John. If we reject the gospel of John because it presents to us a Divine Christ, we must also reject the other three Gospels because they also present us with a Divine Christ."

What Can We Believe About Jesus?

For years many scholars have been fully persuaded in their own minds that the Synoptics told of a human Jesus only. While admitting that the first three Gospels contained miraculous elements, they felt sure that they could

remove those elements which had been "added" to the original record and, thus, let the "original Gospel" shine through. But the more the Synoptics were studied, the less tenable that theory became. The miraculous element was so thoroughly mixed with even so-called "original" sayings of Jesus that it became more and more difficult to present their imaginative "historical Jesus."

Dr. James Orr stated the conclusion of many in this matter when he said,

All fair historical criticism must see that these supernatural features belong to the very essence of the historical representation of Jesus in the Gospels, and that if we take them away, we have no longer an historical Christ at all, but only a Christ of our own imaginings; that we must either take these features as part of our view of Christ or say frankly with Strauss that we really know little or nothing about Him. But it is just the impossibility of resting in this dictum with any fair regard to the canons of historical criticism which has constantly forced even negative critics back to a fuller recognition of the historical reality of the portraiture in the Gospels, and has again placed them in the dilemma of having to reconsider these claims of The Son of Man.³

All Biblical scholars are aware of the attempt upon the part of German rationalistic critics to create for themselves an "historical Jesus." Albert Schweitzer traces these attempts from Reimarus to the beginning of our century. Understand that these men were not seeking Jesus by historical methods, but seeking to make Jesus simply an historical character — that is, a mere man. Most of these critics for a hundred and fifty years were trying to force the Gospel writers to speak of a Jesus who was interested in this world alone — a reformer, a teacher, an example, but not the Son of God. Having denied the possibility of supernatural happenings, they could not accept any statement that might teach that the "Eternal had broken through

into time." Anything that Jesus said about a previous existence or of a coming age in which He would become the judge of all the world were regarded as human additions to the record.

Schweitzer reviews all of the attempts to fit Jesus within a naturalistic frame — a mere man interested wholly in matters relative to this world — and spurns them as completely false. He takes the contrary view: that Jesus was not interested in this world but in the coming Golden Age — a Kingdom to be set up miraculously by Divine power. Does he, then, accept Jesus as the Son of God? He does not! He says, "At that last cry upon the cross the whole eschatological supersensuous world fell in upon itself in runs . . . the Son of Man was buried in the ruins . . . there remained alive only Jesus the man."⁴ In other words, Jesus was just a badly deluded man who thought that He was destined to set up an eternal kingdom. In spite of the above conclusion, he still says,

But the truth is, it is not Jesus as historically known, but Jesus as scripturally arisen within man, who is significant for our time and can help it. Not the historical Jesus, but the spirit which goes forth from Him and in the spirits of men strives for new influence and rule, is that which overcomes the world.⁵

I would be the last person in the world to wish to diminish the esteem with which Dr. Schweitzer is held by millions for his unselfish service at Lambarene — in the steaming jungles of equatorial Africa. But, honesty compels me to say that if his "eschatological Jesus" is the only Jesus which we have, there will be few who follow Him to Africa or anywhere else in such unselfish service. He says, for him, that a great spiritual force "streams forth" from Jesus. Maybe a man of his intellect and temperament can follow

and get spiritual power from a deluded man who thought that He was destined for great things but was completely wrong, but, I, for one, cannot do so. And I believe that I am not alone in this attitude. Wherever the "historical Jesus" has been preached, man's religious ardor has cooled. Trace the matter through Germany, England, France, and now, America. The man Jesus will not hold us. Why should we even try to imitate Him, anyway? Especially in the light of what men did to Him? If the cross is the world's answer to such men, why should we walk that path? One thing is sure: few of us will!

There is an interesting development among some who have been seeking to fit Jesus into a naturalistic framework. Some of these critics in America are now where the European critics were fifty years ago. On the Continent, and in England, there are now men who do not deny the possibility of miracles and are returning to more fundamental positions. This bodes good for the future.

I like to give credit to whom credit is due, and I would like to say that in spite of the evil which these above mentioned critics have done in destroying the faith of the many in Jesus as the Son of God, they have rendered a much needed service to many of us. While denying His Divinity, they have gone to great lengths to reveal the Man Jesus to us. Many religious leaders while affirming His Divinity had just about denied His humanity. The "Son of Man" was lost to us. The critics of the anti-supernatural school have vied with each other in bearing witness to the greatness of the Man Jesus. Farrar, in speaking of such witnessing, said,

The words and deeds [of Jesus] have stirred to their utmost depths the hearts of men — yes, even of those who

believed not on him, i. e., Strauss speaks of Christ as something unique, and says, 'Never at any time will it be possible to rise above him, nor to imagine any one who should even be equal with Him.' Goethe calls Him: 'the Divine Man, the Saint, the type and model of all men.' Channing says, 'I believe Jesus Christ to be more than a human being.' Renan says, 'Between thee and God there is no longer any distinction.' J. S. Mill says that there is no better rule than 'so to live that Christ would approve our life.'⁶

Paradoxically, some of the most beautiful testimonies ever given to the Son of Man were given by men who denied that He was also the Son of God. But, is it possible to believe such things about Him while, at the same time, denying His Divinity? Increasingly, it has been shown that such is impossible.

James Orr has stated the issue clearly when he said, "The first alternative is between a Divine Christ and a purely human one — the second is between a Divine Christ and pure agnosticism."⁷ What does he mean by such a challenge? Here is the issue: If Jesus were a mere man, He could not make such claims as the following: "I am the light of the world; he that followeth me shall not walk in the darkness, but shall have the light of life" (John 8:12); "Ye are from beneath; I am from above; ye are of this world; I am not of this world" (John 8:23); "I said therefore unto you, that ye shall die in your sins; for except ye believe that I am he, ye shall die in your sins" (John 8:24); "Which of you convicteth me of sin?" (John 8:46); "If a man keep my word, he shall never see death" (John 8:56); "Verily, verily, I say unto you, Before Abraham was born, I am" (John 8:58). Can such sayings originate in the soul of a good man?

Many of even the radical critics are far from wanting to charge Jesus with anything evil. As we have seen, they

often try to outdo each other in bearing witness to His "mystic loveliness." But, how can they believe that He was a good man, while denying His Divinity? Dr. Orr has shown conclusively that such cannot be done. Jesus was either what He said that He was or He was the most deceived man and the worst deceiver who ever lived.

Look at some of His additional claims: He claimed to be greater than Solomon (Matthew 12:42); greater than Jonah (Matthew 12:41); to be equal with God (John 10:30); that no one knew the Father but He (Matthew 11:27); to be the bread and water of life (John 6:35; 4:14); to be the light of the world (John 8:12); that He would return to judge the world (Matthew 25:31,32); that if men would come to Him they would find life (John 5:40); that He was the Way, the Truth, and the Life and that no one could come to the Father but by Him (John 14:6); that men said well when they called Him "Master and Lord" (John 13:13); that He was the resurrection and the life and that all who believed in Him would never die (John 11:25,26); that He could call to His aid over sixty-thousand angels (Matthew 26:53); that Pilate had no power over Him (John 19:11); that He would rise from the dead in three days (Matthew 20:19); etc. Men do not speak thus! If He were telling the truth, He was the Son of God — God on a visit to the world. If He were not telling the truth, He was the most consistent liar and the most thorough-going blasphemer who ever lived.

A study of these claims and hundreds like them will show that Dr. Orr is right when he said that the alternative presented to us is between a Divine Christ and Agnosticism. Why is this true? Because the mind will find no resting place short of one of these choices. It cannot stop in the

middle between a Divine Christ and Agnosticism and say that it believes in Jesus as the finest type of man, a great and wonderful teacher, an example of all that is finest in human nature.

Why cannot the mind accept this human Jesus? Because if He were only a man, He was not a man to be trusted. He was not a good man. He was proud, arrogant, conceited, self-righteous, and terribly deceived. But, in the light of the effects of His religion, who could charge Him with such faults?

It is because most men cannot bring themselves to do so that they must move on from their humanitarian position in reference to Him. The mind must go forward to a belief in His Divinity or backward to Agnosticism. Strauss saw the issue clearly, so he said that we can't know much about Him. If you can't believe the supernatural story, you have no story left.

Are the Gospels Trustworthy?

Can we believe in the Jesus as depicted for us by Matthew, Mark, Luke, and John? I can. Do you know why I can? For good and sufficient reasons. The main reason why I believe in the supernatural Christ as presented by these four writers is that I don't believe that they could have invented the story. Geikie quotes Rousseau as saying,

How petty are the books of the philosophers with all their pomp compared with the Gospels! Can it be that writings at once so sublime and so simple are the work of men? Can He whose life they tell be Himself no more than a mere man? Is there anything, in His character of the enthusiast, or the ambitious sectary? What sweetness, what purity in His ways, what touching grace in His teachings! What a loftiness in His maxims, what profound wisdom in His words! What presence of mind, what delicacy and aptness of His replies!

What an empire over His passions! Where is the sage, who knows how to act, to suffer, and to die without weakness and without display? My friend, men do not invent like this; and the facts respecting Socrates which no one doubts, are not so well attested as those about Jesus Christ. These Jews could never have struck this tone, or thought of this morality, and the Gospel has characteristics of truthfulness so grand, so striking, so perfectly inimitable, that their inventors would be even more wonderful than He whom they portray. . . . Yes, if the death of Socrates be that of a sage, the life and death of Jesus are those of a God.³

Dr. Orr says of the Gospels:

The supreme Guaranty of their trustworthiness, however, is found in the narratives themselves; for who in that (or any) age could imagine a figure so unique and perfect as that of Jesus, or invent the incomparable sayings and parables that proceeded from His lips? Much of Christ's teaching is high as heaven above the minds of men still.⁶

It is often embarrassing to the deniers of the supernatural to find that they have created a miracle while denying the possibility of such. It was easy to say that the supernatural aspects of the Gospels were added by men. But when it was shown that the whole story was supernatural, they were forced to deny the whole — or almost the whole. Then someone called their attention to the fact that we do possess such a story told by someone. The next question raised was this: Who wrote the story? Did these selfish, self-centered, Samaritan-hating, often cowardly Jews just create Jesus out of their fertile imaginations? Even today, after nineteen centuries, we cannot improve upon the portrait. The Jesus pictured there is as high as the heavens above the earth. The only rational explanation of how the Gospel record came to be is found in the words of John in his first epistle where he says, "That which was from the beginning, that which we have heard, that which we have seen with our own eyes, that which we beheld, and

our hands handled, concerning the Word of life; which we have seen and heard declare we unto you also" (I John 1:1-3). They could write down what they saw and what they were told, but they could not make it up.

There are some scholars who say that these men were simple folk who had a religion too great for their limited vocabulary. Some men use this against them and others in their favor. Schweitzer, for instance, says,

Socrates is pictured to us by literary men who exercised their creative ability upon the portrait. Jesus stands much more immediately before us, because He was depicted by simple Christians without literary gift.¹⁰

In spite of the fact that, to Schweitzer, this made these men better historians, he still rejects their testimony. He says that the rules of ordinary historical science are not adequate here and its methods not immediately applicable. If the Doctor used those "ordinary" rules, he just might come to another conclusion concerning Jesus of Nazareth. He might have to admit, if he could just bring himself to believe that God could enter His world, that these men were writing true history.

Incidentally, what about the literary gifts of the men who wrote the Gospels? Let us notice only one of them, Luke. Some Greek scholars say that he wrote the most beautiful Greek in the first century. Sir William Ramsey says that Luke was the greatest historian of all time. His historical allusions have been confirmed time and time again. But, if Luke is proved to be an exact historian, we confirm the truthfulness of Matthew and Mark, as they agree almost perfectly. We can read the Gospels with the fullest confidence in their truthfulness. What these writers say of Jesus can be believed.

Alexander Ross Wallace has said,

No stretch of human imagination would have pictured the actual circumstances of our Lord's birth and upbringing or the recruitment of his disciples from the humble fisher folk on the shores of Lake Gennessaret. It is only when we accept for the time being the hypothesis that this was God incarnate that the sublimity and the transcendent love and humility of all this really comes home to us and we repeat again the 'credo quia impossibile.' This must have been God for it is beyond human conception. And as we read on through the Story of the Gospels, again and again the conviction comes to us that our hypothesis is just right. It fits. These words we hear are the words of ultimate authority; they are the divine wisdom of God. Indeed the claims that Christ makes are so unique and stupendous that we are very soon faced with the alternative choice of acknowledging Him as Divine or else stigmatizing Him as a lunatic or an imposter. But neither His life nor His character nor His words nor His influence on History support for one instant the latter alternative, and it will not be long before, even in the study, hypothesis changes to conviction; still more so when we fall as we naturally do, upon our knees; and throughout our prayers in life that conviction grows, until the very argument becomes superfluous, irritating almost in its vacuity.¹¹

How Does Jesus Verify Himself to Us?

Do you have a mind like mine? One that finds it difficult to follow the meanderings of the seekers of a so-called "historical Jesus"? Do you grow sick of words and long for "the touch of a hand"? Do you feel like Walt Whitman when he wrote:

When I heard the learn'd astronomer;
When the proof, the figures, were arranged in columns be-
fore me;
When I was shown the charts and diagrams, to add, to divide,
and measure them;
When I sitting heard the astronomer where he lectured with
much applause in the lecture room,
How soon, unaccountable, I became tired and sick;
Till, rising and gliding out, I wandered off by myself,
In the mystical moist night air, and from time to time
Look'd up in perfect silence at the stars?

Can Jesus reveal Himself to the "common man"? The man who can hardly understand theological terms? Is there no certainty for Him? No rock-like assurance of His Divine Sonship? Yes, my friends, such certainty can be found. It is found in your spiritual contact with Jesus. You will remember the incident recorded in the ninth chapter of John's Gospel where the Pharisees were cross-questioning the man that Jesus had healed of blindness. They said to the former blind man: "Give glory to God; we know that this man is a sinner." They presented theological arguments from the scriptures to show that Jesus was a law-breaker. The healed man replied: "Whether he is a sinner, I know not; one thing I know, that, whereas I was blind, now I see" (John 9:24,25). "Yes, you know many things; I know one thing, that I am healed."

If we ever attain to certainty, we, too, must be able to experience "life" knowledge. We must "taste and see that the Lord is gracious" (I Peter 2:3). Our Lord has told us that only by submitting our will to Him will we attain to certainty concerning Him or His teachings. He said to the Jewish rulers, "If any man willeth to do his will, he shall know the teaching, whether it is of God, or whether I speak for myself" (John 7:17). He also said, "If ye abide in my word, then are ye truly my disciples, and ye shall know the truth, and the truth shall make you free" (John 8:31,32). In order to believe in Jesus, we must come within "hearing distance." Only those who "will to do" are within that category. Any man who reads the Bible to find God in order to obey Him will find Him, and wonderfully. The man who reads the Bible to find difficulties will find them — many of them. When you read the Bible, what are you looking for?

Is our relationship with Jesus simply a memory or a "walk" with a living Lord? How did the apostles become aware that Jesus was with them after He had left them as to His bodily presence? On the night before His death He said to them, "I will not leave you desolate (orphans); I will come unto you. Yet a little while, and the world beholdeth me no more; but ye behold me; because I live, ye shall live also. In that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him. Judas (not Iscariot) saith unto him, Lord, what is come to pass that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, if a man love me, he will keep my word; and my Father will love him, and we will come unto him, and make our abode with him" (John 14:18-23). From the context we learn that He was promising to come unto and into them through the Holy Spirit. When the Holy Spirit came to them, they were conscious of the presence of Jesus with them.

In Acts 4:13 we read of the reaction which the Jewish rulers had to Peter and John: "Now when they beheld the boldness of Peter and John, and had perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus." The explanation which they offered was true, but it was not wide enough. The boldness of the apostles did not spring from the fact that they "had" been with Jesus, but from the fact that Jesus was with them then and they knew it. They were as conscious as Paul was that the "Lord stood by" them.

Are we promised the presence of the Lord? We are promised the same Holy Spirit (Acts 2:38). He dwells within us (I Corinthians 6:19). As He promised to abide in the apostles, He has promised to be with us: "Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me" (Revelation 3:20). Could He be with us and we be not conscious of it? Certainly not!

Yes, Jesus can verify Himself to His own. If our souls are open to Him, He can reveal Himself so very easily. Luke gives us these words of His, "In that same hour he rejoiced in the Holy Spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding and didst reveal them unto babes; yes, Father, for so it was well-pleasing in thy sight" (Luke 10:21).

Why did so many of the "intellectuals" of the first century fail to accept Jesus? For the same reason that many do not do so today. Many of the religious leaders of that day had a mental prepossession which kept them from examining the evidence of His Divinity. They were looking for a temporal sovereign — a world conqueror who would "grind the enemy beneath his feet." As Jesus did not fit their preconceived opinion of what the Messiah was to be, they didn't bother to study the evidence.

The "anti-supernaturalistic" school of today has a mental prepossession which makes it impossible for them to really "see" Jesus. They have already decided that God cannot enter His world. If He did so, that would be a miracle, and miracles just can't happen. You cannot teach a blind man about color. You cannot teach a deaf man

about tone. A man who denies the supernatural cannot believe in Jesus. He is not "tuned in" on that "wave-length." He is not one of the "babes" to whom God reveals Himself. Only when a man becomes poor in spirit is he within God's "hearing distance." Are you?

G. Campbell Morgan has said, "There is a new heresy abroad — that only a man acquainted with the original languages can know the 'real' things of God." As he was called the "Prince of Expositors," he certainly was not decrying human learning. But, being the Biblical scholar that he was, he knew that the Bible revealed time and time again that those who "handled the law" often did not even know the God that they were always talking about. He was aware of the fact that God has always chosen to reveal Himself to the "lowest of the low." How grateful we are that He has not hid Himself or His will from the lowliest of His creatures.

Do you want to know whether Jesus was what He claimed to be? Then submit to Him and you will know. If He is the Bread of Life, eating Him will satisfy your deepest hunger. If He is the Water of Life, drinking at that fountain will quench your burning thirst. If He is the Light of the World, following Him will banish your darkness and you will be conscious that you are walking a glory road. If He is truly the life of men, when you enter into His life, you will know the answer to the riddle of existence. You will know that you are alive — abundantly so!

This proof was sufficient for Augustine. He said of Jesus: "Thou hast made us for thyself and we find no rest until we rest in Thee." Someone has said, "The intuitive perception of the Divine in Christ is the highest and noblest

spiritual experience." I wonder if that is not why children can come to faith in Jesus so early. Even before they are old enough to weigh the evidence for His Divinity, they believe in Him and love Him. They are made for Him and when He comes they recognize Him.

James Orr has said,

The Lord stands constantly challenging the ages to give their answer to His question, 'What think ye of Christ? whose Son is He? And increasingly it is shown that it is not in the world's power to put this question aside.¹²

With those words I agree. He certainly cannot be gotten rid of by denials. You can deny the miraculous and, thus, deny the virgin birth, but you must still explain Jesus on the basis of a merely human birth. Can you do so? I can't! You can deny the possibility of the resurrection, but you still have a problem. How did the early church get started? That the church was founded on the belief of the resurrection of Jesus of Nazareth no one can deny. Could the church have ever existed without a belief in the resurrection?

Here were some obstacles to be overcome: The Jews were monotheists — believers in One God. How did they overcome this teaching so that they could, in less than two months after the death of Jesus, begin worshipping Him as God? Too, Jesus died on the cross and was, according to their law, "accursed of God." What removed this stigma? Something did! The resurrection would have. What else could have? What about the Gentiles? What caused them to begin worshipping a Jewish carpenter as God? Especially in the light of their deep-seated aversion to everything Jewish? I agree with Dr. Morgan when he said that any

other explanation for the beginning of the church is psychologically and philosophically absurd.

After Paul's baptism, we read this of him: "And straightway in the synagogues he proclaimed Jesus, that he is the Son of God" (Acts 9:20). This brilliant scholar believed with all his heart that Jesus of Nazareth was God on a visit to His world. He was confident that Jesus walked with him on the roads of Europe and Asia. He faced death with confidence, because he said that he was going to be with the Lord. Was he wrong? Oh, No! my friends, he was not wrong!

Paul believed that the resurrection of Jesus was an historical fact. But, my listeners, that historical fact means nothing to you until it changes your life. Christ "in you," not in heaven, is the hope of glory. Christ in you will perform miracles of grace. Quoting Dr. Morgan again:

He who flings out impurity is pure; He who saves man from the power of passion is Himself the Master of the tides of passion; He who lifts a man from degradation is Himself noble and honest. To see these present-day miracles in the realm of morals, is to be compelled, unless the heart be utterly depraved, to crown Him Lord of all, kiss His Sceptre, and bow in reverential worship in the presence of His glory.¹³

I wish that I had hours in which to speak to you concerning Jesus of Nazareth. In this brief speech, I could do no more than mention some of the high lights in my own search for certainty concerning the Nazarene. Very simply I say, "I believe that Jesus is the Alpha and Omega of all things; that He is the Messiah of Old Testament prophecy; that history is His-story. I believe that He was not only the greatest Teacher who ever lived, but that He was Truth Incarnate." If you ask me, "What is this, a new teaching?" I would reply, "This is more than a new teaching. This man

is more than a teacher of ethics, more than a philosopher; He was God on a visit to His world."

I believe that Jesus came from heaven to seek His lost sheep. I believe that He is seeking you, my sinner friend. You may run from Him as did the man in Francis Thompson's "Hound of Heaven," but He will continue to follow you. Do you not hear his footsteps:

I fled Him, down the nights and down the years;
 I fled Him down the arches of the years;
 I fled Him down the labyrinthine ways
 Of my own mind; and in the midst of tears
 I hid from Him and under running laughter.
 Up vistaed hopes I sped;
 And shot, precipitated
 Adown titanic glooms of chasmed fears,
 From those strong feet that followed, followed after.
 But with unhurrying chase
 And unperturbed pace,
 Deliberate speed, majestic instancy
 They beat — and a Voice beat
 More instant than the Feet —
 All things betray thee, who betrayest me.

¹Orr, James. "Jesus Christ". *International Standard Bible Encyclopaedia*.

²Dorner, *Person of Christ*. i. pp. 60, 61.

³Orr, James. *The Christian View of God and the World*, pp. 228, 229.

⁴Schweitzer, Albert. *The Quest of the Historical Jesus*, p. 399.

⁵*Loc. cit.*

⁶Farrar, *The Messages of the Books*.

⁷Orr, James, *The Christian View of God and the World*, pp. 228, 229.

⁸Emile. (as quoted by Geikie). *The Life of Christ*, I. iv pp. 109-111.

⁹Orr, James, "Jesus Christ." *International Standard Bible Encyclopedia*.

¹⁰Schweitzer, *op. cit.*, p. 6.

¹¹Wallace, Alexander Ross. *A Conversation about Christianity*.

¹²Orr, James. *The Christian View of God and the World*, p. 235.

¹³Morgan, G. Campbell; *Matthew* 12:22-37.

Special Speeches

TEACHING THE WORD OF GOD IN KOREA

By L. Haskell Chesshir

Born Center Point, Arkansas, April 24, 1916.

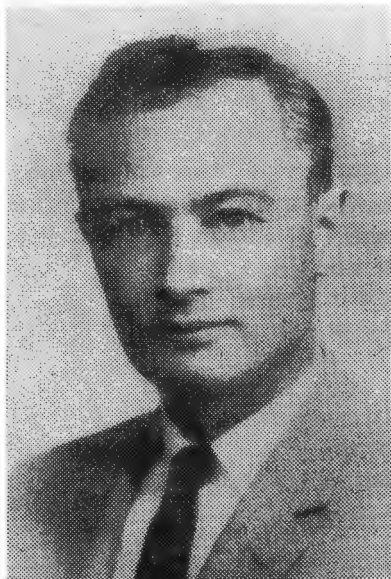
Education:

1. Turkey, Texas, Public Schools.
2. David Lipscomb Junior College 1942.
3. David Lipscomb Senior College, 1950, B. A.
4. Scarritt College for Christian Workers, 1952, M. A.

Churches and Work:

1. Sales Work in early years of adult life.
2. U. S. Navy 1942-1945.
3. 1732 Keeaumoku Street Church of Christ, Honolulu, T. H. 1946-1948.
4. Eighth Avenue Church of Christ, Nashville, Tenn., 1948-1952.

5. Park Avenue Church of Christ, Nashville, Tenn. 1952-1954.
6. Korean Work, Seoul, Korea. 1954-1959.
7. Preparing to return to Korea in 1960.
8. Special emphasis has been placed on personal work and Religious Education on the church level. Worked for sixteen months in hospital work, Davidson County Tuberculosis Hospital, under the oversight of Eighth Avenue, Nashville, Tenn. Twenty-five Nashville congregations cooperated here for a successful program of "Gospel in Song" each Thursday evening and other work.



The most enjoyable and successful and far reaching personal work was through Ladies' Bible Classes in the Eighth Avenue community of Nashville conducted on different streets Monday through Friday with representative groups from each street.

The ministry of Jesus is colored with the compassion and tender care He had for suffering humanity. His organized formal public appearances were few in comparison to the live community situations from which He took His great lessons and performed His marvelous works. The fullness of Christianity is presented in the whole life's dedication to worship and service. Leave the "servant" out of Christianity and you have lost the vitality of it. I must first leave my gift at the altar, next go and be reconciled to my brother, and then then come and offer my gift (Matthew 5:23).

Every great, restless Oriental city is like a labyrinth with wandering, frustrated people who have no place to go and no great challenge in life. The great, living Christian hope has not stirred their souls and quickened their spirits into a driving power. They have lost sight of the man created in the image of God, commissioned to subdue the earth for the good of man and the glory of God. They have fallen prey to idol worship and blinding philosophies that accept and even adjust to poverty and suffering as a natural status of life.

Anyone who has been jostled and shoved along by one of these restless crowds will be more greatly impressed with the gospel stories of Christ confronting such crowds that pressed Him.

Jesus said to his disciples: "The harvest indeed is plentiful, but the laborers are few. Pray ye therefore the Lord

of the harvest, that he send forth laborers into his harvest And he called unto him his twelve disciples, and gave them authority over unclean spirits, to cast them out, and to heal all manner of diseases and all manner of sicknesses And as ye go, preach, saying, The Kingdom of Heaven is at hand. Heal the sick, raise the dead, cleanse the lepers, cast out demons; freely ye received, freely give" (Matthew 9:35-38; 10:1; 10:7,8.

We do not experience these suffering, milling crowds in the new small cities of our country. The gospel of Christ has been preached to our people many centuries and a Christian social conscience has been developed. Hospitals and institutions for the destitute, both young and old, have been built by religious, social, and political groups. The cry of the leper, the orphan, and widow is not heard on our streets. An orderly economy has dispensed the crowds to places of employment and welfare centers. Good health has resulted from plenty of good food and medical care. The offended gets a prompt hearing in our courts, and in general our life is good.

Americans tend to limit the activities of the church to a few short periods of worship and the Bible study; hence, our lives are drab indeed in the light of the colorful life of service that was led by Christ. We are excused from such labor only when the cause is not present to serve. And, in spite of modern developments in our land, there are slum areas in every city that need the attention of God's servants. We should not hide our light under the bushel of a nice church building in the suburbs of our great cities but let it shine to the darkest corners in every sin-ridden locality.

Jesus threw himself in the midst of the people with their

problems and was moved to cry out for more workers. Our great need today is more workers both in America and in foreign lands, where teeming millions are wandering as sheep without a shepherd.

Luke said that Christ "began both to do and teach" (Acts 1:1). We cannot think of His life without thinking of all the good He did. Neither can we sever the teaching of the apostles and early Christians from the sacrifices they made and the lasting good they accomplished. We must move into a general restoration movement in all things we find in Christ and the apostolic church.

Teaching the Multitudes

Multitudes to be taught are available in all thickly populated countries of the world. Since most people in underdeveloped countries are limited in their educational experiences, the teacher is often honored. They listen intently, because a teacher brings good news that will better their lives.

My first visit to a Korean church was on a sub-zero December in 1954. It was the children's hour, because the one-room church could not house the whole congregation at one time. There were no benches nor fire in the building, and cold, shivering bodies were gently pushed aside as we slowly made our way to the front. Standing on a small rostrum, I felt drowned in a sea of faces on every side. There was not a vacant spot in the room. But many stock-ingless feet and poorly clad, hungry bodies were quite evident.

At the adult hour of worship every emotional need of worried parents was intensified. They could not provide their families with the necessities of life. For the first time

I became fully aware of the emotions expressed by Jesus when He saw the multitude in dire need, looking to Him for aid. These people, too, were hungry, cold, and ignorant of most of the devices of a livelihood which a modern civilization offers.

These Koreans had experienced for half a century the occupation of their country by Japan, followed by the lean years of World War II, and more recently by the Communist invasion of their country. They submitted to baptism by the hundreds, because the church seemed to be their only hope for immediate relief. Like the Jews when Christ came, they were expecting immediate relief through American missionaries, who were supposed to solve all problems and supply all needs. They agreed that the message of Christianity was fine, but what about the relief of the poor, the sick, and all the suffering around them. Just how does Christianity provide clothing for cold bodies, shelter for the homeless, medicine for the sick and dying, education for the young, relief to the widows and orphans?

Actually they expected the missionaries to have money in their pockets for alleviating their misery. "Seek ye first the Kingdom of Heaven" did not seem applicable to their present life when every parent knew that his children would go to sleep cold and hungry that night. "Pray for your enemies, and when smitten on one cheek turn the other" seemed out of place in their world. Hadn't they endured mistreatment from their enemies for fifty long years? Naturally there was much disappointment when American missionaries did not immediately change the physical afflictions of their life.

The greatest experience came the following spring in

Pusan when the weather was still cold. Brother S. K. Dong and I were walking through a "Tent City" where thousands of burned out people were forced to live. The American Army had provided tents for the families. Throngs of these unfortunate ones followed us toward the tent where the church of Christ met for worship. Crowds were too great to enter, and Brother S. K. Dong spoke to hundreds of children, on the sunny side of the tent, on the importance of believing in God. Following his discourse, he turned to a great crowd of adults gathered on the hillside, exhorting them on the necessity of rearing their children in the faith as taught by Jesus. Finishing his discourse, he turned to me with tears in his eyes and said: "We must be going and we have no teacher to leave here to guide them."

We traveled from city to city and encountered almost every teaching experience enjoyed by Christ. We talked around wells; we spoke in the market places, in homes, and in churches. On occasions we had to retreat from pressing mobs, as did Jesus, when He entered the boat and pushed out into the water and taught the people back on the shore.

Visiting the Sick

It was a disturbing discovery to find Korean gospel preachers not only tolerating but encouraging the ancient practice of the Chinese doctors. Visiting the home of a very sick girl, I witnessed the doctor, dressed in filthy clothing and with dirty hands, pricking the body of the girl from head to toe with an unsterilized needle. They believe that this stimulates the nerves, which in turn heal the body. It was necessary to teach them the danger of germs and the antiseptic theory. Several lives were saved over the years by removing patients from crowded homes

to the Seventh Day Adventist Hospital where they had the advantage of a bacteria-killing medication and the subsequent care of well trained doctors and nurses.

Extreme good will was established in one community by carrying on my back a young man, sick with tuberculosis, down a mountainside for treatment. American Christians stationed with the Army in Korea and Korean Christians provided medical treatment for the cure of this young man. He is now in training to be a preacher and hopes to serve in China someday. The story of carrying the young man on my back down the mountain reached Pusan three hundred miles away within a few days, and letters of appreciation for this service were received from many Korean Christians.

Mustard Seed Growth

In early 1955 the missionaries began Bible study and worship in their homes on Sunday evenings as well as Wednesday evenings. American soldiers were invited to meet with Korean young men and women. Interest grew until our homes could not contain the number who wished to study. Korean young men and women have had about seven years of study in English by the time they finish high school. With a little practice they are soon able to carry on a conversation in English in an understandable manner.

The A. R. Holtons came in 1957, and these cottage meetings were moved to a small shack in our yard constructed of Army scrap lumber. Here three and four Bible classes were taught daily. During this intensive program of Bible study, 175 college and high school students were baptized. A larger building was constructed and the church grew day by day.

Now this congregation numbers between two and three hundred people. They conduct cottage meetings over the community and with good success. A feeding-station has been established where five hundred destitute people are fed one meal a day, for six days a week. A fine corps of Bible teachers has been developed, and the influence of this congregation is extending to other communities where they help in the work.

Teaching Faithful Men to Teach Others

Our most rewarding work in five years in Korea was started by a young man from our training school. He had studied the Bible with us for nearly two years while working out a college degree in business administration at another school. In December of 1958 he visited his wife's community about thirty miles from Seoul, taking with him tracts and Bibles. After six weeks of teaching, an American missionary was invited to the community. Twelve men were baptized the first Sunday, four of whom were college students. Two weeks later nineteen women were baptized, with other additions from time to time and all through the efforts of this young Korean preacher.

No modern medicine had been introduced into this community. We secured the services of an American doctor to visit the community. Children and adults at the point of death with tuberculosis began to recover. One man, completely paralyzed from an injury three months earlier, was gradually dying from lack of attention. He had not been turned over, and his back was literally decaying with bed sores and filth. The ignorant wife was taught how to feed him and render every service needed. She was told to turn him over from hour to hour and occasionally put him in the sunshine.

A young man had fallen into the fire nine months earlier during an epileptic seizure and suffered a deep burn on his left foot. The proper treatment brought about the healing of the wound.

A young woman was selected from the community and two young women were selected from our school to begin training for rural medical work in this community. The village of this community is located in a valley forty miles long where thousands upon thousands of people live. The word of this good work was quickly spread throughout the valley.

More than eighty per cent of the Korean people live on farms of less than three acres. They are poor and, in the main, have no hope for better things in life. Oriental philosophy does not encourage industry to create better standards, but rather to accept and be satisfied with what life offers. It is good to be contented with what is, but not satisfied short of improvement and growth, when that is possible.

American church of Christ soldiers stationed in Korea became interested in this new work. Some had training in agricultural science. They observed that the average unhealthy Korean hog weighed only 150 pounds and was often two and one-half years old before maturing sufficiently to bear young. Due to improper care, chickens die at an alarming rate. Farmers only work 125 days a year. These Christian soldiers taught them to be good stewards of the soil or the industry they pursued for a living. It was pointed out that God, in the beginning of time, charged man: "Six days shall work be done, but on the seventh day there shall be to you an holy day, a sabbath of rest to the

Lord" (Deut. 5:13). "He becometh poor that dealeth with a slack hand: but the hand of the diligent maketh rich. He that gathereth in summer is a wise son" (Prov. 10:4).

The young Korean preacher was not provided a salary but was provided with livestock to help in his living. He was encouraged to work with his hands and encourage others to work to build a self-supporting congregation. Following this instruction, he built his own house for his livestock and guided the community into constructing a place for worship on ground provided by one of the new converts. His hands cracked open from toil, but we see hope in this man for a new day in Korea.

The working faith of American Christians and this young Korean teacher is "Providing things needful to the body" (James 2:16). Gradually the economy of this community will rise through better stewardship of their time and cooperation with the elements. Medical science will bring better health. God will be glorified the whole length of this valley, through the efforts of this one young man.

Our young college in Seoul will turn out Bible teachers, social, medical, and agricultural workers, school teachers, and other useful leaders. The total talents of all Christians will come to bear on this poverty stricken community and finally the nation, and "things needful to the body" will be provided.

The Armed Forces Church of Christ

Some of the great foreign workers today are found in churches of Christ established on military bases on foreign soil. Many military men said in Korea that they thought they had come to the end of the earth when they

came to Korea. But before their tour of duty was over, they were proclaiming Korea the greatest experience in their lives.

The Naisu Dong Church of Christ English Bible Class was started back in 1953 by service men and has continued to the present day. Twelve men who have taught this class have returned to America and, following their discharge, enrolled in a Christian college to better prepare themselves for Christian service. Many had not made such plans before their service careers.

We have had as many as five Bible classes going at the same time in Seoul, taught by the men and women of the Armed Services. Through the years, hundreds of young Koreans have been influenced by these dedicated men and women while in the foreign service of their country.

In the spring of 1959 about thirty of our service personnel worked out a budget of \$650 each month to further the work of the church in Korea, and negotiations were made with the Korean government to purchase eighty-five acres of land for missionary housing and a school. They cooperated with a local Korean congregation to feed five hundred destitute people one meal each day and worked out a system to try and contact all members of the Service who were members of the church at the time they arrived in Korea.

It was reported that Army chaplains in Korea estimated that eighty per cent of service personnel were committing adultery in Korea. This comes as a great shock and warning to the American people, and especially the church, and we see that a full service in Christ helps guard against the pitfalls in life.

In one American community we made a survey of young men who had fallen away from the faith to try to determine the reasons for their unfaithfulness. Among the first reasons given by all the men was an inactive church life. Inactivity was usually based on lack of encouragement, training, and appointment in service. Some of those fallen away had become active workers in institutions like Alcoholics Anonymous and other organizations in community life. One man had become a member of a lodge that was very active in hospital work serving crippled children. He said that he would do his work through the church when the church began to engage in such good work.

We were greatly encouraged at the phenomenal growth of many servicemen who had never before been active in church work. One Army captain had had great success in the Army in training servicemen, but he taught his first Bible class in Seoul. He had only a few years left in the Army before retirement and made a decision to go into full-time Christian education following his retirement from Army service. Another young captain, not yet thirty years of age, made a decision to leave the Army for service in the church. Still another captain became a member of the church of Christ and donated \$1000 toward the work.

Many organizations such as the American Army, Boy Scouts of America, Camp Fire Girls, Future Farmers, and 4H Clubs have challenged youth in this age more than has the church. However, the great work our young men are doing in overseas bases, away from the older members of the church, is an indication that young people should be pressed into service sooner.

Jesus said at the age of twelve: "I must be about my Father's business." Daniel, a young man about the same age, refused to be spoiled by the King of Babylon. A young Jewish maiden in II Kings, chapter five, taught Naaman, the leper and great general of Syria, of the true God in Israel. Samuel, when weaned, was taken to Eli, the priest, for further training. These young people did not go to pieces even under the severe discipline of hardship, separation from parents, and slavery.

This is our key to strong young lives today and should encourage parents, in obedience to God, to train our children in His great services.

Traveling Church Men and Women

The Korean church has been fortunate to have the following visitors come our way: Reuel Lemmons, Batsell Barrett Baxter, J. D. Bales, E. W. McMillian, J. D. Thomas, the A. R. Holtons, and the J. T. Cones.

Great Christian statesmanship, with a world-wide vision and experience, is being developed by these traveling Christians, not to mention the great good and encouragement they bring to the foreign people they visit and teach.

Korean students have had around eight years of study in English by the time they have finished high school. The Korean Christian College offers its first years of study in English to prepare our young people to study under these traveling men and women of the church, with the thought in mind to invite more mature, well trained men to come on short teaching trips to the Orient.

In addition to these visitors to Korea, we are fortunate to have two of the greatest young missionary families now

on full-time service in Korea. The Daniel Hardin family and the William A. Richardson, Jr., family are carrying on a very successful work in Korea.

Visiting Orphans

One of the first young men baptized in Korea in 1955 was a refugee boy from North Korea. For four years he has been one of our best workers on our grounds in Seoul. He is finishing high school in 1960 and will then prepare for the ministry of God's word. He is especially interested in rural evangelism.

Other orphans have been cared for in various ways, all with good and satisfying results. However, the American church will stand in judgment before God to answer for thousands of war-orphaned children on the streets of Korean cities who have been turned into thieves and the girls turned into harlots because of their lack and others' neglect. We have lost but few that we worked with. And what a shame it is not to have claimed this great mass of manpower for the Lord's church, not mentioning saving the lost souls involved. Hundreds of preachers, elders, and deacons could have been prepared had the right men been interested and willing to go or to send. One of the quickest ways to plant a church in any new place is to grow it from the youths. They are not racially or religiously prejudiced and are willing to become whatever they are challenged to become. There are more than five hundred homeless boys on the streets of Seoul at all times, with other hundreds on the streets of every city throughout the land.

Caring for Widows

We are embarrassed to give this report. One of our

congregations in the refugee sections of Pusan had twenty-three destitute widows with sixty-three children. The contribution of this church is never more than five dollars a Sunday. Around \$700 monthly is needed to house, educate and feed the children of the widows. The American church failed to supply this need. However, a resourceful woman, Mrs. Kim, wife of a preacher killed by the Communists, organized these widows into a band. She acquired three tents from the American Army. A denominational organization, "Church World Service," taught the widows invisible mending, sewing, tailoring, soap-making, and other skills which are creating for them a growing economy. Another denominational group interested in the education of fatherless children provided \$350 monthly for education, and the Korean government provided them with rice. The widows gradually are building up their economy with their acquired skills and one day will be self-sustaining.

At the preparation of this manuscript, \$5000 has been sent for land and housing by the Sixteenth and Decatur Church of Christ in Washington, D. C., which, in part, is the gift of many Christian congregations over the country.

The point to emphasize in this work is the training received by these women, many of whom had no previous schooling. The good results from this project should encourage Christian people to realize the basic needs of such destitute people and, while providing things needful for the body, training them in useful employment where services are demanded. Thousands of war widows in Korea are now self-respecting and self-supporting, because someone cared and guided them within a few years into

a respectful selfsustaining life. We need to develop a wise leadership in men and women going into foreign service, with many skills, that destitute people may soon command for themselves the "good gifts that come from Heaven."

Greatest Demands In Any Work

The greatest demands in any work, and the most rewarding, are to follow closely the example of teaching in the apostolic church. "Every day, in temple and at home, they ceased not to teach and preach Jesus Christ" (Acts 5:42). The church *has not been restored until this takes place.*

Teaching must result in a work of faith that provides "Things needful to the body" (James 2:16). Gifts in kind are often required in cases of emergency, but the total talents in the church "in every work" must be brought to bear on the case of destitute, unconverted people. The Christian doctor, lawyer, farmer, carpenter, every profession and trade, every achievement of man must make its contribution to this cause.

Every man is a servant of God and a "debtor to all men, both the wise and the foolish" (Romans 1:14) and through his profession or trade must serve God to lift others up (Matthew 25:31-46).

We must have in the church the quality of preaching that will build up dedicated men, so that men in every walk of life will want to put his talent to work in the world wherever it is most needed.

"Faithful is the saying, and concerning these things I desire that thou affirm confidently, to the end that they who have believed God may be careful to maintain good

works. These things are good and profitable unto men" (Titus 3:8).

Making the Commission Personal

Our present traditions lead us into formal group or individual contact with people in the pulpit or in our office. We have lost the "live personal contact" in a community-related situation that gets at the bottom of a man's problem and relates salvation from sin to the on-going life as well as eternity. Live community teaching situations, such as Jesus did, fit the church into the life of the community. For example, study the following cases in contrast to organized religion in the times of Christ and today. "The Sermon on the Mount" (Matthew 5,6,7), "The woman at the well in Samaria" (John 4), "The Blind Man" (John 9), "Zaccheus" (Luke 19), "The Good Samaritan" (Luke 10), "The Samaritan Leper" (Luke 17). Personal and group contacts in community life lead to an ever widening circle of service as time passes, resulting in the salvation of thousands and setting the church as a "light on a hill" that cannot be hid.

In one community, ladies' Bible classes were conducted on each day of the week for women in five sections of the community. Each Bible class was organized to get at the bottom of certain stubborn problems in the community life. Better husband and wife, parents and children, relationships were established for many in the community.

Looking back after nine years of growth to prove the work, we find certain satisfying results. One class worked successfully to restore some broken homes in the community, which resulted in the development of several teachers and two deacons for the church. Another class rehabilitated

a defeated, frustrated mother whose husband would not accept her daughter by another man. Her spirit was so completely broken that she had lost all interest in life and thought that her home life was a hopeless situation. However, this woman is now a successful church worker, and her PTA group has selected her two years straight to represent them at the State Convention.

One man from this community, without the advantage of a high school education, has become one of the most outstanding gospel preachers of our time. He has successfully restored to fellowship of the church seventy-three people and baptized seventy-two during the past two years.

There was another man from the community who had been a drug addict and gambler for twenty years. After a quick courtship, he married a Christian girl, who was not aware of these things. He, too, became a Christian but found it difficult to adjust to people, considering them too friendly and meddling in his business when they appeared interested in his welfare. We explained to him the brotherhood and fellowship of Christianity and took him with us to visit some of the members of the church who were dying of incurable diseases. He learned the importance of Christian fellowship and stewardship and came to appreciate the activities of the church. He found freedom from drug addiction and other vices when he learned to pattern his life in accordance with the Christian religion and to use his time and talents for God in true and full Christian service. He had in his past life a record of eighty-eight arrests, which were only a part of the times he had been confined to jail. He had never owned property, but since being converted to Christ he has bought a home and large tract of land and is well on the way toward paying for them.

By complete surrender, he has through Christ been able to accomplish much. Henceforth, he has put off the old man of sin and has clothed himself in new garments. When, after their marriage, his wife learned of his sinful ways and his sinful life, she was indeed grieved. Being unable to bear this load of bitter disappointment, her health slowly began to fail her, but when her husband turned from his evil ways, in obedience to the gospel, and walked as one should walk in the light, she regained her health for she had regained her happiness. The company with whom he is employed has highly honored him for his loyalty and seven years of fine work. They are the parents of six fine children and are now on their way to a happier and more satisfying life.

The five ladies, Bible classes joined together one day each week to sew for needy children in orphanages and for the sick in hospitals. Bible classrooms were painted and decorated and "every good work" was done by these fine Christian women. Life became full and complete for many where frustration and disappointments had hampered their lives for so long.

We cannot comprehend the great good this community work has done and will continue to do until the end of time. But what was done in this community needs to be done and can be done in every community around every congregation of the Lord's church in the world.

The children also must be guided into useful ways of serving the Lord. One illustration will suffice. An intelligent boy, fourteen years of age, refused to attend Vacation Bible School. He wanted to be a doctor but could not relate Christianity to his ambition. The class went

to his home and planned a visit with him to the home of a paralytic who had lost the power of speech and the entire use of his body. We planned three songs, a Bible reading, and prayer and commissioned the young man as the leader in the worship. The boy was visibly impressed by the joyful tears of appreciation which came from the old paralytic's eyes. He learned that there are many things in life that God must do when the wisdom and knowledge of men fails. We never had any trouble with this boy after this visit.

The common things of a man's life are the doors to his heart as well as the spiritual channels to his mind and his soul. In John, chapter nine, Jesus began working with the physical blindness of a man and ended with the great lesson that enlightened the blind man's soul: "And Jesus said, For judgment came I into this world, that they that see not may see; and that they that see may become blind." He began by talking of water in John, chapter four, and ended by talking of the *water of life*, of which a person may drink, and never thirst again.

The high lights of our personal experiences in Korea were the live contacts we made in getting settled in the country. We talked for hours with a custom official about Matthew, a custom official who lived two thousand years ago and wrote a little book of twenty-eight chapters. That book has been printed in every language in the world and read by thousands of people down through the ages. The girl working in his office, knitting during her spare time, heard the story of Tabitha, and like Tabitha, the object she was knitting was for someone else. We related her work and the care she had for another person to the Christ-like life led by Tabitha. Tabitha's small deeds of kindness have

outlived and outranked any deeds of the great emperors of Rome in her most prosperous era.

Nineteen farm women rendered obedience to the gospel after they heard the stories of Hannah and Mary. Hannah's son, Samuel, became the great judge of Israel, and Mary's Son began a work of caring for the needy of His day. They were made to understand how His teaching has lived on to guide the care of thousands of orphans and widows, caused by the Communist invasion. In such a comparison they were able to identify themselves and the distress in their own country.

We have young men going out from our training school in Korea to work in every living situation in the community life of Korea. Like the early Christians, we are not bothered too much with buildings, because we have only a few and they are most modest. We have great numbers to respond to the invitation of Christ in open places. This is our great challenge today. We must reach the multitudes, and we must take the gospel of Christ to the individual. Men "full of the wisdom and spirit" must be appointed to wait on tables and to do every good work, thus organizing the church into a "working body." A church job, well done in any community, will have an ever widening circle that will include the whole earth and every individual. This is our challenge and this is our hope, and this is the day we must enlarge our work.

THE INFLUENCE OF CHRISTIAN EDUCATION

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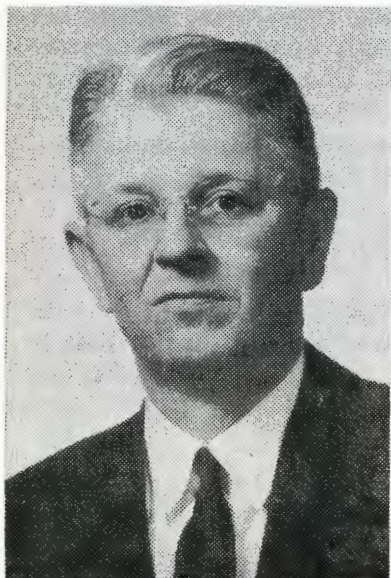
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God formed man of the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul. And then He planted a garden eastward in Eden. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden; and the tree of knowledge of good and evil. And then God taught man a lesson, saying: "Of every tree of the garden thou mayest

freely eat; But of the tree of the knowledge of good and evil; thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." And the Lord God made woman, who also received the instructions.

It was a pleasant life which man and woman enjoyed under influences of a beautiful garden and the guidance of simple rules given by God Himself. There was harmony and happiness. But another kind of influence intruded upon this peaceful scene and tempted man and said: "God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as god, knowing good and evil."

God's instructions to these ancient parents were clear and simple. Adam and Eve understood them so well that Eve could quote the instructions back to the tempter in God's own words. There was nothing wrong with their intellectual capacity or their powers of comprehension. In a true-false test, they could have made a perfect score, yet they failed in this, the first examination ever given to mankind. They failed because they lacked certain qualities of morality and character and, because of their failure, they were expelled from the University of Eden.

The basic problem is still with us. All about us are men and women who are possessed of keen intellects which have been carefully trained; but who in the presence of evil influences, yield to pride, to vanity, to selfishness, to covetousness, to lust, to greed, and the hundred other influences in Satan's arsenal.

Influence, whether it be for good or bad, is a cunning and dynamic force. None of us ever escapes its power. Life

does not exist without the powers of influence operating upon our minds and our will. We are a part of all that we have met. Consciously and unconsciously, we fall under the powers of overt and covert influences, sometimes not even knowing that we are being transformed into new and different persons. Our parents and relatives, our friends and associates, the climate in which we live, the things we eat and do not eat, the things we drink and do not drink, our health and that of people around us, our social and economic station in life, the languages we learn, the conversations we engage in, the things we consume through our sight, our hearing, our feelings, the books, pictures, slogans, headlines, cartoons, and magazines which come to our attention; the spot announcements, plugs, and commercials that mold and condition our wants and desires; the newspaper, radio, television, the movies, the theatre; the schools we attend, the teachers who instruct us, the church we attend or absent ourselves from, the momentary daily contacts, the smiles, the scowls, the encouragements, the discouragements, the sorrows, the joys, the good and bad fortunes of life, the flag and the laws of the country in which we live . . . these and a thousand other circumstances mold us, change us, and make us what we are. Influences both good and bad, whether planned or unplanned, cunningly wrap their threads about us, until, like Gulliver, we discover that we are firmly within their grip.

Pride and vanity insinuated themselves into Saul, until jealousy distracted his mind. Solomon, with all his wisdom, yielded to pleasures of the world until sensuality turned his heart to other gods. Ahab sold himself to wickedness because Jezebel's evil influences stirred him up. Their son Ahaziah, living in that household, walked in the ways of

his father and mother. There is an old Spanish proverb: "Live with wolves and you learn to howl."

During my law school days, one of the brighter students engaged us in discussion while we waited in the hall for our next class. I can still hear him as he vowed: "I intend to go back home and make money one way or another. That is what people consider as the measure of success, and that is what I am going to school to learn to do." To the credit of those who listened, the remarks provoked stunned silence. But those comments are the fruit of the dollar-centered influences of our culture.

There are today more channels through which influences may flow than at any time in all history. But few of them stand upon a high moral level. A mother told her small child that she would be gone for a while because she was going to attend the grandmother's funeral. Asked the child, "Who shot grandma, mama?" Upon questioning, the mother discovered that the child knew nothing of death from natural causes and supposed that all people died as a result of gunshot wounds. That, after all, was the way television taught that child that people depart this life. Here is the power of just one influence operating upon and setting the standards for a whole generation.

Mankind has always tried to bridle the great forces of nature and, by direction, to obtain a better use of the power. Man controls the rivers, the air waves, great machines. He can compound new mechanical and chemical forces; he is learning to harness the very elements themselves. But what about the unharnessed influences which operate upon the human personality? Is there any method by which we

can curb and guide them? The question is not mine alone. Others are beginning to ask the same question, and educators are among those who are seeking a serious re-appraisal of the influences of education in guiding students toward goals of good character. The American Council on Education recently published its report after an extensive study about the influences of education upon character. The study took the students, teachers, and settings of twenty American colleges as its source of information. Here we have educators, as a group, who are concerned enough to conduct extensive research into the existing goals, aims, and results of our present educational practices.

The report frankly acknowledges that the emphasis of modern education has been upon the training of the intellect alone. It openly breaks with the idea that schools should be mere intellectual factories. It openly acknowledges that educational institutions must in the future, develop the character of its students as well as the intellect. It states that the intellect should be trained in an affirmative setting of values, and that while basic convictions primarily take their form at home, schools and colleges can modify those convictions either for good or for bad. It emphasises the importance of specific institutional goals which must be something more than the development of the intellect which it acknowledges as only one trait of character and personality. This, says the report, is too narrow a development. However, I felt that the report rather timidly suggested that education should have as its larger purpose that of training "for intelligent behavior." By adding the word "behavior," they mean the ability to make sound and wise choices. More fruitful, however, was the report's rather careful analysis of six specific areas in

which education may exercise strong influences. We shall mention them.

First. To build character, the institution should maintain a high level of expectancy. Students should reach, not beyond their reach, but they should reach. They should become involved in their learning rather than perform as automations to give back information. After the habit of critical thought is developed, students should long for better ordered ideas. The sense of expectancy should involve not only the material taught; it must involve a high level of life in the dormitory, the campus, and in the life of the school.

Second. To build character, the institution must give special consideration to the selection of those who do the teaching. The reason institutions should look closely at their teachers is that the investigations showed that is exactly what the students do. This is true with respect to the expectancy level. "In both their formal and informal contact with the students, faculty members reflect the implicit expectations." When students were questioned about the factors which had most affected their attitudes, either good or bad, in most instances the students mentioned a teacher. Teachers with convictions, even though the students disagreed with them, made the best impressions. Teachers, moreover, are the catalysts who spark students to explore on their own. Teachers are often the only ones who maintain and keep up the hopes of those who seldom earn the prizes and awards.

Third. To build character, there must be a bridge between an effective curriculum and character development. The report admits that this gap is not bridged. It includes

a discussion about values, but there are almost no concrete solutions recommended.

Fourth. To build character, there needs to be a balance between the productive use of student energies and the lessons of responsibility.

Fifth. To build character, the over-all climate of the campus environment must reflect the institution's goals. Mr. Huston Smith's *The Purposes of Higher Education* appropriately states: "Any college worthy of the name will have a spiritual life of its own which makes of it more than an assemblage of teachers, students, and buildings. At best, it will have an atmosphere which is felt to be different from other environments the moment one steps into it and which acts as a powerful developing force upon all who live within it. Such an atmosphere will be like mist in the sense that one cannot put one's finger on it, but no one should be able to stay in it long without becoming thoroughly soaked."

Sixth. To develop character, there must be opportunity for religious understanding and practice. The report concludes that students of America are interested in religion, are opposed to hypocrisy, and want to believe in God; but they find little opportunity to satisfy their curiosity about religion. This situation is unlike that of almost all other areas of man's searching and questioning. Those other areas, rather than being ignored, are treated with discipline, integrity, and respect.

This is an unduly truncated statement of the Council's sincere effort to find what there is in our educational system which seems to develop only the intellect. The report shows that educational institutions have six powerful instruments for molding the character and lives of students.

We are now able to lay down alongside these findings of the Council the existing practices of Christian schools and colleges.

When we do that, it appears that Christian schools and colleges are already using their instruments of influence while most secular educators are just now discovering them. What they recommend, sometimes timidly, Christian schools have been endeavoring to practice for some time. While educators are now beginning to recognize that educational practices leave much to be desired, and that education has a responsibility beyond mere mental development, Christian education has maintained as its goal not only the development of the mind, but also the cultivation and enrichment of the Christian soul and educated conscience. Christian education is grounded upon the conviction that the eternal standards of morality and character are found in the Scriptures. Instructions about a personal responsibility to a personal God who has given us personal instructions through divine revelation are essential to the development of character. Institutional aims and goals which teach the inspiration of the Bible and the divinity of Christ point students to the way, the truth, and the life. Christian institutions have not been and surely they must not become hesitant in proclaiming these as their goals and aims.

On the campus of Christian schools there must be the high level of expectancy, not only with respect to academic matters, but also in the level of life on and about the campus. Teachers, by training and by example, must be Christians, since they exercise the greatest influence upon the students. When the Bible is the core and heart of the study, the gap between curriculum and values is completely bridged. A

spiritual atmosphere must permeate the campus so students may live immersed in a Christian environment. And surely there must be full opportunity for religious understanding, discussion and practice. These things are considered normal tenets of Christian education. They are not new to Christian schools and colleges.

It is no easy thing to collect these factors at one place. It is much easier to concentrate on one or two of these elements and then to emphasize them occasionally. I am convinced, however, if Christian influences are to be effective and fruitful, that the total aim of all persons connected with Christian education must be to influence everyone within reach through the full use of all elements, and to do so all the time. The soul of man is not often permanently educated by occasional inspirational addresses or by sporadic opportunities for discussion about Christianity. Christian influenced, if squeezed into a curriculum already crowded to capacity, or if piled on top of a campus life which is dominantly geared to the practices and ways of the world, actually can create a sense of its lack of importance. Experience has taught that Christian influence and worldliness do not co-exist on the same campus. One will eventually push the other aside. If Christian education is spotted, incidental, supplemental, or a half-purpose; if it is just another course of study; if it is supplied through occasional "religious emphasis weeks" its chances of survival are limited.

Twenty-five years ago this institution graduated sixty-eight students. Perhaps it would be of interest to see how their education influenced their vocational choices. Thirty of those students went into the teaching profession. Two are school superintendents, one is president of a Christian

college. Seven, or ten per cent of them, are preaching. Four are farming and ranching. Four are accountants, two are doctors, one is a music instructor, one a newspaper editor, one an attorney, one an engineer, one an insurance man, one a director of a children's home. Thirteen of them are housewives. How many of them are elders and deacons and teaching Bible classes I do not know. So far as I have been able to determine, they all are married and none has been divorced. To list their affiliations and their activities in community life would be to list all of the wholesome and unselfish activities in which men and women engage. These people are not through. They have another twenty-five years of influential service before them. This group was taken as a sample because it is a representative group. It is a small percentage of the men and women who have received instruction at this one Christian college. We can, therefore, multiply a hundred-fold the influences upon the vocations of its students.

Twenty-five years ago, we did not view the world as dynamically as students and graduates today. Whereas the class of 1934, so far as I know, produced no foreign missionaries, succeeding classes have raised their vision and have found new horizons. Students from this college, who once were influenced by the curriculum, the devotions, the professors, the spirit of this campus, are now on five continents, teaching and preaching in twenty-four nations. One-half of the missionaries of the churches of Christ preaching in foreign fields have received instruction at this College. These new fields of endeavor are of recent origin.

The influence of Christian education has expanded the borders of Christian education. In recent years, many new Christian colleges have opened their doors, and there is a

need for all of them. Abilene Christian College is one of the older Christian institutions, and it is natural that it should be called upon to staff these newer colleges. Ex-students of ACC are now serving either as president or as dean in thirteen of these institutions. These new colleges in turn will raise up new generations and plant the seeds of Christianity for generations yet unborn. This, ladies and gentlemen, is the fruit of Christian education.

We are living through a period when men are beginning to lose their faith in the idea of an unguided mechanistic world. Thinking people are becoming alarmed at the fruits of educational theories and philosophies which keep men reaching for the fruit of the tree of knowledge of good and evil, trying to live without God — trying to be God. Dr. H. A. Murray, in his *Explorations in Personality* once defined a human being as “a motile, discriminating, valuating, assimilating, adapting, integrating, differentiating and reproducing temporal unity with a changing environmental matrix.” There was a time when that despiritualized description of a man was acceptable. But an educational system which produces so bleak a product recently prompted Dr. J. D. McCaulay of Pennsylvania State University to write that, “Man cannot live by education alone . . . An educated criminal is still a criminal.”

Benjamin Franklin once wrote to Joseph Priestley that he regretted that he was born so soon because of the rapid progress of science. And then he added: “Oh that moral science were in as fair a way of improvement.” With all of our educational institutions, moral science has not improved since the days of Franklin. Perhaps it has degenerated. Wars have increased in number, intensity, and horror. The per capita war dead has steadily risen and

is higher during our times, at the crest of literacy, than at any period since the rise of ancient Greece. Crimes and delinquencies, both juvenile and adult, have multiplied, and the illiterate nations are no more criminal in nature than the literate ones. Criminals, on the average, are no less intelligent than non-criminals.

What about the times through which we have actually lived? We produced the roaring twenties, the thrilling thirties, the fighting forties, the inflated fifties, and we are told to make way for the sexy sixties. These labels picture the glitter, the opulence, and the degeneration of the morals of our times.

We are still reaching for the fruit of the tree of good and evil. Perhaps we should give Christ a decade somewhere along the way. We can do this if we will develop a sense of urgency in using those instruments of influence which we already have at hand. We can do this if we train up a child in the way he should go. We can do it if a generation could learn how good and how pleasant it is for brethren to dwell together in unity. We can do it if students learn to "take heed to thyself, and keep thy soul diligently." We can do it if we teach people to serve the Lord in sincerity and in truth. We can do it if all the Christian homes, and schools, and colleges of America will say:

"Come ye children, hearken unto me: I will teach you the fear of the Lord."

MISSION OPPORTUNITIES IN THE FAR EAST

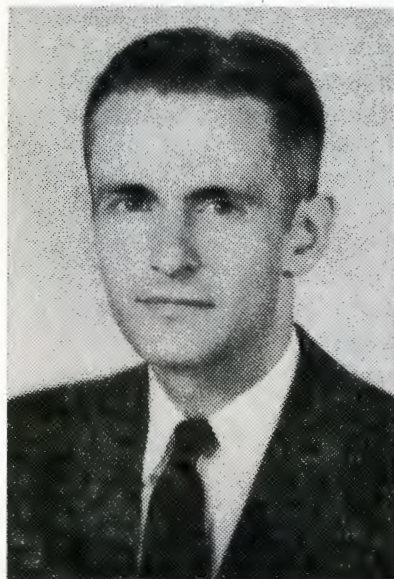
By Harry Robert Fox, Jr.

Born in Tokyo, Japan, on April 26, 1921, the first son of missionary parents who served for 16 years in Japan from 1919 to 1935. Was brought to America in 1935 at the age of 14 to be educated in this country along with four brothers and two sisters. Received the last two years of high school and first two years of college at David Lipscomb College. Attended Harding College for Junior year, and took Senior year at Pepperdine College going on to receive master's degree in religion at the same school.

Married Gerrie Paden in 1944, a sister to the Paden brothers who pioneered the work in Italy. While attending Pepperdine served one year with the church in Fullerton, one year with the church in Lancaster and one year with the church in La Habra. Then moved to

New York to work with the church at Hempstead, Long Island. After one year in New York went to Japan in October of 1947 under the sponsorship of the Uptown church in Long Beach, California, and assisted by the churches in Mendham, N. J.; Angleton, Texas; Pioneer Park, Lubbock; Broadway & Walnut, Santa Ana, Calif., and for part of the time by the Eastside and Central churches in Long Beach and the York Boulevard church in Los Angeles.

While in Japan helped to revive five pre-war churches and to establish six new ones and raise money for eight church buildings. Held eight to ten protracted meetings per year and preached from two to five



times every Sunday for various churches. Helped along with others to establish Ibaraki Christian College 95 miles northeast of Tokyo, serving as head of the Bible department there for three years and as Dean of the college for two years. After serving in Japan for a total of ten and a half years was forced to return to America due to the breakdown in wife's health in March, 1958. Currently serving as associate minister with Frank Cope at the Uptown church in Long Beach as well as teaching part-time in the Bible department at Pepperdine College.

The best way that I know of to convey to you the nature of the opportunities in the Far East is to recall what the Scriptures tell of the East's first response to Christ. In the second chapter of Matthew, we are told that, "When Jesus was born in Bethlehem of Judea in the days of Herod the king, behold wise men from the East came to Jerusalem saying, 'Where is he who has been born king of the Jews? For we have seen his star in the East, and have come to worship him'." This passage not only gives us a picture of the opportunities afforded the gospel of Christ in the East but also, by implication, gives us the reason why it has been so very difficult thus far to penetrate the East to any great extent. For the East is the abode of wise men! Whatever else the East may or may not have, of one thing it is very sure: That it possesses great wisdom. The people in that part of the world feel that they are wiser and more mature than their counterparts in the West.

Nor should we regard this as mere presumption on their part. For, after all, where have almost all of the world's major religions and philosophies arisen if not in the East? If the West can name Socrates, Plato, and Aristotle, the East can counter with Gautama, Confucius, and Laotze. And if the West cannot put forward a single living religion

that originated in the West, the East can claim at least eleven. To this it can add most of the world's oldest civilizations and cultures. And it must be admitted that even Christianity originated in what is still called the Middle East. Thus we see that there is some basis for the feeling that the Orient is the home of wise men. But this is not to say that everyone in the East is wise.

And yet, what interests us is that it was wise men who were the first to respond from the East to the star of Bethlehem. This is in stark contrast to what usually occurs. The apostle Paul was quick to note that not many wise had actually professed faith in Christ and entered His body. "Where," he demanded, "is the wise man? Where is the scribe? Where is the debater of this age?" Then he goes on to remind his readers with these memorable words: "Consider your call, brethren, not many of you were wise according to worldly standards, not many were powerful, not many were of noble birth." And yet the exceptional occurred when wise men in the East saw a star and journeyed to where it led. The problem, however, is in the sequel. For, after having found Christ, those wise men do not seem to have been very successful in communicating the gospel to the folks back home! And such has been true of the East ever since, with a few notable exceptions.

Yet we cannot get rid of the feeling that tremendous opportunities remain for the spreading of the gospel in the Orient. Difficult as the soil may be, we feel confident that a great harvest must surely be reaped in that part of the world if we patiently persist in proclaiming the gospel of Christ there. Paul must have felt similarly toward the Jewish people of his day, for he always went to them first even though they were much less responsive than the Gen-

tiles. He never abandoned the conviction that "all Israel will be saved." In like manner, we entertain the conviction that marvelous manifestations of God's salvation will yet be witnessed when the East finally embraces Christ. Nor can the church of God ever feel whole or complete until East and West have been united in Christ — just as we must continue to feel incomplete until more of the Jewish people have entered into that One in whom the middle wall of partition has been broken down.

But back to the Far East to take a look at what the opportunities there actually are at the present moment. Never since the original wise men responded to the star over Bethlehem have so many wise (and otherwise) manifested so much interest in that star. In fact, the peoples of the East have seen two stars on the Western horizon: the White Star of Christ and the Red Star of Marx. These two stars are absorbing the interest of more and more bright minds each year. Some have begun journeys to find where one or the other of these stars leads. And some have gone the whole route and have become convinced Christians or convinced Communists, depending on which star they followed. But the majority is only dimly aware of the disturbances emanating from these stars.

Surely, however, they cannot remain forever. And if they are to be aided in that moment of awakening, there must be Christians on hand to interpret Christ to them. In the nations of the Far East there are already a number of mature Christians who can be depended upon to do this very thing. Especially is this true of Japan where various brethren from America have been preaching the gospel ever since 1892. To a lesser extent it is also true of parts of China (including Hong Kong) where brethren from the

United States have been evangelizing since 1925, and the Philippines since 1928. The same can be said of Korea where Brother S. K. Dong and his associates have labored since the late twenties. The workers who have gone in more recent years to Okinawa, Formosa, Thailand, and Malaya are no doubt training men who are shaping up as future stalwarts who will be of great service in making Christ known to many.

Yet it must be admitted that the number of believers in Christ throughout the whole Far East is woefully small and that those who are equipped to take a vigorous lead are fewer still. Thus the need for workers from America is still great. What is more, they are wanted and welcomed in almost every community except India and Red China. I believe the Lord is indicating to us that He wants us to enter into this great open door with all that we have — in full dependence upon Him to multiply our resources as we go along.

Now let me describe to you just what are the main opportunities and needs. The chief need, as always and everywhere, is for evangelists — men whose main interest in life is to communicate the gospel to as many as possible. This means men who are dedicated to proclaiming the Word of God and are willing to sacrifice all in order to do so. This means, furthermore, that in lands which are foreign to America the language of those countries will be learned and the customs of the people thoroughly assimilated — a willingness “to become all things to all men for the sake of the gospel” (I Corinthians 9:22,23).

Such a predominant interest in evangelism carries with it the corollary that churches will be planted in every place.

This is where the greatest resistance will be encountered throughout the Far East, for the Oriental spirit finds it almost impossible to accept the idea of churches. Over and over the cry goes up, "Give us Christ, but not the church!"

Thus, for example, in Japan one of the most appealing forms of Christianity is known as "Mu-kyokaishugi" (non-churchism). It is a movement founded half a century ago by one Kanzo Uchimura as a protest against the universal sectarianism which he found in all the churches, not to mention many other features of the existent churches which he felt to be inimical to true New Testament Christianity. From his reading of the New Testament, he concluded that the *ekklesia* described therein was mainly of the nature of a *koinonia* (fellowship) and was free of the hard "ecclesiasticism" so characteristic of most of the "churches" known to him. He felt that even the protestant churches, with their preoccupation with external forms (in both doctrine and in church organization), were as "ecclesiastical" and devoid of real life as the mother of all ecclesiasticism, the Roman Catholic Church. And since both Roman Catholicism and protestantism were forms which Christianity acquired in the West, he felt it hopeless to depend upon missionaries from the West to give Japan true Christianity. Thus he took it upon himself as a Japanese to proclaim the gospel of non-ecclesiastical Christianity to a nation of people whom he felt could restore to the world original Christianity, uncorrupted by Western perversions.

This attitude, let me repeat, is not limited to the Japanese, but pervades (with some notable exceptions) the whole Far East. Missionaries to China and India find the same

spirit there. Nor must we forget that it has not been foreign to us in the West. Periodically "pietistic" protests have broken out here and there in our history against ecclesiastical hardening of the arteries in the form of too much emphasis on dogmatic creedal formulations and church organization to the neglect of the Spirit. Even among us we are beginning to hear such slogans as, "Let us have more Christianity and less 'Churchanity,'" and "Let us convert men to Christ rather than to the church." This is not to say that those who make these statements are unaware of their one-sidedness. It is just that if one age emphasizes the church to the neglect of Christ, another age is likely to do the opposite and tend to lose sight of the church for dwelling too much on Christ, apart from His church. All of this teaches us that it is possible for any of us to overlook important aspects of the truth, while concentrating too intently on certain other aspects.

The man of God who would go anywhere preaching the gospel must constantly examine himself to see if he is doing full justice to all of the elements that go to make up the "whole council of God." In the Far East this means, among other things, taking care to create a true understanding of the church in the minds and hearts of the people so that they may come to appreciate its greatness in the purpose of God. This can best be done, I feel, through causing the people to face up to all that is involved in their attitude of revulsion toward the church. In addition to the various factors in this attitude which I have already enumerated above, there generally emerges a feeling of superiority over the churches. That is to say, they regard all forms of organized religion, including the churches, as being hopelessly caught in professionalism, commercialism,

power struggles, petty bickerings, scandalous conduct, and hypocrisy. And they want none of it — especially to become identified with it! Instead, they wish to be individual disciples of Jesus without being involved in all of the mess to which they feel the churches inevitably fall prey.

But this is, it seems to me, just another way of saying that they do not want to undergo humiliation and judgment. It is to maintain the attitude of regarding oneself as being exempt from the common sins which beset humanity. It is to refuse to confess kinship with any but those who may be perfect. This is to forget that even our Lord was not ashamed to call brethren men and women whose sins he had to expiate saying, "I will proclaim thy name to my brethren, *in the midst of the congregation* (emphasis mine) I will praise thee" (Hebrews 2:11,12). But it is probably also a subconscious intuition that judgment begins "with the household of God" (I Peter 4:17). In which case, it would be well to recognize that it is better to suffer judgment in the household of God now than to have to undergo a much more severe judgment later. Also, it is important to keep in mind that the church is the sphere in which God's judgment can best reach the believer in a disciplinary way and so bring about progressive growth in character. Especially is this true of the character-trait known as humility. If more preachers could only see how beneficial and important is the discipline inherent in the church, there would be far fewer of them quitting the ministry to devote themselves to secular work. As the author of Hebrews recognized so clearly, none of us enjoys being disciplined — but where, let me add, can we be more effectively disciplined than in the church?

So much then for the great need for evangelists in the

Far East who have a thorough appreciation for the church and can be counted upon to plant churches. The second great need is for teachers: men who can ground in the truth the many who are being converted to Christ by evangelists. It is a truism even here in Texas that it makes no difference how many converts may be brought into the churches through the front door, it will be of no avail if they are all lost through the back door for lack of teaching. Is it any wonder that Paul lists teachers just behind apostles and prophets in his list of God-appointed workers in the church (I Corinthians 12:28)? In another place he lists them in fourth place, just behind evangelists, after first mentioning apostles and prophets (Ephesians 4:11).

Inasmuch as very few missionaries can make the rounds of all the churches to do all of the teaching required, it is generally thought best for most of them to concentrate on teaching representative men in each country in order that they may go forth to teach others of their own people. We can never forget that Paul's teaching efforts for two years in the school of Tyrannus resulted in all Asia hearing the word of the Lord. So it usually is everywhere else that such teaching efforts are put forth. Here in the States, we have not failed to note that wherever men such as Lipscomb and Harding have concentrated their efforts on daily teaching of the Bible to students assembled in one place the result has always been a proliferation of churches in that general area. This is no less true in the Far East, and, we are almost tempted to say, it is even more true. For in the light of what I called attention to in my introductory remarks concerning the accumulation of wisdom in the Orient, it is important that at least a few men equip themselves to give an account of the Christian faith in

relation to that wisdom. Unless this is done, a terrible toll must be paid in members lost to the church simply through their inability to resist sophistication.

It will not be enough for us to warn them against being beguiled by philosophy and vain speculations. We will have to be able to assist them in discovering where Christ negates as well as fulfills the wisdom of the East (as we must also do here in the West with our own wisdom). Already, of course, a number of believers in the Far East are hard at work at this task for themselves. But much work needs yet to be done. And I am sure that it will be done.

Special classes for the training of preachers, teachers, and other church workers are being conducted by brethren in Singapore, the Philippines, Hong Kong, Formosa, Okinawa, Korea, and Japan — and possibly also in Thailand. The men attending these classes are receiving instruction not only in all the books of the Bible but also church history, with special emphasis upon the history and significance of the Restoration Movement. Also long discussions are held in regard to all the problems which come up in the churches, as well as difficulties encountered in the work of evangelizing. In addition to these special classes being taught here and there throughout the Far East, we have one junior college and two high schools engaged in giving a Christian education to a total of over eight hundred students. In connection with the college, a special Biblical Studies Institute has recently been set up to encourage further study of the Bible and related subjects. In the Philippines the brethren have at least one arrangement similar to our Bible chairs here in the States. Needless to say, a steady stream of qualified teachers to man these various schools and special classes continues to be one of

the greatest needs in the Orient, as well as one of our most outstanding opportunities for furthering the gospel in that part of the world.

Go with me into the classroom at Ibaraki Christian College as Charles Doyle faces a class of fifty freshmen for a semester's course in an Introduction to Christianity. Or step across the hall and listen in while ACC graduate T. C. 'Takao takes a class of sophmores through the Epistles of Paul. Or go over to another building and observe S. Uemura introduce the Old Testament to a class of graduate students. As you listen to the vital questions which the students raise in each of these classes and observe the teachers drive home the answers with chalk and blackboard, you will begin to sense the momentous challenge facing the church in Japan and throughout the Far East. In the summer go with me to a special seminar in counseling conducted on the campus of Ibaraki Christian College, to which teachers, counsellors, welfare workers, and professional men of every description have come from all over Japan. Observe these people as they get their first taste of a Christian environment and hear them as they try to understand its uniqueness. It isn't long before many of them begin demanding to know what Christianity is all about, while others insist that the art of counseling cannot be satisfactorily practiced apart from the Christian view of man. One thing leads to another until some of them have become believers in Christ and asked to be baptized into Him. Others who do not find it possible to reach such commitment so soon nevertheless go away with a warm place in their heart for Christianity and a longing to experience more of it. Or go with me to the various Christian summer camps being conducted after the pattern of Motosu

Christian Camp at the foot of Mt. Fuji and see the effective job that is being done in teaching the Bible — and see the changed lives leaving camp to go home and influence whole households.

Let us be sure that we understand each other at this point: nothing can serve as a substitute for the gospel of Christ and a commitment to Him in faith. There is, therefore, nothing on earth that can take the place of the church. It is God's will that all men see the error of their way and be brought penitently into His kingdom. This can be accomplished only by the preaching of Christ crucified and the application of the cross to all areas of man's life. But all of us still have such a great need for this working out of the cross in our own lives that we realize we dare not pose as the only ones qualified to instruct others. The task of getting the gospel to the Far East and to the whole world is the work of the whole church. Thus, if we would presume to instruct the peoples of the East, let us, in the spirit of Romans 2, instruct ourselves also. This, in turn, means that when we go to Japan or Formosa or Thailand we shall be quick to recognize that the converts to Christ in those places are our co-workers in the great task of evangelizing the world. Otherwise, we shall produce churches that are either pitifully dependent upon American help or radically independent of us. This has characterized far too much of the work done overseas thus far and the talk pertaining to it.

I believe that if we stop long enough to think, we shall know that we do not want churches that are radically dependent. The picture we have in the New Testament is rather one of *interdependence*. Thus, we actually see the young churches in so-called "mission" fields rallying to

help the great church in Jerusalem, which, in turn, was not so "independent" as to refuse help. Nor was the apostle Paul so wedded to the idea that every church had to stand on its own feet financially that he would refrain from contributing his preaching services to them for nothing. The underlying attitude seems to have been "from each according to his ability and to each according to his need." The same must be true today. Inasmuch as American churches happen to be blest with so many of God's blessings, both materially and spiritually, it is only right that we contribute a disproportionate share to the over-all evangelization of the world. So long as we maintain care to see that we do not give so much to any church or group of churches as to damage them, we should not hesitate to give and give, and give some more. For who knows but that someday we may be the ones who will be needing similar help from others?

The more mature Christians in the Far East clearly recognize the rightness of interdependence, even while so many of their compatriots can think of nothing else than throwing off the domination of "western imperialism." They are sensible enough to see that it is possible to go too far in pushing for independence. We are also finding this out in America, for we are discovering that no one can "go it alone" in today's world. We all need each other and none of us should feel like creating vassals by lording it over certain peoples on the one hand or of provoking extreme independence in certain others, on the other hand, by refusing to aid them in their need. Let's face it, brethren, the need of the world for salvation is staggering! It's going to require the efforts of the whole church to take the whole gospel to the whole world.

All of this calls for a greatly expanded vision of the opportunities now before us, of actually going to work, and of the resources which are so readily available if we will but allow God to open our eyes. Those resources may all be summed up in one word: the GOSPEL. Allow me, in conclusion, to recall to our minds and hearts just what the gospel is all about. It is the good news concerning all that God has done and is doing for a lost world through Christ. It is the exquisitely joyful news that we who are lost in the darkness of despair can now find God, because He has found us in Christ. It is the announcement of release to captives, and of free forgiveness to those who are burdened with the guilt of their own sins. It is the medium through which "the light of the knowledge of the glory of God in the face of Christ" is made available. And it is the basis upon which men dare to take up their own cross and follow Christ without drawing back from the terrible sufferings which such a course entails, for in the gospel they are wonderfully caught by a love that will not let them go, though all hell rise up to snatch them.

Apart from God, each of us is somewhat caught within the prison of his own little self without ability to love God or neighbor or self. Only Jesus Christ crucified, resurrected, and ascended is able to overcome the resistance we put up against abandoning our withdrawal from life. He alone can penetrate the thick walls of our defenses and put us back into right relation to God, to self, and to neighbor. And not even He can do this without suffering to Himself and to us. But when He opens our eyes to the life He is able to give us, we find ourselves becoming willing to endure however much suffering may be necessary in order to come through to the complete realization of such a life.

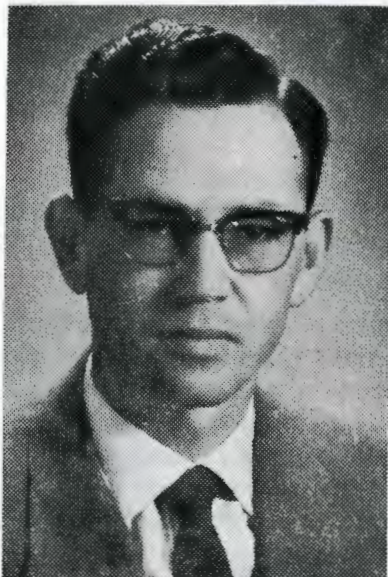
Thus, we come to know through painful experience what the writer of Hebrews meant when he spoke of, "Jesus the pioneer and perfecter of our faith, who for the joy that was set before him endured the cross" (Hebrews 12:2).

Let us not shrink back from knowing the gospel, not only with our intellect, but in actual experience as well. For when we have thus allowed God to do His perfect work in us, the world (including the Far East) will take note that we have been with Jesus, and we shall find ourselves empowered to invite all men everywhere to participate in this life which is Life indeed.

MISSION WORK IN AUSTRIA

By Robert E. Skelton

Robert E. Skelton was born in Shawnee, Oklahoma, October 30, 1927. He graduated from Central High School, Oklahoma City, Okla., and after serving in the armed forces received his BA degree from Abilene Christian College, 1952, and his MA degree from Harding College, 1953. He served as preacher for the church at Cassville, Missouri, from June, 1952, until November, 1955. He has been serving as a missionary in Salzburg, Austria, since February, 1956. He married the former Donna Holland, January 25, 1952, and they have two children 5 and 2 yrs. old.



The greatest shock I ever experienced was in the Fall of 1958, and it took place in my office. We had mailed out several thousand cards advertising our Bible correspondence course. Several requests for the course were received. The first lesson was mailed out, and after about two weeks we mailed Bibles to those who had not returned the first lesson, thinking they did not possess a Bible, for few people in Europe do. A few days later a lady came to the office and was rather flustrated.

Evidently someone had sent in a request in her name without her knowing it, and she wanted to know what it was all about. What was this book we had sent her? She tried to call the name of it and could not until she saw one lying on the table. Then came the statement that took the breath of both me and my German co-worker. She said: "This is a well written book; I enjoyed reading it. Did you write it?"

This was not in Asia but in cultured Europe, where everyone claims to be a Christian. The lady was a baptized protestant, a registered nurse, and did not know one thing about the Bible, not even the name of it and had evidently never seen one.

Of the twelve children who attended our first Bible school, eight had never seen a Bible. These were children who were forced to take religious classes in the public schools. The work of preaching the gospel to every individual is indeed tremendous.

The race of our day is a race against time. Our defense officials say we must catch up. As we drove here this week, we had to watch our speed. Speed and time are two of the greatest elements in our daily lives.

Old Father Time is the dictator of our modern world. It seems to be the law that everything must be sped up. We are very much involved with time and speed in our lives, but when we come to speak of the mission work of the church and of Christians we seem to lose all sense of time and urgency. To literally translate a common German phrase, "we leave ourselves time" to get the job done. We are "leaving ourselves time," but I am caused to wonder how much time is God going to "leave us."

Is there a reason why God could not call a stop to all our lukewarmness and hold us accountable today or tomorrow for what we are doing and not doing? How much time is God going to give us to become sincere about converting lost souls before he turns communism and catholicism loose to enslave His children, as a plague upon us, because we have failed to testify to the whole world concerning Him and His saving grace? Will God have to let a persecution come upon us, as He did the church in Jerusalem, before we decide it is time to get industrious and preach the gospel to every person?

God chastises those He loves. He has always chastised His children when they failed to bear witness of Him. What is to hold back a repetition of the process?

For ten years some have been saying "the church is waking up." When we squint at the clock in the morning and see we will likely be late to work, we do not lie there and take another hour to wake up, but we wake ourselves up on the way to work. The church is waking up, but she is still in bed. She needs to, she must, jump up and wake herself up on the way to work.

The point is not to talk about how much more we are doing than we were ten years ago, but to ask ourselves how much more we could and should be doing than we are. We are doing much more than we were ten years ago, but we have not begun to reach our potential. We have the potential to preach the gospel in every land in our lifetime. In fact, we could have workers in every land where they are allowed in five years, if we would only realize the urgency of preaching to lost souls.

If preachers and preachers' wives could realize this ur-

gency, they would not hesitate to break family ties and go to another land. If elders could realize the need, they would not hesitate to take on the responsibility of a missionary. If the Christians could realize the need, they would contribute enough that the elders could take on the responsibility of still another missionary.

All too many of us are like the little boy who, after hearing the story of the rich man and Lazarus, wanted to be the rich man upon the earth and Lazarus in heaven. The church is failing to accept fully her responsibility of preaching the gospel, while at the same time her members are enjoying luxurious riches that have been unknown until this day in this country. She is playing the part of the rich man upon the earth and hoping without hope to be Lazarus in heaven.

Many think of mission work and missionaries as beggars. They are willing to give them something in order to get rid of them. We have not grasped Paul's idea of "woe unto me if I preach not the gospel of Christ." A missionary goes to a congregation to seek support and the first thing the elders ask one another is, "Is he worthy?" The Lord's money should be properly invested and missionaries should be investigated, but we need to elevate mission work above the place of the beggar.

The realization must come to us that we preach the gospel not for the sake of the hearer alone but for the sake of our own souls. Maybe you do not care about the soul of the Negro in the jungle or of the Chinaman in the rice paddy or of the European in his culture, but do you not care for your own soul? To fail to preach the gospel is not only

to be a party to the losing of the other soul, but it is to condemn our own souls.

Some teacher in a class years ago said "The power of the individual has not yet been discovered." Neither has the power of the local congregation. The church in Gainesboro, Tennessee, which has supported the work in Salzburg since 1956, is a good example of what a local church can do when they want to and have proper leadership. Gainesboro is the county seat of a northern Tennessee farming county.

In the latter part of 1955 the congregation decided to sponsor the work in Salzburg. They felt at that time that \$175.00 a month was the limit of their ability, considering other obligations. The rest of the needed amount was secured from other congregations. After a while some of these became discouraged and began to drop their support. The church in Gainesboro, instead of becoming discouraged, began to make up the difference. This process happened several times. After three years this church was contributing \$235.00 a month to the Salzburg work alone. That is approximately one dollar per member.

At the same time they remodeled and air conditioned their own building at a cost of several thousand dollars, supported a local radio program, the Herald of Truth, a mission point in Tennessee, the Tennessee Orphans Home, and carried on a well rounded program at home. In addition they supplied over one thousand dollars for my family to make this trip home and back to Salzburg.

The ability and potential of most congregations lies undiscovered. The story of what the local church can do has not yet been told nor discovered.

I know of another congregation of like size and ability that is spending at this time less than fifty dollars a month away from home. The difference is leadership.

Elders and preachers are going to have to lead the way and start the sacrificing that is so necessary. We are not sacrificing as long as we can afford what we are giving. When we start giving so much that we cannot afford it, then we have started sacrificing.

I would like to quote from a letter that came to me in Salzburg, dated February 2, 1957. It comes from an elder of a South Texas church: "I have just read your article in the *Advocate* . . . and the request for one hundred dollars so that you can start a Bible School for children and attach check hereto for same. I am taking the money out of a fund that I have to make payments on my home during this year but feel and know that the Lord will replace it in some way." I read later that this same man went to the bank and borrowed one hundred dollars to contribute to a newly formed college. At a later date he also sent us another one hundred dollars. This is the kind of sacrificing leaders that will lead a local congregation to do things they never dreamed were possible.

Austria is truly the modern crossroads of East and West. Bordering on three communistic, two western, and one neutral country, it often finds itself torn between East and West. Its sentiments and desires are with the West, but the East is so near. The people of Austria live closer to two communist capitals than they do to any Western capital. In political matters Austria is neutral; in government and ideas it is Western. Seemingly, never have

so many people lived on the borders of slavery and remained so free.

Austria lies deep in the center of Europe, crammed in between Germany and Czechoslovakia to the north, Italy and Yugoslavia to the south, Switzerland to the west, and Hungary to the east. It is a country about the size of the state of South Carolina and contains seven and one-half million people.

Salzburg is one of Europe's great cultural centers. Known especially for its music, the Salzburg Music Festival is perhaps the best known of all music festivals.

The Salzach river flows down out of the Alps and splits the town into the old and new sections. Along the banks of this river people were living and digging salt about two hundred years before Christ. The old road over which Roman slaves carried salt back to Rome can still be found.

The history of the church in Salzburg dates back to the days of Allied occupation. There was a handful of soldiers and their families in Salzburg who met together in a service club until they could make arrangements to purchase a meeting place. At the same time, with the help of preachers from Munich, Germany, a congregation was started among the native people. In 1954 both groups began meeting in the new building. The Americans left in 1955, and the Austrians are still using the building.

My wife and I arrived in Salzburg in February, 1956, to become the first missionaries in Austria. We found two faithful members, and one of them emigrated immediately after our arrival. We worked forty-four months in Salzburg under the oversight of the Gainesboro church

before returning home last November. This coming June, still under the oversight of Gainesboro, we will again take up our work in Salzburg.

The Gainesboro church has been very faithful to stand behind us financially, morally, and prayerfully. For two years the work looked rather hopeless, but the elders never complained but dug into their pockets and helped us more. Nineteen hundred fifty-nine was a very good year for us in Salzburg, and we can now count twenty faithful members.

Our two co-workers are Sister Martha Murphree from Houston, Texas, who is doing a marvelous work with children, and Brother Rudy Rischer, a young German who spent two years in David Lipscomb College, and is doing a very good job.

We have two great needs in Salzburg. One is more working space. Property is very expensive and hard to obtain, but we must have more space. The second great need is for more workers. We are badly in need of three families to return to Salzburg with us. Two of these, after learning the language, could establish the church in Linz. The other family would have plenty to do in Salzburg. Linz is a city in central Austria with over 200,000 population.

I am persuaded that the importance of evangelizing Austria has been overlooked. A strong church in Austria could be used as a springboard to evangelize Eastern Europe when the time comes. At the present time the springboard has a mighty weak spring. In Salzburg, a city of 120,000, we have only twenty members. This small number is due mostly to the fact that for the first three years we were alone in the work and for a year were greatly

hampered by the language barrier. We need another worker in Salzburg.

A church needs to be established in Linz, but it is useless to do so until workers are there who can take care of it. That leaves Graz in southern Austria with over 300,000 population, Klagenfurt in southern Austria with 100,000, and Innsbruck with 100,000 population, all without churches or workers.

The only other church in Austria is in Vienna where Brothers Bob Hare and Rob Pitts are working. There are about fifty members there, and the building is very good. Also, a children's camp has been purchased and will be put into operation next summer.

I am spending seven months in the States seeking three families who will go to Austria to tell the people what the Bible is and to preach the gospel of Christ to those lost souls. Churches are needed that will support these families while they live and work to build up the church in Austria. Couples with pre-school or no children are preferred because of the school situation. It is my personal opinion that it would not be best for the children to attend Austrian schools beyond the fourth grade.

Three families that will obligate themselves to spend two three-year periods in Austria are needed. The need is urgent. You say you are not ready to go and that there will still be people there when you are ready. How do you know there will be? How do you know that we have that much time to preach to those lost souls? We may and we may not.

Brother Preacher, what is keeping you from going?

Sister Preacher's Wife, why do you not become one of those precious few who urge their husbands to go to a foreign land? Brother Elder, would it not be possible for the congregation of which you are a leader to sponsor one of these families? Not only with money but with love and consideration and your prayers.

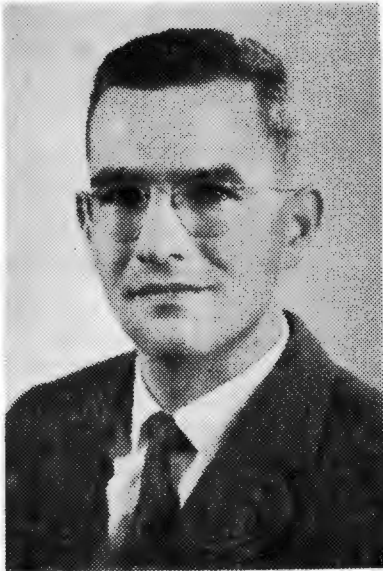
Will you not become one of those who will preach the gospel to the whole world in this generation?

REPORT FROM SWITZERLAND

By Heinrich Blum

Born in 1930 in Zurich, Switzerland. While working for an international shipping agency learned the truth through a customer, Weldon B. Bennett of Abilene, Texas. Entered FCC in 1952 and graduated from ACC in 1955. Began work in his homeland in 1956 supported and overseen by Trinity Heights Church of Christ, 2200 S. Marsalis, Dallas, Texas. Married to Lucy Mae Freeman of McAlester, Oklahoma. Two children, Billy 3, and Gladys 1.

Five years ago, when I was a student at ACC, it was my privilege to speak from this platform on the prospects of evangelism in Switzerland. In that speech I referred mainly



to the Swiss Reformation which took place in the 1520's. Also the present religious modernism which characterizes the Reformed State Church was mentioned. Then our plans were announced to start a work in Switzerland in the near future.

Brother Jack McKinney (at that time a language teacher at ACC) and his family had already decided to go to Switzerland and help in this first effort to preach the gospel there. We knew that was going to

be a rather hard task to introduce a "new" movement in a country that has such a long and deeply-rooted tradition, not only in religion, but also in her economical and political life. Indeed, many odds were against us. Permission to live and work in Switzerland was denied Brother and Sister McKinney on the grounds that there was not need for an "American" church to be started in Switzerland. It took many months of work before his visa was finally granted, and it was made possible through the help of a Swiss lawyer who made several appeals to the State government.

Although I had, of course, no difficulty getting back into the country, I found out very soon "that a prophet hath no honor in his own country." I became very keenly aware of many shortcomings as to my personal qualification and fitness for the great job. I admit that I would have scarcely started out on this task, if I had not strongly felt an obligation to do it; "Woe is me if I preach not the gospel." So, in spite of all personal deficiencies and problems to be faced, I was motivated by the great commission of Christ to go back to my own people and contend for the faith which I myself had accepted only a few years ago.

Although I have heard a noted theologian argue that the great commission, as it is recorded in the gospels, is not authentic and that Christ never intended to have missionaries carry His religion beyond the Jewish boundaries, I still firmly believe that we are carrying out Christ's last words and command by doing mission work. And I am convinced that every one of our missionaries today went into the field, not because of some desire for adventure, but because he believed with his whole heart that Christ spoke the words, "Go ye into all the world," and meant what He said.

Regular public services, first in the form of a Bible class, were started in Zurich on January 15, 1956. Attendance varied from two to ten persons. Until March of 1957, that is, during a period of over a year, no one responded to the gospel invitation. Then, finally, a lady, Frau Olga Knobel, was baptized, although she had to suffer much trial and opposition from her husband. She has been faithful ever since and attends every church service possible. In the three years from 1957 through 1959 a total of thirty-six persons were baptized in Zurich. Nineteen have remained faithful, and seventeen are lost. Some never did attend services after their baptism, or they turned back into the world by becoming indifferent and unfaithful, and from others we had to withdraw fellowship on account of their destructive and sinful influences.

Although these statistics may be rather shocking, they, nevertheless, help to give a fair picture of our work. The church has met in three different halls, all in different parts of town. Our present hall, with a seating capacity of fifty, is very well suited for our purposes. It consists of an office room which we use for an auditorium and a basement which we fixed up for a classroom. Unfortunately, our renting contract expires next year, and we will have to move again to some yet unknown location. It is our hope and prayer that within the next few years we shall be able to buy a suitable house that could easily be converted to accommodate an auditorium, classrooms, baptistry, and office.

We believe that a permanent meeting place in the city of Zurich, with its 500,000 inhabitants, is very much needed in order to firmly establish the work. Not only would it add to the stability of the work, but also it would

make it possible for the Zurich church to bear its own financial burden. But as long as we have to pay \$100.00 to \$150.00 per month for rent only, this will hardly be possible. The church in Zurich, with twenty-three members, (only seven are wage earners) has an average contribution of \$50.00 per Sunday, and this pays for all the expenses except the rent, which until now has been provided by the Trinity Heights Church of Christ in Dallas, Texas.

One of the most encouraging features about the church in Zurich is the spiritual progress of our men. All of the five native brethren are taking an active part in the services, and the three younger ones have even made attempts to preach and have done so very commendably.

Another bright side of the work is our children's class on Wednesday afternoons. About ten or twelve neighborhood children attend regularly. The last two summers we have conducted Vacation Bible Schools with very good turnouts. So far, two ladies, a mother and her friend, have obeyed the gospel as a result of her boys attending the class. We are convinced that our greatest opportunities lie in working with children, and we plan to conduct two or three Bible School Camps next summer.

Our gospel meetings have been our main avenue for making new contacts. We hold about three or four meetings a year. Different preachers from Germany have rendered us invaluable services in this respect. The average crowd is usually around forty-five, which means that at least half of the audience are outsiders. We estimate that possibly 1000 people have, at one time or another, heard a gospel sermon in our hall.

In Bern, the Swiss capital and one of the prettiest old

cities in Switzerland, the work was begun in 1958 by Kurt Blum, my twin brother, and Jerry Earnhart, formerly of McAlester, Oklahoma. Although the church there is only a little more than two years old, it compares very favorably with the group in Zurich. At present the number of faithful Christians is twelve. Their hall, which they have occupied for the past year, is in a good downtown location. Its only disadvantage is that it does not provide any other space besides the auditorium. From the very beginning, the church in Bern has been exposed to much criticism and opposition by the religious leaders of the town. For some time even the newspapers refused to print their advertisements, although they had no scruples about giving space to all other groups, including the Mormons, the Christian Scientists, and the Pentecostal assemblies.

While our efforts have been concentrated on the two cities, Zurich and Bern, we are now making plans to establish congregations in other places. Switzerland may seem very small and insignificant on a map, but when one travels through the land he cannot help but be impressed with the numbers of cities and towns in which thousands of people live and die without the gospel of Christ.

The Clyde Antwines, from Fort Worth, who have recently arrived in Switzerland, will move to Basel by next spring and begin an evangelistic program there with the help of a young Swiss man who is employed there. Since it is only 50 miles away from Zurich, we plan to support this new mission point as much as will be necessary.

Another field to which we have lifted up our eyes for a long time is Lucerne. The Lord willing, my wife and I shall move there by next fall, while the McKinneys will stay

in Zurich where they have residence and work permits. Besides carrying on the work in Zurich, Brother McKinney will continue a rather heavy meeting schedule among the German-speaking churches. We would like to spread our forces even more, but this is not possible unless some other workers join us.

We are making a special appeal in behalf of two great cities where no efforts have been made yet to restore the church. In the West there is Geneva, well known for its history, its culture, and as the site of many international conferences. Someone needs to go there, and we believe sincerely that Geneva offers opportunities like none other place in the country. Then in the East lies St. Gall, world-famous for its embroidery products and beautifully situated between green hills. If two or three men with wholesome personalities, a strong faith, and minds to work could be found to go to one of these places, we would be glad to help them in making the necessary preparations.

It must be said, however, that not everyone is qualified to be a missionary. It takes a lot of extra qualities in order to work successfully among a people of another nationality, language, and way of life. While a good knowledge of the Bible and some experience in public speaking are indispensable, he must also be emotionally strong and be able to bear a lot of frustrations, disappointments, and discouragements without letting them get the best of him.

Also it must be said, in all fairness to those planning to come and to those Christians supporting them, that progress in any of these Swiss cities will likely be slow and hard. The Swiss are a rather self-righteous, contented, and independent people. They are very proud of their

country, the oldest democracy in the world and no doubt one of the prettiest and cleanest lands anywhere. All Swiss are lovers of nature and sports, and on Sundays many go to the hills and lakes in the summer and to the mountains for skiing in the winter.

And so it is not surprising that our message is not accepted by the majority. When we ask them to repent of their sins, they reply that they are not sinners; when we preach on baptism, they insist that they have been baptized a long time ago (as infants of course); and when we encourage them to worship on Sundays, they contend that Sunday is their only free day for recreation and relaxation.

And yet, as is true in every nation of the world, there are always some men and women, some boys and girls, who long and seek something more than life. And we have found that beneath many a healthy and sun-tanned face an unhappy, desperate, and searching soul is hidden. And to reach those souls with the gospel of salvation and to show them the way into the kingdom of God will always be our one aim and great privilege.

OPPORTUNITIES IN NIGERIA

By Rees Bryant

Full name: Rees Odeil Bryant.

Address: Box 601, Aba, Nigeria, West Africa.

Birth: Memphis, Tennessee; September 12, 1930.

Wife: Patti Mattox.

Children: Two.

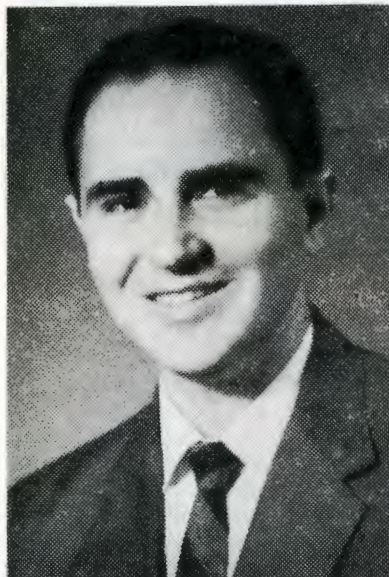
Baptized by: John D. Cox, January, 1948.

Began preaching: Cloverdale, Alabama, 1949.

Training: Mars Hill Bible School, Freed Hardman College, Harding College; B.A., 1952; M.A., 1953.

Churches served: Morrilton, Arkansas, 1954-55; Culbertson Heights, Oklahoma City, 1956-57.

Papers: *Twentieth Century Christian, Power for Today.*



Permanent Contact: Emmett Bryant, 214 Howell St., Florence, Alabama.

Other facts of interest: Entered Nigeria as a missionary in 1958 supported by the Procter Street Church, Port Arthur, Texas.

Stretching from the Gulf of Guinea on its southern coast to the edge of the Sahara Desert on its northern border, Nigeria is a vast country in British West Africa as large as Texas and Oklahoma. Its population, 34 million, exceeds the combined popula-

tions of Canada, New Zealand, and Australia. In a more real sense than is true of other parts of the continent, this is Black Africa. Probably no more than 15,000 Europeans live here. The other people are Negroes. In the days of slavery, Africans were plucked out of the forests of Nigeria, beaten and caged as if they were animals, and shipped across the seas to the West Indies and the United States. According to John Gunther, one out of every ten living Americans has had an ancestor from Nigeria or nearby.

Nigeria is known to African legend as the "White Man's Grave," because so many died here of yellow fever and malaria before the days of modern medicine. There was a time when European travelers sang this chilling refrain about the area:

"Beware and take heed
Of the Bight of Benin;
Where few come out,
Though many go in."

Thank God this is no longer true. Due to modern medicines, white men can go to Nigeria for extended periods and serve effectively while enjoying good health and good living conditions.

Nigeria has come far since it was part of the slave coast. It has made such marked political progress that it is on the brink of self-government. The British foreign office has set October 1, 1960, as the date when Nigeria will receive her independence and become an autonomous nation within the British Commonwealth. Although most of its people are poverty-stricken, its national income has sextupled since 1939. Although most Nigerians are unable to read or write, a university was established in Ibadan in 1948, and plans are underway for the beginning of a new univers-

ity in the eastern region in 1960. Although pagan juju-doctors ply their trade and take their toll of human life, hospitals have been established and modern medical methods are being used. Nigeria is a land of great contrast. It spans centuries in generations. It is a young nation — an adolescent nation — a nation feeling its new strength, and rapidly taking its new place among the important countries of the African continent.

Evangelistic Opportunities

It is this vast, turbulent, changing country which presents one of the brightest evangelistic opportunities before the brotherhood today. Most of Nigeria's 34 million souls haven't heard one gospel sermon. Idolatry, superstition, Catholicism, denominationalism, sin, secularism, ignorance and error of every kind have a strong hold on the people. But the truth has entered the land. Many have obeyed it. Some 340 to 350 churches have been established, and most of them are growing. There are twenty thousand members of the body of Christ in Nigeria today. Nigerian brethren have constructed 300 church buildings; and they are supporting, or partially supporting, 116 Nigerian preachers in full-time work. Approximately 200 other Nigerian brethren have taken a three-months "short course" and are capable of teaching in the congregations. One hundred twenty students are presently enrolled in the Bible training schools conducted by the white brethren at Ukpom and Onicha Ngwa. These figures are conservative. They are the result of a survey made in the summer of 1959 by J. W. Nicks, Wendell Broom, and myself.

When we preach, the Nigerians are willing to listen. I have seen large audiences stand for two or two and a

half hours listening to gospel sermons and questioning the speaker. If they are convinced, many Nigerians will obey. During eighteen and one-half months in Nigeria, I saw 214 baptisms. Although this is a smaller number of baptisms than most of the American brethren have witnessed, I mention it as an evidence of evangelistic opportunities that are there NOW. The people are eager to hear the plea for the undemoninational way of the Lord. They are frank in their religious discussions, not becoming angry or embittered by new ideas.

For example, there was a Sunday afternoon when I went to Obibi Orlu, a pagan community ninety miles away from Onicha Ngwa, the home of Benjamin Okoye, one of our second-year students. As we were visiting with Benjamin's elder brother, the juju priest of the village, I saw the object of their devotion — a feather and wire contraption in which they believed their god lived, or one of their ancestors had been reincarnated. I asked permission to preach against the juju, explaining to him that my God did not dwell in temples made with hands and that He had spoken to us in His Word. The juju priest granted permission for me to speak and called his friends to hear the sermon and the debate which followed.

It is a thrill to preach Christ crucified to a pagan or semi-pagan audience and to see on their countenances expressions of understanding and gratitude and conviction as they hear of the grace of God. Practically every preaching situation involves us in frank discussions of polygamy and paganism, not to mention the more common errors spread by denominationalists and Catholics. The frankness of the people and thir willingness to listen and to defend what they believe and to obey when they have been con-

vinced present constant challenges and fresh evangelistic opportunities in Nigeria.

Opportunities for Training Preachers

Where so many are baptized, there is a desperate need for further teaching. What are we doing to meet this need? Jesus said, ". . . teaching them to observe all things whatsoever I have commanded you . . ." (Matthew 28:20). Paul said to Timothy, "And the things which thou hast heard from me among many witnesses, the same commit thou unto faithful men, who shall be able to teach others also" (II Timothy 2:3).

As one method to expedite these commandments and stabilize the Nigerian work, the Lawrence Avenue church in Nashville, Tennessee, and the Procter Street church in Port Arthur, Texas, have established training schools in Nigeria. The Lawrence Avenue brethren oversee the training school at Ukpom in the Calabar area, and the Procter Street elders oversee the school at Onicha Ngwa in Iboland where J. W. Nicks and I have worked.

One hundred twenty students are currently enrolled — seventy-five at Ukpom and forty-five at Onicha Ngwa. We teach Bible and Bible-related subjects to men who understand English and desire to know more about the gospel. These men, who vary in age from sixteen to fifty, come to us from surrounding villages, most of them desiring to be gospel preachers. The Procter Street elders have recently decided to extend the training program from two to three years at Onicha Ngwa.

In addition to the two white men supported by Procter Street, the South Park church in Beaumont, Texas, is sending a preacher to help evangelize the Ibo area and to

teach in the training school. The willingness of Nigerian Christians to study with us for extended periods presents a unique opportunity for training dedicated gospel preachers who can lead people of their own tongues to Christ and lead their own brethren into greater understanding and service.

Opportunities for Developing Independent Churches

It isn't our purpose in Nigeria to develop "missions" dependent forever on American preachers, support, and leadership; but, rather, we want to develop independent churches capable of self-government, self-support, self-perpetuation, and self-discipline. To this end, we encourage our Nigerian brethren to build their own buildings and to buy their own supplies. We encourage them to settle their own problems and to develop men within each church qualified for the oversight. We encourage them to support their own preachers and to send such evangelists out to establish other churches.

It is inspirational to witness the development of independent churches of the Lord in Nigeria. Three hundred congregations have built their own buildings. Elders have been appointed in some of the churches, and there have been instances already of public withdrawal of fellowship from the disorderly. Problems are being solved, teaching programs are being developed, and evangelistic efforts are being made by Nigerian churches. Nigerian churches select their own preachers. Some of them supply all of the preacher's salary, and most of them provide a substantial part of it.

Among the Nigerian brethren there is a growing desire to stand upon their own feet, under the Lord, and by His

power, and to be less dependent upon American aid. The American brethren in Nigeria regard American aid to Nigerian preachers as a temporary measure. Working under different elders, we have slightly differing plans as to the best method of tapering off the American aid, but all are working together in this area toward one common goal: the day when all the Nigerian churches will be completely independent and self-supporting. May God grant us wisdom as we work toward this end.

Opportunities in Nigerian Schools

In July, 1959, a charter was issued in Nashville, Tennessee, to the Nigerian Christian Schools, Inc. Elvis Huffard is Chairman of the Board of Trustees. Howard Horton is Vice-Chairman and Lucien Palmer is Secretary. This Board has been organized to take advantage of a unique opportunity presented by the present educational arrangement in the Nigerian public school system.

Although the federal and local Nigerian governments construct public schools and pay secular teacher's salaries, they frequently place these schools in the hands of a religious or private group to administer. Whoever administers the schools has the privilege of selecting the faculty and can put the Bible teachers in each school so that each student can be taught the Bible one hour every day. Presently, there are eleven such public schools, with 2500 children in grades one through eight, which have been placed in the hands of the Nigerian Christian Schools Foundation.

In order to take advantage of this opportunity, Brother John Featherstone was selected by the Board to go to Nigeria as manager of the schools. Brother Featherstone's salary and other administrative expenses in connection with

the work in these schools is supplied by the Board, who solicit money from individuals in America. Brother Featherstone is a faithful preacher who preaches many sermons each week and also teaches in the Bible training school at Ukpom. In his preaching and teaching in the Ukpom school, Brother Featherstone is supported by the Mayfield church, Mayfield, Kentucky. The 2500 students are taught Bible by fourteen Nigerian Bible teachers who have studied with the American brethren at Ukpom. There is no way to estimate the good that can be accomplished as we take advantage of these opportunities.

Benevolent Opportunities

We go to Nigeria to save souls. But those souls live in bodies; and we read in Galatians 6:10, "So then as we have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of the faith." Most Nigerians are poor, and they have little medical care. Often someone comes to us saying, "My brother has fallen from a palm tree. He is dying. Please help us." Or another says, "My wife is trying to deliver her baby, but there is trouble. Please take us to the hospital." They come with wounds, dysentery, rabies, malaria, strangulated hernia, infections caused by pagan witch-doctors, and many other ailments. What shall we do? Shall we turn our backs upon such unfortunate ones? Shall we tell them that we came to preach, not to doctor? No, by God's grace, we will do all we can to help them — sometimes treating them at our door, sometimes using our automobiles as ambulances to make emergency runs to the hospital.

In this way, we are able to alleviate human suffering and to prolong human life. We give many an opportunity

to hear the gospel who otherwise would not hear it and demonstrate Christianity in addition to preaching about it. If Christians will not help such unfortunate people, who will? If they can't turn to those who are followers of the Lord and who should have compassionate hearts, to whom can they turn? How often we have yearned for doctors and nurses to come into our area — men and women who are dedicated to the Lord and who have special training which would permit them to treat such unfortunate people.

Brethren, the door of opportunity is wide open in Nigeria. We enjoy freedom of speech and worship. We are free to print and distribute as much gospel literature as we are able. Nigerians are eager to receive literature and Bible correspondence courses. We can preach in market places and pagan compounds, in large cities and rural areas, to the educated and to the illiterate. American gospel preachers are welcome in Nigeria. Immigration officials have raised our quota from six to eleven families. Many Nigerians are tired of pagan practices and denominational domination. With the coming of national independence, there is a questioning of old thought, both political and religious. The freedom which we enjoy, the eagerness of the people to hear, their frankness in religious discussions, their yearning for education and for a better way of life, the feeling of independence which is throbbing among them, a sense of sin which many feel keenly, a dedicated group of preachers, both American and Nigerian — all these things taken together cause Nigeria to be one of the greatest challenges before the brotherhood today. It is truly a field "white unto harvest" — a land of opportunity for the Lord and His people.

Brethren, let it be strongly emphasized that the oppor-

tunities for the spread of the gospel in Nigeria are God-given. Paul urged the Colossians to pray that God would "open unto us a door for the word, to speak the mystery of Christ" (Colossians 4: 3). Although God used human instrumentality, it was not by human ingenuity or human wisdom that the door was opened into Nigeria. God opened that door. In the words of Howard Horton, "God's power to raise up the right person for his work at the opportune time is beyond human comprehension. Amazing combination of apparently unrelated events form patterns that human wisdom could never imagine."

"One such drama of divine providence began to unfold in 1944 when a native policeman in Nigeria, West Africa, became concerned about the Bible and his soul. Writing a pen pal in Germany, he inquired of a Bible correspondence course by which he could learn more about Christ. Not long before his letter reached her, the woman chanced to hear Reuel Lemmons broadcast from South Africa. Ordinarily the program was not heard in Germany, but by some freak atmospheric condition the broadcast with its offer of a free correspondence course reached the woman. She took the address, and when the Nigerian letter arrived she immediately sent it to the inquiring policeman. He had no radio to receive the broadcast, but it flew over his head to a receiver in Germany and then returned to him by mail. Accident? NO! Providence."

God moves in a mysterious way,
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm.

Blind unbelief is sure to err,
And scan His works in vain;
God is His own interpreter,
And He will make it plain.

I believe God has made it plain. He has opened the door to Nigeria. The door stands open today. May God grant us grace and wisdom as we enter it.

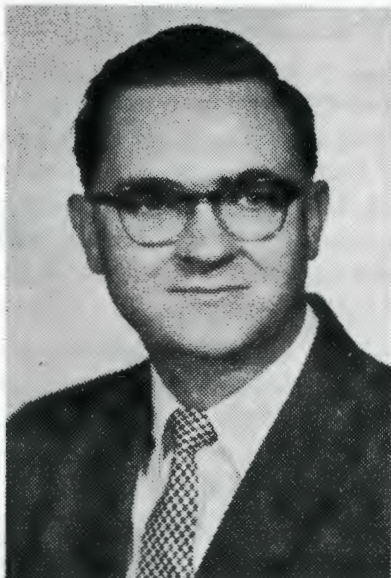
THE TRAINING OF EVANGELISTS IN FOREIGN FIELDS

Reiner Kallus

Reiner Kallus is a student at Abilene Christian College and a Graduate Assistant in the Modern Language Department, teaching German. He preaches for the church in Trent, Texas. He came to the States in June, 1959, to study for two years and will return to his homeland, Germany, to work there again.

Kallus' home was originally in East Zone of Germany. He left there in 1949 and came to Frankfurt, Germany. He attended the Bible School there and graduated from it in 1952. Since then, he has preached in Karlsruhe and Heidelberg, both for German and American congregations. He was editor of a German periodical and had part as a teacher in the Preacher's Training Program. Upon return to Germany, Kallus plans to re-establish the Bible School there.

Reiner Kallus is married to the former Rosa Goldhammer of Frankfurt, Germany, an ex-student of David Lipscomb College. Kallus is the father of three daughters of the ages of one, three, and five.



“Go ye into all the world and preach the gospel to every creature.” This was commanded by the Lord before His ascension to heaven. More and more Christians and churches feel and understand the importance and necessity to preach Christ to the lost millions of all continents of

our planet. Preaching and teaching God's word is the most important task of the church. The results of a church's teaching can be multiplied if it is done to men who, in turn, will go out and teach others.

Paul instructs Timothy: "And what you have heard from me before many witnesses entrust to faithful men, who will be able to teach others also" (II Timothy 2:2, RSV).

All this is especially true in mission work in a foreign country. The missionary is a foreigner. He remains one even though he becomes a citizen of the country in which he works, which very seldom is the case (no such case is known to me of our brethren). He would still be considered a stranger even if he spoke the language fluently and without mistakes and accent.

This means that the missionary is definitely limited in his work. This is by no means a reflection on the importance of the work done by missionaries. On the contrary, churches should go ahead and send even more men than they have sent in the past. But we will agree that the native preacher, provided he is as sound in the faith and as well trained as his American counterpart, will be able to do an even better job among his own people.

It is, therefore, very necessary and important for the growth of the Lord's work in any country that it become indigenous; this means that the churches of this land become self-supporting and — even more important for this consideration — self-governing and self-propagating.

This was soon learned by American business enterprises, as well as denominations, when they started out to establish a branch in a foreign country. Whether it is Sears in

Mexico, IBM in Germany, or the Lutheran Church in India, as soon as possible they try to develop native leadership. We can well learn from the experiences of others and thus avoid a great loss of valuable time, money and even lives.

Most workers see the necessity and importance of native preachers, but there has not always been a plan and a systematic method of training and developing them. It cannot be left to mere accident whether or not native preachers will be found and used. Native evangelists do not just happen, but it takes a systematic method and organized planning to find and train them. Sometimes brethren do not have a training program of their own but use former denominational preachers who have been converted and who, of course, have received their education somewhere else. Now there are doubtless a number of evangelists who have done an outstanding work and are still doing so. But there are also a number of cases known where these men turned out to be frauds or started to teach doctrines or use methods which cannot be approved from a scriptural standpoint. We should, by all means, try to reach and convert sectarian ministers, as possible. We should also continue those as gospel preachers who have proved themselves, but to rely on them for our native ministry is not sufficient.

Another conception is the training of young men by a Paul-Timothy relationship. Here the young man who is both willing and able to become a preacher spends a number of years with an experienced evangelist, studies with him, and tries to learn with his assistance as much as possible, until he finally starts out to do his own work. This system has produced some fine preachers, but it

has many weak points. Seldom does a preacher have the time to study five days a week with a young man. Most preachers are too heavily loaded already. This is especially true for the mission field, where the preacher, in addition to his own work, in many cases must do the work of elders, deacons, janitor, nurse, secretary, etc.

Few preachers, too, have as good a knowledge of all things as they need to teach effectively. One may be good in Greek, but lacking in church history. Another may be a very good speaker, but has a limited knowledge of something else. So the results are not adequate, and we must look for a better way to accomplish our goal.

To many brethren a better way seems to be the sending of talented natives to a Christian college in America. From countries all over the world young men and women have come to the States in order to receive a sound education and return to their homelands as able instruments of the Lord.

Here the disadvantages mentioned above are not present. There are qualified teachers available, and the wholesome environment on the campus will make lasting impressions on the heart and mind of the young foreign Christian. He will doubtless be well taught and receive much good with this method, but there are also disadvantages and dangers with it.

America is the land with the highest standard of living in the world. It is a very hospitable land, once you have overcome the red tape barriers of the United States Immigration and Naturalization Service and obtained a visa. Americans strongly believe that their way of doing things is the best in the world. The young stranger will be impressed. With the encouragement of his American friends,

he will adopt many new things which change his personality and make him a stranger to his own people. When he returns (some do not return however), he will prefer American food and American clothing; he may be married to an American girl; and he may even speak his native tongue with a "Texas drawl" or a "sweet southern accent." His people do not think this to be very good; to them it is a disgrace and shame. There will, thus, be raised a wall between him and his people, and his effectiveness will be greatly diminished.

All this is especially true when the student is rather young and, therefore, can be much more easily influenced. The problem also grows with the growing difference in the living standard between America and his homeland. Students from underdeveloped countries will have a much greater problem to get readjusted to their customs and way of life than, let us say, a student from Germany which is, too, a very civilized country. But even here some very unpleasant experiences are encountered. I am experiencing now the forceful temptation of the American way of life. In Germany it is now a policy of most workers not to advocate the trip to the States for study purposes unless the prospective student is older, married, and has already some experience in the work of the church. Thus he will have opportunity to do more advanced study, since he already has received his basic training in his homeland.

From all this, the best method of training workers in the mission field seems to be the establishment of some kind of Bible school in the various countries. This can be done in the form of a Christian college, where such is possible. In many countries, however, this is presently impossible because of political, financial, and other reasons. But

since our main concern is the training of evangelists, this will not matter. Also, this school could at any time be extended to a college institution, if there is need for it and the circumstances permit it.

The experiences in Germany during the past ten years show clearly the superiority of the Bible school over other methods.

This school was established in 1948 by Roy V. Palmer and Delmar Bunn. In 1949 they were joined by Weldon B. Bennett. These brethren, together with an number of others who later helped, have done a great job. More German gospel preachers have received their training in this school than in any other way.

The school was discontinued in 1954, and for a limited time nothing was done to train young German gospel preachers. But for the past three years we have had a more or less informal preacher-training program. As it was pointed out before, those young men, who were willing and able to become evangelists, spent three to four months each in one town and worked with the worker there. Then he would move to another city and take up work with the preacher there, etc. In spite of all the effort and good will, results academically were not as good as in the school. There was not enough coordination of what was taught and how it was taught. As a result of this, there was some overlapping and there were some gaps in the things taught. Biblical languages were not taught at all, because no one was able to do so or had the time to develop this ability.

It is, therefore, very important that this Bible school be again established in Germany. In our great task to win

Germany for Jesus Christ and to spread the Restoration Plea, we need more than anything else faithful and capable German men. It is, therefore, the goal of the author, when he returns to this country early in 1962, to do whatever is possible. Any help will be greatly appreciated.

Even though the Bible school in Germany does not exist anymore, it shall serve as an example of a good training method so that brethren elsewhere can be guided by it in their efforts.

The school offered a three-year training course, which was entirely on a college level. The Bible was the center, and it was taught more than any other thing, since knowledge of the Bible is the most important tool for the preacher. So, in the course of three years, every book of the Bible was thoroughly studied.

Related to the study of the Biblical text was that of the Biblical languages. Two years of Greek and one year of Hebrew was a requirement to be fulfilled by the student who wanted to obtain a degree from the school. Along this line, courses on the principles of Hermeneutics were taught. There was one course on the relationship of Bible and modern science which proved to be very helpful in highly technicalized Germany, with liberalism and modernism being so strong in it.

Church History courses took an important position and were taught all three years. This was accompanied by a study of the history of religions and their current teachings. Speech had, likewise, an important part, and so did the practical field of Bible.

The only "unrelated" subject was English. But it was

not so unrelated, if it is considered that the knowledge of English is for at least two reasons very important for a German gospel preacher: If he can read English; he will be able to keep in touch with the writings of our brethren in this country as well as in Great Britain, Canada, and most parts of the world. In addition to this, he most likely will have to preach in English to the Americans in Germany. The author has for the past six years preached regularly to American congregations in Germany.

So the Bible school in Germany offered a well rounded and comprehensive study. Added to this was the requirement that in order to obtain a degree every student had to do practical church work for at least two summers under the oversight of a more experienced preacher.

The German Bible school was located in Frankfurt, and this, too, can set an example. This meant that it had a central location, and the students could visit many churches in the vicinity and also prove themselves to be of help to these churches.

No student should be admitted without a recommendation from his home congregation. Each one must prove himself before being allowed to attend this school. Many troubles can be avoided if this rule is strictly applied. Since the teaching is done on a college level, the mental ability of the student must be above the average. If he has no high school degree, he should be able to prove that he, nevertheless, has the knowledge and ability to study all these things.

Where is the scriptural authority for such a school? It is included in the command of the Lord to go and to preach. He did not specify this command, and so long as we do not

interfere with any other command or principle we are free to use any method we see fit to use. Yes, we should even use only the most expedient ways. Paul did not hesitate when he had the opportunity to do just this. He taught for two whole years daily in the school of Tyrannus, "so that all they which dwell in Asia heard the word of the Lord Jesus, both Jews and Greeks" (Acts 19:9,10).

May the Lord open our eyes to see the harvest field. And may He open our eyes and make us see the right tools that we need to employ to bring the harvest in. One of the best instruments to win the world for Christ is native evangelists, and the best way to get them is by training them. So let us not loose more time, but let us boldly do the task which is before us.

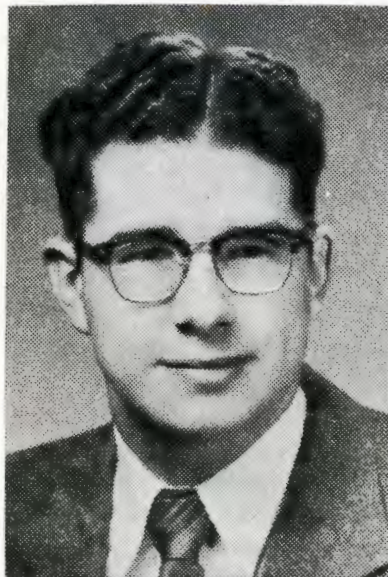
CHRISTIAN SCHOLARSHIP

By Everett Ferguson

Everett Ferguson, Jr., of Harveston, Pennsylvania, is Dean of Northeastern Institute for Christian Education, which had its formal opening October 9, 1959.

Ferguson is a former ACC student, having graduated *summa cum laude* in 1953 with a B.A. degree in Bible. While a student he was leader of the Mission Study Class and president of the "A" club, Alpha Chi, and the Forensic Association. He was included in the 1953 edition of *Who's Who Among Students in American Universities and Colleges*. As a graduate assistant he taught Bible while working on his M.A. degree, which he received in 1954.

In 1956 Brother Ferguson received the S.T.B. degree, *cum laude*, from Harvard Divinity School, finishing at the head of his class. From 1955 until he completed his work in 1959, he was an assistant to the Professor of the History of Religions. In 1956-57 he was the honorary John Harvard Fellow.



He passed his examinations for the Ph.D. degree in the History and Philosophy of Religion "with distinction," the highest rating given. His doctor's dissertation, entitled "Ordination in the Ancient Church: An Examination of the Theological and Constitutional Motifs in the Light of Biblical and Gentile Sources," was awarded first prize of \$500 in a contest sponsored by the Christian Research Foundation.

Ferguson has written articles for *Power for Today*, *North Atlantic Christian*, and the new scholarly journal *Restoration Quarterly*.

Brother Ferguson has preached for the churches in Bonita and Star, Texas, and Roxbury and Melrose, Massachusetts. He is now preaching for the group that meets on the Princeton University campus. He has held meetings in several states and has spoken on lectureships here and abroad.

William Robinson of England in his fine little book, *The Shattered Cross*, says concerning the leaders of the Restoration Movement: "They believed in an instructed Church membership, and it would have been difficult in those days to have found any communities in which there was such a high level of theological understanding. There were certainly many Disciple Churches, both here and in America, in which at last one-third of the members could read their Greek Testament!" Robinson's comment is certainly appropriate, "Alas, for these decadent days!"

How many churches can you name in which one-third of the members can read the Greek New Testament? Can one-third of our public preachers read the Greek New Testament? How many of our elders can do so? Alas, indeed!

My subject is listed as "Contributions of Christian Scholarship." My remarks will pertain more to the "need for Christian Scholarship." Perhaps I could say more about the "Contribution of Christian Scholarship" if there were more scholarship among Christians. The contributions I will suggest are those that could be made if we had more of the product. In order to pin down the subject to one point of reference, I would like to focus on scholarship in Biblical studies.

Let us begin with the education of the leadership of the church. Willard Sperry in his book, *Religion in America*, compiles statistics which indicate that twenty-two per cent of the ministers in the United States are graduates both of a college and a seminary. That is better than one in five. We fall far below this average. Our figures are one in seventy. There are many communities in the Northeast where there is no denominational minister who is not a seminary graduate. In some denominations this level of education is practically a minimum requirement for ministers. By and large, we are not touching the people served by such men.

Our most valuable men today are those who have taken graduate study in religion. The men who hold the B.D. degree are, on the average, better preachers than those without this specialized training. They have a depth, an understanding of the current religious scene, a perspective that is very difficult to achieve in any other way. Yet nearly everyone who can get a college degree is capable of getting a seminary degree. Not everyone is capable of getting a Ph.D. However, it is discouraging to note that of the men who are qualified to do doctoral study, few do it. And then when our men do take this advanced work, they avoid the harder academic subjects.

I am concerned lest we develop a professional clergy class. But learning alone is not what will develop one. Even if it would, the dangers of a professional clergy would not be an argument against education; rather, it would be an argument for educating everyone to a maximum. It is possible to become coldly academic about religion. Nevertheless, religion needs a solid scholarly foundation.

What I have said is not to be taken as a disparagement of the good men with limited formal education who have labored sacrificially and effectively to build the church to its present status. We should honor them. Even today men may study on their own and apart from a formal education achieve the same end. However, the present situation of our country is such that a man of limited training cannot achieve what he did fifty, or even twenty-five, years ago. As college education becomes more common, people will listen only to a man who can command their respect through superior learning. A man who stands up to instruct others is going to have to know more than the people who listen to him. Unless he can speak their language, know their problems, deal with the issues that are real to them, the people will not listen to him for long. No time spent in preparation — of the mind or the heart — is wasted time.

We have reacted adversely to the fact that so many college-trained men were lost to the digression movement. The reaction is understandable. But the fact remains that we were able to survive the digression only because men like McGarvey and Kurfees left the question of the instrument, beyond doubt, on a scholarly basis.

Our situation today stands in striking contrast to the high tide of the Restoration Movement in the last century. There was a high degree of Biblical knowledge then among the membership. The membership was an informed membership. Moreover, the Restoration *leaders* were scholars. We have few men comparable now. The breadth of learning and exactness of scholarship possessed by Alexander Campbell leave me amazed. Here was a man who had read tremendously. He developed his intellectual endowments

so that he had a profound grasp of philosophy and theology and a great facility with the Greek language. It has been said that part of the reason for his success was that he brought the best of Old World scholarship to the New World and completely outclassed others on the American frontier. If we are going to have a comparable impact today, we must produce men of the same caliber.

As one reads the pages of our journals today, he rarely finds an article of comparable spiritual depth or comparable learning to those which appeared consistently in the pages of the *Millennial Harbinger* or *Lard's Quarterly*.

Why do we have to reprint commentaries from the past? Many of these are good and deserve to live. But what new studies are being produced? We know so much more now than we did a century ago — about the original languages, about the pagan world in Biblical times, about Judaism at the time of Christ. The issues that confront Christians today are different from those of fifty years ago, yet the content of our sermons has little changed.

We read very little, and what we read is largely out of date. We don't have the command of current scholarship that Alexander Campbell and others had. Yet much of this current scholarship is quite favorable to our position and can be used to good advantage. But we haven't studied enough even to know what to read, where to go for good information. James Fulbright here at the ACC Bookstore has learned what to stock at Lectureship time. He has tried to stock good books, but he loses money on them. The preachers only want to buy sermon outline books!

When we have tried to be scholarly, we have depended largely on a second-hand scholarship. That is, those rec-

ognized as scholars among us have been the men who have studied what others have done and have been able to use effectively what others have said. There has been a minimum of original work with the primary materials. This task we have left to others. In matters of controversy this practice is not altogether bad — it is good to be able to appeal to those outside our fellowship in order to support our position. On the other hand, we should be in a position to speak authoritatively ourselves. Men who have a first-class knowledge with original sources are needed.

This subject on which I am speaking has many practical ramifications. For instance, there is a definite relationship to the missionary enterprise. I pointed out at the Hillcrest church last summer that the intellectuals are one of the greatest unmissionized segments of the United States population today. You may say that they will not receive the Gospel. After all, Paul said, "Not many wise" are called. This situation, I feel, will always be largely true. But we have made very little effort to win our few. We ought to have an intellectually responsible presentation for them.

Why do we lose so many of our Christian young people on the campuses of state schools? Certainly part of the answer lies in a failure to meet their problems in science and philosophy. In the Boston area, one of our significant ministries was saving those who were already Christians who came to Harvard, Massachusetts Institute of Technology, and other schools. These are young people worth saving. They represent some of the brightest young brains in the church. We haven't been one hundred per cent successful. And many would have come out Christians anyway. But they are stronger Christians because we have been

there. And many are faithful Christians because we were there to help them. I am disappointed that more were not baptized than were. On the other hand, considering the trends at many places where the church is relatively strong, I think that the saving of those that we saved was a significant contribution.

One of the severe challenges confronting the church today is in the intellectual realm. This is not a new situation. The early church faced a similar problem. Sometimes it is overlooked that the philosophical climate of the first and second centuries was no more favorable to Christianity than the philosophical climate today is. In the third and fourth centuries Christianity won its battle with Paganism. It won the battle intellectually, as well as morally and politically. It did so by producing better brains, better philosophers, better scholars than Paganism did. If we want to win the intellectual battles of the twentieth century, we will have to do the same thing. It cannot be done by avoiding the issues, discouraging study, and taking the easy path.

It is time for our schools to do more to turn out topnotch men. I am thankful for my training at ACC, and our schools have made significant contributions. But more needs to be done. Where are the Jonas Salks among us? Where are the Albert Schweitzers who attain excellence in many fields and then sacrifice promising careers to serve the natives in Africa? Where are the young people learning the dialects of the uncivilized tribes of South America in order to teach them at the risk of their own lives?

We should strive for excellence in everything that we do. Yet, in order to see that as many people as possible get the benefits of a Christian education, we find our offerings

geared too much to a level of mediocrity. I am not sure I know the answer. I raise the problem. Perhaps we need a school or schools geared for the talented. Or, more important, we need a grounding in the faith in the local churches that will permit talented young people to study anywhere without detriment to their spiritual life.

We have often discouraged the bright young men who could have meant much to the church. I am thinking primarily of those in the field of religion, but the problem is not confined there. We have failed to provide an intellectual and spiritual climate of scholarship and piety. We have sniped at, and talked about, men who have sought a higher education. Not infrequently we have seized on their utterances and driven them to positions they had no intention of holding. This statement is not to justify error. This is to plead for forbearance on the part of those who do not know whereof they speak; this is to plead for a climate wherein a man will be appreciated for his abilities and his sacrifices made in order to acquire the knowledge that will make him a better servant in the future.

What is being done? There are more faithful young men in graduate schools studying religion than probably at any time in recent years. What is being done? The *Restoration Quarterly* represents a beginning at providing these men and others with an outlet which can be of service to the informed opinion of the whole church. In all fields, however, our learned men should be encouraged to contribute to existing scholarly societies and journals. We have an obligation to produce. What more can be done? Trained men need to be given the time to produce — sabbaticals, lower teaching loads. We need to inspire prospective college teachers. With the crisis presented by a

shortage of qualified college teachers, an individual should seek out appointments to the big university faculties, use his influence in that position, start a church if one is not nearby, give stature to the work, and reach some of the best brains (the number would be few, but they would be worth it).

There is something we have on our side. We are basically a scholarly people. Our approach to religion has been a sound intellectual approach. We have taught people to study the Bible for themselves; we have directed them to the original sources and taught them how to find what the Bible itself teaches on a given subject. A graphic illustration of how this works to advantage appears from the experience of those of us who did graduate work at Harvard with the Boston School of Religious Instruction. For two years we had twenty to forty church members enrolled in a class meeting once a week. They were studying Greek, Hebrew, church history, advanced introduction to the New Testament, Biblical backgrounds, etc. This represented one seventh of the available membership of five congregations. I think that this project demonstrates that not only an educated leadership but also an educated membership is an attainable ideal.

WHAT MISSION WORK WILL DO FOR THE CHURCHES

By A. R. Holton

A. R. Holton, Box 27, 1121 West 79th Street, Los Angeles 44, Calif.

Born February 9, 1891, in Kosse (Limestone County), Texas. Educated in public schools of Ballinger, Texas. Attended Sabinal Christian College December 7, 1900; entered Thorp Spring Christian College in the fall of 1911, graduating 1915. Graduated from Howard-Payne College, Brownwood, Texas; Texas Christian University, Fort Worth, Texas, receiving M. A. degree; Southern Methodist University receiving B. D. degree.

For nearly nine years, beginning in 1920, was president of Thorp Spring Christian College, Thorp Spring, Texas. Head of Bible Chair, University of Oklahoma (School of Religion), Norman, Oklahoma, to 1935. Moved in 1935 to Detroit, Michigan, as minister of the old Plum Street Church of Christ; moved to Sherman, Texas, 1939, as minister of the Walnut Street Church of Christ; moved to Nashville, Tennessee, 1942 and for 12 years was minister of Central Church of Christ. Then was minister of Sixteenth and Decatur Church of Christ, Washington, D. C., spending two years in Korea, beginning in 1957, under the direction of this church. Since September, 1959, has been minister of the Vermont Avenue Church of Christ in Los Angeles, California.



Interested in Vacation Bible Schools and in church camps and missionary work, especially in the Far East. Visited and has spoken at most of our colleges

in the United States and has lectured in Japan and the Philippine Islands.

Acts 11:19-26 sets forth clearly what mission work did for the New Testament church. It is strange that people who claim to believe in Jesus Christ cannot see that this faith involves the very heart of mission work. The greatest thing we believe about Jesus is that He came from God and that He came to this earth and that He suffered and died on this earth and was buried in this earth and arose from the earth to go back to His father, and at God's right hand sent the Holy Spirit back to the earth to guide His body, the church, into all truth. This, then, is the great missionary imperative of belief in Jesus Christ. Let us look then at some of the things this work of missions will do for the church.

1. It will enable the church to accept the providence of God in our day. The church at Antioch, as outlined in our text, is a church that was established by the providence of God turning persecution into a blessing. They that were scattered abroad on account of persecution went everywhere preaching. This is the historical explanation for the founding of the church in Antioch. Antioch is the beginning of the church crossing into new frontiers, overriding racial barriers and all other boundaries.

The providence of God in our day has scattered Americans into all parts of the world. The churches of Christ have been prosperous in the United States from the viewpoint of membership and leadership. This leadership through the Armed Forces alone is in seventy-two countries of the world. The church today needs to take advantage of this fact and undergird the work of these men and their families

with missionaries who will lead this great force into the evangelization of every country where these men are located. They are doing wonderful things by themselves, and they could do much more if the churches back home would give them encouragement and send men to work with them. The American servicemen can furnish men and money in this task of world evangelism. If the church in the first century took advantage of the providence of God, why can't the church in the twentieth century feel the same obligation. Not only do we have the leadership of the churches in the military, but we have Americans working today in education, in the embassies, in agriculture, and in business in all parts of the world. We need to take advantage of this act of the providence of God.

2. Mission work always gives clearness of expression to the central doctrines of Christ. To reach people you have to be clear and definite about your faith. What do we believe about Christ, about God, about the church, about human destiny, about life everlasting? When you come to teach people of another faith in a foreign land, you have to make some things clear in your own mind as to what you believe, before you can make it clear to others. There is no doubt but that our churches today need a fresh look at the doctrine of the church in our day. Do we believe in the restoration of the New Testament church? If so, will it be confined to the continental United States, or should it go to all the world? The answer, of course, is it was designed to cover the earth. To attempt this program of the church will glorify our Father, and it is the only way I know where we will be forced to define clearly what we are attempting to do. Churches without a mission program many times have weak conceptions of the purpose of the

church and of the doctrine of Christ. A world-wide missionary program will give vitality to our faith.

3. Missions and the unity of the church go together. You remember that it is pointed out by Jesus that He wanted His disciples to be one in order that the world might believe. This great prayer in the seventeenth chapter of John should be a part of our inspiration for this great task. Anyone who has lived abroad for any length of time realizes that one of the greatest difficulties in the way of the progress of the cause of Christ is the fact that the so-called followers of Christ are divided and therefore cannot convince the world that Jesus Christ is the Son of God. Our world is awaiting a generation that will take up this plea of the great commission and on that plea, through the Leadership of Jesus Christ, work for Christian unity around the world. This day is one of the greatest opportunities that the church has. This plea for the restoration of the New Testament church is the basis for Christian unity. We should never forget this central teaching, this central doctrine. The church at Antioch was to be founded on the same great fundamentals that were under the church in Jerusalem. Across the Roman Empire this church with one great faith, with one great hope. Men seek in vain a way to unite the world if they fail to see the opportunity of carrying out the great commission, and the promise of God is He will be with us always, even unto the end of the world.

4. Any congregation who will attempt to do the will of the Lord will be enabled to find resources for doing this task in men and in money. Again we turn to the words of the above text. Into this movement of spreading the gospel from Antioch came two of the leading men of the New

Testament church. Paul and Barnabas found themselves tied into a movement that was to last for centuries and was to encircle the globe. From Antioch three missionary journeys were made. The resources for carrying out this great work were available. Brethren, there is no doubt about it. In the providence of God the resources in men and money and in communications and in transportation are available to carry out the great commission in our day.

Everything we love, my brethren, is awaiting the inspiration that will come when the churches of Christ undertake this great task of evangelizing the world. Everything we love in the way of progress for the cause of Christ is awaiting this spirit. We will feed the orphans; we will educate our children; we will take care of the poor if the church undertakes to carry out its first great duty to evangelize the world; and unless we undertake this first duty we will not be able to see any of our dreams come true.

To give encouragement to this cause is one of the great opportunities that God gives His people. Do not stand in the way, my brethren anywhere, when the evangelization of the world is proposed. Open every door you can. Use every dollar. Give it every ounce of your energy and brain and pray for it continually.

The first part of the paper deals with the general theory of the subject. It is shown that the theory is based on the principle of least action. The second part is devoted to the application of this theory to the case of a particle moving in a potential field. It is shown that the equations of motion can be derived from the principle of least action.

The third part of the paper is devoted to the study of the motion of a particle in a magnetic field. It is shown that the motion is characterized by a constant of motion, which is the energy of the particle. The fourth part of the paper is devoted to the study of the motion of a particle in a gravitational field. It is shown that the motion is characterized by a constant of motion, which is the energy of the particle.

The fifth part of the paper is devoted to the study of the motion of a particle in a field of forces. It is shown that the motion is characterized by a constant of motion, which is the energy of the particle. The sixth part of the paper is devoted to the study of the motion of a particle in a field of forces. It is shown that the motion is characterized by a constant of motion, which is the energy of the particle.

Panel Discussions

Panel Discussions

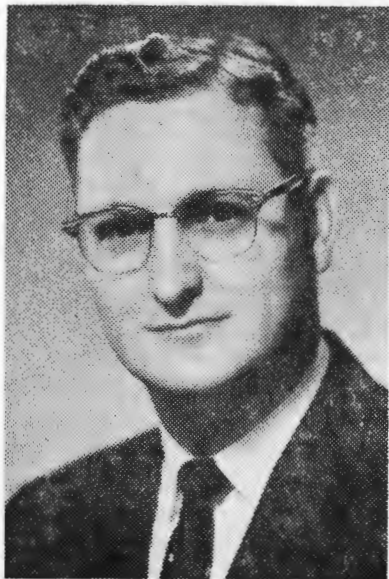
THE DEAD SEA SCROLLS AND THE STUDY OF THE OLD TESTAMENT

By Paul W. Rotenberry

Paul W. Rotenberry is an Assistant Professor of Bible and Biblical languages at Abilene Christian College, Abilene, Texas, where he has taught since 1953.

Mr. Rotenberry holds his B. A. degree from Abilene Christian College (1946), with a major in history; and his M. A. degree from the University of Pennsylvania (1951), with a major in oriental studies.

He returned to the ACC campus in September, 1959, after a two-year leave of absence at Vanderbilt University in Nashville, Tennessee. While there he completed all resident requirements towards his Ph.D. degree in religion, and lacks only the dissertation. While in Nashville, he served as minister with the Harding Place Church of Christ.



Mr. Rotenberry has also studied at Freed-Hardeman College, Henderson, Tennessee; Dropsie College, Philadelphia, Pennsylvania; and the Oriental Institute of the University of Chicago. He is a former teacher at Harding College, Searcy, Arkansas, and has preached for churches of Christ in Arkansas, Maryland, Pennsylvania, Illinois, the District of Columbia, Tennessee, and Texas.

He is a specialist in the fields of oriental languages such as Hebrew and Greek. His dissertation topic will be, "An Edition of the Qumran Hodayoth."

He is married to the former Ann Roberson, daughter of the late Dr. Charles H. Roberson, former head of the Abilene Christian College Bible Department.

Introduction

The consideration of the Dead Sea Scrolls just presented has been directed to the Essenes, a sect of the Jews. Our concern in this paper is the value of these scrolls for the study of the Old Testament. It is intensely important to us that we have a reliable text of the Old Testament, for it is important to know what the Bible actually states. Two statements are in order at the outset of our study:

(1) The text of the New Testament is not involved in the Qumran materials. The textual evidence of the New Testament places that text beyond serious controversy. Westcott stated that hardly more than one part in a thousand of the New Testament text is in question* and it is generally agreed that that smallest fraction of the text does not in any instance involve any basic doctrine. The Christian teaching of salvation is not beset with any textual problem and the Qumran material does not enter into this area. The Qumran sect was a Jewish sect and not Christian, and therefore the Biblical materials of Qumran are Old Testament materials only.

(2) The text of the Old Testament does not have as much manuscript evidence as does the New Testament. The manuscripts of the Hebrew Bible which we have are not as close in time to the inspired writing as is the case with the New Testament; neither the number nor quality of the Old Testament manuscripts compare with those for the New Testament. While there are questions of text in the Old Testament, they are not questions in which our understanding of God's will to us under the Gospel is involved. Some textual difficulties might be concealed under a smooth reading in the English translation, and some may be indicated by a difference in text between translations such as the King James Version and the American Standard Version, (e.g. Psalms 100:3). The question of the inspiration and authority of the Biblical text is quite different from the question of the wording of the text or even that of the canon.

Definition of Terms:

It is proper for us to have a clear understanding of the terms to be used in this study. We will notice that the terms are actually neutral so far as anyone's faith is concerned, but the first three which we give are often used in a bad sense, with specific reference to destructive criticism.

(1) Criticism — The term "criticism" used in current English in the United States usually refers to fault-finding on the part of one person against another or against some idea or experience. The term "criticism" used in reference to a scholarly pursuit has reference to the close examination of a subject or matter, with strict attention to details. The English word is derived from the Greek word meaning "to judge," and criticism is a judgment of the excellence or inferiority, of the value, accuracy, or reliability of a work. The validity of the criticism is related to the ability and approach of the critic.

(2) Biblical Criticism — This is a neutral term which means only "scientific study of the Bible." The term is sometimes used in a bad sense implying destructive criticism; that is, criticism intended only to attack or disprove the Bible. We should distinguish destructive Biblical criticism from constructive criticism which upholds the Bible.

(3) Higher Criticism — This type of Biblical criticism deals with the historical accuracy and value of the Bible. There is both destructive and constructive criticism of this type. Many friends of the Bible who are interested in increasing our understanding of the Bible and in showing the reliability of the Bible are Higher Critics, while others are interested in criticism apart from faith. We would term that criticism which tends to overthrow faith "destructive criticism."

(4) Lower Criticism — This type of Biblical criticism is concerned to ascertain the best text of the Bible. The matter of faith does not enter so much into this type of criticism. Whether or not one has faith that the Bible is God's word, his task as a textual critic is simply to examine the manuscript evidence and relate it to the other writings of the Bible in such a way as to decide so far as possible what the actual words of the Biblical writers are.

The Scrolls and the Old Testament

In general, our interest in the Qumran scrolls which contain Old Testament materials is related to their contribution to our knowledge of the canon, the literary criticism, and the textual criticism of the Old Testament. In studies related to the Old Testament, the scrolls also add to our knowledge of the Hebrew language, Hebrew writing, and the Judaism of the Roman period. When we examine some of the fragments of the texts, we might be inclined to feel that an editor of the scrolls would have to develop a remarkable skill to resolve problems, which ability we associate more closely with jigsaw and the crossword puzzles.

Related Studies

The scrolls are being studied now to see how the Hebrew language of this period is related to the classical Hebrew found in the Old Testament. They are also being examined for the kind of penmanship presented in the texts; knowledge of the form of the letters will help us to determine the date of writing of other texts which might be found in the future. We have already seen how these scrolls help us to understand the religion of the Jews at the end of the Old Testament period and in the early days of the church.

The Canon of the Old Testament

We must distinguish clearly between the terms canonization and inspiration. Inspiration refers to the nature of the text itself and the writer — if God guided the writer of the text, that text is inspired. Canonization has reference to the *recognition* by men that a work is inspired. Thus, an inspired book might have circulated for a time without being recognized by men that it was inspired; but when they did accord to it this recognition, we would say

that they placed it with the sacred cannan (the group of books recognized as possessing authority because of inspiration).

At Qumran, a number of writings have to do with the regulation in secular matters of the religious group itself. We do not know to what extent that sect may have considered their secular works as canonical. Of particular interest is the discovery of Biblical material at the Murabbaat caves, for these Biblical texts indicate that they accepted the official canon of the Old Testament which agrees with our Old Testament.

Literary Criticism of the Old Testament

The literary criticism of the Old Testament concerns itself with such questions as the unity, the authorship, and the date of Old Testament writings. The following example illustrates how the scrolls can be used in literary criticism: Some extreme scholars have placed the date of composition for certain Psalms quite late. We have recovered Qumran connected texts which include these very Psalms, and these texts are dated long before the extreme scholars say these Psalms were even written.

The Textual Criticism of the Old Testament

The area of the Old Testament study for which the Dead Sea Scrolls seem to hold the greatest value is the area of textual study. The texts provide the earliest Hebrew manuscripts of portions of the Bible known in modern times. Furthermore, they provide for us a view of the Old Testament wording as it existed before the birth of Christ, before the fixing of what we now know as the "traditional" text.

The Traditional Text

Before the Qumran discoveries, scholars generally held one or the other of two beliefs as to how the "traditional text" of the Old Testament arose. Many believed that the "traditionalist scholars" (who are called Massoretes) established the text of the Old Testament about the sixth century A. D. These Massoretes are supposed to have worked with many different manuscripts, then decided upon the best text, and destroyed the variant readings. This would account for the agreement between the Hebrew manuscripts which we have from a later time. Other scholars believed that the exact wording of the Old Testament was established by the Jewish Council at Jamnia about 90 A. D., which really met to fix the Old Testament canon. We shall see later in our study that the text was established at Jamnia and that it became standard throughout official, or "orthodox," Judaism. This means that this suppression or variant readings was done at Jamnia, and not by the later Massoretes.

The investigation of the early Hebrew text was beset with great difficulty before the discovery of the Dead Sea Scrolls because of the absence of any early manuscripts. The earliest complete manuscript of the Hebrew Old Testament dates in the ninth or tenth century of the Christian era, and only fragments of earlier texts were known before we recovered these texts from Qumran. Because of this lack of early manuscripts, the only method of studying the text had been by comparing the late Hebrew texts primarily with the early Greek translation, known as the Septuagint. Even here there was the problem of determining which text of the Septuagint was best. Thus textual scholars were hemmed in from every direction. Professor

Gray wrote that the history of the Hebrew Bible since the second century A. D. is rather uneventful, being only a history of careful transmission by which the text is preserved; but before that time, the fortunes of the text had been far less happy. It appeared that the Biblical manuscripts which existed before 90 A. D. would never be recovered; this appears to be so certain that Sir Frederick Kenyon wrote in 1939 that there was no probability that we would ever find manuscripts dating before the time of the fixing of the text.

New Light from the Dead Sea Scrolls

To the astonishment of Biblical scholars, the very texts which seemed to have been lost forever came to light from Qumran and Wady Murabbaat. Texts in Hebrew from which the Greek Version was translated are now available for the investigation of the Hebrew Old Testament text. At the present it appears that those scholars were correct who believed that the Hebrew text was established at Jamnia, though some modernization of the view may be necessary. A new controversy is now taking place, as some Jewish scholars are trying to move this "fixing of the text" back to about 150 B. C. If this were true, it would be difficult to account for the variations of texts found at Qumran.

At Qumran, Caves I, IV, and XI are the most important sources for our Biblical texts. These manuscripts all date before 68 A. D., which is the time of the abandonment of the site. From Cave I came the two Isaiah scrolls and all the other outstanding ones. At Cave IV there were discovered more than 330 manuscripts, of which more than ninety are Biblical. Little is known about the finds at

Cave XI, but Burrows states that five relatively complete scrolls like the Isaiah scrolls are included.

Important Biblical evidence from the caves of Wady Murabbaat contributes to our knowledge of both text and canon. The "unorthodox" writings, found in abundance at Qumran, do not appear at Wady Murabbaat. The latter site was occupied by fleeing remnants of the army of Bar Kochba during the second Jewish revolt (132-135 A. D.), and these texts are from the late first century and early second century.

The scrolls found at Qumran are to be dated as late as 68 A. D., or shortly before the council at Jamnia (about 90 A.D.). The texts discovered at Murabbaat were used about 132-135 A.D., or soon after the council. Since the council of Jamnia officially fixed the Old Testament canon and established a type of Hebrew text of the Old Testament, we are in a good position to compare the Qumran materials with those from Murabbaat and understand just what was accomplished at Jamnia.

Let me cite now one example of the use of these scrolls in the textual criticism of the Old Testament:

Isaiah 53:11; the Qumran text of Isaiah published by Sukenik adds "light." The sense of the verse is changed by this addition. The King James and American Standard versions render this: "He shall see the travail of his soul, and shall be satisfied. . ." This text would read: "From the travail of his soul, he shall see light and be satisfied. . ." F. F. Bruce believes this is the superior reading.

There are already a large number of these variant readings available for the study of the text, and many more are yet to come.

The discoveries at Qumran and Murabbaat have provided

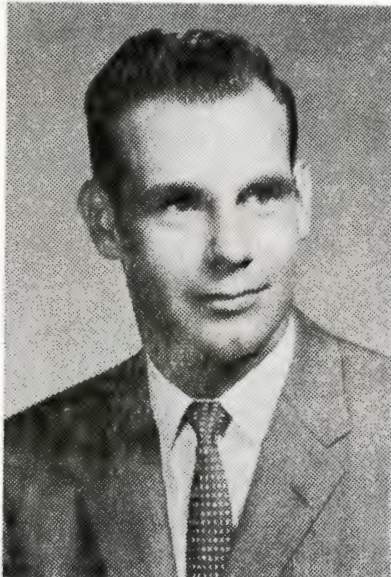
us with different textual forms which indicate that the early translations were good translations. Now, by the use of these texts, we can work closer and closer to the original text which was written by the inspired writers. We stand in a new light so far as the text of the Hebrew Old Testament is concerned, and devout scholars look forward to the study of this material. The question which every devout reader of the Bible is stirred to ask: "What do these scrolls mean so far as my confidence in the Old Testament text is concerned?" Scholars have generally agreed with F. F. Bruce when he wrote that the general result of his study of these texts had only increased his respect for the text which we have been using.

*See (Introduction to) *The New Testament in Greek*, by Westcott and Hort, p. 565, Macmillan Co., New York, 1944.

THE RELATION BETWEEN THE RELIGION OF THE ESSENES AND THAT OF THE EARLY CHRISTIANS

By Jay J. Smith

Jay Smith presently serves as minister of the Church of Christ in Goodlettsville, Tennessee, which is just outside of Nashville. He is one of the founders of the CHRISTIAN FAMILY BOOK CLUB and serves as its president at the present time. Brother Smith is a native of West Virginia. He obeyed the gospel at Gladesville, began preaching there and in the Fairmont area while in college, and has since worked with congregations at Mannington and Pine Grove, W. Va.; McAlister, New Mexico; Lawton and Indianola, Oklahoma; Nashville, Tennessee; and now is at Goodlettsville, Tenn. He has attended Fairmont State College, West Virginia University, Eastern New Mexico University, and Vanderbilt University. Bro. Smith served as director of the Church of Christ Chair of Bible and Religious Education at Cameron



College in Lawton, Oklahoma, for three years. This Chair is under the direction of the elders of the 28th & Cornell congregation in Lawton. Bro. Smith is the author of a book entitled *Minister's Library Handbook* which was published by W. A. Wilde and Co. in 1958. In addition to having worked as a full-time radio announcer at KENM, Portales, New Mexico, he has been active in gospel radio broadcasting in West Virginia and Oklahoma. Bro. Smith was born May 6, 1930, at Reedsville, W. Va.

Christianity is a religion
of a book — more correctly,

the book, the Bible. This is not to say that Christians worship the Bible itself. Rather, they worship the God it reveals, and obey its message, the gospel, revealed in and through Jesus the Christ, the Son of God. The Bible is the source of information of God and His will for man. Anything that affects our understanding of the Bible, affects the very core of our faith, the actual source of our faith and religion, indeed the very framework of our thinking.

About ten years ago a discovery was made which some scholars pronounced would completely revolutionize our understanding of the New Testament. This discovery was the now famous Dead Sea Scrolls.

1. *What are the Dead Sea Scrolls?*

Practically everyone has heard of the Dead Sea Scrolls, but what, exactly, are they, and why are they so much talked and written about? The exact details of their discovery may never be known. As the story is usually told, some curious leather scrolls were presented for sale in Jerusalem in 1947. They were brought in by a Bethlehem trader who was known to do business with Arab smugglers. The scrolls had been discovered in a cave near the Dead Sea by a young Arab of the *Ta'amireh* tribe named *Muhammad Adh-Dhib*. Reportedly, the young man was looking for a lost goat when he found them.

At first the scrolls were thought to be worthless by most scholars until they were recognized as very ancient by Dr. John Trever of the American Schools of Oriental Research in Jerusalem. Dr. Albright of John Hopkins confirmed this judgment.

Over the years since the original discovery, eleven scroll-

barren region lying on the ...
which drop from over 2600 feet above sea
level to 1292 feet below sea level at the Dead Sea
about 12 miles away. The caves are in a ravine (the
Qumran) about a mile from the shore of the Dead Sea.
In this *wadi* is a ruin (*khirbet*) — thus, we call it
Khirbet Qumran; that is, the ruin in the *wadi* of
Qumran.

Various lines of evidence, such as archeological
excavation which has uncovered coins and pottery,
radiocarbon testing of the linen wrappings, the
Dead Sea Scrolls, and paleography — or scientific comparison
of the handwriting of the Scrolls with inscriptions of
ancient Jews, have established the Scrolls as the work of
a Jewish sect which lived in the ravine, using the caves
and the now ruined monastery from about 300 B.C.
to 31 B.C. and 4 B.C. to A.D. 68.

The colony was evidently overthrown by the Roman
Legion in A.D. 68 just before the destruction of
Jerusalem in the Roman-Jewish war of A.D. 66-70. The
Scrolls were evidently stored or hidden in the caves
about 300 B.C. and before the time of Christ and before
the destruction of Jerusalem were evidently quite old when put in the caves.

The Scrolls are written in Hebrew and Aramaic and
include either complete scrolls or fragments representing

Testament book, with the exception of Esther. In addition, there are many collections of hymns, rules of discipline, prophetic or apocalyptic books, commentaries on Old Testament books, etc. Dozens of heretofore unknown ancient books have come to light.

From a study of ancient authors and from a careful examination of the Scrolls themselves, it has been accepted by most scholars that the group which lived in the ravine and owned the Scrolls were the Essenes. This group is never mentioned in the New Testament, but Josephus and other writers *do* mention them.

Pliny speaks of the Essenes living "away from the western shore (of the Dead Sea), far enough to avoid harmful things, a people alone, . . . companions of palm trees."¹ Josephus² describes them as living ascetic lives (abstaining from marriage, despising riches, having all things common, wearing clothing completely out before changing, practicing ritual bathings or baptisms, etc.). He says there were about 4000 scattered through many cities but the kind of life he ascribes to them implies that most of them must have lived in colonies like the one at Qumran.

Thus we can summarize the discovery in this way: the Scrolls were first discovered in 1947 (or 1945) in the region of the Dead Sea in Palestine. They are written in Hebrew and Aramaic and date from about the time of Jesus. They were evidently the property of a strict Jewish sect known as the Essenes and were left in the caves about A.D. 68. And, finally, the Scrolls represent Old Testament books, collections of hymns, commentaries, prophetic books, and doctrinal writings.

2. *Raising the Alarm.*

For several years debate over the Scrolls was carried on in scholarly journals and did not arouse public attention to any great extent. The first debates were primarily concerned with whether the Scrolls were genuine, and, if so, exactly how old they were. As all tests began to confirm a first century date, it was inevitable that the question of their meaning would be considered more seriously. What effect, men began to wonder, would the Scrolls and their contents have on our understanding of Christ and the Bible?

One of the first to declare himself in print concerning the meaning of the Scrolls was Dupont-Sommer of the Sorbonne in Paris. Dupont-Sommer's book, in conjunction with later books by other authors who followed his line of reasoning, created a furor of debate concerning the implications of the Scrolls.

In some of the manuscripts there are enigmatic references to a *moreh has-sedeq* which is variously translated as "Teacher of Righteousness," "Master of Justice," "True Exponent of the Law," "Righteous Teacher," and various other ways. According to a commentary on Habbakuk found in the caves, the Teacher of Righteousness was evidently a priest of Jerusalem who became embroiled in conflict with another corrupt priest and withdrew to the wilderness in protest, where he was persecuted or perhaps killed.³

Dupont-Sommer translated and amended this comment and concluded that, without a doubt, the Teacher was "a divine being who became flesh to live and die as a man."⁴ This interpretation has been rejected by most scholars. Thus Dupont-Sommer asserted that "Judaism of the first

century B.C. saw a whole theology of the suffering Messiah, of a Messiah who should be redeemer of the world, developing around the person of the Master of Justice."⁶ He concludes that it was "from the womb of this spiritual ferment that Christianity emerged."⁶

One of the next in line of those who were instrumental in bringing the Scrolls to the attention of the general public was Edmund Wilson in a long article in the *New Yorker*, which was subsequently expanded and published in book form as *The Scrolls from the Dead Sea*. While noting some differences between the Teacher of Righteousness and Jesus, Wilson accepted the main conclusions of Dupont-Sommer and elaborated upon them further. Wilson asks, "Should it really be any more difficult to admit that he (Jesus) had been trained in the discipline and imbued with the thought of a certain Jewish sect, and that he learned from it the role that he afterwards lived of a teacher, Messiah, and martyr?"⁷ He somewhat overconfidently concluded that, "the rise of Christianity should at last, be generally understood as simply an episode of human history rather than propagated as dogma of divine revelation."⁸

Perhaps the most extreme of all who have followed this line have been John Allegro of the University of Manchester and A. Powell Davies of the All Souls Church (Unitarian) in Washington, D. C.

3. *Second Thoughts on the Dead Sea Scrolls.*

Not all scholars were so anxious to publish their premature judgments, nor were their views quite as sensational as those mentioned above. Several points would have to be linked and held together before the implications of the Scrolls would cause much anxiety about Jesus.

(1) It would have to be shown that the Teacher of Righteousness was regarded as the Messiah by his followers. (2) The suffering of the Teacher of Righteousness would have to be paralleled to that of Jesus in a pretty definite way. (3) Some sort of direct connection would have to be established between Qumran and Jesus. (4) Then too, similarities between Qumran and Jesus would have to be shown to be *unique* and not merely a reflection of a common Jewish heritage.

Could it be shown that the Qumran teacher was regarded as a Messiah? H. H. Rowley has asserted, "It has been maintained that the Teacher of Righteousness was believed to be the Messiah, and that his resurrection was to be expected to usher in the Messianic age. There is no evidence of this in the text, and only a forced exegesis can read it into any passage."⁹

Furthermore, the Qumran sect expected *two* Messiahs and one prophet! In the Manual of Discipline we read, "Until the coming of the prophet and of both the priestly and lay Messiah, these men . . ." ¹⁰ In the Zadokite Document we find, ". . . throughout the period from the time the teacher of the community is gathered to his rest until that in which the lay and the priestly Messiah assume office."¹¹

It is obvious from this last reference that the Teacher is not regarded as *either* of the Messianic figures. It is probable that there were several such teachers in the community, for we read in the Manual of Discipline, "wherever there be ten men who have been formally enrolled in the community, there is not to be absent from them one who can interpret the Law to them at any time of day or night, for the harmonious adjustment of their human relations."¹²

Says Gaster, "The title Teacher of Righteousness designates an office, not a person."¹³

Secondly, was the suffering of this Teacher enough like that of Jesus that we could suppose that Jesus intentionally patterned Himself after this prototype? There is enough material in the Old Testament itself to have furnished Jesus all the pattern that He needed. In fact, it is to the Old Testament that the New Testament writers go for proof texts. There is nothing new in a teacher or prophet being opposed by the priesthood. The Teacher of Righteousness *did* suffer in some way, but, as Cross remarks, he may have been killed by another adversary or have died of old age. We know nothing about the circumstances of his death.

In the third place, is it possible to establish any connection between Qumran and Jesus? There is not a shred of evidence concerning any direct connection. Living in the same small country, they undoubtedly had heard of each other, but we have not a single reference. If any sort of connection is established at all, it will have to be done on this basis of teaching *uniquely* shared by Jesus and Qumran.

4. *Likenesses and Differences.*

Several Christian practices and/or teachings of Jesus have been shown to be parallel to beliefs and practices at Qumran. A few of the most important will be discussed. We must not forget, however, that Jesus and the early church broke with some of the most fundamental views of the Qumran community, as we shall see in just a moment.

First, baptism in the ministry of John, Jesus, and the early church finds its parallel in the ablutions at Qumran

as shown both by the excavation of the "baptistries" at the *Khirbet* and the many statements concerning the practice in the Manual of Discipline and in the Zadokite Document. For a full picture, it must be noted, however, that baptism was also practiced in standard Rabbinic Judaism in making Gentile converts.

Community of goods was mandatory at Qumran. "All who declare their willingness to serve God's truth must bring all their mind, all their strength, and all their wealth into the community of God. . . ." ¹⁴ While this was also practiced in the earliest days of the Jerusalem church, it was not mandatory. "And all who believed were together and had all things common; and they sold their possessions and goods and distributed them to all, as any had need." ¹⁵ "But Peter said, Ananias, why has Satan filled your heart to lie to the Holy Spirit and to keep back a part of the proceeds of the land? While it remained unsold, did it not remain your own? And after it was sold, was it not at your disposal?" ¹⁶

The special significance of the common meal of the community, as is indicated throughout the Manual of Discipline by the offenses which excluded one from this fellowship, together with the probable eschatological significance of such meals, has been compared with the Christian communion and also the accounts of Jesus feeding the 5000 and the 4000.

There are also many similarities in the use of language, such as their reference to themselves as the "elect," or the use of "light and darkness" to represent "good and evil," etc.

No one wishes to deny these and other parallels, but a

number of considerations will probably alter our view of their importance somewhat. As Gaster says, "It should be observed that just as many things in the Dead Sea Scrolls as can be paralleled from the New Testament can be paralleled equally well from the Apocrypha and Pseudepigrapha of the Old Testament."¹⁷ Burrows asserts, "It may be fairly questioned, indeed, whether the teachings of Jesus and the beliefs of the Qumran community have anything in common which cannot be found in other Jewish sources also."¹⁸ F. F. Bruce quotes a certain Father Kevan Smyth as saying that to compare Jesus with the Essenes without consideration of the Old Testament, Apocrypha, Pseudepigrapha, and rabbinic literature is "like comparing a fish and a man because both are wet after coming out of the sea."¹⁹ Strack and Billerbeck have filled four German volumes with parallels between Jesus and the rabbis of His day.

In contrast to Christianity, the Qumran group separated itself from the general public. Nothing is more pronounced than the commandments to stay away from evil men. The Manual of Discipline carries the injunction, "They are to keep apart from the company of the froward."²⁰ The same idea is oft repeated in this document, "whereby they are to be kept apart from any consort with froward men."²¹ "No one is to engage in discussion or disputation with men of ill repute . . ."²² "He is to bear unremitting hatred towards all men of ill repute, and to be minded to keep in seclusion from them."²³

This is to be compared with Jesus' mingling with the people and giving special attention to sinners, who are the sick that need the physician. At Qumran "No one is to engage in discussion or disputation with men of ill repute;

and in the company of forward men every one is to abstain from talk about the meaning of the law."²⁴ We need only to think of Jesus and the Samaritan woman, or the multitudes of sinners that came to hear Him teach, to see the contrast. Jesus, and certainly the church after Him, was always ready to proclaim the message of the good news to everyone; and it was precisely the publicans, sinners, and Gentile "dogs" that were the most receptive to the message.

The Qumran sectary was commanded to "bear unremitting hatred towards all men of ill repute . . ."²⁵ One part of the oath of admission to the community was to "hate the children of darkness, each according to the measure of his guilt."²⁶ These commands to hate are sprinkled liberally throughout the Qumran documents. Such an attitude is poles apart from the teachings of Jesus. "You have heard it said, 'You shall love your neighbor and hate your enemy.' But I say to you, Love your enemies and pray for those who persecute you."²⁷

Another strong emphasis of the Scrolls is the matter of rank. "Everyone is to obey his superior in rank . . ."²⁸ "When they sit in his presence (the priest's), they are to take their places according to their respective rank."²⁹ These remarks are in contrast to the statements of Jesus to His disciples, "You know that those who are supposed to rule over the Gentiles lord it over them, and their great men exercise authority over them. But it shall not be so among you; but whoever would be great among you must be your servant . . ."³⁰ In fact, Jesus' denunciation of the Pharisees seeking the chief seats, and His parody on this practice by speaking of taking the lesser seats and being

called up higher, fits Qumran just as neatly as it does the Pharisees.

5. *The Significance of the Scrolls to Our Understanding of Christian Beginnings.*

It is rather evident that the first evaluations of the Scrolls suggested that sweeping revision would have to be made in our understanding of the New Testament and Christianity. Additional research has tended to show that much earlier opinion was based upon inference, rather than evidence. The concensus of scholarship at the moment seems to be that the Scrolls are one of the greatest archeological finds yet, and that their materials will be of almost incalculable value to our understanding of the background into which Christianity came, but they do not give us the actual community that Jesus and his followers were a part of or deliberately patterned themselves after.

In his first volume, called *The Dead Sea Scrolls*, Millar Burrows said, "for myself I must go farther and confess that, after studying the Dead Sea Scrolls for seven years, I do not find my understanding of the New Testament substantially affected. Its Jewish background is clearer and better understood, but its meaning has neither been changed nor significantly clarified."³¹ He was criticized by many who said he was dodging the real issue, that his understanding of the New Testament was quite different from that of the average person anyway. Burrows admits this fact in his second volume, *More Light on the Dead Sea Scrolls*, but maintains he was thinking of the "outstanding traditional tenents of the Christian churches through all the centuries."³² As far as these matters are concerned the Scrolls "prove nothing at all, they are simply irrelevant."³³

Conclusion

There *are* parallels between the Scrolls and the teachings of Jesus and the early church. These are not to be denied. Nor can or should we deny that much of Jesus' teaching is similar to the teachings of the rabbis in His day, the Stoic teachers of Greece, the Persians, etc. That some truth was known and taught throughout the world, and that God had prepared a "fullness of time," in no way damages the teachings of Jesus.

On the other hand, Jesus and the church were at odds with some of the most fundamental beliefs of Qumran, just as He disagreed with the rabbis on many points, and would have disagreed with the Stoics or Persians had He come in contact with them. The separation from the world, hatred of sinners, pride of rank, etc., which were held as important by the Qumran sectaries, was foreign to the teachings of Jesus.

The value of the Scrolls primarily lies in the illumination that they give the whole New Testament cultural era. Similarities that have been detected between different groups and movements of that era do not necessarily draw lines of dependence or conjunction (still less account for one another) but reflect the diffusion of ideas and the intellectual climate of the day. Being heirs of the same tradition it is natural that we should expect to find a similarity of speech and thought patterns.

The question that is really at stake is not whether Jesus was different from everyone else in everything that He said and did, but whether He was a true successor of the Old Testament, its prophecies, and its intent. It is doubtful if the importance of the Dead Sea Scrolls could be over-

emphasized, but it is possible to wrongly emphasize them. The trend of Scroll research is to illuminate the first century background in such a way that our understanding of Judaism, early Christianity, and the canon and text of the New Testament is put on a surer footing.

¹Millar Burrows, *The Dead Sea Scrolls* (New York: Viking Press, 1956). p. 280.

²Flavius Josephus, *The Life and Works of Flavius Josephus* (Philadelphia: John C. Winston Co., 1957), pp. 531, 673f.

³Frank M. Cross, Jr., *The Ancient Library of Qumran* (Garden City, N. Y.: Doubleday, 1958), p. 116f.

Theodore Gaster, *The Dead Sea Scriptures in English Translation* (Garden City, N. Y.: Doubleday, 1956), p. 255.

⁴A. Dupont-Sommer, *The Dead Sea Scrolls* (Oxford: Blackwell's, 1952), p.34.

⁵*Ibid.*, p. 96.

⁶*Ibid.*, p. 98.

⁷Edmund Wilson, *The Scrolls From the Dead Sea* (New York: Oxford University Press, 1955), p. 102.

⁸*Ibid.*, p. 108.

⁹H. H. Rowley, *Jewish Apocalyptic and the Dead Sea Scrolls* (London: University of London, 1957), p. 17.

¹⁰Gaster, *The Dead Sea Scriptures in English Translation*, p. 58.

¹¹*Ibid.*, p. 72.

¹²*Ibid.*, p. 49.

¹³*Ibid.*, p. 6.

¹⁴*Ibid.*, p. 39.

¹⁵Acts 2:44-45.

¹⁶Acts 5:3-4.

¹⁷Gaster, *The Dead Sea Scrolls in English Translation*, p. 20

¹⁸Burrows, *The Dead Sea Scrolls*, p. 331.

¹⁹F. F. Bruce, *Second Thoughts on the Dead Sea Scrolls* (Grand Rapids, Mich.: Eerdmans, 1956), p. 125.

²⁰Gaster, *The Dead Sea Scrolls in English Translation*, p. 46.

²¹*Ibid.*, p. 56.

²²*Ibid.*, p. 59.

²³*Ibid.*, p. 60.

²⁴*Ibid.*, p. 59.

²⁵*Ibid.*, p. 49.

²⁶*Ibid.*, p. 39.

²⁷Matt. 5:43-44.

²⁸*Ibid.*, p. 49.

²⁹*Ibid.*

³⁰Mark 10:42-43.

³¹Burrows, *The Dead Sea Scrolls*, p. 343.

³²Miller Burrows, *More Light on the Dead Sea Scrolls*, (New York: Viking Press, 1958), p. 39.

³³*Ibid.*, p. 40.

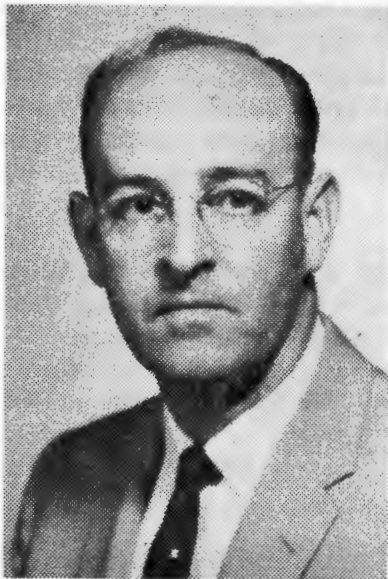
NOTE: The two books by Burrows listed above are good. They are big, thick books but they are accurate. The book by Bruce is a little old now but it is conservative and is a good summary. Gaster's translations can be bought for 95c in paper back. Perhaps the latest, most concise summary of matters concerning the Scrolls is the book by Cross.

THE AUTHORITY OF THE BIBLE — EXPEDIENCY

By J. W. Roberts

J. W. Roberts was born in Henderson County, Tennessee, August 28, 1918. He received his public school education in the schools of Tennessee and Kentucky, graduating at Burkesville, Ky., in 1936. He received his college education from Freed-Hardeman ('38); Abilene Christian College (B. A., 1942); University of Wichita (M.A., 1945); Butler University; and The University of Texas (Ph.D., 1955). He has preached locally for churches at Iraan, Texas; Riverside Church, Wichita, Kansas; Brightwood Church, Indianapolis, Indiana; Taylor, Texas Church. He has preached in gospel meetings in many states and has done appointment preaching from Abilene for several years. Recently he has preached weekly for 6 years for the church at Perrin, Texas. He has been on the faculty of Abilene Christian College since

1946. He holds the rank of Professor of Bible. He served for several years as a staff writer for the *Christian Worker* and at present is a staff writer for *Power for Today*, *The Firm Foundation*, and *The Voice of Freedom*. He is chairman of the Editorial Board of *The Restoration Quarterly* and a frequent contributor to other papers. His major field for his degree was New Testament Greek; his other teaching fields are Bible and Restoration History. He married the former Delno Wheeler of Pulaski, Tennessee, in 1942 and they have two children, Jay (age 15) and Kathy Fae, (age 13). Mrs. Roberts is secretary to the President at ACC.



The concept of restoration of the New Covenant church rests upon a programmatic foundation; that is, it rests upon a theological acceptance of the Bible as the Word of God — a revelation from God which reveals a divine pattern for the church of God. The task of the Christian teacher and preacher is the proclamation of the message of that revelation. That the Bible is revelation and carries that kind of authority must rest ultimately on our faith in the Bible and in the Bible's authorship. It does not rest (as the Romanists teach) on the authority of the church; it does not rest (as Protestants generally teach) on the inner witness of the Holy Spirit to the truth of the teaching; neither does it rest upon the validity of the writings as mere human witnesses to the act of God in Christ (as the Liberal and Neo-Orthodox faiths believe).

Once the Bible is accepted as the only rule of faith and practice, the question arises as to the interpretation or application of this revelation. The study growing out of this question is called Hermeneutics — the Science of Biblical Interpretation.

We need not hesitate in the admission that the Bible must be interpreted. Of course the Bible means "just what it says." But "what it says" involves who said it, to whom it was said, under what circumstances it was said, and whether it was directly by way of commandment or indirectly by example or inference. It also involves what is left unsaid and what (for reasons of silence) is a matter of indifference or expediency and what (for other reasons of silence) is excluded.

Two main points are to be explored in this panel. Bro-

ther Warren will set forth how examples fit into the pattern of authority, and I will do the same for expediency.

Expediency Defined

The term "expediency" refers to that which "aids" or "expedites" something. The verb in the original¹ means that which is to the advantage of someone. For example, Jesus said that it would be expedient for (to the advantage of) a person to cut off an offending member of the body rather than let that member cause one to be lost (Matthew 5:29). Paul argues that rather than being to their disadvantage it would be expedient ("profitable") for the Corinthians to complete their pledge for the ministrations to the poor saints in Jerusalem (2 Corinthians 8:10).

In 1 Corinthians 6:12ff Paul argues that something "lawful" in principle, on the grounds of the freedom of Christians from the law, may still not be "expedient" to the Christian. Fornication, for example, might be considered right by some on the basis of freedom from the law, but Paul argues that it is unallowable because (1) it is not expedient (i. e., it produces consequences which are harmful, and (2) it brings the Christian under wrong domination. In these verses "not expedient" comes very close to meaning sinful, because a thing permitted under one principle is excluded by other teaching and becomes a sin (verse 18, *hamartia*).

This definition of an expedient as an "advantage" or "a thing suitable" illustrates the meaning of the word as it applies to God's laws. An expedient as it applies to a command of God is the agreeable means of carrying out the command; it is the implementing of the thing to be done by the choice of wise and fitting methods of detail when the

details are not themselves an integral part of the command itself.

This use of the word is not based upon any Biblical use of the word itself. Rather it is related to logic and to the logical deductions necessary to understand and apply the directions and teaching about which language is concerned. Though the word is not used in the Bible in this sense, there are many examples and incidents of scripture which illustrate the meaning of the word and show that we are dealing with scriptural procedure.

Expediency Applied

Expediency Is The Means of Carrying Out God's General Commands. In pattern authority expediency, as we have said, applies to the *means* which come under human choice when the source of authority leaves them unspecified. In the language of logic such means are referred to as *specifics*. We speak of "general" or "generic" actions, and we speak of "specific" actions. The generic action is the "class" of action (from *genus* or "class") which may comprehend within itself other actions subordinate to it. The command "worship God" (Revelation 22:9) refers to the action of paying homage or service to God. But since there are a number of acts (e. g., singing, praying, teaching, breaking bread, and communicating), these become specifics to the generic "worship." If they were unspecified, they would be expedient ways of worshipping God.

Note that it is when the general action is directed and the specifics are unmentioned or unspecified that the specific action becomes expedient. Thus in the field of interpretation of the authority of God's Word, an expedient is an

optional specific as against the specific which is designated and thus required.

A specific which is thus required is not an expedient and is, of course, not optional. "Worship" might be considered optional as to specific action had not Jesus, for example, said of the Lord's Supper, "This do in memory" or had not the apostle said, "Sing and make melody in your hearts" (Ephesians 5:19). Thus, commemorating the Lord's death and singing praises are not man's options; they are not expedients.

On the other hand, Jesus said, "Go teach" (a generic action) and left it unspecified as to *how* to go. This, together with the fact that we see different modes of travel used in New Testament times, teaches us that the mode is expedient and optional.

We can, I think, see the wisdom of God in leaving such details to human choice. Methods change with the times; and, had God specified the way of going, we would be shut out from the modern means of transportation and communication in our efforts to preach the gospel.

A Specific Can Itself Involve Expedients. One specific item in a general class (e. g., singing in the generic class "worship") may be actually generic when considered from the viewpoint of possible actions involved in it. (That is, whether the song be sung in unison or in parts, whether the songs are committed to memory or a songbook is used, whether at a given service only a few songs are sung, whether the songs precede the Lord's Supper or follow or both.) All these are specifics and are optional, because they are not inherently specified in the command "sing" and because they are not the subjects of instructions or

approved examples, and they are necessary and fitting choices in carrying out the *thing* God said do.

A Generic Authorizes Its Expedients. It is easily seen from this that a command which is specific as regards its general action and which is itself generic as regards its own actions, *authorizes* all expedients which are not expressly forbidden. Indeed it has been said that there are no commands which do not involve some decisions as to how or when or where or how much, etc. This is all the authority needed for a songbook, a loudspeaker, and (if the leader needs one for his pitch) a pitch pipe. These things are true aids; they are expedients in the doing of that which is commanded.

Another point is that a specific action cannot be an expedient unless the requirement upon which it is based is generic. Said another way, this means that when the original command is specific it is binding and not optional. Since God said "sing" (a specific), singing is not and cannot, in the nature of the case, be optional. It cannot be dispensed with at will. Obedience is involved here. It is in this way that we arrive at the direct or express will of God in His pattern of authority.

The Specific Is Exclusive. Another point equally clear is that the specific command under a general or class group is exclusive — that it excludes all other specifics of the same kind or level and is equivalent to a "thou shalt not!" "Be baptized" (being a word which commands a specific action — submersion) excludes other actions such as sprinkling and pouring. If this is not true, then there can be no authority, no pattern of sound words.

It is on this basis that we assert that the specific com-

mand to sing excludes the playing on instruments and that these can never be an aid or expedient in the church, as has been claimed. The piano — unlike the pitch pipe or the song book — is not authorized by the fact that it is specific to the generic "sing." One sings by words and pitch, but he does not sing by playing. Playing is not inherent in singing as are words and pitch.

Some have said that they could not see the difference in a musical instrument and a pitch pipe. But there is a real difference. The pitch is necessary to the singing — what God commanded. It is a real expedient to obtain the pitch. This might be gotten on a piano; but, when one plays a piano with the song, something which God hasn't commanded takes place along with what He did command. Some might argue that playing *aids* the singing in the sense that it complements it and adds to its beauty. This is conceded, but it is a real addition. A few oak beams or mahogany pillars might have implemented the gopher wood with which God commanded Noah to build the ark, but would this have been acceptable?

It must thus be admitted that instrumental music, unless one can find specific authority for it in the worship, is an unauthorized practice and is sinful, just as sprinkling and for the same reason. Many debates and discussions have shown that there is no specific authority for it. The fact that most people who have tried to introduce it have tried to justify it on grounds of expediency is good evidence that they can find no authority for it.

Undesignated Specifics Under Generics Must Be Bound.
Is it just as wrong to demand that something is a "must" which is actually a mere specific undesignated under a

generic action which is demanded or permitted. This is where much of the trouble among our brethren has been in the past. One of the cardinal principles of the Restoration Movement was that expedients must not be bound upon the church. Thomas Campbell laid down as one of the propositions of the *Declaration and Address* the following:

Proposition 5. That with respect to the commands and ordinances of our Lord Jesus Christ, where the Scriptures are silent, as to the express time or manner of performance, if any such there be; no human authority has power to interfere, in order to supply the supposed deficiency, by making laws for the church; nor can anything more be required of Christians in such cases, but only that they so observe these commands and ordinances, as will evidently answer the declared and obvious end of their constitution.

The brethren who opposed the class system of Bible teaching erred here. Taking a specific command "teach," which becomes generic as to the means of teaching, they supposed that if there were no direct command or example of teaching in classes in the New Testament, it was unauthorized. They might as well have argued that one could not ride a train in "going" unless there was a scriptural example.

The Missionary Society Is Not An Expedient. Applying these principles to other problems which have disturbed our brotherhood, we have argued that the Missionary Society is not an expedient. It was on this ground that the early advocates pleaded for it. Alexander Campbell argued that the pattern of authority for the government of the New Testament church was local church autonomy — each local church independent under its overseers or elders. This is true (Acts 11:30; 14:23; Philippians 1:1; 1 Peter 5:1ff). He also argued that the Bible authorizes by apostolic example the selection of messengers and delegates by

churches to accomplish joint action of local congregations (2 Corinthians 8:19-23). He argued then from this that, since God had given no details as to how such messengers should work, the "how" they worked was an expedient. He thus called upon churches to select delegates and through them form "co-operatives" or "conventions" or "societies" for the cooperation of the churches.

David Lipscomb was the man who was largely responsible for convincing the churches who resisted these societies that they were not expedients. He argued that the messengers were scriptural and that where and when and for what specific work they were selected and sent were true expedients. But he argued that the organization such as the Missionary Society created by this means was not an expedient. It resulted not in an optional specific under the generic pattern (such as "govern yourselves"), but in another specific, an ecclesiasticism coordinate with the kind of institution God had authorized. As the specific which God did authorize excluded all other similar specifics, the Society was unscriptural.

On the same grounds, Lipscomb believed that congregations could and should communicate with each other through their messengers to invite and stir up each other to cooperate through the churches. Since there is not combination or organic union — no ecclesiasticism — created in congregational cooperation, he endorsed it as a true expedient. It has been demonstrated that there are New Testament examples of such congregational cooperation and that such cooperation is scriptural. But even if such action were not given in the New Testament examples or commands, unless it can be shown that they

contravene the principle of congregational autonomy, they are still scriptural as true expedients. Any actions which autonomous congregations take which are not wrong within themselves and which leave the congregations autonomous are scriptural under the principle that the direct command or approved examples authorize all specific actions not otherwise forbidden which may be deemed necessary to carry out the command.

Someone may ask, "Brother Roberts, what about the orphan homes such as Tipton or Boles? Are they not like the Missionary Society in that they too are excluded specifics to the local churches?" I think that they are not, as Brother Brewer showed a long time ago. He showed that they are not co-equal or like *kind* to the churches themselves, whereas the societies are. His illustration is that if the Masonic Lodge were to set up a home for boys to do benevolent work, no one would think that that home was a rival or a detraction from that lodge or its members. But he said that if the Masons created an *independent* board with its own constitution, source of income, etc., to do its benevolent work, it would be co-equal and a rival. It seems to me that a foster home created either by the elders of a congregation or by interested Christians as an independent arrangement is thus a true expedient in which a church may discharge its obligation to its needy (1 Timothy 5:16; James 1:27). God has certainly not specified how the church is to do the work. There is no command that tells how to do it; there is no example of a "congregation home" in the New Testament; and it cannot be shown that such a home contravenes the independency of the local church. It cannot be shown that it competes with the church. It competes

with other work which the church may support, but that is not competing with the *church*.

Expediency Should Be Governed by the Law of Love. One final word ought to be said. One of the time-honored principles of the Restoration Movement is: "In matters of faith, unity; in matters of opinion, liberty; in all things, love."

It ought never to be forgotten that our Master told us that the unfailling sign of discipleship in His kingdom would be that we love each other. We must avoid making matters of expediency have the force of law. In matters of true expediency that which in the judgment of the largest number of people most expedites the duty and takes advantage of the opportunity existing ought to be accepted. At the same time, we ought not to run roughshod over the feelings of the minority. Certainly if one thinks a thing is wrong which is merely a matter of expediency, we ought to be patient while we study and show him his mistake, and we ought to go forward in the expression of our liberty in Christ only when the person has shown himself to be biased in his judgment and factional in his attitude.

Let us avoid both obstructionism and coercion. Let us give diligence to "keep the unity of the faith in the bond of peace." Let us be persuaded as to what God's law is and rest upon His word. Let us be as wise as the children of this world to use all things which God has placed here to use. Our task is great, and the king's business requires haste.

¹The verb is *sumphero* and occurs in the following passages: Matt. 5:29, 30; 18:6; 19:10; John 11:50; 16:7; 18:14; Acts 19:19; 20:20; 1 Cor. 6:12; 10:23; 12:7; 2 Cor. 8:10; 12:1; Heb. 12:10. The noun form occurs in 1 Cor. 7:35; 10:33.

EXAMPLES AND PATTERN AUTHORITY

By Thomas B. Warren

1. Born: Carrizo Springs, Texas, August 1, 1920.
2. Graduated from Carrizo Springs High School, 1937.
3. Undergraduate work at University of San Antonio (now Trinity Univ.) before entering U. S. Air Force during World War II. Served more than three years in Air Force, with more than one Year of this time spent in the South Pacific area. Served first as topographic draftsman and mathematician then as aerial navigator. During time in service attended Oklahoma A & M (now Oklahoma State University).
4. After being released from the Air Force, attended Abilene Christian College, graduating in 1947. Taught freshman mathematics one year at ACC. Then taught mathematics one year in public high school.



5. Graduate work: all work on M.A. degree completed with exception of thesis at University of Houston. Also, an additional year and one half of work at Southwestern Baptist Theological Seminary on B. D. degree.
6. Has preached the gospel for fourteen years. Has done local work with churches in the following cities: Liberey, Texas; Houston, Texas; and Ft. Worth, Texas. At present in Fort Worth.
7. Has held gospel meetings in many parts of the nation. Has engaged in a number of debates, both with preachers out of the church and preachers in the church.

Among the debates he has held with those out of the church are those with Baptists, Pentecostals, Adventist-Pentecostals. Among those in the church, he has engaged in debates on the following questions: divorce and remarriage, Bible classes and women teachers, located preachers, church cooperation. Has moderated in a number of debates.

8. Is author of following books: *Lectures on Church Cooperation and Orphan Homes, Is Mark 16:9-20 Inspired?* He is co-author of *Warren-Ballard Debate* (Baptist) and *Warren-Fuqua Debate* (on divorce and remarriage).
9. Is a staff writer for the *Gospel Advocate*. Is former editor of *The Spiritual Sword*.
10. Is now President of Fort Worth Christian College and is in his seventh year as evangelist with the Eastridge church in Fort Worth, Texas.

I. Introduction

1. *Statement of problem.* The instructions which accompanied the assignment of this topic to me indicated that effort was to be made to ascertain when and how an action, the account of which is in the New Testament, is to be considered obligatory upon men today. The question to be considered might well be worded as follows: "When is an action described in the New Testament to be regarded as an *example* for men today?" In this question, the word "example" has been used in the sense of "an obligatory action performed by New Testament characters and which is also obligatory upon men today." According to this definition or sense of the word "example," there could be no such thing as an "optional" example, and it would be entirely superfluous to speak of a "binding" example, for, according to this definition, in order for an action to be an example it must be binding.

2. *Definition not an arbitrary one.* The definition of "ex-

ample" given in the preceding paragraph is not merely an arbitrary one. It is upheld by the New Testament itself. The study of the word "example" in our English versions of the Bible is a very interesting and profitable one. The following figures are based on the King James Version of the Bible. The word "example" appears eight times (Matthew 1:19; John 13:15; I Timothy 4:12; Hebrews 4:11; James 5:10; I Peter 2:21; Jude 7). The plural form (examples) appears in I Corinthians 10:6. The word "ensample" appears three times (Philippians 3:17; II Thessalonians 3:9; II Peter 2:6). The plural form (ensamples) also appears three times (I Corinthians 10:11; I Thessalonians 1:7 I Peter 5:3). Some of these passages involve examples in a *negative* sense; that is, something which must *not* be done. A study of these passages reveals the fact that in these passages the word "example" is used in the sense of that which is obligatory. Our problem, then, is simply this: how to decide when and how an action by a Biblical character is binding upon men today?

II. *Classification of Actions Recorded In the New Testament*

There may be ways of classifying the various actions recorded in the New Testament other than the ways now to be presented. From the investigation which I have made of the matter, I have arrived at the following five classes of action: (1) action which was sinful for New Testament characters and sinful for men living today; (2) action which was optional and temporary (that is, the action was optional for New Testament characters but is not optional for men today); (3) action which was optional and permanent (that is, the action was optional for New Testament characters and is also optional for men today); (4) obligatory and temporary (that is, the action was obligatory for

New Testament characters but is not obligatory for men today); (5) obligatory and permanent (that is, the action was obligatory for New Testament characters and is also obligatory for men today).

III. *Specific Instances of the Various Classes of Actions Recorded in the New Testament*

1. *Action which was sinful* — that is, action which was sinful for New Testament characters and is sinful for men today.

(1) *Matthew 26:47-49*. Judas with a kiss betrayed Jesus into the hands of sinners. This was a sinful action upon the part of Judas. Any action by men today which, in principle, is the same sort of act (that is, involves the betrayal of Christ) is sinful. We know this because Acts 1:18 says, "Now this man obtained a field with the reward of his iniquity . . ."

(2) *Matthew 26:67-69*. Peter denied Christ before men. This was a sinful action. Any man who denies Jesus today also commits sin. We know that such action was sinful because of the statement of Jesus in Matthew 10:32,33: "Whoso therefore shall confess me before men, him will I also confess before my Father which is in Heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven."

(3) *Galatians 2:11-14*. Peter was guilty of hypocrisy and bowing to human lawmakers in drawing back from the Gentiles and refusing to eat with them. We know this action is sinful because Paul plainly declared that Peter stood condemned because of his action (verse 11).

2. *Action which was optional and temporary*. This clas-

sification refers to action which was optional for New Testament characters but which is not optional for men living today — such action was only temporarily optional and would be sinful today.

(1) *Acts, chapters 2-9.* The apostles and other early Christians preached the gospel only to the Jews; they did not preach to the Gentiles before Peter preached to Cornelius. This action, in spite of Mark 16:15 and Acts 2:39, was not sinful, because God had not yet given the great demonstration of baptism in the Holy Spirit of the household of Cornelius. Since Cornelius and his house were baptized in the Holy Spirit, it would not be acceptable for Christians to *purposely* preach only to Jews because they felt the Gentiles were not to have the gospel preached to them.

(2) *Acts 21:17-26.* In this chapter we find that Paul took certain men, "and the next day purifying himself with them went into the temple, declaring the fulfillment of the days of the purification, until the offering was offered for every one of them." Paul was at charges for these men and purified himself with them. He himself had been under a vow (Acts 18:18). At this point, I would like to quote from Brother J. W. McGarvey's comments on this action of Paul:

That which renders this proceeding a more striking exhibition of Paul's present attitude toward the law is the fact that in it he participated in the offering of sacrifices, which seems to be inconsistent with his repeated declaration of the all-sufficiency of the blood of Christ as an atonement for sin. I think it must be admitted that subsequent to the writing of the epistle to the Ephesians, and more especially that to the Hebrews, he could not consistently have done this, for in those epistles it is clearly taught, that in the death of Christ God has broken down and abolished 'the law of commandments contained in ordinances,' which he styles 'the

middle wall of partition' (Ephesians 2:13-15); that the Aaronic priesthood had been abolished (Hebrews 7, 8); and that the sacrifices of Christ had completely superseded that of dumb animals (Hebrews 9, 10). But in Paul's earlier epistles, though some things had been written which, carried to their logical consequences, involved all this, these points had not yet been clearly revealed to his mind, and much less to the minds of the other disciples; for it pleased God to make Paul the chief instrument for the revelation of this part of his will. His mind, and those of all the brethren were as yet in much the same condition on this question that those of the early disciples had been in before the conversion of Cornelius in reference to the salvation of the Gentiles. If Peter, by the revelation made to him in connection with Cornelius, was made to understand better his own words uttered on Pentecost (Acts 2:39), it should cause no surprise that Paul in his early writings uttered sentiments the full import of which he did not apprehend until later revelations made them plain. That it was so, is but another illustration of the fact that the Holy Spirit guided the apostles into all the truth, not at one bound, but step by step. In the wisdom of God the epistle to the Hebrews, the special value of which lies in its clear revelations on the distinction between the sacrifices and priesthood under Moses and those under Christ, was written but a few years previous to the destruction of the Jewish temple, and the compulsory abrogation of all the sacrifices of the law; and that thus any Jewish Christian, whose natural reverence for ancestral and divinely appointed customs may have prevented him from seeing the truth on this subject, might have his eyes opened in spite of himself. (Commentary on Acts, pp. 208, 209).

I would like to say that while I do not agree one hundred per cent with every statement in the quotation, generally speaking, I consider it to be a fine treatment of the matter. I believe these matters *had* been clearly revealed before Paul went into the temple, just as the fact that the gospel was to be preached to the Gentiles had been revealed before Peter went to the house of Cornelius. The clear revelation just wasn't understood at first.

3. *Action which was optional and permanent.* This particular classification refers to action which was optional

for New Testament characters and which is also optional for men living today; that is, such action is permanently optional.

(1) *Acts 13:4*. We find that Paul and Barnabas, being sent forth by the Holy Spirit, departed from Selucia and from thence they hailed to Cypress. It was purely optional upon their part that they should use the means of transportation which they chose. In the same way it is optional for men today as to the type of transportation which they choose to use in obedience to the commands to go and preach the gospel.

(2) *Acts 20:7,8*. The disciples gathered together to take the Lord's Supper in an upper chamber. Meeting in an upper room was purely an optional matter. It was optional for them then; it is optional for us today also. There is nothing either in the context of the passage at hand or in any other passage of the Bible which indicates that meeting in the upper room was binding upon New Testament characters or upon men today.

4. *Action which was obligatory and temporary*. This refers to action which was obligatory for New Testament characters but which is not obligatory for men today — such action was only temporarily obligatory. In *Acts 8:4-8* we find that Philip went down to the city of Samaria and proclaimed unto them Christ and that while he was there "the multitudes gave heed with one accord unto the things that were spoken by Philip, when they heard, and saw the signs which he did." In order for the word which Philip preached to be effective, he had to prove, with signs, that he was preaching the message of God. From *Mark 16:20* we learn that the purpose of such signs was to con-

firm the word. We know that word has been confirmed and thus stands confirmed forever. The spiritual gifts by which the word was confirmed were temporary; they were to serve a purpose, fulfill that purpose, and then be done away (I Corinthians 13). It is clear that the confirmation of the word with signs was obligatory during this particular period of New Testament history, but is not obligatory upon us today. In fact, no one today could confirm the word with such signs.

5. *Action which was obligatory and permanent.* This classification of action refers to action which was obligatory upon New Testament characters and which is also obligatory upon men today — such action is permanently obligatory. We find in Acts 8:26-40 that the evangelist Philip preached “Jesus” to an Ethiopian. The Ethiopian asked, “What doth hinder me to be baptized?”

(1) After the Ethiopian had confessed his faith, both Philip and the Ethiopian got out of the chariot and went down into the water. Philip then baptized, or buried, the Ethiopian in water (compare Acts 10:47,48). This action was obligatory for Philip. It is also obligatory for us today to bury penitent believers beneath the water. This we know to be true because of the meaning of the Greek words which we have translated in our English versions as “baptize” and baptism” and because of such passages as Romans 6:3 and Colossians 2:12. Each of these passages shows that baptism involves a burial. Since baptism is obligatory today (Acts 22:16) and since baptism is an immersion, or burial, it is obligatory for us to bury penitent believers under water today.

(2) *Acts 2:36-38.* In this passage we find that Peter had

presented the evidence that Jesus was the Christ. He then urged the people to "know assuredly" that "God hath made him both Lord and Christ." When the people heard the evidence they were pricked in their hearts and said unto Peter and the rest of the apostles, "Brethren, what shall we do?" It was obligatory that Peter tell these believers, "Repent ye and be baptized . . . for the remission of your sins. . . ." This action was obligatory upon the part of Peter. It is also obligatory upon men today to tell inquiring believers, "Repent ye, and be baptized, every one of you . . . for the remission of sin. . . ." (Acts 2:38; Matthew 28:18-20; Mark 16:16).

IV. How Decide the Way to Classify Any Given Action

From a study of the foregoing passages it should be clear that there is little likelihood that any rule — other than a very general one — could be given which would cover all cases of action in the New Testament. And I am happy at this time to give what I conceive to be a general rule which will cover the problem of deciding when or deciding just how to classify any given action in the New Testament.

Here is that rule: In order to accurately classify action described in the New Testament under one of the five aforementioned classifications, it is necessary to apply to the description of that action the rules of sound hermeneutics and the principles of logic in connection with the totality of Bible teaching upon the matter in question. I think it can be seen that just because a matter was optional with men in the New Testament does not mean that is optional with men today. Or, just because an action was not sinful with them, does not mean that it would not be sinful for us today. Or, just because an action was obligatory upon them, does

not necessarily mean that it would be obligatory upon us today. There is no way to decide other than the application of sound principles of logic and hermeneutics in the light of the totality of Bible teaching upon any given action.

Actually, this rule, or principle, was employed by Jesus in meeting the efforts of Satan to lead Him into sin (Matthew 4). There, you will recall, Satan himself quoted a passage of Scripture (Matthew 4:6). He quoted from Psalms 91:11, 12, and used the passage in the sense that in any and every situation God would bear Him up and protect Him. In reply, Jesus quoted Deuteronomy 6:16 to show that Satan had made too broad an application of Psalms 91:11. The principle involved in Jesus' statement, "Again it is written," must ever be kept in mind in order to accurately classify any given action in the New Testament.

Accurate interpretations are many times dependent upon the understanding of a custom or a temporary circumstance. For that reason, I maintain that there is no rule which can be given other than the very general rule which I have given. And it is well beyond the scope of this brief address to attempt a full explanation of Biblical hermeneutics and logic — even if I were qualified to do so.

V. Application To Present Day Brotherhood Problems

The instructions which accompanied this assignment also emphasized that some attention should be given to the application of these matters to "present day brotherhood problems." I have taken this instruction to mean that I am to give some attention to the application of these matters to the problem of church cooperation. I would like to emphasize that I do not believe that in order for an ac-

tion to be authorized by the Scriptures one must find a New Testament account of some person actually engaged in that particular action. Some people are always clamoring for an "example." The Scriptures authorize in ways other than by having New Testament characters actually engaged in a given action. The Scriptures also authorize by direct statement and by necessary implication.

But right here I should like to look at a few of the errors which I feel are made in connection with accounts of action in the New Testament.

1. Some make the error of making arbitrary and false "rules" to govern New Testament action. I will not have the time to take up these various rules. I wish that I did have for some of them are very foolish indeed. Yet, men who have exhibited wisdom in other matters have been misled by these "rules." I refer, of course, to the so-called rules of "uniformity," "universal application," etc. These rules will not stand the test, and those who make them cannot impartially use them and hold on to many of their own practices.

2. Some make the error of calling things "examples" which are not even accounts of action. For instance, some men have long talked about the "example" in II Corinthians 8:13-14. The passage does not even contain the account of an action; it contains instruction. That instruction involves that statement of a general principal which allows one church to help another church in any action which is authorized for a New Testament church. They ignore the fact that II Corinthians 8:1-5 *does* contain the account of an action. But, while I am on II Corinthians 8:13,14, I

want you to note a number of assumptions under which some men labor in connection with this passage:

(1) They assume this is an "example," but it isn't. It is simply instruction.

(2) They assume that the passage contains a specific, inalterable, binding pattern. Actually, it contains general authority for church cooperation.

(3) They assume that "equality" means "mutual freedom from want of physical necessities."

(4) They assume that there can be one and only one scriptural design of one church's giving of assistance to another church.

(5) They assume that the passage plainly teaches that the assistance was received into the treasury of the Jerusalem *church* and then given to the poor among the saints. But the Bible doesn't give the details — we do not know exactly how it was done. It is certain that one has no grounds for building a "pattern" on his mere assumption.

3. Some make the two errors of *assuming* details which are not even given in the New Testament account of an action and of making those assumed details vital elements in a so-called "pattern." According to some, in order for church cooperation to be scriptural, the following must be true: (1) the receiving church must not be "as well off" as the sending church — the receiving church must be an "object of charity," unable to supply the physical wants of its own members, and (2) the purpose of the assistance must be to bring about freedom from want of physical necessities in the receiving church — from *church to church*

when the needs to be met are the physical necessities of indignant saints. When the needs to be met are "evangelistic" — to use *their* terminology — then the cooperation is between a church and a preacher. According to some, assistance which is to be used in "evangelism" cannot be sent from one church to another *church*; it must be sent to a *preacher*. They have formulated this "pattern," in the main, from a number of assumptions which they have made in connection with the New Testament accounts of some two or three actions. Let us take a look at some of those instances.

(1) *Acts 11:27-30*. "... And in these days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the spirit that there should be great dearth throughout the world: which came to pass in the days of Claudius Caesar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea: which also they did, and sent it to the elders by the hands of Barnabas and Saul." On this passage, some men labor under a number of assumptions:

a. They assume that the *church* — not just *individual disciples* — did the sending; that is, they assume that the assistance which was sent down to Jerusalem came out of the treasury of the church at Antioch. To prove a "pattern" — such as they have set forth — they must prove that the assistance came from the *church* in Antioch and could have been no other way. But the passage doesn't say that the *church* did the sending — it says "the disciples . . . did. . . ." If they were to be consistent and use the line of reasoning which they use in Galatians 6:10 and James 1:27, they would maintain that Acts 11:27-30 authorizes only indi-

vidual Christians to send assistance to "elders" of another church.

b. They assume that the relief from Antioch went directly to the elders of a number of churches scattered throughout Judea without going to the elders at Jerusalem. But they can only *assume* this; they cannot *prove* it. Of course, even to prove that it happened that way in this instance would not prove a pattern. General authority for church cooperation is established by II Corinthians 8:13,14.

c. They assume that all of the churches of Judea had elders.

d. They assume that all of the churches of Judea had elders at this particular time.

e. They assume that the expression "the elders" refers to elders of all the churches throughout Judea. They can only assume this — they cannot prove it.

f. Logically, then, they would have to assume that if a church did not have elders, it could not have received assistance.

(2) *II Corinthians 11:8*. "I robbed other churches, taking wages of them, to do you service." As concerns this passage, some labor under the following assumptions:

a. They assume that the wages went directly to Paul without going through the *church* in Corinth. This *may* have been the case — but it also may *not* have been the case. In proving a "pattern" the various points must be proved conclusively — that the passage demands that a thing be done one way and only one way! In sharp contrast to their argument on II Corinthians 8:1-5 and Romans

15:26 (with passages they maintain teach that the *church* — not individual saints — did the receiving), they insist that this passage demands that wages went directly to the individual and *not* to the church.

b. They assume that, if the wages did go directly to Paul, the passage thereby sets forth an inalterable pattern. But they overlook the fact that other passages teach that one church may assist another church in spiritual matters. Among such passages are Acts 15:22-32 and II Corinthians 8:13,14.

c. They assume that there is a different pattern for "evangelism" and for "benevolence." This is based upon a misconception. The mission of the church is to save souls by evangelism, or "making known the good message." One may make known the "good message" in two ways: by word (Acts 8:4), and by deed (Matthew 5:16; I Peter 3:1; Acts 20:35).

4. Another error which some make in connection with the New Testament action is to ignore or give attention to some of the New Testament accounts of action which involve the matter of church cooperation.

(1) One such passage is II Corinthians 8:1-5. This passage contains an account of an action which occurred in New Testament days. But most of the "pattern-makers" seem to ignore this passage. In this account, the *sending* churches were in "deep poverty" while in the receiving church only some of the saints were "poor." Paul refers to the "poor among the saints" (Romans 15:26). The Bible nowhere says the Jerusalem *church* was poor.

(2) Those who uphold the so-called pattern which I have

previously described hold to the view that a *church* may scripturally send to a *church* only in connection with supplying the physical needs of indigent saints in the receiving church. They further maintain that if and when a church desires to give assistance in a spiritual matter (or in "evangelism," as they style it), the assistance must be sent *directly* to the preacher. There are a number of passages which show this is false. Acts 15:1-32 is one such passage. Among other points, the passage plainly states the following:

a. The apostles and elders with the whole church in Jerusalem, chose men to be sent to Antioch, verse 22.

b. The Jerusalem church prepared an epistle to be sent to the brethren of Antioch, Syria, and Cilicia, verse 23.

c. The brethren sent by Jerusalem (Judah and Silas) were to tell the brethren of Antioch the same things as those contained in the epistle, verse 27.

d. Judas and Silas, along with Paul and Barnabas, went to Antioch, gathered the multitude (the church) together, and delivered the epistle, verse 30.

e. Judas and Silas exhorted the brethren of Antioch, verse 32.

(3) Now let us note the significance of the facts just noted.

a. It is in harmony with the Scriptures for one church to send some of its own men to give assistance to another church.

b. It is in harmony with the Scriptures for one church to

send a written message (compare a tract) to another church.

c. This written message may pertain to spiritual matters.

d. It is thus seen that one church may give assistance to another church, both by sending men or by sending a written message. Since assistance can be given in at least two ways, then the giving of assistance is general — not specific or a single “binding pattern.” Further, since the principle involved applies to all church resources, not just to money, then if a church can send a written message to another church, it can send money for a written message or tract. And if a church can send money for a tract to another church, then it can also send money for a radio program. In passing, I think the point has been established that one church can give assistance to another church in spiritual matters, but the thing I want to emphasize as a conclusion to the facts presented is this: the efforts of the “pattern-makers” on these passages *do not* establish an inalterable pattern.

Conclusion

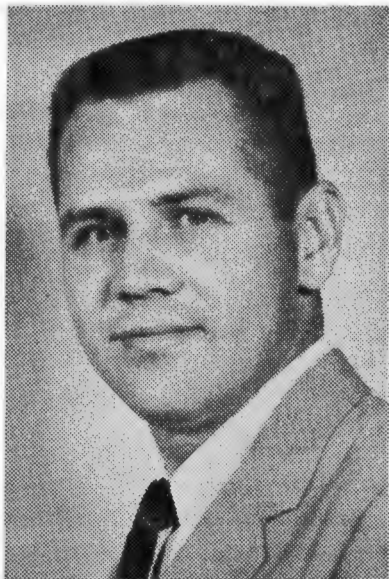
I am deeply grateful for the opportunity of being on this Lectureship and for the challenge to make the study involved in this particular topic. I realize the treatment has of necessity been brief, and I can only hope that you will have gained some benefit from these thoughts and that you will be encouraged to pursue the topic further in your own study. The topic under consideration is a basic, fundamental study and is worthy, therefore, of your most serious and prayerful consideration.

THE PRESENT STATE OF MENTAL HEALTH KNOWLEDGE

By Donald R. Sime

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It is no secret that we have become more conscious of mental health in recent years. A graphic illustration of this can be seen in the dedication of two issues of the same psychological journal. The May, 1957, issue was headlined, "Mental Health Week: April 28-May 5." The May, 1959, issue was headlined, "Mental Health Month: April 27-May 31."¹ Mental health has become such an important item on the national agenda that a whole month is now given over to emphasis and education in the field.



The value of such increased emphasis can be little doubted by those who have studied in the field of personality and personality problems. The need for the new understanding and services that are being made possible can be seen in the following account. Several years ago there was published in a journal of psychology a collection of letters written over a period of time by a woman to a friend of her son.² This woman had lost her husband, lost the affection of her only son and his wife, made poor adjustments to other people, and finally ended up as a lonely, suffering old lady. She died in her loneliness. What is appalling in her account is the lack of any healing influence. She could have been helped, but she never was.

In order to gain as much insight into the present state of mental health knowledge as possible, we shall make a broad survey of the field. This can be done under two headings: 1. Our knowledge of the problem; and, 2. Our knowledge of mental health. The emphasis will be upon the second point, due to the interest in relating mental health knowledge to our Christian perception of sin (which will be the burden of the following lecture).

It is important at the outset to know something of the extent and seriousness of the problem. It is easier to weigh theories if we know more precisely the extent of the phenomena involved. The following figures are mostly those of the National Committee Against Mental Illness, Inc., and were released in January, 1959.³

The vastness of the problem with which we are faced can be seen by the fact that one out of every ten people will spend some time in a mental institution, that at present there are seventeen million people suffering from men-

tal illness, that fifty-one percent of all hospital beds are used by psychiatric patients — which means that more people require hospitalization for mental breakdowns than for all other causes combined. In addition to this, mental illness and personality disturbances are related to criminal behavior (1,750,000 serious crimes committed each year), drug addiction (50,000 addicts), problem drinking (3,800,000), suicide (15,980 in 1957), divorce (one out of four marriages), and juvenile crime (265,000 from 7 - 11).

There are other aspects of the problem than the number of people involved. Rashi Fein in his monograph, *Economics of Mental Illness*⁴ (this is volume two in a projected ten-volume series on mental illness), says that the total direct and indirect cost of mental illness in America is in excess of \$3,000,000,000. Another aspect of the problem is the shortage of manpower. The National Committee Against Mental Illness, Inc., estimates the current need for additional psychiatrists as between 10,000 and 20,000. The need for clinical psychologists is almost as great. At least 10,000 are needed at present. There is also urgent need for hospital facilities and other types of workers, such as social workers and trained attendants. With these shortages, theoretical knowledge in the field may suffer because of the great practical demand on those who are trained in the field.

The final aspect of the problem to be mentioned is research. Research in the field has paid off. The new tranquilizing drugs have been one of the key factors in reducing the number of patients in mental hospitals during recent years. Even with the knowledge that research can be of great help, we are spending only one per cent of the cost of mental illness on research. In 1957 the nation spent

230 times as much for alcoholic beverages as for mental health research.

The second major division of our discussion is our knowledge of mental health itself. This subject can be subdivided into three areas: 1. The definition of mental health; 2. Personality theories and, 3. Therapeutic theories. These three areas are closely interrelated, but for the sake of discussion can be treated separately.

The first problem, that of defining mental health, might seem at first glance like an easy task. It is not, however, as easy as it first appears. It is like "time" and "space," more easily recognized than defined. One reason for this is that in the brief history of scientific psychology most of our attention has been focused upon the "sick" personality. In fact, most of the theories of the normal personality have been derived from experience with abnormal personalities. There is a strong tendency at present to break loose from the focus on "sick" behavior, and some important steps are being taken toward building better definitions and theories of the healthy personality.

The first volume in the projected series of the Joint Commission on Mental Illness and Health is devoted to the task of defining a positive concept of mental health. The author, Marie Jahodas, has done a good job of summarizing the present state of thinking and of pointing toward future developments. Our discussion can proceed most efficiently, perhaps, by commenting upon some of the points she makes.

The first point to be considered is that mental health is a personal, individual matter. There is no such thing as a "sick" society. We must speak of a society as either conducive or antagonistic to mental health — the society

itself cannot be said to be sick, or healthy. This is true, but this does not mean that the kind of society involved is relatively unimportant. Since there are certain basic conditions necessary for mental growth and development, the nature of the society is extremely important. For example, recent studies on family life (such as the Harvard study) point up the effect of divorce on delinquency, mental, and moral problems. There is even a positive correlation between suicide rate and divorce. A society that accepts and condones divorce is letting itself in for a mental health problem.

Parenthetically, notice the close relation of "values" with the above discussion of mental health. This is one of the very evident problems in this field. In the past "objective" scientists were prejudiced against value judgments and systems of ethics. This has been another factor in slow progress made in this field. There is a growing number of scientists that are willing to deal with values and some other "vague" concepts when studying the human personality. This promises to be a great boon to the study of mental health.

There are several other general points that can profitably be discussed before looking at the various definitions of mental health. First, it is desirable to make a distinction between attributes and actions. It is possible to speak of mental health in relation to either the long-term view (attributes), or the short term situation (actions). A person may exhibit "sick" behavior in a very stressing situation even though in the long-term view he would be classified as normal.

Another point that is significant is that mental health

is considered as one of many human values. That is, it should not be considered as an end in itself. This is especially relevant to the new school of psychiatry known as "logotherapy." Frankl, the originator of the term, says that we must move beyond the mere adjustment to social environment and help the individual relate himself adequately to the entire universe (philosophy, religion, etc., included). Also to be kept in mind is that there is at present no generally accepted, over-all view of mental illness or mental health. This should not be too disturbing, since there is none for physical health and illness. Interestingly, some concepts try to incorporate both physical and mental functioning in one over-all scheme.

According to Jahoda, there are six major ways of defining mental health found in current psychological thinking. The first uses the attitudes toward the self as the criteria for mental health. There are four aspects to this. Accessibility of the self-concept to consciousness is the first. Several psychologists, most notably Gordon W. Allport, point out that the healthy personality is one which can, upon demand, look at the predominant forces that underlie behavior. The second aspect is the correctness of the self-concept. That is, how realistically do we see ourselves. Third, the feelings about the self are also important. A healthy personality should be able to accept the total self-concept, including the shortcomings, without necessarily being satisfied. Finally, the healthy personality must have a sense of identity. Identity refers to a stable, over-all, pervading view of the self.

A second way of approaching the definition of mental health is in terms of growth, development, and self-actualization. This position has much to commend it, as is evi-

denced by the caliber of men who espouse it — such as Carl Rogers, Erich Fromm, A. H. Maslow, and Gordon Allport. Two distinguishing features of this approach are its concern with motivational processes and with what Jahoda calls investment in living. What is included in these motivational processes varies from self-actualization as its own motive (Goldstein) to long-range goals (Allport). Investment in living refers to the achievements of the person in terms of maximizing his potential.

A third group of writers propose integration as the criterion for mental health. Integration has reference to the relatedness of all that is within an individual. That is to say that the personality has a unifying principle or force. Integration as a concept includes the following aspects: a balance of forces within the individual, a unifying outlook, and resistance to stress.

The last three ways of approaching a definition of mental health come under the general category of reality-orientation. There are two basic assumptions in this regard that are becoming widely accepted according to Jahoda. One is that this is a world of change and that everything is constantly changing. The other is that the world is neither completely hostile, nor completely friendly to the individual. With these assumptions in mind we look at these approaches.

Autonomy is offered as the criterion for mental health by some. This view stresses regulation of behavior from within. One important aspect of this is Angyal's statement that in the healthy personality there is a balance between two things — self-determination and self-surrender, between autonomy and belonging.

A fifth view is that perception of reality is the criterion of mental health. Adequate perception of reality is that which is free from need-distortion (that is the distortion of reality in terms of one's own wishes, needs, etc.). Perception of the feelings and attitudes of others (social sensitivity) is another aspect of this criterion.

The final criterion is environmental mastery. Jahoda lists six things as involved in environment mastery. These are: 1. The ability to love; 2. Adequacy in love, work, and play; 3. Adequacy in interpersonal relations; 4. Efficiency in meeting situational requirements; 5. Capacity for adaptation and adjustment; and, 6. Efficiency in problem solving.⁶

This excellent summary by Jahoda is a good introduction to the various types of thinking going on in connection with mental health. It will also be of help to us to look at the major approaches being made in personality theory and therapeutic theory. Both of these have direct bearing upon our knowledge of mental health.

As far as personality theory is concerned there are three developments worthy of our notice. The first comes out of the broad field of psychology. Strictly speaking, there are no schools of psychology, although all psychologists cannot be said to be working along similar paths. Perhaps the majority of psychologists are successors to the earlier behaviorists. Their major contributions lie in the area of learning theory. They deal a great deal with S-R (stimulus response) mechanisms. The mind is usually thought of on an analogy with electronic computers. This approach has not been too fruitful as far as mental health is concerned, although some men have developed complex S-R theories

with elaborate equations to explain neurosis and other depth phenomena.

Another important area of personality theory is that of psychoanalytic thought. In general psychoanalysts have contributed more in this realm than have those in the broader field of psychiatry. They are preoccupied with the abnormal personality, since their theories are derived primarily from therapeutic practice. They all can trace their origin to Freud, but they have come a long way from his original conclusions. There are many schools of psychoanalytic thought, but they all have four basic concepts in common:⁷ 1. Psychological determinism; 2. "The unconscious"; 3. Goal directedness; and, 4. A genetic approach.

Since we cannot possibly take the time to explain and elaborate upon these theories in so brief a survey, the best thing that we can do is to point out these schools of thought and let the interested reader search for himself. One school might be called the "neo-Freudian." They have broadened Freud's original views, but are still in the mainstream of his thought. A second school is the Adlerian, with such people as Horney, Fromm, and Sullivan showing a great deal of similarity to his thought. The last two schools are the Jungian and the Rankian, both more popular in Europe than in America. In the opinion of some they will come to be better known in America as time progresses.

A third area of personality theory is found in the thinking of some psychologists and other scientists in related disciplines. The names which might be mentioned here are: Rogers, Allport, Goldstein, Paul Weiss, and Lewin. There are three major concepts that are brought forward. One is that of the organism, striving to maintain homeosta-

sis. The second is that of development — the organism passes through sequential stages of growth, all inter-related. The last is the concept of field theory. The individual is thought of as a focal point in a field of forces, both interpersonal, social, and “cosmic.”

In order to complete our “airplane” view (some may wonder if we are not in a jet) of mental health knowledge, it is necessary to take a brief look at therapeutic theories. Here again we have three major divisions: 1. Counseling; 2. Psychotherapy; and, 3. Logotherapy. Counseling is not “advice giving,” nor is it guidance. It is based upon a belief in some self-actualizing force which under the right conditions can overthrow (at the patient’s own pace) the emotional chains that are causing the difficulty.

Psychotherapy is a broad field. It includes the medical approach of many psychiatrists which have to do primarily with physiological commitants of mental disturbance. It also includes the psychoanalytic theories which speak in terms of inner conflicts of the ego, id, and super-ego.

The last, and most recent, development in therapeutic theories is logotherapy. Frankl, who got the basis of this approach from experiences in a Nazi concentration camp, has now a large following in Europe. Logotherapy aims at adjustment beyond the immediate world of the patient; it aims at ontological adjustment (which includes religion and the world-view of the patient).

In closing, let us take a quick look to the future. A few predictions may be in order, starting first with therapy and ending with the definition of mental health. In the field of therapy it seems as though there are emerging some

common principles and ways of looking at emotional disturbances among the various schools. It is too early to be sure of them, but they are there. Also we can look for better medicine in relation to mental illness. There is a word of caution that must be said at this point. No matter how efficient we may become in helping people overcome particular emotional problems, the key to positive living is not to be found in therapy. It is analogous to the development of resistant strains of bacteria, i. e., the staphylococcus scourge recently, in that in the absence of positive health forces, we will always be open to new maladies.

As far as personality theories are concerned, it is most likely that the higher (more abstract and complex) theories will gain wider acceptance and become more useful. Too long we have borrowed concepts from lower disciplines — i. e., mechanics, chemistry, biology, etc. — which reduce man to something less than what he is. Interesting in regard to the reversal of this process is Stromberg's use of the analogy of the communication of ideas to explain the quantum theory of light.

As for mental health knowledge, we can expect better awareness of the problem, better services, and a gradually improving understanding of what mental health is. It is probable that all of the approaches mentioned will be viewed as different ways of talking about something that is beyond complete definition. We may get clearer pictures from time to time, and we may have more specific ways of defining the reality of the mind; but never in this life will we know ourselves as we are known by God. No matter how man may advance in his Babel-like tower of

knowledge, it will always be true that the essence of life is "to serve God and keep His commandments."

¹*Pastoral Psychology*. Simon Doniger, ed. Great Neck, N. Y.: Pastoral Psychology Press.

²"Letters from Jenny." *Journalism of Abnormal Psychology*. Gordon W. Allport, ed. Albany, N. Y.: American Psychological Association. Vol. 41, 1946. pp. 311-350. *

³*What are the Facts about Mental Illness?* National Committee against Mental Illness, Inc., 1028 Connecticut Ave., N. W., Washington 6, D. C. January, 1959.

⁴Fein, Rashi. *Economics of Mental Health*. N. Y.: Basic Books, Inc. 1958.

⁵Jahoda, Marie. *Current Concepts of Positive Mental Health*. N. Y.: Basic Books, Inc. 1958.

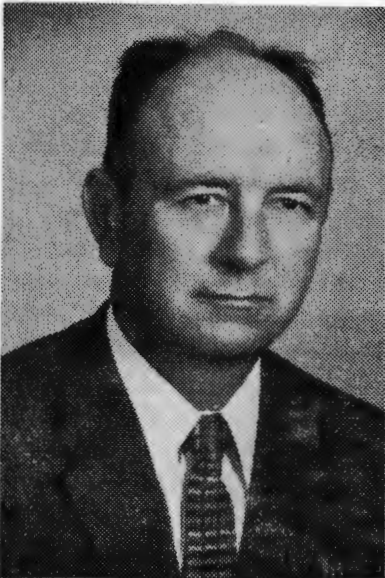
⁶*Ibid.* p. 53.

⁷Munroe, Ruth L. *Schools of Psychoanalytic Thought*. N. Y.: The Dryden Press. 1955. p. 68.

MENTAL HEALTH AND SIN

By Paul Easley

Brother Easley was born on a farm outside of Texarkana, Arkansas, in 1918. He was reared there and attended schools in Texarkana, being graduated from high school in 1935. Upon finishing school he went to work for an oil company, becoming its office manager. He later went into business for himself. During this time, he served small churches around Texarkana as minister. Before leaving Texarkana, he served as associate minister and music director for the Walnut Street Church of Christ. In 1953 he moved to Central Church of Christ, Houston, Texas, as associate minister and music director. In 1956 he became the minister of Southwest Church of Christ, Houston, Texas, and is now minister of the Central church of Christ, 4100 Montrose Blvd., Houston, Texas.



I

In this discussion of the subject of "Mental Health and Sin," let us begin with a definition of terms.

1. *First, what is mental health?*

Any definition of "Mental Health" must be arbitrary at best since there has been no method of arriving at a universal standard by which a mental health quotient can be determined. Every individual's mental

health condition is a complete result of every intellectual, emotional, and volitional experience of his lifetime. However, in order that we may have a reference point for our discussion, let us accept an arbitrary definition.

The term "mental health" as it shall be used in this discussion shall refer to that state of being described in a pamphlet distributed by the National Association for Mental Health entitled, "*Mental Health is 1, 2, 3.*" In this pamphlet three general statements are made that describe persons who have good mental health. These statements are as follows: (1) "They feel comfortable about themselves." (2) "They feel right about other people." (3) "They are able to meet the demands of life." Under these three general headings are given twenty-four explanatory statements which should be read by those desiring a further definition of the term "mental health."

2. Next, what is sin?

For a definition of the term "sin," let us go to the Bible. (All quotations in this discussion shall be from the Revised Standard Version.) John says, "Sin is lawlessness" (1 John 3:4). James says, "Whoever knows what is right to do and fails to do it, for him it is sin" (James 4:17). Paul says, "Whatever does not proceed from faith is sin" (Romans 14:23). The Hebrew and Greek words from which the term "sin" is translated in these and other passages in the Bible set forth the following ideas, "Missing the mark, crooked, wrong, rebellion, wickedness, error, passing over, stepping aside, disobedience, falling aside, transgression, and unrighteousness."

From the meaning of the words that are translated "sin" and from its use in the passages quoted above, the term

“sin” shall be used in this discussion to mean, “Any voluntary departure from God or from what a man believes to be right, or any involuntary departure from what a man believes to be right if that departure produces a feeling of guilt.”

(This is not intended to be a completely comprehensive definition of the term “sin,” but only one that encompasses its meaning as it relates to mental health as defined above.)

This definition of sin is exclusive as well as inclusive. It excludes as not being sin those acts committed by persons having no moral capacity to know right or wrong, such as infants and mentally deficient persons. It includes every act encompassed within its definition that is committed by any person with moral capacity.

II

Next, let us consider the relationship that exists between mental health and sin.

1. First, a mental health problem may grow out of a misunderstanding of the code of ethics.

A code of ethics is a means by which men accuse or excuse themselves and their fellow men. Although the Christian code is the perfect code, man is able to apply it to his life only in keeping with his ability to understand it, which is always partial. This partial understanding of the code is responsible for many mental health problems.

2. Actual violations of his code also produces mental health problems for man.

The Christian code is not required in order for a man to commit sin and thus produce a poor state of mental health.

Paul said, "When Gentiles who have not the law do by nature what the law requires, they are a law to themselves even though they do not have the law. They show that what the law requires is written on their hearts, while their conscience also bears witness and their conflicting thoughts accuse or perhaps excuse them. . ." (Romans 2:14,15).

The law that condemns a man and produces guilt feelings is the one described by Paul when he said, "I see in my members another law at war with the law of my mind and making me captive to the law of sin which dwells in my members. Wretched man that I am! Who will deliver me from this body of death?" (Romans 7:23,24). When a man reaches moral awareness, comes to possess one bit of knowledge of what he believes to be right or wrong, faces that right or wrong, and decides to do the wrong and refrain from doing the right, regardless of the influences or compulsions within or without, that man has committed the sin that will affect his mental health.

3. Mental health and sin act and react upon each other.

Poor mental health can be responsible for sin, and sin can impair mental health. On the other hand, good mental health can help the individual to find strength to overcome sin, while freedom from the guilt of sin will tend to make for better mental health. In a recent issue of *Time Magazine*, an article appeared under the title, "Sin and Psychology." In this article a prominent Manhattan psychotherapist, Dr. Albert Ellis, made this statement, "The more sinful and guilty a person tends to feel, the less chance there is that he will be a happy, healthy, or law-abiding citizen. His sense of sin will literally drive him away from not doing wrong and toward doing it. He will become a com-

pulsive wrongdoer." No doubt, Dr. Ellis was speaking from his experience with clinical studies of many patients. His statement contained a truth which was stated by Paul in these words, "While we were living in the flesh, our sinful passions, aroused by the law, were at work in our members to bear fruit for death" (Romans 7:5).

The following life experience is an example of how sin and impaired mental health act and react upon each other. A young man who had been raised in a home where he received extreme Puritanistic teachings regarding sex became a compulsive sex offender. This gave him a severe guilt complex. By dwelling mentally upon his guilt and the sin that had produced it, he kept his mind filled with that which led to his continued delinquency. ("As a man thinketh in his heart, so is he.")

In an effort to try to find some relief from his guilt, he decided to try to atone for his sins by performing large amounts of church work. However, when he was in the company of other church members, he had a painful sense of shame because he felt that his friends might be aware of his sins. This sense of shame made it very difficult for him to bring himself to do the church work which he felt he must do in order to atone for his sins.

In addition to this, he began to interpret things that were said by his friends in casual conversation as being designed to condemn him for his sins. Feeling that his friends knew of his sins and were criticizing him through their remarks in conversation instead of being straightforward with him, he became angry at his friends. He became suspicious of everyone and felt that they were trying to eavesdrop on him and even do him bodily harm.

Thus his sins and his impaired mental health became a vicious cycle, one contributing to the other, driving him further into his sins and making his mental health problem worse and worse.

This example is typical of what can happen not only in the realm of sex, but also in every area of life where human relationships exist. Two of the most socially unacceptable sins, and ones about which we speak most, are sins of sex and alcoholism, but there are just as many compulsive liars, gossipers, covetors, and haters and the such like as there are those who are afflicted with the compulsions of sex and alcoholism; and since these sins have become socially acceptable, they are the most insidious and deadly and dangerous.

III

What should be the attitude of the Christian toward those whose sins and mental health problems have become abnormal?

1. First, he should accept the fact of the universality of the problem.

The difference between the worst mentally ill person and the best adjusted person is a matter of degree rather than kind. Every person at times and to some degree fails to feel completely comfortable about himself and right about his fellow man and, on occasion, encounters difficulty in meeting the demands of life. Not only so, but the most righteous of men have times in their lives when they fail to overcome temptation. John said, "If we say we have no sin, we deceive ourselves, and the truth is not in us. . . If we say we have not sinned, we make him a liar, and his word is not in us" (I John 1:8-10).

2. *Second, he should accept the fact that sinfulness is not necessarily synonymous with meanness.*

Too often people who are not guilty of a particular sin feel that their unfortunate brother who is guilty of that sin is at the same time malicious and mean and that he could, if he would simply square his jaw and grit his teeth, quit his sins. This is far from the truth. How often have I seen grown men sit and weep bitter tears and say, "I had rather be dead than to be afflicted with this compulsion." Jesus recognized this weakness when he said, "The spirit indeed is willing, but the flesh is weak" (Mark 14:38). Paul said, "I do not understand my own actions. For I do not do what I want, but I do the very thing I hate . . . I can will what is right, but I cannot do it. For I do not do the good I want, but the evil I do not want is what I do . . . Wretched man that I am! Who will deliver me from this body of death?" (Romans: chapter 7).

3. *Thus facing the facts, the Christian should determine to be helpful and not hurtful.*

This means that he will exercise the Spirit of Christ in his dealings with these people. He will be compassionate, understanding, patient, and forgiving, remembering the words of the Lord when He said, "I do not say to you (forgive him) seven times, but seventy times seven (Matthew 18:22). Instead of holding himself aloof from these people, he will follow the instructions of Paul when he said, "If any 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" (Galatians 6:1,2).

IV

What solutions are offered in our age for the man with a mental health problem that has come out of his sins?

1. First, let us consider the solution offered by the humanist.

He maintains that man's solution is to be found within himself. He insists that the individual who is in a state of poor mental health is simply a victim of inherited propensities reacting to an apparently overpowering environment, that the individual can through the help of a trained analyst be made to see that any inhibitions he may have are based upon unreal restrictions that have come up out of the imagination of man who himself is purely animalistic.

In the process of psychoanalysis the humanist leads his patient to believe that he should have no guilt feelings because of his actions, since there is really no such thing as an absolute standard of right or wrong. The patient is encouraged not to restrict his actions except as they tend to become unpleasant to himself and to live as he feels he should enjoy living. For example, one patient who happened to be a sex pervert instead of being encouraged to choose to overcome this compulsion was encouraged to find a suitable partner and accept perversion as his normal lot in life. He was told that if he would defy his inhibitions and be "free" that he would find himself and come to be able to get along with his fellowman.

In other words, the admonition is, "Let us do evil that good may come."

Before this theory is accepted it should be considered in the light of past experience. If history has taught nothing

else, it has taught that "man cannot gather grapes from thorns and figs from thistles." Any individual or society that has ever attempted to live a life of license has ended in destruction.

2. Second, let us consider the solution by Christianity.

Christianity offers freedom from guilt and a new life element to help man overcome sin. Peter said to those who were seeking freedom from guilt, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of your sins; and you shall receive the gift of the Holy Spirit, for the promise is to you and to your children and to all that are afar off, every one whom the Lord our God calls to him" (Acts 2:38,39).

According to this doctrine, two elements are necessary if man is to be relieved of his guilt and is to overcome sin and thus find a full measure of mental health. First, he must accept intelligently and emotionally the forgiveness of his sins. This first element is so important that Paul said, "I decided to know nothing among you except Jesus Christ and him crucified" (II Corinthians 2:2). It is through the vicarious suffering of Christ on the cross that forgiveness is possible. Although many pay this lip service, comparatively few are ever really willing to accept the forgiveness of their sins.

The second element necessary for overcoming sin is the indwelling of the Holy Spirit. Here again, man has difficulty in accepting what he must have if he is victorious. Man cannot overcome sin in his own strength; he must have help. Paul said, "The mind that is set on the flesh cannot please God. But you are not in the flesh, you are in the Spirit, if the Spirit of God really dwells in you. Any one

who does not have the Spirit of Christ does not belong to him. If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ Jesus from the dead will give life to your mortal bodies also through his Spirit which dwells in you" (Romans 8:7-11). He also said, "Be strong in the Lord and in the strength of his might" (Ephesians 6:10).

Again he said, "For this reason I bow my knees before the Father, from whom every family in heaven and on earth is named, that according to the riches of his glory he may grant you to be strengthened with might through his Spirit in the inner man. And that Christ may dwell in your hearts through faith; that you, being rooted and grounded in love, may have power to comprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which surpasses knowledge, that you may be filled with the fulness of God. Now to him who by the power at work within us is able to do far more abundantly than all that we ask or think, to him be glory in the church and in Christ Jesus to all generations, for ever and ever. Amen" (Ephesians 3:14-20).

This indwelling of the Holy Spirit will produce love in the heart of man as Paul said, "The fruit of the Spirit is love" (Galatians 5:22). There is only one fruit of the Spirit and that is love. That is why the word "fruit" is in the singular in this passage. The results that are produced in a life that is filled with love are "joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control" (Galatians 5:22,23).

These are the characteristics of good mental health. Man may square his jaw and grit his teeth and by sheer

force of will rise to a socially acceptable level of morality, but if he is ever to have a really full measure of mental health that comes through freedom from guilt and freedom from sin, he will have it through accepting the forgiveness of his sins and the indwelling of the Spirit of God.

How about proof of the truthfulness of this claim? History has vindicated its claims thousands of times over.

V

What methods are most effective in bringing about this change in the life of the person whose sins have caused a mental health problem? The severity of the case will determine the answer to this. In most cases, preaching the word in love will certainly be helpful. Other cases require personal counselling. This method requires great skill and understanding and should be attempted only by those who are trained for the task. Helping a person with a severe mental health problem is like removing an appendix or setting a broken leg; it should be done only by those trained to do it. Everyone can be helpful by exercising the genuine Christian attitude.

THE PROBLEMS OF YOUTH

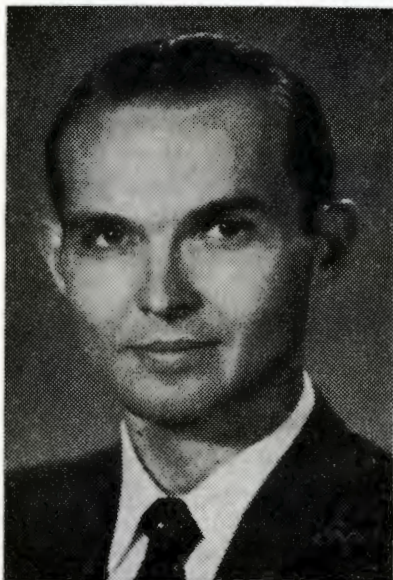
By Mack Wayne Craig

Mack Wayne Craig, Dean of David Lipscomb College.

Born: Obion, Tennessee, May 13, 1925; son of Mr. and Mrs. Guy Craig now living in Jacksonville, Florida; nephew of Miss Sarah Andrews, Dickson, Tennessee, long time missionary teacher in Japan, and Mrs. T. B. Thompson, dean of women, York Christian College, York, Nebraska; father is elder in Springfield Church of Christ, Jacksonville, Florida.

Married: Miss Dorothy Anne Discher of Wheeling, West Virginia, August 28, 1946; three children: Larry, August 8, 1948; David, December 29, 1951; and Marnie, 1956.

Educated: Andrew Jackson High School, Jacksonville, Florida — valedictorian with straight A record for four years; David Lipscomb College — received junior college diploma in 1944, ranking first among 61 members of his class; Vanderbilt University — B.A. degree, 1946, Phi Beta Kappa, seventh in class of 231 with grade-point average of 2.94 of a possible 3.0; Peabody College — M.A. degree, 1948; Ph.D. degree, August, 1958.



Preaching Experience: Began preaching in Jacksonville, Florida, 1939; local minister of the following congregations: St. Augustine, Florida, 1942-1943; Reid Avenue, Nashville, Tennessee, 1943-1949; Whites Creek, Nashville, Tennessee,

1949-1955; Charlotte Avenue, Nashville, 1955 — .

Teaching Experience: High school instructor in history, Latin, and Bible, 1945-1949. principal of high school, 1949-1957. dean of college, 1957 — (All teaching experience at David Lipscomb College.)

Memberships: Phi Beta Kappa, honorary society for outstanding liberal arts students. National Education Association. Tennessee Education Association; Association of Secondary Principals; Association for Student Teaching; Association of Deans of American Colleges.

On editorial staff of *Gospel Advocate* — editing young people's quarterlies.

Added Duties at Lipscomb: Member of Executive Council; director of Crisman Memorial Library; freshman class counselor; member of Lipscomb Building Committee.

There is perhaps no more heartbreaking cry in all the Bible than the words in which David, the sweet singer of Israel, poured out his grief when he called to the messenger from the field of battle, "Is the young man safe?" The answer which came back broke his heart, for the messenger replied, "May all the enemies of my lord the king be as that young man is." When David had gone weeping to the chamber above the wall, his cry filled the city "Oh, Absalom, Absalom, my son, my son. Would God I had died for thee. Oh, Absalom, my son, my son."

The cries of this father, so often reflected in the hearts and lives of parents in every generation, bring forcefully to our attention the question which occupies our thinking for this particular period today. This question is, Why do young people go wrong? What are the problems which they face which sometimes result in their forsaking God, and turning their backs on truth and honor, and in giving themselves to sin with such reckless abandon that they

come, like Absalom, to bitter ruin? The failure of this young man who grew up in favorable circumstances, whose father loved and honored God as have few men in all of history, should certainly be a warning to Christian parents and teachers today that young people in every generation can forsake the Lord. I am persuaded that the same basic problems which brought Absalom to ruin are faced by young people in our time and that if we fail as did David and others of his generation, we must share in the responsibility for the condemnation of their souls.

The problems which young people face in their efforts to grow up for God seem to me to be rooted in three basic areas: problems which grow out of their fears, problems which arise from their needs, and problems which are created by their confusion. It is to these specific areas that I should like this morning to direct your attention.

May I suggest first of all that if there is any single characteristic of young people which needs to be understood by those of us who are older, it is the fact that they are basically afraid. We many times forget that they have grown up in a world which has known no peace, which has been ruled by turmoil and strife as long as they can remember, and which is constantly beset by the threat of new violence and danger. For these reasons young people face many problems which grew out of fears.

I should like to point out that they are afraid of the future, in a sense that is far more vivid than is true of those of us who are older. They fear the possibility of war. They are concerned about the crippling diseases which often strike down those whom they know. They are afraid of death, in all of its meaning and reality. They are afraid

of failure, afraid that they will be unable to be successful in their efforts to accomplish things worthwhile in this world. They fear that the economic future of our country is such that they will be unable to maintain the standard of living to which they are accustomed, or which we force upon them because of our constant efforts to provide for them bigger and better things than we ourselves knew or were able to give them last week or last month or last year. Because they are constantly afraid of failing, they are many times led into a kind of negative attitude which says that nothing matters, that it is not important how they live or what they do, because everything is going to ruin anyhow.

We must understand as their parents and teachers that because they are basically afraid, they attempt many times to rationalize their fears or to overcome them by doing very many strange and irrational things. They develop much the attitude that they must take whatever opportunity can be found today, since they feel that there is no dependence to be put in the future. They are far more concerned about the present than they are interestd in the possibilities of tomorrow. They tend to seize upon whatever advantages are offered today in the notion that what they cannot obtain now may very likely not be had.

They will go to almost any extremes to prove to us that they are mature, and therefore will imitate the habits and characteristics which they somehow associate with people who are grown. It is for this reason that many of them try to smoke and to drink and to do a great many other things which they neither enjoy nor would of themselves engage in, but it is their means of proving that they are to be considered adult people. All of these things we must keep in mind in our efforts to guide and direct them, so

that they may recognize their fears for what they are and may come to understand that while it may be that our world will collapse at any moment, in God there is security and help and peace; and that the only real satisfactions of life are those which come from our loyalty to things which do not and cannot change. We must not minimize their fears but rather help them understand that the love of God casts out fear.

May I point out in the second place that many of their problems arise out of their needs. We somehow suppose as parents that because we have provided the food and the clothing which make physical life possible, we have thereby discharged our responsibilities to them. And yet, surely we understand that food and clothing and shelter, however important they may be, do not supply the basic needs of life. We must, therefore, understand that young people have needs which must be provided, or they will seek other means of receiving the help which they feel is important.

I do not know any single need which they more characteristically express nor for which they long with more real fervor than the need to love and to be loved. Somehow in the hurry of our world it is very hard for us to help them remember that we *do* love them, that the restrictions which we impose upon them are imposed *because* of our concern, and that it is only because of our great anxiety over their lives that we must often set limitations on their activities. I do not suppose that there is one single plea which I have heard expressed by young people who have come into my office to talk more often than the plea, "Nobody loves me." I know that this is not the case, and yet it is tragic that somehow we, as their parents, allow them to feel that they are lacking in love.

It is equally important for them to give their love to something and someone. They are at the time of falling in love, one of the most important and vital of all the times in their lives. We often forget that they can fall in love with Jesus, that they can fall in love with His service, that they can now dedicate themselves with more complete abandon to the purposes of God than at any other time in their lives if only we can help them to see that they can love the Lord. There is perhaps no place at which we fail more than in this.

It is also important that we understand that young people need to belong; they need to feel accepted; they need to give themselves to some cause in which they can feel that they are making a worthwhile contribution. We wonder sometimes why they wear outlandish clothes, adopt freakish habits, and engage in all kinds of unusual activities. The thing which we overlook is that this is their means of identification with a group, which is tremendously important to them. When a leader whom they admire, whether the group has two or five hundred, adopts a particular kind of clothes, or begins to go to a certain place to eat hamburgers after the basketball games, they also want to do the same things because of their intense longing to belong and to be accepted. We must help them channel this great need into the service of God, help them sense the wonderful opportunity for belonging to the Lord and for making a contribution to God's purposes in this world. If we are willing to help them feel that they are important, we will be amazed at the things which they can and will do.

We must remember, also, that young people desperately need to be noticed. They need for somebody to know that they are there, to feel that they are important to someone. It may well be that the boy or girl in your class who is

proving troublesome, who is always whispering, always talking, always laughing with people on either side, the one whom you think is the problem child, may be saying, "Won't you please look at me?" He may have developed such a keen feeling that his parents are too busy for him, that the people whom he knows and in whom he would like to have confidence somehow do not know he is around, that he is hoping desperately that *you* will see and understand, and that he can be important to you. How easily young people feel that nobody cares what becomes of them!

Young people also must have some measure of success, a sense of pride in the achievement of something they can feel is worthwhile. We must provide for them an opportunity to succeed at something. This means that we must not give them jobs that are beyond either their experience or their capabilities. It means that as parents we must not pressure them to make the all-A honor roll unless they are actually capable of making such an honor roll; we must not make the mistake of trying to force them to do all the things that we wanted to do and somehow did not get done, or even that we did accomplish in our lives. They must, however, be given opportunities to work and serve in such areas as will provide for them a measure of success. To deny them this simply means that they will find areas in which they can succeed. The boy who begins to break out window lights, the girl who slips around to do things that she has no business doing may be saying, "Here are things at which I can succeed!"

And finally, I must mention that young people need the opportunity to mature, the experiences that will help them grow up. We often make the mistake of attempting to keep them young, of feeling that they are still "our little

boys," and "our little girls," when actually they are accepting major responsibilities everywhere except at home. I certainly do not mean to suggest that they be turned loose to do as they please, for nothing could be worse for them. They need guide lines, they need the opportunity of feeling and knowing that there are certain restrictions which are placed upon them; but they must at the same time be provided with the opportunity to have such experiences as will enable them to mature in ways that will be good for them. If we fail them in this, when we are not present to make their decisions for them, when they are unable to ask our advice about what they should do, they will be hopelessly lost. And, it may well be, they will accept counsel from those who do not know and love God and who will, therefore, fail to provide for them the guidance God wants them to have.

I would also call to your attention some problems which are created by their confusion. It should not be strange to us that young people find themselves often bewildered by the complexities of our world, and especially by the confused and confusing standards which prevail on every hand. Many problems are created for them by their confusion over the differences between the standards of the church and the standards of the world. They spend the majority of their time in school with other young people who are popular and are considered to be fine and upright in the community, but who have vastly different standards from their own. We must face the fact that the struggle which we are waging in the church to help our young people realize that God does not approve in the lives of Christians many of the standards of the world is a struggle which threatens to be lost. They are confronted on every hand

with many indications that those who are highly regarded in public life, people who are distinguished in the community and in the world, do not live according to the standards of the church. The members of their own group present to them the same bewildering difference between worldly standards and spiritual standards. This means that we must be aware of the fact that they are genuinely confused about what they ought to do about dancing, about social drinking, about going to places of amusement which cannot contribute to their spiritual growth. Their decisions to dance and drink and to engage in other such activities often do not arise out of a desire to be wicked or sinful, but simply out of a failure to understand what God does expect of them. This is, in turn, to be traced to the fact that we as their parents and teachers have often failed ourselves to see what the basic issues are and have either left them to make decisions with little guidance or created an impression that these are simply old-fashioned notions which have very little actual relationship to God and to His service.

This is particularly true, because we contribute to their confusion in another respect. They see so many inconsistencies between our teaching about God's will and our applications of that teaching to our lives that they do not know what really is important. It is easy for them to see things to which you and I bind ourselves, as we prove by our lives that we do not really believe in the importance of worship or of basic honesty or many other fundamentals of Christian doctrine. We say to our boys and girls that they ought to honor the Lord, to respect the elders, and love the church. And yet, the conversations in which they hear us engage as we bemean the elders, ridicule the pro-

gram of work, or laugh at those who take public part in the service say to them that all of these things are actually unimportant. Is it any wonder that our young people are confused over the differences between what we say and what they see in us as the people of God?

Many problems arise in their lives because of their confusion over the difference between material standards and spiritual standards. I do not have to tell you that our world places its greatest emphasis on the material, that we are so occupied with our houses and lands, our cars, and our jobs that we have little time or thought left for God. We must not be surprised, therefore, when our boys and girls arrive at the decision that success and failure in life is actually measured in terms of the material, and not of the spiritual. They even find that we are so material-minded that we judge the progress of a congregation almost exclusively in terms of how much the contribution has increased, how many the building will seat, what the size of the membership is, how many we have in attendance at the various services, and other such material standards. We impress them but little with our concern over the affairs of the soul. And yet, all of us know that there is a standard of the spirit, that serving God is a matter of the consecration of our purposes, our thoughts, our hearts, and our lives to Him. Young people, however, are often so confused over this matter that they decide to live without reservation for the material, while those of us who are older attempt at least on some occasions to venerate the material with a cloak of spiritual respectability.

When David asked of Absalom, "Is the young man safe?" and heard in return the tragic answer, "No, Absalom is dead," the reason for his grief actually grew out of the

fact that David realized how greatly Absalom had been failed. Israel had failed him because they had been so involved in their own selfishness that they had helped him attempt to overthrow the king in the hope of personal gain. How many times we, like them, fail the young people of our day because we are so selfishly involved in our own affairs that we have neither time nor thought to think of the influence which we are having on them. But most tragic of all, David knew that he had failed Absalom, that the problems that he had allowed to arise in his own life had taken his son to ruin. That fateful day when Nathan the prophet had come to condemn David's adultery and the murder of Uriah the Hittite, God's message had been, "The sword will not depart from your house." David knew that Absalom's rebellion was but a reflection of his own rebellion against God and that his own sin had come home to him. And so it is that those of us who are parents must face the realization that the problems of our boys and girls are often our own problems and reflect our own failures. We can, however — we *must* — provide the guidance and inspiration that will bring about their spiritual safety as we provide both the example and the training which will transform their lives into the image of Christ!

THE TEENAGER: AN INFLUENCE FOR GOOD

By Wyatt Sawyer

Wyatt Sawyer was born and reared in Dallas, Texas. He received his B.A. degree from Harding College in 1945 and his M.A. degree from the University of Houston in the field of speech in 1959. He married his college-days sweetheart, the former Christine Neal of Springdale, Arkansas. They have two sons, Jerry Kent, 11 years old, and Joel Grant, 7 years old. He has done local work in Mississippi, and Dallas, Houston and Madisonville, Texas. He is currently serving as evangelist for the Procter Street Church of Christ in Port Arthur, Texas. For twelve years he has directed youth camps and is currently president of the board for Camp Red Oak Springs near Newton, Texas. He is the author of the youth novel entitled *Must the Young Die Too?* and also writes for *Power for Today*, *The Ministers Monthly*, and *The Christian Bible Teacher*. He has conducted gospel meetings, youth meetings, and teacher training series throughout the South-west.



Teenagers are not problems. They are young human beings with problems. To make the words "teenager" and "problem" synonymous terms is a grave injustice. It has been my good pleasure to know some teenagers who appeared to have little problem with life and who posed rela-

tively small concern to others. Such a well-balanced person during the turbulent years of adolescence is rare perhaps, but such cases readily come to mind.

When speaking about youth and their problems, I wish to make one point clear. I do not plead for any unreasonable portion of time or attention for our young people. I am hopeful that we may correct an improper balance in *our* thinking and acting toward them. I know some people who shun, avoid, and abhor the teenager as though adolescence were some form of contagious disease. Such people, who have not understood the problems of youth, have told me, "There's nothing that can be done for them. Let them alone and just hope they don't get killed going over fool's hill." I am saddened by such ignorance. What I am pleading for is fairness and understanding with youth. In discussing the influence for good in the teenager I am asking us to sit where they sit, walk where they walk, and think as they think.

Starting Too Late

Many parents have planned for adolescence too late. They waited until their offspring were in their teens to consider the problems of this age. They were too late. One successful businessman came to me twelve years ago and asked me to take his son into my home to live, so I could straighten him out. The boy was sixteen years old. Remedial measures had been lacking up to this point, and they were almost futile then. Parents should begin at each child's birth to prepare him for the days of adolescence. Lesson number one is proper respect for authority.

Adolescence is a time when young people wish to group up. They form into a high school gang, a church group,

or a neighborhood club. Why? It is because teenagers are highly social beings and demand a great deal of association with other young people their age. The reason for this gregarious impulse is most likely the God-given mating urge. Teenagers are beginning to look for lifetime mates. Thus, these young people need a mixing with many other youngsters, especially of the opposite sex. The greatest search of their life is beginning. Then, to solve many teenage problems, their leaders must relate most of their problems to the group situation. Solve the needs of their group and you solve the needs of the individual. But, to defy this group-consciousness is folly. To work with it and to manage it aright is the essence of good judgment. Each individual at this age is largely controlled by the will of the group.

What are the problems of teenagers? One is freedom from the overlordship of parents, teachers, and others who exercise controls over them. Socialization or the fitting of themselves into society about them is another. The contradictions between what they are taught at home and at church and the way the world is run is another. Competition ahead in a cold-blooded and unsympathetic world is a problem for them. Other related problems are their lack of experience, lack of education, indifference toward their problems, etc.

It is my hope that we will not think of teenagers as a special problem group any more than we think of adults as a special problem group.

Three Worlds

The average adolescent is connected to three worlds: the home, the school, and the church. In each world are adult

leaders. There are parents in the home, teachers in the school, and the elders, preacher, and teachers in the church.

An entirely consistent atmosphere is the ideal situation for youth. This may be created by the home, the school, and the church having the same attitudes, aims, and goals. It is most unfortunate today that our character-building institutions are often at odds with one another. For instance, in one place where I preached against the sin of the modern dance I was informed that a Christian mother was teaching a group of the members' little girls to dance in her home. Thus, the home was opposing the work of the church. And again, recently my son, who is in the sixth grade, was told by his teacher in the public school that he would be forced to dance in the gym on rainy days. Here the school was contradicting the home. In this instance I believe the child will obey the laws of the home. It is regrettable that many homes and schools do not support the church's teachings regarding the sins of dancing, gambling, drinking, and mixed bathing. It is even more regrettable that some churches do not support the Bible teachings against such evils.

Even if we cannot approximate the ideal situation for our youth, we can at least try. We will surely gain more this way than by not trying at all.

In the Home

Almost every average American home will have some teenage-parent conflicts. Youth naturally resists being "bossed," "ordered around," and "told what to do." This resistance began at birth and will usually continue until the young person goes to college, gets married, or gets a job away from home.

A panel discussion at our Youth Meeting at Proctor Street Church of Christ in Port Arthur, Texas, in August of 1958 revealed the fact that teenagers would like to decrease parent-child conflicts. The solution offered repeatedly was the "family conference." Young people desire to sit down and reason with their parents on the bigger decisions at least.

They believe that such a family circle situation would afford them more equal time to be heard and also free them from so many impulsive orders and unthoughtful commands. These young people also indicated that they did not dislike being told they could not do something as much as they disliked not being told "why." The family conference is certainly no cure-all, but it is believed to be a step in the right direction toward better parent-child relations.

If the family conference is tried and succeeds (and I believe that, given a fair trial without expecting too much at first, it will succeed), then the whole attitude of the teenager will be improved. With more unity in the home the teenager would likely be more pleasant and cooperative at school and church services. A fairly well balanced teenager in the home will usually make a better adjusted citizen in the kingdom of God.

In the School

The favorite pastime of teenagers at school is talking. They have many problems to talk about. They have much to learn and they know it. They are fearful and apprehensive about the adult society into which they are soon to find themselves. They want to be prepared, so they talk about it incessantly and learn continually. Much of this talk is good and beneficial. Some is very low and degrad-

ing. Christian young people have a golden opportunity in this field to be an eternal influence for good.

Teenage talking is much like little boys fighting on the school ground. The one who strikes the first blow usually wins. Christian young people can set the level of the conversation around them simply by getting in their word first in determining which direction the conversation will go. The teenager who takes a stand first usually rules the situation. Once a filthy-thinking, dirty-joke-telling youngster gets the floor, then the mood is one of revelry, and any voice to the contrary is silenced.

But! A Christian young man or woman can check such a conversation with a few early, well-chosen remarks. This action may cost the individual some friends — but what kind? And too, it will always gain the admiration and respect of those who count. The losing of offensive-speaking friends is no real loss at all.

Football games are usually won by an alert, fast, and powerful offensive. Christian young people need to be ever on the offense. It takes a powerful offense to refuse to be vulgar in speech and to be clean in life, but it can be done. It was my pleasure to teach a young man in a Bible school class last year who was such a fine example that when the members of one of the public high school classes were asked whom they would like to be like, one of the boys said, "I would like to be like Freddy Broussard. He is my idea of a real Christian!" Others in the class had said they wanted to be like certain movie stars, military generals, or political figures.

For youth to be capable of such an aggressive front for righteousness, he must have early and proper training in

how to dress decently, speak properly, and give proper value to spiritual matters. Whether it be on the subject of morals, manners, religion or customs, Christian young people should take the initiative to keep the atmosphere around them in a condition fit for the presence of Christ — for He is there and knows their every move.

In the Church

The church is waking up to the fact that all their useful members are not adults. It is becoming aware that there are teeming millions of teenagers in America today — about twenty million or more of them. They stand as a mighty army, numbering nearly three times the population of the State of Texas. These are our most alert citizens, full of energy and quicker intellectually than any other group in the land. Christian leaders are being made aware of them by their sheer number if for no other reason.

There is a vital place in the church for its youth. More and more they are not merely tolerated, but are needed and wanted. They have power for the Lord.

There are about eighty teenagers in the congregation where I preach. They are divided about half and half in junior high school and senior high. They are being trained in about as broad a program as I know of anywhere. They are being given more opportunities to develop their talents, as their leaders learn more ways and means of using them. At present they all receive the regular three class sessions in our Bible school program and the two Lord's Day sermons. The fourth through sixth grades get a special singing class on Sunday nights. The junior high boys are taught public speaking and personal development by the preacher on Wednesday nights. The junior

high girls are being trained to teach in their Wednesday night class. Our senior age girls read the Bible at the Old Folks Home in Port Arthur, sing in the television chorus, and help teach little tot classes. Our senior age boys sing in the television chorus, preach at nearby congregations which are small, assist the nurses and teachers at the crippled children's school in town and take part in the public work of the church.

Each summer the congregation has a Youth Meeting in addition to its Vacation Bible School. Special courses in Christian living, Christian evidences, and social problems are taught through means of classes, panels, and sermons. All the young men possible are used in these youth meetings.

The parents of the Procter Street congregation have a "Community Youth Club," which is a loose organization of parents and their teenagers. The purpose of the club is to provide wholesome Christian recreation and entertainment for the junior and senior high young people. Under competent guidance the youth does not crave wild driving, dancing, mixed bathing, etc., as social outlets so much.

In closing, I would say that a totally harmonious atmosphere between home, school, and church is the greatest factor in preparing youth to be an influence for good. This necessarily involves a Christian home, a Christian school, and a church fully dedicated to Christ.

THE BENEFITS OF ABILENE CHRISTIAN COLLEGE TO THE CHURCH

By Hulen L. Jackson

Hulen L. Jackson, a native Texan, was born in Denison Aug. 22, 1913, where he was reared. His first college work was at Abilene Christian College. Upon graduating from high school he received two cash awards and spent that money attending ACC that summer. He graduated at Southeastern Oklahoma College and then attended Austin College for some graduate courses. While attending Austin College he preached for the church in Commerce, Texas. His first sermon was delivered in Denison March 16, 1930, while he was a junior in high school. Very few Sundays has he missed preaching since that day. Upon finishing college he moved to San Saba, Texas,



where he preached five years. While living there in 1938 he was married to Guille Wallace, daughter of Mr. and Mrs. Foy E. Wallace Sr., who was teaching in the schools of Seminole, Okla. In 1940 they moved to Shawnee, Oklahoma, to preach for the Central church. During this time the new building was erected by this good church. In the summer of 1942 the Jacksons moved to Dallas to work with the Trinity Heights church of that city where he is preaching at present. However, from 1947 till 1952 he moved across the city to work with the Preston Road church. This congregation built their lovely building while he preached for them. Moving back to the Trinity

Heights church in 1952 he has had the pleasure of assisting them in the erection of their commodious church building. Mr. Jackson has conducted gospel meetings in many states and now holds five or six annually. He is a trustee of the Bell Trust of Dallas which gives thousands of dollars every year to churches to assist them in preaching the gospel of Christ. There are three children: Tempe Wayne, a freshman in ACC; Joyce Hulen and Foy Oliver of Dallas.

In January, 1938, Don H. Morris, President of Abilene Christian College, spoke in Tulsa, Oklahoma, on "The Value of Christian Education," in which lecture he said "The value of Christian education lies not in any claim that the Christian college takes the place of the church or does the work of the organized congregation, and, as far as I know, no person connected with our Christian colleges has ever made that claim."

Twenty-two years later the administration, the faculty, and the Trustees, as far as I know, still believe just that. They have never endeavored to make the college the church. Nearly all of my preaching years have been spent in Texas near enough to the campus of this school for us to secure "fill-in" preachers from time to time from among them. I can truthfully say I have never seen any usurpation of the work or the authority of the church here, nor any control of the local congregations exerted by anyone officially connected with Abilene Christian College. If some young preacher, a graduate of the school, has become too enthusiastic in his church work in arousing support for the school, that is the fault of the elders for allowing it; not the fault of the school itself. Abilene Christian College doesn't hire preachers, control churches, send out missionaries, or raise money for them. It merely has endeavored to be a college, located in Abilene, Texas, which is Christian.

It could not be a Christian college without contributing much to the growth and progress of the church Christ built. The principles making a school Christian would also at the same time result in many benefits to the church of our Lord. What has Abilene Christian College contributed to the New Testament church during the fifty-four years of its existence? To detail these benefits would take most of the time of this entire Lectureship this week. But, permit me to hastily and briefly mention a few of them.

1. Undoubtedly some of God's greatest men have served and are serving in the administration or on the faculty of this fine school. They have given their lives to this work. Not just as representatives of the school but as gospel preachers and teachers of God's word have they gone far and near in serving the churches. We need a preacher for a few Sundays in Dallas or some other city, and we call Abilene for one. Dozens of churches within driving distance of this city exist today as a direct result of the sacrificial preaching of these godly men. Many of these very churches have been able to have qualified and capable preachers, in using the men at the school, who otherwise could not have done so. Only the Lord, of course, could know the contribution of this total preaching through the past fifty-four years.

Brother Morris noted in that same address in Tulsa that when Childer's Institute was established here in 1906 there were but two small churches in Taylor County, totaling twenty-five members each. Contrast that with the wonderful and joyful picture today in this area.

It may not have been worth much to you as a preacher, but it has been to me, to be able to write now and then to

one of the faculty members here at the school seeking some information concerning maybe a point of translation or some historical detail in church history. To have such men academically qualified here at Abilene Christian College is another way of serving the churches. You may not feel the need of their assistance, but I surely do. In educational circles he may be "doctor," but in church circles he is "my brother" who comes to my rescue when I need him. To me that is a tremendous contribution to the work of the church.

2. Can you tell that a young preacher graduated recently from Abilene Christian College by the way he preaches? What is wrong with that? Any faculty would naturally leave an imprint upon a student or one becoming a preacher. The same would necessarily be true with a young man being trained in the work of a local congregation to preach. Those teaching and training him there would leave their imprint upon him. Not all preacher products of this college are the best. Why should anyone ever expect such? Many preachers received their training elsewhere, and yet some of them are good and some not so good (as preachers, I mean). We need all of them as long as they are clean in life and true to the Book in their preaching.

Churches are crying aloud for preachers. The religious papers of late have been carrying "classified ads" from churches seeking preachers. Literally hundreds of preachers could begin full-time work today, if we but had them qualified and ready. Most of us preachers receive letters nearly every week from churches asking for assistance in locating preachers for them. It doesn't hurt my conscience in the least to think of Abilene Christian College as a "preacher factory." Why not encourage them to go on a

twenty-four hour "around the clock" schedule in making preachers? We need them. The Lord's church needs them.

Can you imagine the vast number of preachers who have received their training on the campus of ACC since 1906? It would run into the hundreds, and more. Think what a loss to the church during these fifty-four years if all these preachers were removed. It might be of interest at this point to have all preachers in this audience who received any schooling at this college to stand for a moment. Some of you might be preaching if there had never been an Abilene Christian College, but no doubt everyone of you would gladly state you are a better preacher as a result of the influence of the school in your lives.

Oh, yes, they train preachers at Abilene Christian College and always have. God grant that this work may abound more and more. Many brethren deem this the greatest benefit of Abilene Christian college to the church we love.

3. Not every ex-student of Abilene Christian College is a loyal zealous member of the church somewhere, but the one who is not an active Christian is by far the exception. It is commonly said among church folk that a certain person there "went to Abilene" and, therefore, ought to be teaching a class. Usually it means he is qualified, and usually it means he is willing to teach or assist in the work. In all the places I've been the ex-students were among the most active and valuable members of the church. They are serving as elders, as deacons, as song leaders, or as splendid teachers of Bible classes. How has Abilene Christian College benefited the church? The school has helped to give the church a better qualified leadership and more competent personnel.

4. Sometime ago a check was made concerning the preachers we have in various parts of the world preaching the gospel in virgin territories. If today all of the preachers receiving their academic training in Abilene Christian College were immediately called home, it would virtually wreck, at least for the present, our program of world-wide evangelism. A vast number of these preachers on foreign soil telling the story of Christ and His love are ex-students of this college. Has the school contributed to the church and its work? What about all of these devoted and consecrated souls?

Too, many of these men and their wives were not even planning to preach, especially to do mission work, upon entering Abilene Christian College. The atmosphere here created within them the desire to go and preach the Gospel. Is it not a commendable Christian work to implant in a man's heart a passion for the souls of lost men and the courage to leave home and friends and go to a distant land to preach Christ? This Christian college has been doing it for many years. Several faculty members have given several years of their lives in such work. Many men doing mission work are on the campus this week who would gladly tell you of what this school gave to them, which they, in turn, are endeavoring to give to others.

5. On this campus and in these dormitories you can find the wrong kind of boys and girls. Every Christian college has a few of them. But, these are the products of our "Christian" homes and not of the school. We failed in our training of them before they reached college age and in our distress, maybe, sent them out here hoping the college could do something with them. Dozens of such young men and ladies have had their faith renewed and their feet set back

on the path of righteousness because of the influences of a Christian college. Don't think of the rare one who quits the church and loses his faith though attending, and maybe while attending, Abilene Christian College, but think rather of the hundreds whose lives were salvaged and who were saved for future work in the church because the college in Abilene was Christian.

We give them our immature boys and girls and they return to us stable Christian men and women. Where could you get a greater return on the investment? Contrast this condition with that on the campus of colleges which are not Christian. I attended such a school and saw the faith shattered of student after student coming from Christian homes. This is truly tragic. Lives are ruined and souls are lost. But, on the campus of a Christian school a boy's faith is strengthened; his love for the nobler and finer things in life deepened; and he goes out in the world to be a Christian doctor, lawyer, or teacher, or merchant. Isn't this of great benefit to the church where he resides? To be sure.

6. Paul, says Luke, converted many in Corinth but especially Crispus, the chief ruler of the synagogue (Acts 18:8). Why mention Crispus by name and not the others? His soul was not worth any more. But, his influence might have been greater. To convert him could bring the possibility of converting, as a result, many others influenced by such an outstanding man. Not many mighty and not many noble are called, but for one to remain loyal and true to the Lord could mean much to the Lord's church in any community. For Abilene Christian College to be a senior college with national recognition in some fields, for some of the professors to be honored by the nation as out-

standing scholars, for the student body to number some who receive national recognition in their endeavors: these accomplishments make all of us humbly proud that it is our school and conscientiously feel that these facts publicize the church of Christ in a wholesome and desirable manner.

God designed the church and yet in it we make mistakes. Man designed the college. Why should we ever expect it to be perfect? Surely they have made mistakes and will continue to make them. But, we, all of us, make them in the church, working for the Lord, when we have the Bible to guide us. Don't expect in a college what we have not achieved in the church: perfection. It will never be. But, they are trying.

THE BENEFITS OF ABILENE CHRISTIAN COLLEGE TO THE HOME

By Robert S. Bell

Robert S. Bell, Chairman of the Board
Wyatt Food Stores
6100 Cedar Springs
Dallas, Texas

Born in Fort Worth, Texas, October 1, 1897.

Lived in Dallas, Texas, since 1899.

Educated in public schools in the City of Dallas.

Married November 25, 1927, to Katherine Tubb of Sparta, Tennessee.
2 children — Mrs. H. Lynn Parker and Mrs. James Muns.

Business Life:



1919-1922 Accountant for
Earnst & Earnst, Dallas, Texas.

1922-1929 Partner, Bell and
Collier, Certified Public Accountants.

1929-1940 Vice President and
Treasurer of Skillern & Son,
Inc., chain of retail drug
stores, Dallas, Texas.

1941-1958 Wyatt Food Stores, a
chain of food stores, Dallas,
Texas.

Served as Executive Vice
President until December,
1955, at which time was elected
to the Presidency. Served
in this capacity until merger
with The Kroger Co.

1959 Currently serving as chairman
of the Board, Wyatt Food
Stores.

Other Business Connections:

Executive Director, Wyatt Cafeterias, Inc., Dallas, Texas.

President, Cedar Springs Realty Company, Dallas, Texas.

President, B & W Realty Co., Dallas, Texas.

Other Information:

Trustee, Abilene Christian College, Abilene, Texas.

Elder, Preston Road Church of Christ, Dallas, Texas.

Although the benefits of a school such as Abilene Christian College are legion, I shall this afternoon endeavor to sum up in two great benefits: First, Abilene Christian College will strengthen the faith of your child; second, Abilene Christian College will encourage your children to bring up their children in the nurture and admonition of the Lord.

In order to impress these two benefits upon you, let me begin by asking you two questions:

First, What is your most valuable possession? Perhaps your first answer to this question would be "My eternal soul," and certainly your soul is more valuable than all the world; but upon more mature reflection, I believe that those of you who are parents would answer differently and would say, "My most valued possession is my children and their eternal souls." And I believe this institution — Abilene Christian College — can help you protect and preserve your most valued possession.

The second question that I ask is this: What is it that you want your child to be more than anything else in all the world? Some parents want their children to be rich; others want them to be popular; others desire for their children social prominence and such like. I know this to be true because of the time and money they spend in ac-

quiring these things for their children. But what is it that you want your boy or girl to be?

If you can honestly say, "I want my child to be a Christian," may God bless you; and, if that is your answer, then I beg of you give him a Christian education, for in all probability he will be what he is taught to be.

Although Abilene Christian College can be of great help in giving your child a Christian education, the responsibility for so doing rests solely and entirely upon you as parents. *Do not expect this school or any other like it to do for your child what you as parents have failed to do.* Abilene Christian College can build upon a Christian foundation, but it is the parents of the child, and the parents alone, that lay that foundation. That being true, and I believe it is, I want to know when do I begin and when does it end, and how can I be successful in this God-given task? We begin at birth, and we cease when the opportunity is no more, and in those young and formative years you and I lay an educational foundation that will be with the child as long as he lives. If the foundation and the training that follows be Christian, then the life will be Christian; but, if the foundation is based upon error, materialism, and selfishness in all probability the life will be also.

Although you carry out your God-given task and lay in the heart of your child a Christian foundation and although you build upon that foundation as best you know, there soon, and all too soon, will come the danger period, the high school period. Here something happens; a change takes place. That little boy is no longer a little boy, and that little girl is no longer a little girl; he is a young man

and she is a young woman, and they know it. Now they will begin to make decisions for themselves. Now, more than ever before, they will be under the influence of their teachers and their schoolmates and those with whom they associate each day, and much of that influence will be evil.

Their faith is going to be tested. Will it stand the test? You as parents will know many dark hours of anxiety before this question is answered. However, if your boy or girl can see Christ in you, their father and their mother; if they can see in you love and faith and the peace and hope that passeth all understanding, then in all probability their faith will stand, and they will come through that experience as tried by fire but found to be pure gold.

Then you will sit back with a sigh of relief and say, "My work is ended." But not so, for now comes the most dangerous period of all. Soon your boy or girl will leave the influence of a Christian home to spend four years in some college or university where he or she will daily be studying at the feet of educated men — men who have had greater educational advantages than you or I have had, and many of whom are atheists, agnostics, and infidels, and who have vowed that they will destroy the faith of your child, and all too often they will be successful.

In the July 4, 1956, issue of the *Christian Chronicle*, Brother Kenneth Reed makes this statement: "Of all the Christian boys and girls, boys and girls who are members of the Lord's church, who spend four years in our state universities and colleges of like kind, eight out of ten have their faith destroyed or so weakened that they are lost to the cause of Christ."

Is not this a terrible mortality rate? Does it not justify

my calling this period the most dangerous one? Dare you take this kind of risk with the soul of your boy or your girl? "What else can I do?" you cry. I'll tell you what you can do.

If at all possible, you can send your boy or your girl to a school where the faculty and the student body is Christian and where the name of Christ is revered and not ridiculed. You can send your boy or your girl to a school where over ninety per cent of the student body are all of like faith and like hope, where they have the same ideals, where they are striving during a trying period in their lives to live as Christian men and women should live, and where they can receive encouragement and strength from one another in so doing. You can send your boy or your girl to a school where each morning they lift up their voices in praise unto God, in song and in prayer in chapel, and where each night before retiring they have a period of devotion under the stars. You can send your boy or your girl to a school where every member of the faculty is dedicated to the task of building soundly upon the Christian foundation that you as parents have laid.

Will your boy or your girl be safe at such a school? Will their faith be strengthened rather than weakened? Of some 20,000 ex-students of Abilene Christian College, over 90% — nine out of ten — are faithful workers in the Lord's vineyard today. Eight out of ten Christians who spend four years in our State institutions and schools of like kind either have their faith completely destroyed or so weakened that they are lost to the cause of Christ, while nine out of ten who have attended Abilene Christian College have had their faith strengthened and have continued to serve the Lord. There is no such thing as absolute safety,

but the safety factor is so great that we must take advantage of it if we possibly can.

There are two other milestones yet in the lives of your children: when they marry and when they, too, become parents. I am sure that as parents it is your constant prayer that your boy marry a Christian girl, or that your girl marry a Christian boy. They will be of spiritual strength one to the other, and their faith will continue to grow as they travel down life's way together.

You have heard much in times past about campus marriages, and some of that which you have heard has not been complimentary. But tell me, what greater contribution can a school like Abilene Christian College make to your home, or for that matter to the cause of Christ, than to give your boy or your girl the opportunity to meet a Christian companion, to fall in love, to marry, and to create a Christian home? In over 4,000 of such marriages — marriages where boy met girl on the campus of this school — less than one half of one per cent have resulted in divorce — over 4,000 marriages and less than twenty divorces. If you could buy this kind of insurance for your boy or girl, would you buy it?

Parents, you laid the Christian foundation in the heart of your child and you built thereon, and this school and others like it strengthened the structure. Your boy married a Christian girl, or your girl married a Christian boy. And now they are beginning the process all over again — bringing up your grandchildren in the nurture and admonition of the Lord.

To me, these are the outstanding values of a Christian school to the Christian home.

THE BENEFITS OF ABILENE CHRISTIAN COLLEGE TO THE COMMUNITY

By Louie Welch

Native of West Texas.

Born, Lockney, Texas, December 9, 1918.

Entered East Ward School, Slaton, September 1926.

Graduated May 1936.

Salutatorian
Class President
Debate
Band
Dramatics

Parents: Mr. and Mrs. G. E. Welch. Father associated with Slaton Motor Co. from 1925 to 1942.

Graduate Abilene Christian College 1940, B.A. Magna Cum Laude.

Entered auto parts business in Houston, November, 1944.

Elected to Houston City Council, October, 1950. Re-elected to serve fourth term November 21, 1959.

Past President — Lions Club.

Past President — Harris County Mayors' & Councilmen's Association.

Past President — Texas Municipal League.

Member — Water Resources Commission.

American Municipal Association, Board of Directors of Texas Construction Council, Houston Automotive Wholesalers, Automotive Wholesalers of Texas, Member of Abilene Christian



College Board of Trustees, Director of Houston Christian Schools, National Standard Parts Association and Highway Safety Council of Texas, Deacon Garden Oaks Church of Christ and listed in Who's Who in Southwest.

Married to Iola Faye Cure of Hale Center, Texas, 1940. Four sons, Guy, Gary (17), Gilford (10), Shannon (2½), and one daughter, Tina (15 months).

From the one-teacher community in rural West Texas to the Olympic stadium in Australia, Abilene Christian College has made her influence known and respected.

The principles of Christian character and leadership which are imparted to students of ACC are spread over the entire face of the globe by graduates who find their places in the life of every community they enter.

Hundreds of public school teachers are molding the character and attitudes of thousands of youngsters. A recognition of God as the Creator of the universe and man's dependence on Him are basic to our concept of government and every community is enriched by the growth of that concept.

The Coe Foundation of New York has recognized the outstanding work of Abilene Christian College in fulfilling this objective and established at ACC the American Studies Program for graduate students who are teachers in our public school system. This program is now used as a pattern for other colleges and universities to follow.

In the field of Christian education, presidents, deans, and faculty members have been drawn from the graduates of ACC to work with other Christian Schools from Frankfurt, Germany, to Ibaraki, Japan.

The same philosophy which has made Abilene Christian great thus reproduces itself over and over to contribute to even more communities the basic qualities of citizenship so greatly admired and so desperately needed throughout the world.

Last year in Cambridge, Massachusetts, I was delighted to learn that three of the top four students in the Harvard Divinity School were graduates of Abilene Christian College.

The next week I visited with the head of the research division of one of America's giant industries. He had, before reaching the age of forty, a department budget running into millions of dollars annually and personnel who were graduate engineers and doctors of philosophy from the outstanding universities and technological institutions of America. His only degree was Bachelor of Science — ACC.

A few months ago I sat down with a young man, barely forty, who is the director of industrial relations for one of the biggest industries on the Gulf Coast and he, with pardonable pride, told me that three of the superintendents for his company were products of ACC. He also is an ACC graduate, and a widely recognized authority in the field of management-labor relations.

From the town hall and school district to the halls of the United States Congress, ACC graduates have been chosen by their communities to positions of responsibility and leadership.

The quality of work offered by Abilene Christian is attested to in many ways, but perhaps most dramatically

by the fact that every pre-medical student recommended by Dr. Paul Witt has been accepted into medical school, without a *single* exception.

I do not think it coincidence that about ten years ago when the American Medical Association chose America's Outstanding Country Doctor, they chose a graduate of ACC.

Graduates of ACC bring to community and industry alike a feeling of responsibility and desire to serve. They are imbued with a faith in God, a loyalty to family, school, church, community, and nation.

And they know that reward comes only to those who are willing to perform an honest day's work!

EXPENSES AT ABILENE CHRISTIAN COLLEGE

By James C. Kerr

James Calvin Kerr, born October 4, 1907, at Estacado, Lubbock County, Texas.

Attended grade and high school at Idalou, Texas.

Entered Abilene Christian College Sept. 1924, attended 2 years.

Entered Texas Tech Sept. 1926 and after dropping out for about a year and half finished with a B.S. in Civil Engineering in June 1932.

Married Lora Elsie Derrick of Idalou December 1930.

Worked for the Texas Highway Department part time while in school and until May 1942. From May 1942 to Sept. 1943 worked for U. S. Engineers in the 8th service Command.

Returned to the Texas Highway Department in Sept. 1943 and worked there until January 1946 when I went into the road paving business, which is what I am still doing.

I was Assistant District Engineer of District No. 5 of the Texas Highway Dept. at the time I entered the paving business.

Was baptized in 1926 at Abilene Christian College. Served as deacon for several years at Broadway in Lubbock and is now serving as an elder.

Family consists of wife and three children: Lora Ann Kerr, now Mrs. Thurman Neill, attended ACC.



James Kenneth Kerr, attending ACC.

Myra Jane Kerr, senior in Monterrey High, Lubbock, Texas.

Member Associated General Contractors of America.

Registered Professional Engineer.

Member of Advisory Board of Lubbock Christian College and Abilene Christian College.

The finances for the operation of any private or church-related school come from endowments, income-producing property, or other similar sources. The difference, then, between these sources of income and the actual operating expense of the school is usually raised by charging the student a tuition. Since Abilene Christian College does not have much help from these sources of income, it has to depend a great deal on donations and student tuition. Therefore, the tuition at Abilene Christian College must of necessity be greater than at some schools, especially at state-supported schools.

My purpose in this brief discussion will be to show that the extra expense involved in attending Abilene Christian College is of minor importance when compared to the many additional benefits offered to the students enrolling here. When you buy something, you do not just look at the amount on the price tag, but you also consider the quality of the product. Only then can you get the most for your money. This same principle should be applied in choosing a college for our children. We should not just look at the price tag, but we should compare the quality of the education.

I certainly realize that parents have to consider costs in deciding on a school for their children. Some students live at home and attend state-supported schools if they are to get an education. We all know this. We could not deny

these people the chance for an education. Therefore, my remarks are directed to those who are able to send their children away from home to attend a college, state-supported or otherwise, where the expense of schooling is not the primary concern. It is also directed toward parents and their children who can afford Abilene Christian College, by being willing to sacrifice.

When we compare the costs at Abilene Christian College with costs at state schools, we find, in general, that the only difference is in tuition. The reason for this difference is obvious. At the state school the taxpayers are paying for the biggest percentage of the student's tuition; whereas, at Abilene Christian College, the student has to pay his own way. However, even at Abilene Christian College the student does not pay the full cost of his education, for approximately twenty percent of the operating cost of the college is provided by donations from friends, ex-students, faculty members, and others. In checking the costs at state schools and here at Abilene Christian College, I find that it costs approximately \$150 more per semester to attend ACC than it does in a state school. This amounts to only \$300 per year, or \$1200 for four years. This is a very small price to pay for the many additional benefits derived from securing an education at Abilene Christian College. In selecting a school for our children, the amount on the price tag should be secondary. Quality should come first.

The three gentlemen who have preceeded me have outlined the many advantages of attending Abilene Christian College from the standpoint of the value of the church, the home, and the community. These tremendous benefits are free, for they come in addition to the cost of a good, thorough secular education.

I know that Abilene Christian College does not have to take second place to any school in its academic standards. The student finishing here has as good an education as could be secured in any college offering the same courses or curriculum. In my opinion, this high standard is possible because of two factors: One, we have a dedicated, Christian faculty; and, two, the student has that personal touch from each faculty member which is so essential to a well-rounded education. Can we put a price tag on a lifetime of loyalty to the church, or on a lasting marriage to a Christian partner? Surely these are worth more than \$1200.

My experience in the business world has shown me that there is a definite trend by employers to consider Christian qualifications above other qualifications. Employers are seeing that the Christian is more stable, more sober, more dependable, and more trustworthy than the person who has not had the advantage of such training and who does not possess such qualifications. I am fully convinced that the extra expense involved in sending a child to Abilene Christian College is not the major reason that more children are not attending ACC. What are the reasons, then, why our brethren do not take advantage of the many benefits at Abilene Christian College? I believe the main reason is that they are not fully aware of these *extra benefits* which are derived from attending a Christian college. Some people feel that one school is just as good as another. We all need more education ourselves along this line, and we need more publicity showing the advantages of a Christian college education.

I believe that many people would be sold on the importance of a Christian environment in college if we could get

more parents to visit the campus. If they could only attend a Lectureship such as this one, or if they could visit some of the other campus activities, I am sure they would immediately see the "something extra" which we have here at ACC. It is a thrill to me each time I am on the campus to see the friendly students and their wonderful Christian attitudes.

Other reasons I hear parents giving for not sending their children to Christian schools are: "My boy or girl wanted to go where he or she could have the advantages of a good social life and belong to a fraternity or sorority. . . . The group my children associate with socially is going to attend another school."

This type of thinking on the part of parents is dangerous and is one of the numerous reasons so many of our young people are lost to the church at this vital point in their lives. Indifference on the part of the parents, and the false assumption that one school is just as good as another, is causing young people to be lost to God and to the church at an alarming rate.

Abilene Christian College is justly proud of the many preachers, Christian teachers, college presidents, and other Christian leaders whom it has developed through its fifty or more years of existence. We certainly need all of these leaders, and even more. We are also in need of more professionalmen, lawyers, doctors, engineers, politicians, and businessmen who have Christian college background and training. The phenomenal growth of the church in the past few decades is directly in proportion to the number of students who have entered and received the benefits of a Christian college education. Abilene Christian College has

led in the field of promoting Christian education, and my remarks and information have been based on my personal knowledge and observation of the work done at ACC. I am sure that what is true at ACC is also true at any one of our several good Christian colleges.

I am a firm believer in the advantages of a Christian education, and I believe I can prove to you just how sincere I am by giving this personal example. I attended Abilene Christian College for two years, and I now have a daughter, a son, and a son-in-law enrolled here, and next year my other daughter will enter as a freshman; this will make it one hundred per cent. I am fully convinced that the sending of my children to Abilene Christian College will be the best investment I will ever make. Christian education does not cost; it pays.

Over 2000 years ago Socrates said, "Could I climb to the highest place in Athens, I would lift my voice and proclaim: Fellow citizens, why do ye turn and scrape every stone to gather wealth and take so little care of your children to whom one day you must relinquish it all?"

WHAT THE ABILENE CHRISTIAN COLLEGE GRADUATE PROGRAM IS DOING FOR ME

By Harold Vanderpool

Harold Young Vanderpool has been chosen to represent the group of fifty-four graduate Bible students presently enrolled at ACC. During both his years of graduate study, he was awarded a graduate assistantship in that department. At present he is completing his thesis toward his Master's degree in the Biblical field.

He came to ACC from Harding College. There he was active in chorus, athletics, and student government, was a member of Alpha Chi honor society, and was elected to *Who's Who Among Students in American Universities and Colleges*. From Harding he was graduated *summa cum laude*.



It is my grand privilege to represent the present group of students who are in the graduate department of Bible at ACC. I will tell you how this graduate program has blessed my own spiritual life, how I believe this training will prepare me for a future life of service. Throughout this lesson I will seek to have a dual stress — the personal side, to show its effects in my life and the lives of my fellow students; and the unique side, to show that this type of training can

be found only in the graduate department at Abilene Christian College.

First, I truly believe that graduate Bible study will affect greatly one's spiritual life. Without exception, I believe that one will be a better Christian after having studied the Bible on the advanced level.

It is readily admitted that a person does not have to have a great deal of formal training in order to be a spiritually mature Christian. All of us know both men and women who radiate the life of Christ in their every action, yet have little formal education. And yet, in this complex and ever-expanding world certain extremely valuable blessings come through this type of study.

How then does this study develop one's spiritual life? First, because the curriculum is Bible-centered. All spiritual growth has its beginning in the Bible, since it is the sole revealer of God to whom our spiritual aspirations are directed. True Bible study, therefore, involves not only the minds but also the spirits of men. It yields not a shallow "spiritualism," but a stability of spiritual character. Peter tells how knowledge is an indispensable link in the chain of the spiritual qualities of self-control, steadfastness, godliness, brotherly affection, and love.

Secondly, a person's spiritual life is blessed through the teachers of our graduate school. These men are intensely dedicated to the task of leading their students into spiritual maturity. They are not only men of academic stature but also of spiritual stature and maturity. They are great preachers, understanding the worth of the human soul and the meaning of the great commission and the great invitation of Christ. And these men are not distant and

stilted in their relationships with their students; rather, they personally enjoy and encourage informal association and discussion. Often between class sessions the entire class will reassemble around the coffee table, where teacher and students alike will discuss current problems and challenges facing the church. In a true sense, this single factor will make one or two years of graduate study worthwhile.

One's fellow students provide the avenue for the third spiritual advantage in attending graduate school. Many of these men have already been on the mission field, taught in a Bible chair, or spent several years in located preaching. Sometimes they do not even plan to work full time with the church, but they take the work in order to supplement and complement their training in other fields. Such men, with like problems and interests, are great inspirational blessings.

The final spiritual blessing from graduate study comes through a stress on the practical side of Christian living. This pervades the entire program. What does it have to do with a student's spiritual nature? Just this — spiritual growth is not an abstract idea; it must be tied to reality, everyday life. To the Master, the true test of one's spiritual maturity is whether he actually does the things he believes or says. This, we trust, is the stress at ACC. The aim is that the quality of academic work given will be a direct variable with the greatness of Christian service rendered.

The second major point is in regard to graduate training and a person's life of service. Does it actually affect his

usefulness in the kingdom? My answer is strongly in the affirmative, for the following reasons:

First, because it "lengthens" the years of service that one can render. As we have seen above, the associations and studies of a graduate school accelerate spiritual maturity. Thus, a person can take the responsibilities according to mental and spiritual age, not only chronological age. He can take greater responsibilities earlier in life. And more than this, his life of service should not only start earlier, but also should last longer. With this amount of food for thought, one should never "die on the vine!"

During class one of my teachers made this statement: "You ought to be ashamed if you do not accomplish more in your lifetime than we have in ours." He was alluding to this very factor. Not our abilities, but the blessings of better training and longer service should make the difference.

Secondly, graduate training affects a person's future life of service because it secures that life of service. It warns and protects its students from falling into religious error. And one of the most dangerous of these errors is modernism. Service to Christ ends where allegiance to Christ ends. If one's faith is undermined, his desire and ability to serve is cancelled.

Modernism's danger is recognized sometimes in the church of today; our own youth are touched each year by its grasp. Why is it such a great stumbling block to Christian young people? Because its appeal is intellectual — in a way perfectly suited to the college age. It scoffs at the resurrection, the virgin birth, the Sonship of Christ; it

says that such concepts are not rational or intellectual. It actually tries to make void all the great teachings in the Bible that lend power to Christianity!

It is in this particular area that the graduate school of ACC is doing one of its greatest works. Each teacher is dedicated to the task of breaking the back of this terrible force, revealing its basic assumptions and showing its weaknesses. In a personal way, I thank ACC and I thank God *for* ACC, because of its contribution in this area; it has taught me that our faith can also be intellectual and has assured me that I can stand humbly before any man and "have a *reason* for the hope that lies within me."

The third way that this training will influence a student's later life is in serving as a strong foundation for further academic preparation. The majority of credits in our program for the master's degree will, to my knowledge, be accepted toward a higher degree in any college or university in America.

Finally, graduate preparation affects one's future life of service by first inspiring him to greater service and then by showing him where he can serve. ACC is at the crossroads of the world of Christian service, and during the course of an academic year many opportunities are presented in the various aspects of preaching in America or abroad, teaching on the high school or on the college level, and working with the educational program of the church. Quickly one finds that if he is prepared, the harvest is plentiful, but the laborers are few.

These are some of the blessings and advantages of the graduate students of Bible at ACC. As a student of the

school, I have personally witnessed each of the things that I have mentioned. I have grown to admire and respect the teachers. And I honor the men who had the vision to see the need for such an institution. For those who find it possible, I challenge you to strengthen your spiritual lives and deepen and lengthen your years of Christian service by studying with us in Abilene Christian's graduate program.

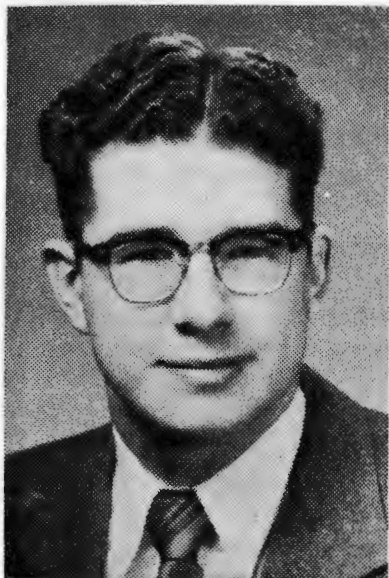
HOW THE ABILENE CHRISTIAN COLLEGE GRADUATE PROGRAM HAS STOOD UP

By Everett Ferguson

Everett Ferguson, Jr., of Harveston, Pennsylvania, is Dean of Northeastern Institute for Christian Education, which had its formal opening October 9, 1959.

Ferguson is a former ACC student, having graduated *summa sum laude* in 1953 with a B.A. degree in Bible. While a student he was leader of the Mission Study Class and president of the "A" club, Alpha Chi and the Forensic Association. He was included in the 1953 edition of *Who's Who Among Students in American Universities and Colleges*. As a graduate assistant he taught Bible while working on his M.A. degree, which he received in 1954.

In 1916 Brother Ferguson received the S.T.B. degree, *cum laude*, from Harvard Divinity School, finishing at the head of his class. From 1955 until he completed his work in 1959, he was an assistant to the Professor of the History of Religions. In 1956-57 he was the honorary John Harvard Fellow.



He passed his examinations for the Ph.D. degree in the History and Philosophy of Religion "with distinction," the highest rating given. His doctor's dissertation, entitled "Ordination in the Ancient Church: An Examination of the Theological and Constitutional Motifs in the Light of Biblical and Gentile Sources," was awarded first prize of \$500 in a contest sponsored by the Christian Research Foundation.

Ferguson has written articles for *Power for Today*, *North Atlantic Christian*, and the new scholarly journal *Restoration Quarterly*.

Brother Ferguson has preached for the churches in Bonita and Star, Texas, and Roxbury and Melrose, Massachusetts. He is now preaching for the group that meets on the Princeton University campus. He has held meetings in several states and has spoken on lectureships here and abroad.

After taking my M.A. degree at ACC in Bible (with emphasis in the historical field), I enrolled in the Harvard Divinity School. After one year of work, I petitioned to have my M.A. counted as one year toward the three-year requirement for the S.T.B. degree. The petition was granted. This is the usual procedure in eastern schools for transferring work from one school to another, as is the practice of counting an M.A. as one year toward a seminary degree. My graduate work at ACC stood very well as one year toward the S.T.B. (or B.D. as the degree is commonly called). Since the M.A. and B.D. approaches represent two different philosophies of graduate education, it is a compliment that the degree work in one area transferred well into the other setting.

In my remarks I would like to make reference to some specific courses I had at ACC. I make mention of those which had some special pertinence in my further graduate work — failure to mention others is not intended as a disparagement.

Brother Pack's course in Textual Criticism was definitely graduate level, and one of the best and most useful I had anywhere. I never took any more textual criticism, although the study interests me. The reason I did not take any more was that the only offerings in this area beyond what I learned from Brother Pack were intended only for

those who planned to become specialists in textual criticism.

Brother Thomas' course in New Testament Backgrounds and Early Church History combined two areas that have remained specialties with me. I had a running start in the study of the Hellenistic world and of the early history of the church because of the introduction received here at ACC.

Brother LeMoine Lewis was the first man to introduce me to the wonderful world of church history. He did so in an enriching and stimulating course in History of Doctrines. I recall that he said that a person needs to go through church history twice before the subject really soaks in. There is a lot of truth in that statement. I owe my going to Harvard and my delight in church historical studies to him. I also owe much of my knowledge of church history to the fact that he carried me through the first time.

The ACC graduate program is a good place for a young person to "try his wings," if he has some desire to do graduate work. We need more men who are studying on a graduate level. We need more men to plan on college teaching. There is a great shortage here; filling that need can be a significant contribution to the cause of Christ. Even if one does not plan to do more graduate work, it is good for one to round off his college education with a year or two of specialization in the Biblical field, learning what it means to do really scholarly work. He might in the process very well have his mind changed about doing more graduate work elsewhere. The ACC graduate program also offers a good opportunity for older men to return to school and "fill their bucket" again

through the refreshment and stimulation of academic work.

In relation to trying one's wings, let me say that it is much better to meet modern critical theories in a favorable climate. It is better to be guided through the intellectual problems by sympathetic hands than to be dropped suddenly in the cold water. I think that one of the significant reasons higher education has been a blow to the faith of many is an inadequate preparation for the issues which would be met. Another contributing factor to the loss of faith is the atmosphere in which a person is introduced to higher criticism. It seems to me that the pressure of an unbelieving atmosphere takes a heavier toll than any fact which one learns. If one has already met the issues, the atmosphere is not so overwhelming. It cannot be too strongly emphasized that these issues must be understood and must be met. Brother Thomas' course in Bible Vs. Modernism gave me perspectives, suggested approaches, and provided a framework in which information could be placed. This course made it possible for me to see that many alternatives are available. This is a good approach, for there are many things about which we do not have a final explanation of how God works.

In relation to rounding off one's education, I would like to bring out the opportunity which is given for going into new areas. Anyone with any degree of inquisitiveness and any degree of interest in things religious is disappointed that there isn't time to take all of the courses which he would like to take. The M.A. offers an opportunity for expanding one's horizon. One of my more practical courses was Brother Southern's course in Personal Counselling. This is a course anyone expecting to minister to the needs of people ought to have.

I hope that it is not ungracious of me to point out some areas where ACC graduates, and graduates of our other Christian schools, feel their greatest weakness. In the fields of philosophy and theology, most of our people are poorly prepared to deal with today's intellectual issues. Our greatest strengths are in the Bible and languages. I understand that some steps are being made to fill in the gaps, but I felt, and others have, this weakness in philosophical training.

Frequently someone asks what was the greatest problem to my faith that I encountered at Harvard. My standard answer now is "driving in Boston traffic." This is more than a joke. The greatest problems of the Christian life are moral, not intellectual.

I hope that the ACC graduate program inspires many to do even more graduate work. We have a great need in the church today for better trained leaders. It is probably true that the average person with a B.A. in Bible from one of our Christian colleges knows more about the Bible and Bible-related subjects than the average B.D. from many denominational seminaries. But he doesn't know as much about other things. Moreover, he is woefully unprepared even in Biblical subjects in comparison with the B.D. graduate of one of the great non-denominational seminaries of our country such as Harvard, Yale, Union, and Chicago. The men who have studied at these places are the influential leaders of thought with whom we must compete in the next generation.

As an encouragement to doing more graduate work, let me say that, if a person applies himself, he can make the grades at Harvard that he makes at ACC.

GRADUATE WORK: ITS VALUES AND STANDARDS

By Frank Pack, Professor of Bible

Frank Pack was born in Memphis, Tennessee, and received his elementary and secondary education in its public school system. He was baptized into Christ at Union Avenue Church of Christ, and grew to young manhood under the preaching of the late G. C. Brewer. He was educated further at David Lipscomb College, University of Chattanooga, Vanderbilt University, and received his Ph.D. degree in New Testament studies from the University of Southern California. He has taught at David Lipscomb, Pepperdine, University of Southern California, and is now professor of Bible at ACC, where he has been teaching since 1949. He has preached extensively in meetings as well as in located work in a number of places. He is a staff writer for the *Gospel Advocate* and the *20th Century Christian*. He edited the

recent book, *Our Bible*, and holds membership in Phi Beta Kappa, Society of Biblical Literature and Exegesis, and National Association of Biblical Instructors. He was awarded a scroll for meritorious service as a teacher by the Board of Trustees of ACC at the 1958 commencement exercises.



Sir William Ramsey, the great scholar and defender of the reality of the New Testament, stated on one occasion, "Christianity is the religion of the educated mind." The tremendous emphasis placed by the Bible upon study, medi-

tation, and knowledge of the truth of God's will, leading to knowing God and Christ in the Biblical sense, has been an impetus to learning down through the ages. It is particularly fitting, therefore, in a college committed to the inspiration and authority of the Word of God, that advanced study should have an important place.

Graduate study in the United States is not old in terms of years. Johns Hopkins University in 1876 actually began what might be termed the first genuine effort at graduate study in this country, although sporadic attempts had been made earlier. The great strides have been made since the beginning of this century in determining standards and developing the content of advanced study that has become so prominent a feature of American college and university life. Each year sees larger numbers of students interested in pursuing their formal education beyond the four year college program. The higher demands of our modern complex world, the expanding horizons of man's knowledge, the desire for better equipment in doing one's work, which greater knowledge can bring, all contribute to make more and more students interested in going further in their study.

Graduate work by its very nature is selective of those whose abilities and interests fit them for more intensive and dedicated study. Graduate students are those with a deeper love of learning, endeavoring to bring their knowledge to bear upon problems to have a larger understanding of them. In a Christian college there is the deep conviction that all truth in whatever area is an aspect of God's creation and such study shall lead one to the greater glory of God. All our work is bound together in one integrated world view, not in the confused maze of conflicting philoso-

phies and ideas which so often goes today for modern higher education. This integrated, unified framework in which all our work is done is expressed in the language of Hebrews 13:8, "Jesus Christ the same yesterday, today and forever." Without apology we claim to set forth upon our advanced study, committed to the truth in Christ, revealed in His Word, firmly believing that the truth in the natural world when fully ascertained and the truth in God's word when properly understood and grasped are always consistent with one another.

However, it should be pointed out that no amount of piety or personal faith can take the place of honest effort and high academic standards in graduate study. Some have thought that the term "Christian" would cover mental shoddiness so long as there was spiritual soundness. But a school committed to Christ and the Bible is committed to the highest excellence in its work academically — not to exalt its pride — but in honesty to its commitment and for the glory of God.

At Abilene Christian College we have endeavored to have as high academic standards in our graduate study as the best universities. Graduate study emphasizes research — the ability of the student to study basic questions and problems independently, and through making use of basic research tools to come out to consistent and adequate solutions in his problems. Research draws upon the storehouse of what other scholars have done in preparation before the student and enables him to work from there. He learns that he is in a fellowship of learners, each one having contributed his part to the problem's understanding in some small way. The student learns how to use basic research tools to solve any other problem in the area of his

study which he may confront later in life. This is one of the great advantages of graduate study. It does equip one with the discipline and tools of intelligent research, and this is fundamental to any later intensive study.

Graduate study places one in the stimulating environment of other individuals in small classes under the guidance of highly trained specialists, in the surroundings of laboratories and libraries, where he is challenged as never before perhaps to do some independent meditation and creative thinking for himself. He has at his beck and call a faculty of experienced and dedicated persons whose major interests are to help him in his development. Here he is able to creatively work on areas that interest him particularly and perhaps make a contribution to other people's understanding as well.

Graduate study also places the student in a position to see how vast is the area of human learning, how much there is to know, and how long and taxing is the discipline of learning. It humbles him to realize the fact that no one man knows it all, that we are dependent upon one another in this great process. After all, no greatness can come in the field of human learning without humility — humility before the truth.

Graduate study emphasizes that the truth must lead rather than our forcing it. If it shatters our preconceptions, and changes our thinking, dedication to the truth means that we must follow the truth. Graduate study is careful to search for truth, and to make sure that it is truth that is leading us and not the imagining of our minds. Thus in this way can we come to understand more fully the meaningfulness of life under God and help others to this same great understanding.

SOME VALUES OF GRADUATE WORK IN THE BIBLE

By A. R. Holton

A. R. Holton, Box 27, E1121 West 79th Street, Los Angeles 44, Calif. Born February 9, 1891, in Kosse (Limestone County), Texas. Educated in public schools of Ballinger, Texas. Attended Sabinal Christian College December 7, 1900; entered Thorp Spring Christian College in the fall of 1911, graduating 1915. Graduated from Howard-Payne College, Brownwood, Texas; Texas Christian University, Fort Worth, Texas, receiving M. A. degree; Southern Methodist University receiving B. D. degree.

For nearly nine years, beginning in 1920, was president of Thorp Spring Christian College, Thorp Spring, Texas. Head of Bible Chair, University of Oklahoma (School of Religion), Norman, Oklahoma, to 1935. Moved in 1935 to Detroit, Michigan, as minister of the old Plum Street Church of Christ; moved to Sherman, Texas, 1939, as minister of the Walnut Street Church of Christ; moved to Nashville, Tennessee, 1942 and for 12 years was minister of Central Church of Christ. Then was minister of Sixteenth and Decatur Church of Christ, Washington, D. C., spending two years in Korea, beginning in 1957, under the direction of this church. Since September, 1959, has been minister of the Vermont Avenue Church of Christ in Los Angeles, California.



Interested in Vacation Bible Schools and in church camps and missionary work, especially in the Far East. Visited and has spoken at most of our colleges

in the United States and has lectured in Japan and the Philippine Islands.

The content and scope of Christian education is growing and developing with the age and maturity of our colleges. Some of us can remember the early days of the Christian college movement in Texas. In the early days there was a great feeling for high school work because the high schools in public education were not so highly organized as they are now. Then we went to junior college work and then to senior college work, and within recent years a number of our colleges have undertaken graduate work in the Bible. This is a perfectly natural process, and in the years to come we will have to strengthen every phase of this work, including elementary education and on into graduate work. What then are some of the values that could come to us out of graduate study in the Bible?

1. The personal benefits that come to one in gaining the tools for further work in the study of the Bible — in the field of language, for instance. Graduate study opens up a great new field for personal enrichment of life to one who is interested in looking into some of the deeper phases of the Bible and their application to life and to history. These personal benefits add to the deepness and richness of one's faith. It is remarkable to note the freshness of insight and life that many people have who have made a study of the Bible in the original languages.

2. It will enable the preacher of the gospel to do more effective work. We are assuming that a man has a deep and abiding conviction of his duty and responsibility in preaching the truth as it is in Christ Jesus. Of course, if he does not have this conviction and if he does not assume this re-

sponsibility, no amount of training will ever make up for this defect in character and in life, but given this character and given this faith, graduate study in the Bible puts tools in the hands of the minister that enable him to be more effective in preaching the gospel. There are those in this audience who have heard Charles Roberson in these very buildings give an insight into the Scriptures, not given by many people, because of his deep and reverent scholarship. Dr. Roberson gave to thousands of young men out of this institution this same great inspiration that came to him. Since Dr. Roberson's death, the things he stood for have been carried on in this Bible Department, and however small may be the student body, it is one of the great instruments in our day of advancing learning and technicality for the preacher to keep abreast of learning and scholarship. This does not mean that the preacher is to bring into his sermon references to his scholarship and to his ability. That is never in good taste, but the spirit and the enthusiasm of one who sees into the heart of a matter is the greatest power that comes through advanced knowledge and insight. There is a difference between an educated man and one who is not educated, and this does not mean that a man with limited education cannot do great good, and it does not mean either that the man with fine technical training should be defeated in that training in the preaching of the gospel. These comparisons should not be made. The man who wants to do the will of the Lord, should be given all the tools he can get to do his work effectively. It is something to make us ponder when we realize that John Wesley came out of Oxford University. It was out of the University of Germany that Martin Luther came. It was out of Glasgow University that Alexander Campbell came. It was out of the old University of Nashville that Tolbert

Fanning came. The simple fact is that the great learning of the world and the church has been in the hands of men of the deepest learning and faith.

Brethren, let us not stand in the way of our young men who would gain the tools of scholarship and thereby undergird our faith in things eternal. I believe the time is here when many churches will begin to inquire how much Bible study above an B.A. degree a man who is being sought as a minister has had. The church will do this not because of any superiority that they may feel, but because the years will tell, and the men who have had this training will make the greatest contribution. Sometimes brethren point out where some man has failed after pursuing graduate work. To be sure these instances are many. But the instances where men have succeeded do not get the spotlight and the glamor of these who have failed. I think it is clearly seen in church history that the leadership of movements that have really affected the world have been in the hands of men of the highest education.

3. There are so many practical demands just now for men of graduate training in the Bible. Our Bible chair movement in state universities is growing, and with it will be a growing demand for man who qualify to teach in this field. One of the qualifications he must meet is graduate work in the Bible. And then there is the opportunity for the chaplaincy in the Armed Forces. They insist that men have so many semester hours in graduate work in Bible. If you travel about the world throughout Europe and the Far East, you will understand why our missionaries and our workers abroad need to be men highly trained in the graduate fields of Bible study. I am sure that many of you have been saddened by the inadequacies exemplified by

many of our men in foreign situations. If we are going to make the best impression upon leaders in the field of education and in technology, we are going to need men who are trained in these techniques at home. We could gain many more opportunities to preach the gospel in all parts of the world if our men were capable of meeting public leaders on their own ground. Brethren, we cannot insist on handicapping these men by not furnishing them opportunity of graduate study in the Bible. Let us give to these graduate departments the money and the equipment that is necessary. We believe the Bible is the word of God. We believe the church is the body of Christ. We believe the ministry is the greatest calling on earth. Why limit this great opportunity by a preparation that does not meet the highest standards all about us.

I am not in favor of the idea that in order to raise these standards any compromise should be made. I am simply saying that Saul of Tarsus is the world's great missionary and the world's great evangelist and the world's greatest preacher and a man who was technically trained in the field in which he proposed to work. His contribution to the ongoing of Christianity through the direction of the Holy Spirit is one of the amazing things of the ancient world. We can do but little, brethren, at best. Let us give our men the tools by which they can accomplish the most. There are only three exits to this work of the ministry. One is physical handicaps which may prevent us from doing our work. One is a complete repudiation of our responsibility and obligation. The other is a life triumphant over all difficulties. This I commend to you, and may you so preach and live that there will be no cloud in the evening sky of your life.

