

1956

1956: Abilene Christian College Bible Lectures - Full Text

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Frank Dunn

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ABILENE CHRISTIAN COLLEGE BIBLE LECTURES

1956

Golden Anniversary Edition

featuring the theme

THEY SHALL ALL BE TAUGHT OF GOD

PRICE: \$3.50

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PUBLISHER'S FOREWORD

True to its golden anniversary slogan, Abilene Christian College has put first things first for fifty years.

A Bible-centered education has been offered through the years to thousands of young men and women. A consecrated Christian Faculty, backed by a Christian Board of Trustees, has daily emphasized the eternal things in class and in example.

Highlighting and emphasizing this practice of putting first things first, Abilene Christian College has conducted each year for many years a Bible Lectureship. Outstanding brethren have been invited to address the students and visitors upon fundamental principles of Christianity.

These lectures have presented the best thinking in the brotherhood upon occasion after occasion. What these brethren have said has become a part of Restoration Literature. Fortunately the College has preserved these lectures for posterity. Each group of lectures has been printed in book form.

This volume, the Abilene Christian College Lectures for 1956, is a worthy addition to the collection. Herein are contained some lectures that, unless we miss our calculations, will be referred to, and quoted from, generations from now.

As Abilene Christian College rounds out a full half century of putting first things first, this, the 1956 Lectureship—the biggest of them all thus far—sets a new high in putting first things first.

May the reader be inspired by these speeches to study harder, draw closer to the Lord, and to labor more abundantly in the kingdom of God. Brother J. D. Thomas, Director of the 1956 lectureship is to be especially commended for his choice of speakers and their subjects.

REUEL LEMMONS

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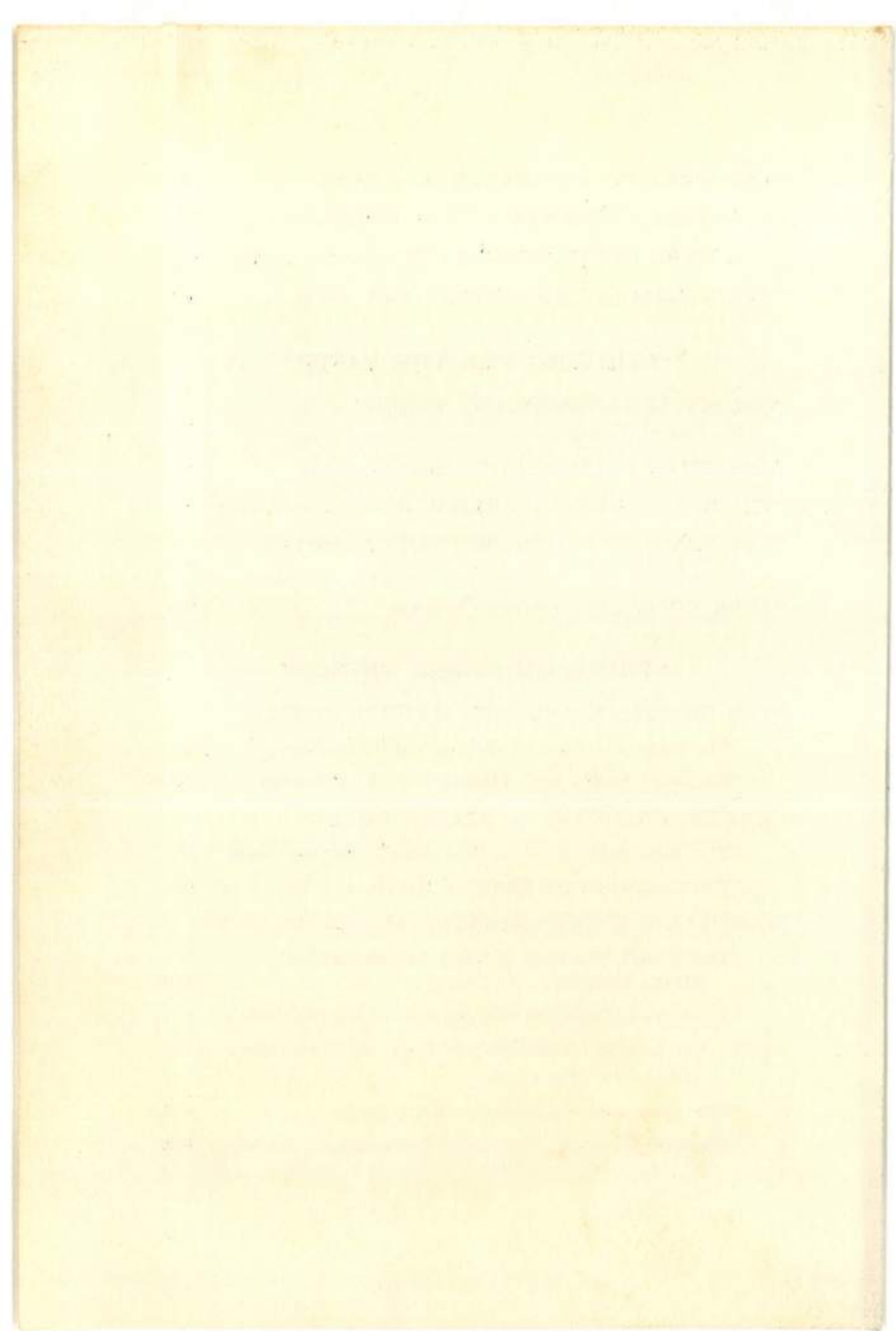
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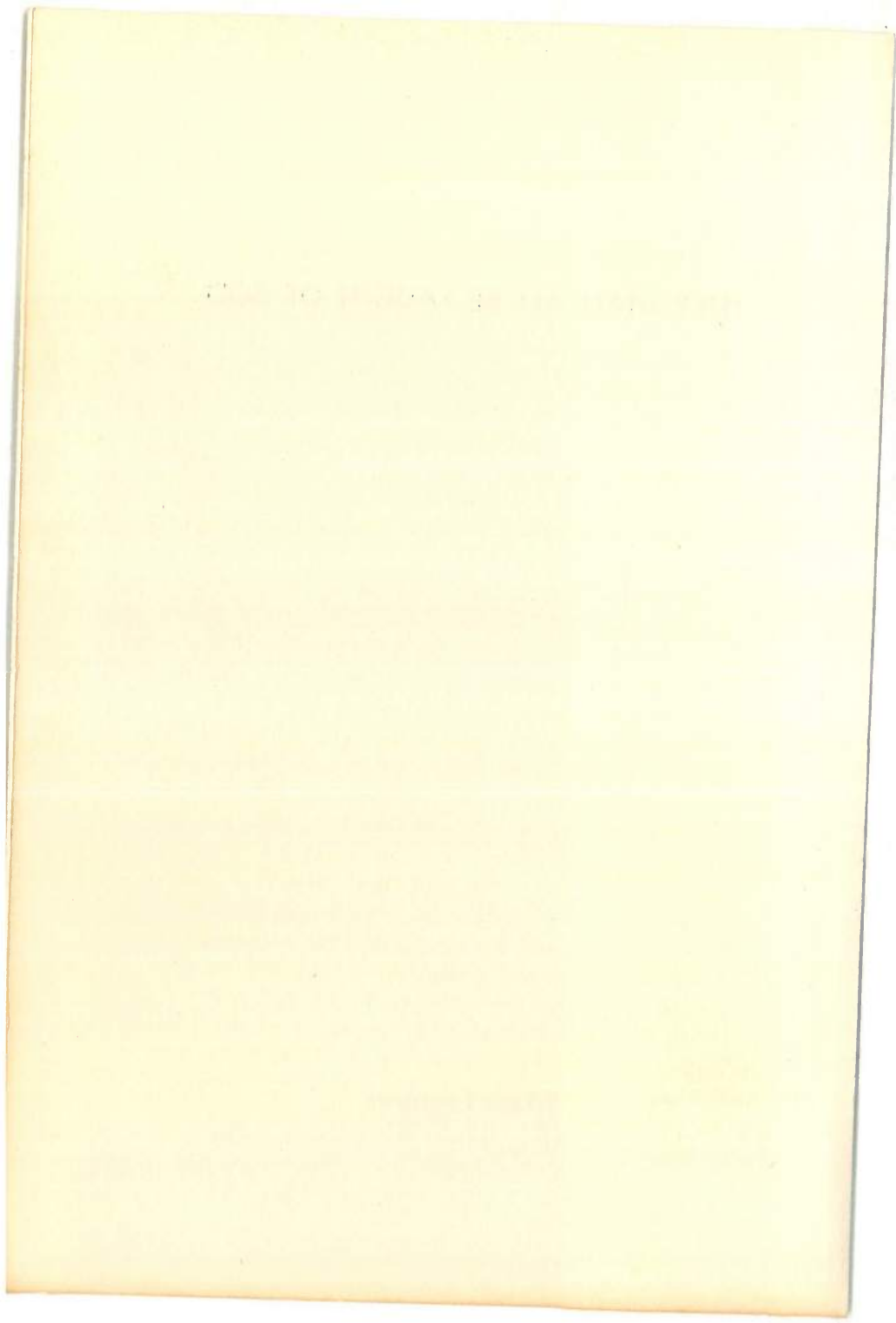
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TEACHING BY PERSONAL EXAMPLE

GEORGE W. BAILEY

This is the power age. Mechanical cranes lift huge weights. Machines calculate quicker than man. Jets zoom across the sky faster than sound. Rockets soar in outer space. A single bomb can destroy an entire city. And yet, there is a power that is greater than all of these. That power, which affects the souls of men, is human influence!

In his book, *Speaking for the Master*, Batsell Barter Baxter gives this illustration. "A man may stand upon a high mountain and with a little glass throw a reflection of the great sun to the valley below. The little flash of light may carry a message to his friends, or be a signal to a far-off garrison. The little mirror may seem totally inadequate, but it can reflect the sun!" Our lives are like that. Every act, having any significance, every idea cast out into the world affects somebody.

I am told that in the State of Ohio there is a courthouse that stands in such a way that raindrops that fall on the north side go into Lake Erie and into the Gulf of St. Lawrence, while those that fall on the south side find their way to the Mississippi, and into the Gulf of Mexico. Just as a little puff of wind determines the destiny of a raindrop for 1500 miles, you and I affect the destinies of one another. Eternity alone will reveal just how many people you will have affected in your lifetime.

There are different media of influence—word of mouth, printed page, etc.—but the most potent is personal example. People may forget everything you say, but they will not forget *you*. “One act, therefore, is better than a thousand words.” Example is better than precept, and worth twice as much as advice!

But what is example? Webster says it is “what is taken out of a larger quantity as a sample. That which is to be followed or imitated; a pattern; a model.” One may be a sample, pattern or model for something bad as well as for something good.

Every man, therefore, teaches by personal example whether he intends to or not. No one can avoid being an example. This is contrary to the thinking of many. You may be saying to yourself, “I’m not an example. Nobody pays any attention to what I do. Surely, none would ever be influenced by my actions.” But, in this you are mistaken. Your shadow is always short under your feet at noon, but by the close of the day it stretches out many times the length of your body. Paul was certainly right when he said, “None of us liveth to himself, and no man dieth to himself” (Rom. 14:7).

Every man leaves his tracks. As Samuel Johnson once said, “Neither our virtues nor our voices are our own. Because of others’ response to them we cannot keep them for ourselves.” Just one act of yours may turn the tide of another man’s life. That has happened hundreds of times . . . perhaps an inspirational conversation with a stranger on a bus, a passing smile, a kind deed at a time of illness or sorrow, a few hours of hospitality, even a small compliment: in a negative

way, a pessimistic comment, display of temper, some smutty remark, a few words of gossip, being too pre-occupied to be friendly, etc. As the tiniest hair casts its shadow, the very smallest acts become examples of some sort. Many eyes are looking your way and you cannot afford to walk without watching every step you take.

Realizing the power of example, the Bible is filled with incidents about people in order that we may clearly see in the lives of others certain lessons. We have a concrete example of repentance in the person of the Prodigal Son (Luke 15). We have concrete examples of conversion to Christ. We have an example of faith in the person of Abraham, and an example of patience in the person of Job. Likewise, there is the great example of righteousness in the person of Noah. We see most clearly the true meaning of boldness and courage when we observe the lives of Daniel and the three Hebrew children, and another lesson on neighborliness in the person of the good Samaritan.

Christ began his work by selecting twelve men. This may have seemed a small thing, but the lives, as well as the teachings, of these few men, had a tremendous effect on all generations, including their own.

When we think of Christ, we are more impressed with his life than the words that were spoken. In fact, it was what he did that gave power to what he said. He practiced what he preached. Luke begins his Book of Acts by referring to the things that Jesus began both to *do* and to *teach* (Acts 1:1).

Not only did Jesus teach obedience to others, but he himself was obedient (Heb. 5:8, 9). When you

think of the great qualities Jesus possessed, you can easily understand why his teaching carried such weight. He had loving compassion; he was never too tired nor too busy to help another, nor to listen to his plea. There was never any partiality on his part. It was not his desire to be served, but to serve others. He paid taxes as all others were required to do, and taught respect for civil government. In spiritual battle, in time of persecution, when the odds were against him, he was always the same genuine Man of God.

Not until we pattern our lives after Christ's can we become the right pattern for others.

This is why Paul stands out. He could say, "Brethren, be followers together of me, and mark them which walk so as ye have us for an example" (Phil. 3:17). It was his aim to make himself an example for others to follow (2 Thess. 3:9). All of this was because his life was modeled after Christ's (1 Cor. 11:1; Gal. 2:20).

In writing to the Philippians, Paul said, "Those things, which ye have both learned, and received, and heard; and seen in me, do: and the God of peace shall be with you" (Phil. 4:9).

"In all things showing thyself an ensample of good works; in thy doctrine showing uncorruptness, gravity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of us" (Titus 2:7, 8).

It was Clarke who said, "The most terrible of lies is not that which is uttered, but that which is lived." How true this is. The very moment you begin to tell others what Christianity can do for them, they will

immediately start looking for those things in your own life. In fact, the world is watching you for six days in the week to see what you mean by what you say on the other day. Preaching, therefore, without practice, is like going into battle with wet powder or with blank shells. Jesus said, "Not everyone that *saith* unto me, 'Lord, Lord,' shall enter into the kingdom of heaven; but he that *doeth* the will of my Father which is in heaven" (Matt. 7:21).

Again he said, "Let your light so shine before men, that they may *see* your good works, and glorify your Father which is in heaven" (Matt. 5:16). Notice, Jesus did not say for men to hear you tell about your good works, but that they see them in your life.

You are supposed to be a living demonstration of the working of God's power in your life. What greater evidence of Christianity could men have than a good life lived for the Lord? Christianity is better demonstrated than debated. It isn't what you say, but what you do that counts. A Christian must be the kind of man who makes it easier for others to live a Christian life, when he is present. Merely sitting in a church building will no more make one a Christian than sitting in a hen house will make him a hen.

We defeat all our preaching about how precious the church is when we fail to support it with our lives and money. We lessen the force of a powerful sermon on what the Bible means to us when we show in our private lives little evidence of personal study.

One has no right in his teaching to ask others to do that which in his own life he hasn't been willing

to do. Our teaching may *demand respect*, but only by personal example can we *command respect*.

A lady visited New York City and saw on the sidewalk a ragged, cold and hungry little girl, gazing wistfully at some of the cakes in a shop window. She stopped, and taking the little one by the hand, led her into the store. Though she was aware that bread might be better for the cold child than cake, yet, deciding to gratify the shivering and forlorn one, she bought and gave her the cake she wanted. She then took her to another place where she procured for her a shawl and other articles of comfort.

The grateful little creature looked the lady full in the face and, with artless simplicity, said, "Are you God's wife?" That is what the church claims to be—Christ's bride. May our actions be such that people can see the likeness and relationship without being told.

The work of an unknown good man is like a river that runs underground. It can't be seen, but it makes the earth green and rich above. The influence, therefore, we exert unconsciously, if good, gives somebody, somewhere, a little more courage, a little more hope, a little more faith, that "God is in his heaven" even if all's not right with the world.

Your neighbor will be constantly looking to your life for the reality of what you claim. The Lord tells us that the man who hears his words and *doeth* them is like him who built his house upon a rock, and when the rains descended and the floods came, and the winds blew, his house stood (Matt. 7:24-27). Wasn't Jesus trying to tell us that an exemplary life can withstand

the tornadic winds and storms of Satan? For though one may question your arguments about Christianity, he cannot question the fact of your good example. One of Satan's greatest comforts is to find one who believes in Christ, but who does not live like Christ.

Shortly after Saul is introduced to us, we find him on the way to Damascus, having gone to the high priest "and desired of him letters to the synagogues, that if he found any *of the way*, whether men or women, he might bring them bound unto Jerusalem" (Acts 9:2). But how would he know? How would the people "of this way" be identified? Would they be wearing a certain type of clothing, or bear some distinguishing mark? No, the answer is obvious . . . Christians just have a way about them!

In like manner, though Peter and John were ignorant and unlearned, their accusers could quickly see that they had been with Jesus (Acts 4:13).

In what specific way, therefore, are we to be examples for others? Let Paul answer. "Be thou an example of the believers *in word, in conversation, in charity, in spirit, in faith, in purity*" (1 Tim. 4:12).

Notice these six things. The first suggests how careful we should be in our "speech." This rules out every foul word, every word of gossip, every word of slander, and every idle word. But it does embrace words of wisdom, kindness, sympathy, counsel, teaching and encouragement. Solomon said, "A word fitly spoken is like apples of gold in pictures of silver" (Prov. 25:11).

The second is "*conversation*," which means general deportment or conduct or manner of life. At home, away from home, at work, at play, on vacation, in dif-

difficult times, in times of prosperity—man's life must "be as it becometh the gospel" (Phil. 1:27).

The third thing suggested is we should be examples "*in love*." This includes showing your love to those who have wronged you, those who have spoken to hurt you—the fact that is described in 1 Cor. 13. To manifest this love you cannot be envious, for love envies not; you cannot be quick-tempered, for love is not provoked. You cannot be suspicious of others, nor may you judge others, for love believeth all things and hopeth all things. To be a good example, one must "owe no man anything, but to love one another" (Rom. 13:8).

In the fourth place, Paul told Timothy that he should be an example "*in spirit*." This compromises the very atmosphere which surrounds your life: the government of passions, meekness, attitude of forgiveness, and your disposition in general.

Then, "be thou an example '*in faith*.' " In times of doubt, trial, uncertainty and discouragement, our lives must show an unshaken confidence.

Lastly, Paul suggested "*in purity*." This begins in the heart. We must be pure in thought and motives. "As a man thinketh in his heart, so is he" (Prov. 23:7). Your soul is dyed the color of your thinking. One cannot be a good example when he pretends one thing and intends another. As exemplary life of purity manifests itself in honesty—even in little things.

What an area is covered in Paul's admonition to Timothy: "In word, in conversation, in love, in spirit, in faith, in purity." You and I must be example husbands, wives, children, Bible school teachers, elders,

deacons, business men, neighbors. This simply means that our lives must be good patterns at *all times*, in *all things*, in *all ways*, and in *all places*!

Isn't this thing an individual matter? Isn't it true that what is wrong with the world as a whole is the sum total of what is wrong with us as individuals? Perhaps we should pray the prayer that says, "Lord, revive thy church, beginning with me."

Just how can we, as individuals, become better examples? Well, it isn't as easy as it might sound, for it requires time—much time. Time seems to be that which all of us have so little of. We are too busy to think and pray, to study and search ourselves. Do we take time for personal daily meditation? David said, "I thought on my ways, and turned my feet to thy testimonies" (Psa. 119:59).

May there be a soul-searching examination going on within us constantly. Ask yourself, "What kind of example am I before my children and others? Would I want them to do everything I've been doing? If not, why? Doesn't my family have a right to look to me for their pattern of right living?" One ought never to fall below his maximum.

In this constant examining of self there is no substitute for personal Bible study. Let this be coupled with much earnest prayer. As Brother Bell would say, "Bible study and prayer are two sides of the same coin." Learn to pray before making any important decisions. Make frequent use of prayer. Others can quickly tell by your life and disposition whether or not you have spent much time alone with God. "The

devil can't hold on to a man who has been charged with spirituality."

It is not enough to renounce self. Let Christ replace self! This is so well illustrated in Luke 11:24-26.

"When the unclean spirit is gone out of a man he walketh in dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. And when he went, he findeth it swept and garnished. Then goeth he, and taketh to him seven other spirits more wicked than himself. And they enter in and dwell there, and the last state of that man is worse than the first." Some spirit will inhabit us—self or God. It is not enough to be against certain things—we must be for other things. It is good to hold the door shut on Satan, but we must likewise open the door to Christ. Some have cast out the demon of egotism without any occupant more than self-confidence to replace it.

Our shadow of influence is so far-reaching. Our example is not short-lived, but rather continues to bear fruit—good or bad—long after we have ceased to be. "Abel, being dead, yet speaketh" (Heb. 11:4).

God has many preachers who never occupy a pulpit. You may be one of them. Your life is a sermon of some sort. "One example is worth a thousand arguments." Let each of us, therefore, strive to be such that when some good quality is mentioned, one may point to us and say, "That's what I mean."

Are you "the most unforgettable character" some one has ever met?

JESUS THE MASTER TEACHER

FRANK J. DUNN

"For seeing that in the wisdom of God the world in its wisdom knew not God, it was God's good pleasure through the foolishness of the preaching (or teaching) to save them that believe" (1 Cor. 1:21). As the author and finisher of the faith by which we are saved, Jesus Christ is the perfect revelator, the master teacher.

His work as the ideal teacher goes on. Nineteen hundred years ago the great salvation was first spoken by him (Heb. 2:3), and through earthen vessels he shall continue to teach men the way of life until the end of the world. His church is a school. All Christians are pupils, scholars, or disciples in that school. The sixty-six books of the Bible are the textbooks for these pupils to study, that we may grow in grace and in the knowledge of the truth. "Jesus is the great head Teacher—the Teacher of teachers. God is the Supreme Head over this divine, spiritual institution, and he has sent the Holy Spirit to his children to comfort them in the study and practice of these wonderful lessons" [T. B. Larimore, *Letters and Sermons*, Gospel Advocate Co., (1949), I, 192].

HIS QUALIFICATIONS

Let us note that Jesus was perfectly qualified to be the master teacher, not by any formal training, but from the Father. His teaching consists of much more

than a philosophy of life, a theological symbol, a psychological principle, or a pedagogical formula. In order fully and accurately to know and understand Jesus and the greatness of his teaching, we must accept him upon his own terms. We cannot make our own molds and force him to conform to them. Hear his testimony of himself.

During the feast of tabernacles, "Jesus went up into the temple and taught. The Jews therefore marvelled, saying, How knoweth this man letters, having never learned? Jesus therefore answered them, and said, My teaching is not mine, but his that sent me" (John 7:14-16. Isaiah prophesied of him, "The Lord Jehovah hath given me the tongue of them that are taught, that I should know how to sustain with words him that is weary" (Isaiah 50:4).

(1) *Jesus is qualified to be the teacher of all true teachers by his perfect nature and personality.* In him was revealed perfect Deity and perfect man, two perfect natures in one person, yet without mixture, conflict, or confusion. He is the only begotten Son of God, not a godlike man, but the one unique God-man. In his teaching, as in all his work, there is a communion of the two natures—the human indissolubly united with the divine. All the deeds of Christ, even to his suffering and death, were performed by his one person. The unity of the person of Christ does not have a single analogy in any realm of revealed knowledge or human experience. That God should become flesh and dwell among us and that he who died for sins was not only really man and perfectly holy, but also the

begotten Son of God is in the absolute sense of the word the mystery of God.

(2) *He is further qualified by virtue of his incarnation as the word of God.* God has revealed himself both in human form and in Scripture, and the Man and the Book are in perfect accord with each other. John introduces Christ as the Logos, or Word. "In the beginning was the Word, and the Word was with God, and the Word was God And the Word became flesh, and dwelt among us (And we beheld his glory, glory as the only begotten from the Father), full of grace and truth" (John 1:1, 14). As we are made to know one another through the medium of language, so the eternal Logos in his incarnation becomes, as it were, the articulated speech of God, by means of which we know him.

The Logos of John is eternal, personal, and divine. The Word is the real, personal embodiment of God, the organ of all his revelations. The preface of John carries us back to the account in the first chapter of Genesis, when, "In the beginning God created the heavens and the earth." "Eight times in the narrative of creation there occur, like the refrain of a hymn, the words, *And God said*. John gathers up all these sayings of God in a single saying, living and endowed with activity and intelligence, from which all divine orders emanate: he finds as the basis of all spoken words, the speaking Word" [Godet in Vincent, *Word Studies in the New Testament*, Charles Scribner's Sons, (1905), II, 25]. Through the Word God exhibits his creative power and his supreme will.

(3) *Jesus Christ is qualified to be the instructor*

of all mankind by his true and complete knowledge of God. He is the revealer and interpreter of the being and nature of God. "He possesses the same essence as God the Father, and therefore he can in his incarnation fully explain . . . in finite terms so far as finite minds can grasp, all the details of the Person of God the Father. He said, 'He that hath seen me hath seen the Father.' Thus Jesus Christ is the exegesis of God" (Kenneth Wuest, *Golden Nuggets from the Greek New Testament*, Eerdmans, 1947, pp. 85, 86). God is known to all mankind only through the Son. "No one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal him" (Matt. 11:27).

The primary work of the incarnate Word was to set forth all the attributes of God. "In him dwelleth all the fulness of the Godhead bodily" (Col. 2:9). In him dwells every attribute of the Godhead. Jesus Christ is the master and perfect teacher and makes known the essential character of God. The five distinguishing characteristics of God are holiness, justice, mercy, love, and truth. While man may possess these qualities in a measure, he may also be unholy, pitiless, hateful, and false. Not so with Jesus Christ, for "the Lord is righteous in all his ways, and holy in all his works" (Ps. 145:17). In his death upon the cross as the propitiation for our sins, he is the active mercy of God and the satisfaction of justice. Furthermore, he is the sublime expression of God's love (John 3:16). Had he not embodied all of these attributes he could not have been the way, the truth, and

the life, nor could he have declared the truth that makes us free. As he stood before Pilate with his life in the false balance of a corrupt court, he declared, "To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice" (John 18:37). From the master teacher there comes no uncertain sound. He is truth, as God is true.

(4) *Jesus is qualified to be the master teacher because he is the perfect manifestation of man.* He was all that a man can be. In accomplishing the restoration of man to God, it was necessary for the redeemer to disclose to mankind all the attributes of God, and also of perfect man. The pre-eminence of Christ is shown, not by the fact that his humanity was real, but that it was perfect. His perfection consists in the one great truth that he was without sin. He is the first and only heaven-approved model either of God or man, both for Jew and Greek. The idea of perfect Godhood and perfect manhood were lost to the world until Jesus came, and he restored them, and for this very reason he is the Saviour of men and the fountain of eternal life. He shows us not only what the nature of God is, but what we can become in and through him. "Christ came down to the tabernacle of our nature which was broken down and become a ruin, and to raise it up and repair it, making it fit for the habitation of God by His own indwelling" [W. Denton, *The Biblical Illustrator*, Baker (1953), John I, 52].

(5) *The master teacher possessed perfect knowledge and wisdom.* He is omniscient. Wherever he went he preached the Word. "And many hearing him were

astonished, saying, Whence hath this man these things? And, What is the wisdom that is given unto this man?" (Mark 6:2). As he taught in the synagogue in Capernaum, "they were astonished at his teaching: for he taught them as one having authority, and not as the scribes" (Mark 1:21, 22). The word here rendered "authority" in the Greek designates an inward source. He taught not as the scribes, who referred for their authority to other teachers, but as one who could say, "I am the truth." "He knew all men, and because he needed not that any one should bear witness concerning man; for he himself knew what was in man" (John 2:24). He knew their thoughts (Matt. 12:25). "Jesus knew from the beginning who they were that believed not, and who it was that should betray him" (John 6:64). On the night of his betrayal he knew beforehand "all things that were coming upon him" (John 18:4). In Christ "are all the treasures of wisdom and knowledge hid-den" (Col. 2:3). Even his enemies were disarmed by his wisdom. When the officers who sought to take Jesus in the temple returned empty handed, the chief priests and Pharisees asked, "Why did ye not bring him? The officers answered, Never man so spake" (John 7:45, 46). The master teacher had the source of all knowledge and wisdom within himself. "Truth is in Jesus" (Eph. 4:21).

(6) *In his knowledge and application of the scriptures, Jesus was the ideal teacher.* At the beginning of his ministry he demanded baptism of John and gave as his reason, "thus it becometh us to fulfil all righteousness" (Matt. 3:15). From the Jordan he

was "led up of the Spirit into the wilderness to be tempted of the devil." Following the continuous conflict of those forty days, thrice did the adversary assault the citadel of his character and thrice was he met and repelled with the sword of the Spirit, Jesus answering each time, "It is written," and following with an appropriate quotation from Deuteronomy. The first reported sermon of Jesus was at Nazareth, where on the sabbath he went to the synagogue "as his custom was." He was invited to read and turning to the sixty-first chapter of Isaiah he read the prophecy concerning the Messiah: "The Spirit of the Lord is upon me, because he anointed me to preach good tidings to the poor: he hath sent me to proclaim release to the captives" (Luke 4:18). As the eyes of all the synagogue were fastened upon him, he affirmed the great question of Messiahship by saying, "Today hath this scripture been fulfilled in your ears." The authority of his teaching is inseparably yoked with the authority of the written word in John 5:36-47, where he reproves the disbelief of the Jews. "Ye search the scriptures; because ye think that in them ye have eternal life; and these are they which bear witness of me; and ye will not come to me, that ye may have life. . . . For if ye believed Moses, ye would believe me, for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" Those who read the scriptures for any purpose other than to know the Lord and to be "renewed unto knowledge after the image of him" are equally blind under the noon-day sun! "Yea, rather, blessed are they that hear the word of God, and keep it" (Luke 11:27, 28).

And again he said, "Is it not for this cause that ye err, that ye know not the scriptures, nor the power of God?" (Mark 12:24).

It is significant that Jesus considered the Old Testament writings to be absolutely true. He affirmed, in particular, the truth of those portions of scripture which have been most discredited by the various schools of skepticism and unbelief. He bears witness of the creation of man (Matt. 19:4), the story of Cain and Abel (Matt. 23:35), the flood (Matt. 24:37-39), the patriarchs Abraham, Isaac, and Jacob, whom some critics have viewed as legendary characters (Matt. 22:31, 32), the destruction of Sodom (Luke 17:28, 29), Lot's wife (Luke 17:32), Jonah and the great fish (Matt. 12:38-40), and others. One who believes in Jesus Christ and would be his loyal disciple cannot regard these accounts as myths or fables.

(7) *The offices of Christ also equipped him to be the great teacher.* These consist of his work as priest, prophet, and king. As priest he offered himself to be the atoning sacrifice for the sins of the world. As King of kings and Lord of lords, he rules and defends and is head of his body, the church. As *the* prophet of God (John 1:21; Luke 24:19), Jesus is the *author* of eternal salvation (Heb. 5:9). As God, he knows the mind and will of God (John 1:18; 3:13); as man, he is fitted to impart this knowledge to us (Deut. 18:15-18; Acts 3:22, 23). Not only was the author of salvation made perfect through sufferings (Heb. 2:10), but he alone has perfect knowledge of God. He alone is qualified to impart that knowledge to the world, and without the correct knowledge of God

there is no hope of eternal life. "This is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ" (John 17:3). Thus he is the master teacher, the author and finisher of our faith (Heb. 12:2).

(8) *Jesus is the great teacher because of the perfect principles that he taught.* The teaching of Christ was so far superior to anything the world could devise that even his enemies acknowledged the truthfulness of it, saying, "Teacher, we know that thou art true, and teachest the way of God in truth, and carest not for any one: for thou regardest not the person of men" (Matt. 22:16). In two short sentences Jesus summed up the greatest of all commandments which cover every possible duty of men to God and to one another. "The first is . . . thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. The second is this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these" (Mark 12:29-31).

It was principally by his teaching that Jesus "startled many nations" (Isa. 52:15). At a time when men were given to arrogance and pride, he declared, "Blessed are the meek for they shall inherit the earth" (Matt. 5:5). Men are given to the desire for earthly power and are often ruled by the spirit of vengeance. But Jesus said, "Blessed are the peacemakers: for they shall be called sons of God" (Matt. 5:9).

No mere human reason could have produced the words of truth and power and life and light and love that fell from the Master's lips. We listen as, alter-

nately, some question seems to rive the darkness as with flash of sudden light, or some sweet promise to lull the storm, some earnest lesson to quiet the tossing waves, and we exclaim, "Truly, he is a teacher come from God."

In all the annals of human ethics and wisdom there is nothing that can compare with the teaching of Christ. The principles of Jesus defy improvement or addition. They furnish us completely unto every good work. There is no place in life that we should fill, no situation that we should occupy, no relationship that we should sustain toward others that the principles of Christ do not regulate and in which they do not teach us how to live. How happy we would be if we would make these principles our rule of heart and life. "Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. . . . Everyone that looketh on a woman to lust after her hath committed adultery with her already in his heart" (Matt. 5:7, 8, 28). And again, "Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. . . . But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:25, 33).

"All the carnage, cruelty, and crime that have cursed the earth for six thousand years, growing out of a spirit of pride, a spirit of selfishness, a greed for gold—justifying and emphasizing Burns' poetic expression, 'Man's inhumanity to man makes countless millions mourn'—may be traced with unerring certainty to the shadow of the Iron Rule, the principle

that might makes right" (Larimore, *op cit.*, p. 196). How superior to this is the statement that climaxes the teaching of Christ, the simple commandment known as the Golden Rule. "All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and and the prophets" (Matt. 7:12). This is the fundamental principle of the Christian religion. If this and the other principles of Jesus seem impossible to attain, it is only because of our own limitations and imperfections.

Even the critics of Jesus can find no fault in his teaching. Let those who would deny his true divinity explain how the man, Jesus of Nazareth, came into possession of such pearls and strung together most of these rare jewels in one short speech. There is only one explanation. He who communicated these words of life to mankind is the same eternal one who spun the new created worlds into space, rolls the rattling thunder through the skies, and upholds all things by the word of his power.

HIS METHODS

The Lord has given to his followers the direct charge and full responsibility of teaching "all the nations." In carrying out this commission we must teach all that Christ commanded to be taught. We should also observe his methods in order that our teaching will be as effective as possible.

(1) *Jesus made frequent use of the scriptures in his teaching.* We have already noted that Jesus had a perfect knowledge of the written word. Throughout

his ministry he was continually bringing his hearers back to the word of God and leading them to make a practical application of it to their lives. He denounced the Jews for transgressing the commandment of God by their tradition, and added, "Ye have made void the word of God because of your tradition. Ye hypocrites, well did Isaiah prophesy of you, saying, This people honoreth me with their lips; but their heart is far from me. But in vain do they worship me, teaching as their doctrines the precepts of men" (Matt. 15:6-9). The power of God is in the word. Nothing, absolutely nothing, can take the place of God's word in our teaching and preaching. Not even a paraphrase or a summary, a gist of the lesson in our own words, can compare with the verbatim presentation of the inspired word. We believe that in the original God said exactly what he meant to say in exactly the way he meant to say it and that we have the essence of the original in all the reputable versions of the present day.

(2) *Jesus taught by the miracles that he did.* Of course, we are not permitted to work miracles today, but we should make use of his miracles in bringing men to accept him as the Lord and Christ. Nicodemus acclaimed him to be a teacher come from God because of his miracles, "for no one can do these signs that thou doest, except God be with him" (John 3:2). In the healing of the sick, lame, and blind, he is revealed as the great physician who can heal all our souls' diseases. In the cleansing and touching of lepers he is the compassionate friend of outcasts. In stilling the tempest he is Lord and ruler of all nature. In casting

out demons he proved that he had power over Satan and that his power could not have come from the devil, for a house divided against itself cannot stand. In feeding the five thousand with loaves and fishes, he is the prophet come into the world to feed all mankind with the bread of life. In the raising of Lazarus, he is the resurrection and the life. In the cursing of the barren fig tree he is the condemner of all hypocrisy and spiritual unfruitfulness. By his own resurrection, the greatest miracle of all, he proves himself beyond all doubt to be the eternal Son of God. The real purpose of his miracles is to teach and to convert. "Many other signs therefore did Jesus in the presence of his disciples, which are not written in this book: but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name" (John 20:30, 31).

(3) *Jesus also taught in parables.* Of all the methods that Jesus used the parable ranks first. While parables are found elsewhere in the Bible, Jesus employed them so frequently and effectively, that we think of this method as belonging uniquely to him. The word "parable" is used in the New Testament more than fifty times to denote the twenty-five stories related by Christ and a number of his shorter sayings. Thayer defines the parable as "a placing of one thing by the side of another . . . a comparing, comparison of one thing with another, likeness, similitude."

One of the principal purposes for which Jesus spoke in parables was to set forth clearly the nature of his kingdom and the character of those who were to be citizens of it. The thirteenth chapter of Matthew

alone contains seven parables concerning the kingdom of heaven and Jesus' explanation of two of them, that of the sower and of the tares. The kingdom that Christ came to establish was unlike anything that the world had ever known. Therefore, it was necessary that he should present it from many different viewpoints, so that we might have a clear and accurate conception of it. Each of the parables emphasizes one great truth concerning the kingdom or the principles of Christ which govern it. For example, the parable of the sower and the four kinds of soil, perhaps the most perfectly constructed parable ever spoken, stresses the value and necessity of our preparing our hearts to be good soil for the ready reception of the seed, which is the word of God (Luke 8:11), that in obedience to it, we may bring forth spiritual fruit to the glory of God.

The parables of Christ should play a major role in our teaching and in our lives, and they should certainly not be restricted to the flannel-boards of our children's classes.

(4) *Jesus taught by his sinless example of life.* He is our sympathetic friend in every trial of life, one who is touched with the feeling of our infirmities, because he was tempted in all points like as we are (Heb. 4:15). He gives new meaning to the commandment of love because he exemplifies the greatest of love in his death for our sins. He can give rest to the weary because he knew what it was to be tired and with no place to lay his head. He can comfort the broken-hearted and lonely because he was the man of sorrows, acquainted with grief, forsaken by his

friends and rejected of all men. He can warn of the evil and vanity of riches because all the riches of heaven were his, but he emptied himself and became poor that we through his poverty might become rich. He is worthy to tell men how to overcome sin because he was without sin. He can with justice scathingly rebuke all sin, lay bare all hypocrisy, and send a sword against all error because there is no imperfection in him. He is the Lamb of God. He is also the Lion of Judah.

If there had been any fault in him, then some proof would have been offered by the enemies who demanded his crucifixion. But alas, after they had paraded all their false witnesses before the governor, none could agree, and Pilate still was convinced that Jesus was a righteous man and continued to ask them, "Why, what evil hath he done?" (Matt. 27:23). Neither can modern critics find fault with his life. Let them explain by any human genius of human reason that one perfect human life!

We, too, teach men by the lives that we live. It is of the utmost importance that we be imitators of Christ. "Take heed to thyself, and to thy teaching. Continue in these things; for in doing this thou shalt save both thyself and them that hear thee" (1 Tim. 4:16). "Like as he who called you is holy, be ye yourselves also holy in all manner of living" (1 Peter 1:15).

(5) *Christ taught in conversations and through intimate association.* Jesus presented the great lesson on the new birth in his conversation with Nicodemus (John 3). He defined true worship in talking with

the woman of Samaria at Jacob's well (John 4). He used conversations to teach also in talking to the nobleman of Capernaum, Peter's mother-in-law, Zachaeus, and Martha and Mary; in calling the twelve; in silencing his critics; in addressing his mother and the thief on the cross while he was dying, and many others.

His intimate association with the twelve changed them and prepared them for the work that he had in store for them. John, one of the sons of thunder, became the gentle apostle of love. The weak and impulsive Peter, who even denied the Lord, later reaffirmed his love for Christ, accepted the charge from Jesus to tend his sheep, rejoiced that he was counted worthy to suffer dishonor for the Name, and exhorted all who have purified their souls in disobedience to the truth to "love one another from the heart fervently" (1 Pet. 1:22).

Let us not despise the day of small things. If we have opportunity to teach and change the life of even one person into a new creature in Christ, we will have done much more good than if we influence many people only in a small way. One soul gained for Christ is worth a lifetime of effort.

(6) *Jesus taught by imparting knowledge to those who were to accomplish the establishment of his kingdom.* Much of his teaching was in merest outline. He said, "I have yet many things to say unto you, but ye cannot bear them now" (John 16:12). The things that he only "began to teach" (Acts 1:1) were after his ascension to be filled out into a complete and perfect system of truth by his disciples. To this end he

endued them with the Spirit and promised, "He shall guide you into all the truth" (John 16:13); and again, "He shall teach you all things, and bring to your remembrance all that I said unto you" (John 14:26); and again, "But the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall bear witness of me: and ye also bear witness, because ye have been with me from the beginning" (John 15:26, 27). The New Testament is simply the recorded testimony of these "witnesses." Upon their writings Christ placed the seal of divine authority in most explicit terms, saying, "He that heareth you heareth me; and he that rejecteth you rejecteth me; and he that rejecteth me rejecteth him that sent me" (Luke 10:16). Thus, by means of the inspired scriptures the great teacher continues the guiding and teaching of his followers and promises to be with them unto the end of the world.

In copying the methods of the master teacher, we must unceasingly seek and train those to whom we can commit the word of the Lord, "faithful men, who shall be able to teach others also" (2 Tim. 2:2).

THE EFFECTIVENESS OF HIS TEACHING

The effectiveness of the master teacher is seen in the transforming power of his teaching. The religion of Christ is coextensive with all races and generations, and yet it is personal to the degree that each individual in every age and nation declares when he reads the scriptures, "The Lord is speaking to me."

The revelation of God in nature is impersonal. "Nature 'speaks a various tongue.' The vernal winds

whisper one thing and Euroclydon screams another. A stranger in a strange land, gazing at the stars, solaces his loneliness with the thought that they are shining also on his distant loved ones; but that does not answer the purpose of a letter from home. Coleridge in the *Valley of Chamounix* hears 'all the signs and wonders of the elements' echoing God; but this falls infinitely short of the satisfaction he feels on opening the Book and seeing his Father's name; a satisfaction which he expresses thus, 'It finds me.'" [D. J. Burrell, *The Teaching of Jesus Concerning the Scriptures*, American Tract Society, (1904), p. 11].

Through his word, Jesus seeks the sinner and finds him, and in that word the sinner finds himself. The first step in the prodigal's return was when, in the memory of his father's house, "he came to himself" (Luke 15:17).

He finds us in order to stir us up, and he stirs us up in order to change us. The heart and life of the sinner can never be changed until he becomes disturbed enough over his sin to experience the godly sorrow that leads to repentance. They that are well have no need of a physician. Christ comforts only those who mourn. He gives us rest, but first he must make us restless.

He wrings from the hearts and lips of true believers the great and good confession, "Thou art the Christ, the Son of the living God." None portrays this fact more clearly than John, who begins with the burning cry of the Baptist, "Behold the Lamb of God!" and closes with Thomas' declaration, "My Lord and my God."

To those who obey his gospel and put him on in baptism he speaks peace, saves them from sin, and leads them forth in paths of righteousness. The vilest life is thus transformed into a good and beautiful character in the conviction that "godliness is profitable for all things, having promise of the life which now is, and of that which is to come" (1 Tim. 4:8).

The effectiveness of the teaching of Christ is further seen in the great number who have been influenced by it. The Lord can change the world into a better place in which to live only as he makes new creatures of the individuals who inhabit it. From heart to heart and from life to life his teaching goes on. Today there are nearly six hundred million nominal Christians in the world. There are more than twice as many believers in Christianity than in any other religion. Of this number nearly two million are members of the true church.

There are two and a half billion people in the world, one-sixth of all the people who have ever lived from Adam until now. The Lord has given to us—his two million true disciples and those who shall come after us—the full responsibility of teaching his word to every one of these billions of souls and to every other creature who shall ever live upon the earth. Furthermore, he has given us the means and the ability to accomplish this work. The great commission is not an impossible task, although much of our thinking begins with the assumption that it is.

Statisticians tell us that during the next ten years in our own country twenty-five million people will become members of some religious group, who have

not been affiliated before. In 1965 this great religious revival, the greatest the world has ever known, will level off and the opportunity for such a favorable reception of the word of the Lord will not recur in this century. Of course not all of these people will accept the gospel, but many can be turned to the truth if we will see that they are given the chance to hear it. This stupendous opportunity will not come again during the lifetime of most of us, if ever again. The Lord will hold us accountable for the way that we use it. May we not be found wanting.

What greater encouragement do we need than to consider the effectiveness of the master's teaching? "Heaven and earth shall pass away: but my words shall not pass away" (Mark 13:31). He has given to us his imperishable word of truth, he has shown us how to handle it aright, and he has promised that it will not return void, but it shall accomplish that which he pleases, and prosper in the thing whereto he sent it (Isa. 55:11). We have the history of nineteen hundred years of the spread of his righteousness and kingdom to assure us of the truthfulness of his promise and the effectiveness of his teaching.

What more can we say than to repeat the urgent call of the master to his disciples, "Behold, I say unto you, Lift up your eyes, and look on the fields, that they are white unto harvest" (John 4:35). And again, hear his imploring cry, "The harvest indeed is plentiful, but the laborers are few. Pray ye therefore the Lord of harvest, that he send forth laborers into his harvest" (Matt. 9:37, 38).

IN THE NURTURE AND ADMONITION OF THE LORD

SAM DAVIS TATUM

Ladies and Gentlemen:

It is indeed a pleasure and a distinct honor to return to Abilene Christian College from which I graduated in 1927 and to have a part in this 50th Anniversary celebration.

The first four verses of the 6th Chapter of Ephesians contain this admonition of the Lord:

"Children, obey your parents in the Lord: for this is right.

"Honor thy father and mother, which is the first commandment with promise;

"That it might be well with thee, and thou mayest live long on the earth.

"And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord."

For over 14 years, it has been my high honor to serve as Judge of the Juvenile Court of Davidson County, Tennessee, an area which has a population of approximately 400,000 people. During this period of time, I have dealt with multiplied thousands of children with their families. In dealing with this multitude of children, who are the delinquents of today and many of them will be the criminals of tomorrow, I soon reached the conclusion that these children are what they are because of the training or lack of train-

ing that they have received. They are untrained children. The parents have failed to follow the teachings of the Wise man of old when he proclaimed, "Train up a child in the way that he should go, and when he is old, he will not depart from it."

To many people, the causes of delinquency and crime are a mystery. As one sits and reads the accounts in newspapers, and magazines of the lurid happenings of youth and acts of misconduct, they cannot understand why. I had not been dealing with this problem very long until I came to the conclusion that the basic foundation of misconduct that ultimately leads to delinquency and crime is brought about by violation of the word of God. Parents have failed to teach to their children by word and by example which has resulted in the breakdown of parental authority with all of its anti-social consequences. These children are not being brought up in "the nurture and admonition of the Lord" nor do they honor their father and mother; consequently, they do not so live that they may have glory in this life and eternal salvation in the end. Every day, I see the fulfillment of an old wise saying: "As the twig is bent, so will the tree be inclined."

The human family differs from all the rest of God's creation in the dependence of the young upon others. As a youngster that grew up on the farm, I was amazed there by the quickness with which things that were born could care for themselves. The animals would bring forth their young and within a matter of minutes or hours, they were up and moving around and within a matter of a few days, were able to care

for themselves. Within a very few days after they came into the world, I have seen the little calf or colt running across the barn lot with the mother trying to keep up with it; but the young was able to outrun the mother. This is not so with children. After a short period of feeding, the offspring of the animals on the farm had no need for its parent at all. We children were happy in the springtime when Mother would come in and say, "I believe I have an old hen ready to set." We children were interested when we learned that a hen was to be set because, in a few weeks, we could visualize fried chicken, milk gravy and hot biscuits. So we children became interested immediately in the old hen. We would go out to the henhouse to see how she was getting along. She would be sitting on the nest, fussy, and pecking at anyone that drew near. After a day or two, my mother would get some eggs and with a piece of charcoal, she would mark around them so they could be distinguished from the egg that might be laid by another hen that got in the nest, and would place them under the old hen. After about 21 days, we youngsters would be expecting the little chickens to arrive; so we would go in and lift up the old hen and see how they were coming along. Maybe an egg would have a little piece of shell pushed up. We would put the egg to our ear to hear the little chicken pecking in it. We would slip it back under the old hen, and it would not be long until the egg would fall apart and a little chicken would come out. And after a little time, under the warmth of the mother, the little chicken would be dried off. We youngsters liked to go out and pick the little

chicken up—smell of it— rub it over our faces. It was as soft as a powder puff. We could take the little chicken away from its mother, never to see it again. It did not need the mother's care any more. Not so, with children. A few miles South of Nashville is the Harpeth River. There I spend many happy hours fishing, sometimes from a boat but frequently wading from sandbar to sandbar, casting into the opposite bank. One beautiful sunny afternoon, I was wading the stream fishing; and as I was moving down a sandbar, I saw the sands at my feet begin to move as though they were alive. I stood and watched and within a little time there scrambled up through the sands a little turtle about the size of my fingernail. The little turtle stood there and surveyed the surroundings for an instant, turned and went as straight as he could go into the waters of the Harpeth River, and scampered in for protection along its banks, never to see his mother, never to see his father. I stood there and watched one, two, five, ten and up into the twenties of little turtles crawl out of that seething sand and move into the waters of the river. Some weeks before, the old mother turtle came out of the waters of the Harpeth River, scratched out a hole in the sands, deposited her eggs, pulled the sands back over them, turned and went back into the waters of the river and swam away, never to return, never to give any consideration to that which would be her offspring.

Some few weeks ago, I was saddened by the reading of an account in the local paper of a five year old child living with its family near the lines of the Tennessee Central Railroad in Monterey, Tennessee. He

was ground underneath the wheels of one of its trains. This little youngster, I am sure, had been warned many, many times, by its parents to never play on the railroad tracks; but on this day probably the mother became too busy with some of the affairs of life and failed to keep the proper watchout for her little youngster. Maybe she was listening to her favorite radio program, or looking at her favorite television program. Probably she had dropped off asleep as the little youngster played in the yard, but he got down onto the railroad tracks and along came a Tennessee Central Locomotive pulling its string of cars and ground the little youngster underneath its wheels. Five years of age, it still did not understand the dangers. As I read that account, I wondered if some of the animals of the forest had wondered out from the woods and along that railroad track, and heard the locomotive as it began to rumble in the distance they would turn into the woods for protection. If one of the deer, that live in that area, with its dapple fawn, by her side, had wandered down by the railroad tracks and there hesitated, when the locomotive began to rumble in the distance, the mother deer would have raised herself to her full height, sniffed the air and rushed into cover for protection. Not so, with the child.

A little youngster comes into the world almost a lifeless mass. It has to be cared for with the greatest of protection. Frequently, its little body has to be greased with oil. It lies in the softest of clothing and blankets. The temperature of its room has to be kept constant so that its little body will not chill. Its food

has to be selected with the greatest of care. All of the dishes and bottles out of which it feeds have to be sterilized. It requires constant care and devotion on the part of its parents. Weeks and weeks pass, and it gradually begins to show more life and begins to grow slowly. After weeks and months, it begins to crawl across the floor then it finally gains enough strength to pull itself up on the objects around. One day the little youngster will pull itself up and hold with one little hand and look to the mother—the mother will hold out her hands to it and gently say, “come to mother.” Little Johnny will step away, taking one or two steps toward mother and then sprawl into the floor. A wonderful thing has happened. Months and months, after it came into the world, little Johnny has taken a step. Mother gets all excited. She runs to the telephone and calls daddy down at the office to tell him that little Johnny has taken a step. Daddy gets all excited—he pushes away from his desk, gets his hat, leaves his office, goes down and gets into his automobile and toward home he goes, probably violating a number of traffic laws in getting there, to take a little look at Johnny because he has taken a step—weeks and months after he came into the world. One day mother is playing with little Johnny. She runs her finger into his mouth. He chomps down on it. She thinks she sees an indentation on her finger probably caused by the impression of a tooth. She turns little Johnny around and looks into his mouth and sees a little white spot on his gum that she thinks is a tooth, she runs to the telephone, maybe, and puts in a long distance call to mama and daddy, away over yon-

der somewhere to break the news to them that little Johnny has cut a tooth—weeks and months after he came into the world. Grandpa and Grandma get all excited. They pack up their bags, they lock their home, they get out their automobile and here they come. They may get on the train or an airplane and here they come to take a look at little Johnny because he has cut a tooth. A grand and wonderful thing has happened. Nothing else of all of God's creatures is so dependent upon others as is the child. And in it, I see the hand of Divinity in that God has tied so closely together the child and the parent and has made the child so dependent upon them.

The Lord has ordained in his scheme of things that every child must have a father and a mother. It takes the combination of the two to train the child "in the nurture and admonition of the Lord." Children are very sensitive. They yearn for comradeship. They want to be loved, appreciated and recognized, and want to know that they live with the love and devotion of someone and most of all, of daddy and mama. Children are hero worshippers and by nature they worship their parents and most of all their daddy. They usually place him upon a pedestal. Children like to get out among their little playmates and brag to them about the feats of their dad and many times their mother. Frequently, you can hear little Johnny bragging to his playmates, "My pappy can whip your pappy, or my pappy is smarter than your pappy. My pappy makes more money than your pappy, my pappy has a bigger automobile than your pappy." When anything happens in the life of the child to cause him to

doubt the love and devotion of his parents or that he is not really important in their life, then something destructive begins to happen in the growth and development of the child.

Daddy comes in one day and announces that he is going fishing. Little Johnny immediately wants to go and he begins to beg daddy to let him go. Daddy unthoughtedly tells him, "No, you are too little. You cannot go. You have to stay at home with mother." Daddy made several mistakes. In the first place, he should not have told little Johnny that he was little because Johnny does not want to be little. The yearning in the heart of everyone is to grow up and be grown. Daddy should not have told him that he would have to stay home with mother. Little Johnny begins to wonder why mother has to be in the middle of all unpleasant things that come into his life. If daddy had sat down with little Johnny and explained that he had been invited as a guest to go on the fishing trip, that no other children were going along and that he did not feel free to carry someone else along, little Johnny would have understood. Then daddy should have promised little Johnny that before too long, daddy will take him fishing. One of the fine things in training children is to keep the child looking forward for something to take place in the future. Then Johnny would have been happy and would get out among his little playmates and brag about his daddy going to take him fishing before too long. But daddy wants to be sure that he keeps his promise. Before many days pass by, at the first opportunity, daddy wants to get the hoe, go out behind the house, dig the worms,

put them in the cup, get the fishing poles and lines, and take little Johnny fishing. I do not know what kind of a day daddy will have. Before it is done, he may be ready to go to the sanitarium or to see the psychiatrist as a result of trying to keep little Johnny from falling out of the boat or sliding off of the river-bank into the water; but little Johnny will have the time of his life. If the results of their fishing day is nothing more than a little old fish about six inches long, Johnny will get more thrill and joy out of that one fish than daddy would get catching a whole tub full of fish with his men friends. Little Johnny's tongue will be loose at both ends and he will chatter all the way home about the joys and the thrills of the day's fishing. As the automobile pulls into the driveway, before it comes to a stop, Johnny will jump out of the automobile, head across the yard to his little friend's house with the fish, yelling, "look what daddy and I caught." He will drag the little old fish all over the community until it almost begins to decay showing what "daddy and I caught."

A little woman came to the Juvenile Court one day to file a petition against her husband for failing to provide for her and the children. He had been gone from their home for approximately three weeks. She waited in anxiety for him to return. She had inquired about him but when dad did not come back and all of her means had run out, the generosity of her neighbors ended, she finally came to the only place she knew—to the Juvenile Court—to file a petition against her husband to get the proper support for herself and the children. A warrant was issued. It was given

to the officer to serve on her husband and he was notified of the day to appear in Court. The little woman got to Court early that morning. She took a seat just as closely as she could near the Court officer's desk. You could see fear and anxiety in her face. Just about the time for the case to be called, her husband came to the door of the waiting room, glanced over the audience and saw his wife sitting over at the other end of the hall. Instead of joining her, he withdrew. Every little while he would come to the door and look into the hall and then step back into the shadows. Finally the case was called. They went into the court room and were seated before the judge. The wife and mother sat on one side and the husband and father over in another chair just as far away as he could get. The mother had with her a little girl about three and a half or four years of age. The little child looked over at father and looked up at her mother and tried to slide out of her mother's lap onto the floor, but mother would hold her tight. She would again look over at daddy and up at mother and try to slide to the floor, but mother would hold her. Finally, she was able to slide from mother's lap into the floor. Over to daddy she went, crawled up into his lap and put her arms around his neck—hugged him just as tight as she could. Then she leaned away from him and patted his face with her little hand and said, "I've missed my daddy." Daddy did not realize that he had been missed. That ended the lawsuit. Before my very eyes, I had seen the fulfillment of the statement of Jesus, "a little child shall lead them."

From parents, most of all, the children get their

estimation of values, their ideals, and their conceptions of life. Since I became Judge of the Juvenile Court of Davidson County on June 1, 1939, I have tried approximately 14,500 youngsters under the age of 17 for violating the law in that jurisdiction. Of that great host of children, in only two instances, did the father and mother go to Sunday School and church regularly with their children. The fathers and the mothers of Nashville and Davidson County that go to Sunday School and church, regularly with their children, never had children in the Juvenile Court for violating the law with the exception of those two cases. And of that approximate 14,500 youngsters, only 93 of them were going to Sunday School and church regularly at the time they came into the Juvenile Court for violating the law. Yes, the fathers and mothers that go to Sunday School and church with their children, by their way of living, impress upon the child that here is something of value. If the parents only go to Sunday School occasionally, then the child is going to soon conclude that Sunday School and church is of little value. Daddy can get up on Sunday morning and go down to his office, go out to play golf, or go with his friends fishing; then it is not going to take little Johnny and little Mary very long to conclude that these activities are far more important than worshipping the Lord. Little Johnny, desiring to grow into a "big shot" like his daddy, will soon begin to sneer and to make light of things divine. There is the possibility and probability that before too long, he may be brought in as a delinquent. Daddy and mother will make their way to the Juvenile Court.

There, they will try to make explanations and alibis for little Johnny. They may shed a tear and wring their hands and explain that they just cannot understand why little Johnny got into trouble or little Mary has grown wayward. It is not any mystery.

When I was a youngster growing up in the country and attending the Bethel congregation at Greenwood, speakers used to come by from time to time. Occasionally one might come who had been a missionary in a foreign land. They would speak of the multiplied thousands and millions in those benighted countries across the sea that had been denied the teachings of the gospel. It would almost tear my heart out, to hear of the heathens across the sea. And many times, I have emptied my pockets when the collection basket came by, making up a special contribution for those people. I believe if I had possessed a million dollars, I would have gladly put it all in to carry the gospel to the heathens. But I have long since come to the understanding that all the heathens are not beyond the sea. We have them right here in our country, right here in our fair towns and country sides, fathers and mothers growing up heathens themselves and allowing their children to grow up as heathens. You cannot fool these little youngsters. They have just about as much sense as we have or more. The value that a parent puts on a thing is usually the value that the child puts on it. If the father and mother, with all their heart and soul, devotedly tried to follow the teachings of the Lord Jesus, then the child would follow in their footsteps. If the father and mother are semi-heathens, then you can expect the child

to be also. These statistics which I have given relative to the Court in Davidson County, Tenn., are not peculiar to that area. Similar facts are true from all the reporting Courts over the nation. These children, who become delinquent, are those in whom the word of the Lord has had no part. They come from the great host of those who have not been brought up in the nurture and admonition of the Lord.

There is another great host of children. The vast majority of them are not being brought up in the nurture and admonition of the Lord. There are the children that come from the broken and divorced home. Eighty-five or ninety per cent of the children that come into the Juvenile Court for violating the law, come from such homes. The divorced home today is one of the great social scourges of our time. We find, all too often, that many times young people or immature people, meet, join in the bonds of matrimony, knowing very little of each other, having very little understanding of the responsibilities of the husband to wife or wife to husband. When the stress and strains of married life come on, they have their difference of opinions, separate, drift apart and then divorce. People came to Jesus to ask him if it was all right to put away his wife. Jesus answered those people, as is recorded in Matthew, chapter 19, and is repeated in Luke, chapter 16, that a man cannot put away his wife or the wife her husband, except for marital infidelity. This teaching is reaffirmed by the apostles, being guided into all truth, as they wrote the New Testament as recorded in the seventh chapter of Romans. These taught that whosoever secures a

divorce when the grounds of marital infidelity does not exist becomes an adulterer or an adulteress and cannot enter the kingdom of heaven and whosoever married the offending party, likewise, becomes an adulterer or adulteress and cannot enter the kingdom of heaven. I fear that as followers of the Lord Jesus, we have not taught these scriptures enough, because I believe that if the people of the world and the young people of the church understood this teaching of the Bible then they would be more careful and cautious in entering into the marriage undertaking; and once that union was formed, they would strive with a great determination to make their marriage last "until death do us part." There is a dangerous philosophy today among too many people of the world and even among the people of the church—marriage is entered into rather flippantly with the parties having the idea that they are not sure that it will work out but if it does not, they will get a divorce and marry someone else. I am thinking, however, most of the effect of the broken and divorced home upon the child. You and I can never understand the devastating effect of the home breaking apart unless you and I saw our homes break apart. We cannot understand the emotions that rise in the heart of that increasing host of bewildered children in our land unless we have gone through the same experience. I have had children tell me of the loneliness of returning to their homes with father gone or mother gone. Children in their love and adoration of their parents cannot understand when the home breaks apart. They cannot understand why daddy and mama don't love each other any more.

They cannot understand why, at the close of the day, daddy does not come home as he used to in the past. The Lord did not intend for them to understand it. Many times, when the home breaks up, the children live with either father or mother, or probably have to live with grandpa and grandma, or aunts or uncles, or someone else. If they are living with some of the relatives, whenever the name of the father or mother of the other family is mentioned, there is a "hush-hush." The child often has to sit and listen to the relatives speak as to how common and how low-down and how mean the other is, every word stabbing the little youngster to the very quick of his heart because they are talking about his daddy or talking about his mama, whom he loves above everyone else in life. Or maybe the home breaks up and daddy goes away, and he is gone for days and weeks, months and many times years without more than occasionally seeing the little child. The child in his little heart, begins to finally come to the bleak decision, I don't mean much to my daddy, or daddy does not love me any more. If he did, he would not have gone away and left me. Too many times, I have sat in the privacy of my office and talked with a youngster in trouble. The youngster has a fine personality, a youngster that could really make something of himself in life; and as I tried to analyze him, the forces that had brought him to breaking into the house, snatching the purse on the street, or stealing the automobile, as to why he did such a thing. Finally, you would see the little youngster begin to mellow down and try to hide the tears; then he would tell me, "You know, Judge, I

don't have a home. I have had to live with someone else. My father and mother are separated. One lives here and one yonder. I have stood it as long as I can. I don't know anything about the reform schools or the penitentiaries but send me to one of those places to get me out of the hell which I am in." Or the youngster might say, "I have not had a home, father and mother are separated and divorced. I thought if I got into trouble that you people who understand would make my father and mother come down to the Court; and maybe you can sit down with them and talk with them and show them the great mistake that they have made. They might realize that my life is the result of their conduct. Maybe they can put away their own selfishness and meanness and realize the fruits of their conduct and maybe they can go back together and I can have a home. Maybe we can live that life of beginning again." I see little Johnny, after his home is broken apart, father and mother separated, as he goes out among his little playmates. His heart is broken, his burden is heavy. He tries to be happy and cheerful and wear a smile. Then they begin to talk about their daddy or about their mama, but little Johnny cannot talk about his. He cannot explain to them that he doesn't have a daddy or that his daddy is out yonder somewhere. So little Johnny soon withdraws; he begins more and more to live a life apart. He begins to develop what we know as an inferiority complex; he begins to think that life is cruel and vicious and mean and he is the victim of it all. Daddy or mother can get sick, they can grow progressively worse, until the doctors come,

the nurse is sent for or they are sent to the hospital and they grow progressively worse until they pass away. Then the hearse comes, they gather down at the little church and have the funeral service and carry daddy out to the graveyard and lay him away. Little Johnny and little Mary can understand that. When that happens, they can get out among their little playmates and they can brag that "my daddy was so good and so fine that God wanted him up there to be with him"; or they can say that "mother was so sweet that God wanted her in heaven. And in memory of them, I will grow into a fine man or a fine woman and some day join them up yonder." But they cannot understand it when the home is broken apart, tears up and they have no home.

Yes, I think the teachings of the Bible on the subject of the marriage and divorce should be taught from every pulpit. I think it would be wonderful if every radio station in the land could send out its waves to vibrate through the air with the teachings of Jesus. It would be wonderful if every television station, and every other means used, that could be used, to point out to the people of the world the curses that come from the broken and divorced home. If it were done, I know there would be more children brought up in the nurture and admonition of the Lord.

There is another host of children who are not brought up in the nurture and admonition of the Lord as they should be and that is the children whose father, and all too frequently the mother, are drinkers of alcoholic beverages. As Judge of the Juvenile Court for near fourteen years, I have seen more sad-

ness, more heartbreak, more despondency brought about by the drinking of alcoholic beverages than probably any other one thing. I have seen pitiful children, ragged children, hungry children, diseased children, grossly neglected because of liquor.

One day the telephone rang and a party in East Nashville called to report to the Court that children were in the alley back of their house eating refuse out of garbage cans. Probation Officers were sent to that area and soon found seven little children, the oldest one twelve years of age, rummaging into garbage cans trying to find a morsel of bread, or a half rotten orange or apple, or a piece of grapefruit out of which they could squeeze a few filthy drops to appease their gnawing hunger. These were the most pathetic children that I had ever seen. When they were brought to the Court, their clothing was in tatters and rags; their bodies were caked with dirt, having gone probably for weeks and months without a bath; their hair was matted with filth; body vermin were crawling all over them; they had a stench that was so offensive that you could hardly talk with them to learn of their plight. Their father was a sot. He had been gone from home for over three weeks. The mother, also, was a sot. She had been gone for two days. The day she left, she sold the cook stove to get money to buy whiskey. As the children talked, they spoke of the little baby that was at home. The probation officer went back and found the hovel where the family was supposed to live. Over in one corner of the room in a dirty, filthy, tangled, torn pile of bed clothing was found a baby about eight months old.

It looked to be about four. Malnutrition was already doing its work. One of the probation officers was a trained nurse. Seeing the filth, she went back to the automobile to bring a diaper to put on the baby that she might have something clean with which she could handle it. As she reached down and unhooked the safety pin, raised up the legs of the little baby to scoot the diaper out, the diaper would not move. The little child had lain so long in its own filth that the fibre of the diaper had enmeshed itself into its soft tender flesh. The baby had to be carried to the hospital and there lie in warm oil for hours and hours so the diaper would come loose without tearing the tender flesh of the child. As we began to get into the life history of those children, it began to dawn upon me that I knew the father and mother of those children. They came from that section of Wilson County where I grew up. The mother came from one of the fine families of that area. The father came from a family of not such a good standing; but he had had the energy to train himself as an electrician. After he and the young lady were married, they came to Nashville where he would find greater opportunities for his skill. He could easily make from \$100.00 to \$150.00 per week. But after they came to Nashville, they began to tread the primrose path. They began to run with a wild crowd and to move in what they thought was high society. They began to drink; and after the years, it had brought them to the condition in which we found them. Through the years as I have thought of this case, I have often wondered what would have happened if someone, when these people first began to

go the gates, had cautioned them, that if they continued to drink alcoholic beverages that it would finally bring them to the neglect of their families; bring them to want. I expect that individual would have replied, "I can drink it or I can leave it alone. If I see it is going to hurt me, I will quit it."

The parents were finally located and brought into Court. The mother was found in a drunken condition in a beer parlor down on Woodland Street. It was explained to those parents that a plan would have to be made for their children but they would be given an opportunity to correct their lives to once again become worthy of having their children with them. The father fought a good fight. He died a thousand deaths in trying to overcome the drinking of alcoholic beverages; but that poor mother was so far gone she could not fight. Frequently, I would get sight of her as I went through the section known as "Black Bottom." She scurried about from place to place. She looked more like a varmint than she did a human being. From time to time, in her sober moments, she would come to the Court, asking the Court to let her take her children back home. It would be explained to her that her condition had not sufficiently improved for the Court to make that decision. And then she would begin to cry and twist her handkerchief in her hands and ask if she could see her children. Arrangements would be made for the children to be brought into the Court where the mother could see them. A time would be set for the mother to appear. As the little children waited, they would hear a footstep out in the hall and one would run to the

door to see if mother was coming; but the footsteps were not those of mother. Fifteen minutes, thirty minutes, forty minutes passed and no mother came. She never came. I know not what thinking went on in her mind. I know not what hope she had for eternal life with the redeemed after this world is over; but I imagine that many times if she felt in her own heart that when this life is over, she would be with the redeemed above that she would gladly have cast all aside and willingly spent eternity in hell to once again roll back the years to the beginning again to once more take to her bosom the soft velvet flesh of her own child.

This nation is spending approximately eight and one-half billion dollars a year for alcoholic beverages. At the same time, there is spent in the United States for all kinds of education of every description approximately four billion dollars, one-half as much as is spent for alcoholic beverages. As far as I have been able to determine, all of the religious organizations of the United States spend approximately one and one-quarter billion dollars per year for what they conceive to be the spreading of the teachings of our heavenly Father, one-sixth as much as is spent for alcoholic beverages.

One morning, the officer that waits on the Court, told me that a young lady was in the hall wanting to see me. I advised him to let her come in. And she came to the door, and made her way to the chair where she would sit. I saw a timid, kindly looking little girl, I could tell from looking at her that she had been denied so many of these things for which every normal

child yearns. I asked her what I could do for her. As she began to develop her story, I stopped her and suggested that it might be wiser if she would talk to one of the women probation officers. Maybe she could advise her more intimately than could I. She said, "No, Judge, I want to talk to you. I want you to tell me what to do. You know I don't want to get into trouble, but last night I almost got arrested." Then she explained that she had gone to East Park, having prearranged to meet her boy friend there. She got to the park before he did. She sat on one of the park benches and waited. After a little while she saw her boy friend coming; she got up and joined him; they talked and started strolling through the park and immediately they were stopped by plain clothed men. The young lady stated that it took all of the pleading that they could do to keep them from carrying them down to the police station. "They thought I was just a common girl of the street." Then she said, "You know, Judge, I have to meet my boy friends in the park or down at the drugstore, or in the home of some of my friends. I can't have them visit me at home." I asked the young lady, "Why can't you have your boy friends visit you at home?" She replied, "I never know when daddy is coming home drunk, creating a disturbance and a scene, embarrassing me and my boy friend," a very frequent problem with too many of our youths of today.

On another occasion, the officer that waits on the Court told me that Johnny wanted to see me. I had known Johnny for quite some time. A little fellow about twelve years of age. He came into the Court.

We sat and talked for a while and finally I said, "What can I do for you, Johnny?" He dropped his head. His lower lip began to quiver, tears began to well up in his eyes and he said, "Judge, I want you to find me a home. I can't stay at home any more." I knew the boy's father was a sot. I knew he was living with the boy's sixth step-mother. "Well, what is the trouble, son, that you can't stay at home?" Then he told me the story. The night before his daddy had come home drunk. His step-mother told the daddy something the youngster did or failed to do during the day; and in his drunken stupor, the father started to beat the youngster as he had done before. This time Johnny did not take it. He rushed out of the house, into the streets and the darkness of the night for protection. He walked the streets, stayed in the park and at the dawning of the day, he came to the only haven of refuge that he knew, the Juvenile Court, wanting a home. When the youngster came into the Court, I noticed that he had under his arm a yellow paper sack; and as he talked, I noticed that the sack moved as though something alive was in it. I asked him what he had in his sack. He opened up the mouth of the sack and a little pup stuck his head out. He said, "Judge, I did not want you to know I had him. I was afraid you could not find a home for me and my puppy, too; but I could not leave it at home because they mistreat him and I know they will after I am gone." My friend Shakespeare, who wrote the greatest tragedies of all time and who plumbed the depths of every human emotion has not penned anything so tragic as this.

Let me say in conclusion, that for this opportunity of presenting to you these great fundamental principles and truths in the plea of training up children in the nurture and admonition of the Lord, I am grateful to every depth of my soul.

TEACHING THROUGH PERSONAL COUNSELING

PAUL SOUTHERN

The author of a book or a sermon usually states in his introduction that he is responding to a long felt need. I cannot make such a claim for this lecture. There is certainly a need for a study like this one, but it is not widely and deeply felt. It is hoped that this address will make many church leaders realistically aware of this great need.

In recent years we have become more keenly aware of the fact that the church of the living God is "the pillar and ground of the truth" (1 Tim. 3:15). The commission of our Lord, "Go ye into all the world, and preach the gospel to the whole creation" (Mark 16:15), has awakened us to the challenge of the Macedonian call (Acts 16:9). Today there are hundreds of faithful Christian soldiers on the Lord's far-flung service fronts "pressing the battle in Jesus' name." Every Lord's day multitudes of good people assemble in houses of worship to sing songs of faith and remember the Lord's death.

Sincere participation in these evangelistic and devotional functions is a genuine spiritual thrill and savor to the soul. No man can worship God acceptably without feeling spiritually refreshed. The subjugation of many emotional disorders can be accomplished in the fellowship of the saints, in the communion of the believers. Since man is a gregarious being,

he cannot live abundantly in social isolation. The withdrawal of a person into one self produces or aggravates a sick personality—a sickness of body, mind, and spirit. Proper participation in the program of the church helps to further the health of the whole man.

In our modern global and racial neurosis the church must accept its responsibility in leading others to a mature and joyous life. There is something of therapeutic value in the glorious company of redeemed saints. The church of the Lord has an almost unlimited therapeutic value of which multitudes stand in need. Unfortunately, however, we are not using fully the possibilities of the church as a functioning therapeutic body. We are not giving adequate attention to the hygienic and healing power of the gospel. The health of the total personality is the first concern of the church. There are some, however, who are never reached by the public services of the church, for they never attend. And some who are in regular attendance never feel the cleansing power of the blood of Christ. Some kind of emotional block makes it difficult for them to accept God's saving grace. They never experience "the peace of God which passeth all understanding" (Phil. 4:7). They know nothing of the quiet strength that is found in the Lord (Eph. 6:10). Poise and power seem to be beyond their reach, so they continue to cower in the snake pit of haunting fears.

Modern man finds himself in a world in which he is driven by impulses, appetites, hungers and passions which continually clamor for satisfaction. These dy-

namic compulsions of the human organism are basic driving forces of human life. A sober look at contemporary society reveals some discouraging facts. No one but a blind optimist can fail to shudder at the sight. The sense of serenity is largely lacking on the modern Christian scene. Science and philosophy have filled our minds with some dark forebodings. Psychology has exposed the animal aspects of human nature. Some church leaders have retreated into a negative, pessimistic, helpless religion. A world filled with terrifying events depresses us on every hand. Powerful pressures and nagging fears keep our spirits at a low ebb.

Our generation has been described by medical men as "the age of aspirin." The production of sleeping pills has multiplied more than four times in twenty years. If all the barbiturates manufactured each year in the United States were piled into one heap they would make a staggering mountain of three hundred and fifty tons. Some statistician has calculated that this is sufficient to put every person in the nation to sleep twenty-two nights a year, or enough to put nine million persons to sleep every night in the year. If we added to this all the wake up pills, the total comes to approximately six billion doses annually. Pharmaceutical companies are now manufacturing a pill that performs a double function. Half of the pill serves as a sedative to put one to sleep while the other half serves as an alarm clock to wake one up.

The number one health problem in the United States today is emotional illness. More than half of all the hospital beds in America are filled with patients who

have no organic ailments. Mental and emotional ailments claim more victims than cancer, heart disease, polio, tuberculosis, and all other physical diseases combined. Approximately ten million Americans—one in every sixteen—are suffering from a mental or emotional disorder. One out of every twelve children born this year will need to go to a mental hospital some time during his life because of severe mental illness. The disease plays no favorites. At the present rate one out of four families will, at some time or another, have a member in a mental hospital. This simply means that approximately one out of ten persons will at some time be hospitalized for severe mental illness.

This is a serious commentary on American life in view of the fact that we find more New Testament Christians in the United States than anywhere else in the world. These facts about the citizens of our country should startle every preacher of the gospel into a consciousness of the great importance of being able to reach people with emotional problems, and of the need for personal training to perform such a service. The problems of people are relevant to the preacher because they in part represent the fruits of sin. The fact that one is a saint does not immune one to the paroxysms of psychosis. Striving after holiness is no guarantee against illness, physical or emotional. As a matter of fact, some professed "saints" are seasonably sick. They may attend every service of the church and still become progressively more neurotic and unhappy. So many of these have found their way into the doctor's office that some

psychiatrists have considered all religion a manifestation of neurosis. Many of them have criticised the church as a repository of imagination, superstition, and an impossible code of ethics. Such travesties and distortions have prevented some representatives of both religion and psychiatry from properly appreciating the work of the other in promoting the well-being of man. We are heartened by the realization that many are beginning to discover the rich insights which both religion and psychiatry have to offer.

In recent years a number of medical men have begun to call upon the psychiatrist, the social worker, and the minister to counsel with patients who have pronounced neuroses. In these conferences the patient, quite often for the first time in his life, is given an opportunity to talk with someone about the most intimate problems of his life. Such a patient has been overwhelmed by a feeling of loneliness and failure. The church, from which he had a right to expect the most, has often been guilty of offering him the least. Never before has anyone shown any personal interest in his spiritual and psychological life.

Since man bears the hall-mark of heaven, he is incurably religious. Any problem with which he is confronted, therefore, must be considered within the framework of his religion. Dr. Carl Jung declared that all of his mature patients had ailments that were fundamentally religious, and that no one was ever cured except as he achieved a religious solution of his problem. He told his patients that they should have seen their preachers, but almost unanimously they had refused to do so for fear of condemnation and

exposure. Thus ministers have unwittingly aggravated the neurotic personality of our time and contributed to the feverish tension of the twentieth century.

Happy is the preacher who realizes that the church is God's healing institution of the total personality. Long before the terminology of modern psychiatry was invented the church made use of the worthwhile principles and ideas which it symbolizes. According to Freud psychoanalysis consists of "making the unconscious conscious." This, however, is simply the rediscovery of an ancient religious insight. Jeremiah said, "The heart is deceitful above all things, and it is exceedingly corrupt: who can know it? I, Jehovah, search the mind, I try the heart, even to give every man according to his ways, according to the fruit of his doings" (Jer. 17:9, 10). Jesus and the inspired writers anticipated the guiding principles of psychiatry long before its rise in modern times. What Matthew Arnold said of Goeth more appropriately describes Jesus:

He took the suffering human race,
He read each wound, each weakness clear;
And stuck his finger on the place
And said: Thou ailest here, and here!

Christians are commanded "to consider one another to provoke unto love and good works" (Heb. 10:24), confessing their "sins one to another" (James 5:16).

Broadly speaking, the special aim of personal counseling is the attempt by a preacher or some other religious worker to help people help themselves

through the process of gaining understanding of their inner conflicts. Religious counseling is not autocratically giving advice. It consists largely in giving an understanding heart and a listening ear to the solution of a problem which is tormenting the life of a weary soul. Since preachers of the gospel are not professional counselors, they must guard against the amateur practice of psychiatry. Psychology is not an authority to which the church must resign her independence. Religion must not become the handmaid of psychiatry. At the same time every informed person knows that psychiatry has made great contributions to our understanding of human personality and behavior. Both faith and medicine are agencies of God designed for human healing. Although medicine is concerned primarily with the human organism and its complicated nervous system, every observant physician or psychiatrist knows that the patient with a strong faith has greater chances of recovery. The preacher, therefore, has many wonderful opportunities for giving strength and assurance to persons in every time of need.

Personal counseling is more of an art or technique than a science. It should rank high in the responsibilities of a preacher because his chief business is with persons. Counseling should be considered by the minister as indigenous to the church, not as a foreign technique imported from the outside. Anyone looking to the Master as the supreme example of spiritual service is bound to develop insights and techniques in the fine art of helping people who are in trouble. The possibilities of doing counseling depend upon the time

available, the personality, the inclination, and the information equipment of the counselor. The key to the counseling process lies in the concept of empathy. This term literally means "feeling into." It is the general term for the contact, influence, and interaction of personalities. Empathy, then, is the feeling, or the thinking, of one personality into another until some state of identification is achieved.

Personal problems are nothing new under the sun. They have been with the human family since man's fall in the garden of Eden. A guilty conscience caused Adam and Eve to try to run away from themselves and from God. "They heard the voice of Jehovah God walking in the garden in the cool of the day: and the man and his wife hid themselves from the presence of Jehovah God amongst the trees of the garden" (Gen. 3:8). Truly, conscience makes cowards of us all. Sin couching at the door gave Cain a fallen countenance and a murderous heart. In the agony of his sinful condition he exclaimed unto Jehovah, "My punishment is greater than I can bear" (Gen. 4:13). David's terrific problem haunted him day by day and night by night until he made a full confession of his guilt. "For I know my transgressions; And my sin is ever before me" (Psalm 51:3). Jesus was approached by persons with problems from all walks of life. Whether they were self-condemned, theologically disturbed, socially curious or morally delinquent, people laid their hearts and lives open to the Master. His understanding heart and gracious invitation caused the heavy laden to seek rest from him for their weary souls (Matt. 11:28-30). It remained for Priscilla and Aquila

to take Apollos unto them and expound "unto him the way of God more accurately" (Acts 18:26).

In the great drama of human experience all of us at times need help. "For none of us liveth to himself, and none dieth to himself" (Rom. 14:7). Since human beings are gregarious in instinct, members of the race live most abundantly in fellowship with others. A chief characteristic of the neurotic is his inability to get along with other people. Being highly suspicious, he feels that the world as a whole is unfriendly. He moves through life in an armored car protecting himself from imaginary enemies. Typical of this haunted host is the counselee who said, "I do not trust anyone." Such a person lives a lonely life because he forces himself into an isolated and comfortless position. He is like a machine-gunner left alone on a mountain top to fight the battle all by himself.

Dr. Alfred Adler says that the neurotic is especially characterized by his inability to make connections with other people and the social world. However, no one can separate himself from his social group and remain healthy. We live in a kind of social constellation in which every person is dependent upon every other person just as the stars in the solar system hang upon the gravitational force emanating from all other heavenly bodies. The neurotic who denies this interdependence and fights against it is still dependent on it in the very act of attacking it.

Characters such as we have described are found in every community and some are in attendance at almost every service of the church. A wise philosopher once

said: "Be kind, for every one you meet is bearing a heavy load." In any direction that we look we find multitudes of people burdened and baffled with anxieties and antagonisms. In most cases these persons do not know which way to look for help. They hesitate to express their feelings to preachers and other close friends lest they retaliate and thus increase their frustration.

If anyone doubts the existence of persons such as we have described, he is either grossly ignorant or extremely naive. Their name is Legion who are temporarily or permanently incapacitated in our society. Their ailments range all the way from broken fingers to moral depravity and destructive defeatism. "They tread the winepress alone," vainly looking for relief which seems never to appear. They live in your town, my town. Many attend Bible classes and church services, but Bible study and church worship bring them no spiritual comfort. To them the message of "What a Friend We Have in Jesus" sounds like a farce. All the while they are saying within their hearts, "If this were only true!" How many have come to the counselor with taut eyes and pallid skin asking: "Why cannot I cast my burden on the Lord and lean forever on his word?" Although they try desperately to appropriate the grace of God, they never achieve the spiritual and emotional catharsis necessary for abundant living.

Getting down to cases, let us consider a few examples of these haunted hearts and restless lives. The stories you are about to read are true. Naturally, the names of the counselees have been omitted, and

in certain instances the wording of the case history material has been changed to protect the innocent victims.

Consider the case of a sixty-year-old man who was active in the program of the church. He was present for every service, assisted with the teaching program, and was a willing personal worker. Probably no one ever suspected that he had any kind of personal problem. At the close of a morning service he waited at the church building until all others had gone. Then he approached the preacher with this startling statement: "I have been going to Bible study and church services for forty years, but no teacher or preacher has ever discussed the problem that bothers me." Any preacher who discounts the sincerity of this troubled brother's statement knows very little about human nature. The man had never been encouraged to relieve his anxiety by discussing a personal matter with one who understood. By verbalizing his problem in the presence of an empathetic counselor he reached a mature insight which brought him spiritual relief.

Equally as consecrated was the young man who had reached the breaking point for lack of love and security. His early years were spent "in transit." Forsaken by parents, he found refuge in the home of strangers who eked out a mere existence. He knew nothing of a mother's touch and loving words at night, "Lord, bless the lad." We find him at the age of twenty-two on a Christian college campus, surrounded by nearly two thousand Christian young people and yet living a lonely, miserable life. Church services, devotionals, and Bible classes left him frustrated and furious. In

the privacy of a preacher's study he was given an opportunity to express his inner feelings. "I am starving to death for love and fellowship," he said. "It is really causing me misery." He needed warmth, understanding, and acceptance which public services and private devotion had never brought to him.

Many young people grow up feeling that they are unwanted, and that the world is unfriendly. One young man said: "What I need right now is not so much a Father in heaven but a friend on earth." He had not lost faith in God, but he was in desperate need of help to show him that some one on earth really loved him. Another one said: "I have no one to discuss my problems with. There are so many things which puzzle me that I go almost crazy trying to handle them alone." When asked why he did not talk matters over with his father he replied: "I hardly know my father—he seems like a stranger to me. When I am around him, fear makes me speechless." For the first time in his life he found relief for his tensions through personal counseling, and he was enabled to accept the help of God in meeting the demands of life. Almost identical is the case of another young man who said to a Christian counselor: "My greatest problem is that I cannot be a pal with my dad." Although the father was a devoted Christian, he was unaware of the terrific needs of his son. Warm understanding on the part of a faithful preacher afforded the young man an opportunity to adjust to the demands of life.

Consider the case of a devout Christian young lady. "I have been a Christian for several years, and my religion means everything to me. I pray earnestly

for help, but I am still the same unhappy, disgusting person. My whole life is 'on the rocks,' and I just do not have what it takes to face it. Hysterical despondency seems to be engulfing me. When I think of continuing to face life without happiness, I grow cold with fear. Do I have to go on like this? How can I overcome these things? Please, please, how can I get help and relief? Before it is too late, something must be done. How can I really live with the presence of God? I know that as long as I have him I should not be lonely. How can I really take hold of this?

"For one thing, the preacher here never mentions the religion of Jesus Christ as something to make life victorious, to give comfort in time of need, as something really worthwhile in life. He seems to believe that the gospel is just a group of doctrines to argue about. There is never anything in his sermons to take home and live by and for. I need something to help me feel the presence of God to a deeper and greater extent. To me religion should penetrate into every part of living. However, I cannot really feel that God is interested in my happiness here on earth, that he will actually help me to be what I want and need to be right now. Without the love of God and the warm fellowship of his saints I cannot face the years ahead. I shudder with fear when I contemplate life here without happiness. Surely there must be some way out! Please help me to find the answer."

We have quoted this lengthy appeal to emphasize the seriousness of the matter under discussion. The case in point is not an isolated one. All around us are weary souls who are bending low under the weight

of terrific burdens. This young lady walks a lonesome road. The fellowship she needs is lacking, and she cannot appropriate the strength that comes from the Lord (Psalm 121) without help. She holds a responsible position which demands that she put on a false appearance while trying to help others. They seem never to realize that on the inside she is full of fears and frustrations. The preacher considers her an ideal Christian, a worthy example of poise and power. All the while his sermons drive her farther into fear and widen the chasm between her and God, between her and the Christian fellowship for which her thirsty soul is starving. One hour spent with her in empathy and understanding would save a tortured soul from living death and do more good than scores of his sermons.

We have already mentioned that personal counseling is limited only by preparation, willingness, and time of the counselor. To show the variety of situations involved in this challenge we cite some further cases. They range all the way from the simple matter of selecting a pair of shoes to sexuality and murder.

"What is there about buying a pair of shoes that should cause me to break down and cry, and become so frustrated that by Sunday I am almost too nervous to preach?" It was no laughing matter with the preacher who asked this question, and he was not a patient in a mental hospital. Neither listening to sermons nor delivering them for years had helped to solve his problem.

"You noticed that I hurriedly left the building when the worship started. I slipped out and hid behind the shrubs until the service was over because I was afraid

to face God in worship. I felt unworthy to pray." This Christian man had to have some kind of spiritual assurance which he failed to get in the assembly of the saints.

"I never dreamed that I would wake up in a tourist motel in the arms of a young man to whom I was not married. My parents did not rear me that way, and I hardly know how it happened. How can I ever be forgiven? What shall I do?" It is the same old story of a good girl whom no one ever suspected. How to restore such a person to fellowship with God was a question seldom if ever discussed in the pulpit.

A married lady who belonged to the church sat in a preacher's study. When asked concerning her problem, she pointed to a car parked outside and said: "The little boy in that car is my son, but my husband is not his father. My husband is willing to forgive me and take me back. Can I be forgiven by the Lord?" Sermons from the pulpit will hardly ever bring the proper solution to a problem of this kind. The guilty person seeking help needs to verbalize her bottled up emotions in an atmosphere of warm understanding. Unless she is given an opportunity to look at all aspects of her problem in the light of God's grace, she will never discover the insights necessary for her spiritual re-creation.

A young man and his wife, active church members, had a feeling that their marriage was going on the rocks. There seemed to be no apparent reason for the tension which was building up. Each had implicit faith in the other. Yet the young wife was developing some symptoms which the marriage relationship

apparently aggravated. Physicians could not find any organic basis for her severe headaches, fever, and loss of appetite. Counseling sessions revealed the cause of her problems. Over a period of two years prior to her marriage she had intimate relations with several young men. Repression of thoughts regarding these sinful practices had produced psychosomatic ailments that brought her to the breaking point. Recounting them in the presence of listening ears and understanding hearts brought relief to her penitent soul. Her physical ailments disappeared, and she was able to face life triumphantly.

And what shall we say more? Time would fail us to tell of all the puzzling problems which are usually found in any average congregation of God's people. There is a young man fighting homosexual tendencies, a college girl confused with intellectual doubts, a young woman ready to give up because of a broken love affair, a wife with a homosexual husband, an alcoholic fighting a chronic compulsion to drink, a woman born out of wedlock struggling at middle age with a morbid fear, a married couple approaching the golden age haunted by the memory of pre-marital sexuality, a young woman contemplating suicide, a wife whose marital infidelities are hounding her conscience day and night, a girl who lives with the memory of an abortion. These are only samples of many others which might be given.

As we recognize the presence of these haunted hearts the question of what to do naturally arises. Each one has a "never dying soul to save and fit it for the sky." We have a command from Christ to

preach the gospel to every creature (Mark 16:15), "for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Rom. 1:16). Reaching one with the gospel, however, involves more than quoting Scriptures and pronouncing sermons. All these troubles which we have cited concern people, and the church is interested in them as unfortunate victims. Their difficulties are evidences of sin and disorder in their society and culture. In trying to help a person with a problem it is essential that we deal with his difficulty or the gospel may never reach him.

The personality defects of modern man are not only varied but infinitely complex. No satisfactory progress can be expected unless we provide for the needs of the whole man. Immoral behavior in human beings is hardly purely sensual in meaning. It is always in some way an instrument of emotional needs as well as biological drives. The victims need a type of spiritual support which can be communicated to them only in a confidential personal way. The person who is held within the grips of abnormal neurotic behavior finds it difficult to accept the love and forgiveness of God.

In an effort to meet the personal needs of individuals the Roman Catholic Church instituted an unscriptural confessional. Communicants are required to "go to confession" in order to stay in fellowship with the Church. The public is constantly urged to investigate the Catholic Church "for peace of mind." Protestants do not compel their members to submit to periodic inventory, but many of the larger groups retain a staff of professional workers to assist per-

sons who want help with their problems. "Healing" sects and cults of many colors prey on the gullibility of the weak and uninformed. There are numerous quacks and pseudo-therapists who are attempting to relieve the inner conflicts of disordered minds.

The Lord's church cannot afford to neglect this aspect of her responsibility. The problems of people are relevant to all Christians as they have opportunity (Gal. 6:10). They are especially relevant to preachers whose chief responsibility is to bring the good news of salvation to all that need to be saved from whatever caused them to be lost. Naturally, no preacher can serve everyone, and it is axiomatic that he cannot help those who will not be helped. If anyone doubts the helping role of the preacher, he is certainly insensitive to the needs of humanity and grossly ignorant of the power of personal counseling.

In personal counseling we encourage the counselee to express his emotions. This encouragement is of tremendous importance in eliciting negative feelings. Hostility, anger, and aggressive impulses cannot smoulder indefinitely within one's breast without doing great damage to the personality. Bottled up, suppressed feelings become increasingly unmanageable. Guilt must be released and eliminated, but this is impossible unless the victim relates his guilt to the situation out of which it arose. By understanding and acceptance the counselor makes it easier for the neurotic person to express his pent-up emotions. There is no moralizing or preachment, for it is not the counselor's task in a counseling session to condemn or commend. In a warm and permissive atmosphere of free

association the counselee comes to realize that the expression of our feelings is expected and that it is desirable to air them. By this emotional airing the troubled person gains some release from his anxieties and is led to accept responsibility for his conduct.

The greatest pronouncements in personal counseling were given by inspiration hundreds of years ago. From the pen of the inspired apostle we read: "Now we that are strong ought to bear the infirmities of the weak, and not to please ourselves" (Rom. 15:1). "Brethren, even if a man be overtaken in any trespass, ye who are spiritual, restore such a one in a spirit of gentleness; looking to thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ" (Gal. 6:1, 2). "And we exhort you, brethren, admonish the disorderly, encourage the fainthearted, support the weak, be longsuffering toward all" (1 Thess. 5:14).

"Do something for somebody, somewhere
While jogging along life's road;
Help someone to carry his burden,
And lighter will grow your load.

Do something for somebody always,
Whatever may be your creed—
There's nothing on earth can help you
So much as a kindly deed."

—Anonymous.

"PREACH THE WORD"

HUGO MCCORD

"Preach the word" (2 Tim. 4:1-3) was the inspired command from Paul to his son in the gospel, Timothy. There can be no doubt that young Timothy loved the great apostle to the Gentiles, for "as a son with the father" he served Paul. Now that his teacher was "Paul the aged" his appreciation for anything from the apostle's pen would be enhanced. Too, that Paul's last letter came from death row in Nero's prison would cause the young evangelist to receive the epistle with even more seriousness.

But so important and serious it is to "preach the word," Paul's situation and his age and his relations with Timothy were not enough to make the young preacher know the urgency of the command. An apostolic charge was uttered, and that not merely as from a prisoner in chains, but a charge given as "before God." And not only as before God, but if possible to increase the gravity of the charge, it was before "the Lord Jesus Christ." And if possible the matter was made more solemn in that the judgeship of Christ is pictured. Further, Paul wanted Timothy to consider, Christ would not judge the living only, but the dead also. This judging would take place at the second coming of Jesus when he will gather his own "unto his heavenly kingdom." It is difficult to see how location, situation, relationship, and words could make "*Preach the Word*" more serious.

WHAT IS THE "WORD"?

What is the "word"? A few times (John 1:1, 14; Rev. 19:13), Jesus is called the "Word" but in Paul's charge it is clear the reference is to the gospel, the good news about Christ, the word concerning the Word. All the Old Testament and most of the New Testament had been committed to writing when Paul wrote these words to Timothy. The Old Testament ("holy Scriptures," 2 Tim. 3:15), was able to lead a sinner to Jesus, yes, to make him "wise unto salvation through faith which is in Christ Jesus." And indeed, "all Scripture," Old and New Testaments, since it is God-breathed ("given by inspiration of God"), is all that any man will ever need to make him "perfect, thoroughly furnished unto all good works." Therefore, Paul's command to preach the word referred to the Old and New Testament books, for it is unthinkable that he would describe what makes a man perfect and then turn around and by all that is sacred command something else to be preached.

Before the New Testament was finished, much of the "word" about Jesus was presented in an oral way. A gospel preacher like Timothy might refer to such New Testament books then available, but for other material he would have to listen to what inspired men preached, or himself to have a miraculous gift. But from the time the last miraculously endowed preacher fell on sleep the only way for any man to "preach the word" is to fall back on the written New Testament.

Modernists have attempted to read Christ as the Word into every passage that mentions "the word."

(Compare the word's running, 2 Thess. 3:1, ASV., and being saved without the word, 1 Peter 3:1, 2). And some young preachers in the church, called "anti-legalists," have accused the rest of us of Bibliolatry. But the fact remains that since the Word is in heaven, the only way now to preach about Jesus is to get material from the twenty-seven New Testament books.

WHY PREACH THE WORD?

The writer of Hebrews exhorts, "Follow peace with all men, and sanctification, without which no man shall see the Lord" (12:14). Sanctification is then on the "must" list in getting to heaven. Though it is a big word, and often misused, yet its meaning is simple. A comparison of Exodus 13:2 with Exodus 12:12 shows its literal meaning is "set apart." If therefore an animal or a man is completely set apart for God's use, he is sanctified. Nothing is said about his being sinless, nor of his having to be dead twenty-five years before he can be called a saint. He can while he lives be set apart to God's work and is then a saint. But what is the process? How does sanctifying come about? Though God (1 Thess. 5:23) and Christ (Heb. 2:11) and the Holy Spirit (Rom. 15:16) are all said to sanctify a man, yet none of them forcibly takes hold of a sinner and sets him apart for righteousness. All three of them operate through the word. When a sinner reads in the Bible of God's great mercy, of Christ's extreme unselfishness, and of the Spirit's concern for his salvation, then an honest sinner believes and changes his mind (repents) toward the God of his being and asks for baptism into Christ's death. Then he is sanctified. It was done by the

Bible. "Sanctify them through thy truth: thy word is truth" (John 17:17). Since there is no way to get to heaven without sanctification, and since there is no way to be sanctified except through the Bible, it is easy to see how important it is to "preach the word."

There is no heaven for those bearing no fruit (John 15:2). But it is impossible for a fruit-bearing plant to start its life without seed. The seed is the word of God (Luke 8:11). Therefore the only way for fruit-bearing Christians to get started is to have the story of Jesus (the word of God) to germinate in their souls. In other words, there can be no Christians without the Bible. It is easy to see why Paul, knowing this great fact, was so determined to impress "*Preach the Word.*"

In another inspired illustration, the word (James 1:18) is God's begetting agency in causing sinners to become children of the heavenly Father. It is evident that children of the devil cannot be received into the heavenly Father's family and home. And since Satan's sons are only changed into the sons of God by the agency of the Bible, once more the plain reality is that men cannot be saved unless the word is preached. The only way to continue as a son of God in good standing is to hear the word of God and keep it (Luke 8:21). In this way one's kinship to Jesus and to his Father remains unimpaired, and is more precious than being Jesus' own brother or sister or mother in the flesh.

In pleasant days I like to read the sports' page and to laugh at Dagwood and Blondie, but in the hour of death there is only one thing that comforts. "Where-

fore comfort one another with these words," words from the Bible.

"And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified."

OPPORTUNITIES FOR CHRISTIAN COLLEGES

JACK POPE

Several years ago, while traveling in one of our neighboring republics, we drove out to see more than a score of new buildings under construction on an expansive campus. One building was labeled "Education," another "Anthropology," and another "Law." Many other buildings were variously named. The campus was unoccupied except for the workmen completing the modern buildings and landscaping the broad and beautiful grounds. The gigantic Olympic Stadium, capable of seating 100,000 persons was already completed. "What do you think of our great University?" one of the citizens asked me. In a remarkable display of my own ignorance, I told him I knew nothing of the University. "Well, here it is," he said. I endeavored to explain to him that the empty modernistic buildings, numerous, vast and functional as they appeared, while entirely unoccupied do not constitute a university and that the physical plant was among the least of the recommendations for a great school.

What is its mission? What are its methods? What about its curriculum, what about its faculty; what about its library; what about its ex-students and friends; what about its board of trustees? The answers to those questions provide the true measure of a school.

The intervening years have not changed my opinion, and when the committee requested that I speak briefly concerning future opportunities for Christian colleges, again I have felt that we should examine those ideas and people which go into and come out of a college rather than be distracted by those material things which too many persons measure as the standard for greatness.

What is the mission of a Christian college? Unless we find a basic answer, grounded upon a foundation of durable rock, any discussion of our opportunities would be a waste of time. That foundation is the Bible, and neither heaven nor earth has furnished a more permanent foundation for mankind. Upon that foundation we must forever rest our mission, and I shall assume that there is no occasion to debate that point, nor devote further time to its discussion. I believe, however, that I perceive a lack of understanding and a confusion of thoughts, even among my brethren, with reference to the distinctive missions of public education on the one hand and Christian education on the other hand. In the hope that clarity of thought will reveal to us our greatest opportunities, and because in educational thought, few subjects are today more timely, perhaps it would be well that we examine the different missions of private education and public education.

In our nation we are entirely free to do our utmost in furnishing Christian education. In our nation, people are equally free to avail themselves of public education. The missions, purposes and objects of the two systems are different, but we are free to choose.

I repeatedly hear and read where my brethren declare that freedom of religion has been construed to mean freedom *from* religion. If, by that play upon prepositions, they imply that there are some persons in public schools who scoff at religion, we must agree with the statement. If, however, they imply that public schools should assume the task of religious training, then they argue that there is no need for private Christian schools and colleges and that they should be replaced or absorbed by public education. In my opinion, in a democracy, if enough people decide that public schools should teach religion, it can be achieved. In my opinion, such a step would destroy the greatest opportunity for Christian education by private institutions that any people at any time in history ever possessed.

The first amendment to the United States Constitution declares that Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof. Within those few brief words is crowded the history of man's emancipation from the intolerance and bigotry of those who believe that their religion is so good that it must be coerced upon all persons whether they want it or not. If I understand the word "believe," the Bible does not teach that men shall choose to follow Christ in any way other than a free and unfettered choice by the individual. A recent opinion by the Supreme Court of New Jersey summarizes the point of view of the law and of public schools. It reasons that behind those words of the First Amendment, lie century upon century of coercion which stretch all the way to Caligula,

Nero, Vespasian, and Domitian. In these days of Christian martyrdom the issue was whether men could believe freely or whether a secular government should force men to continue their belief in idolatry and paganism. Three hundred eleven years of blood and banishment were the prices paid by Christians who opposed the point of view held by secular governments.

After three centuries, Constantine, as the ruler of the West and Licinius, as the ruler in the East, by the Edict of Milan, granted religious tolerance. Men hold tenaciously to their faiths. They fight for them. Many devout men also like to compel all others to share their devotion, and it seems that those who were oppressed yesterday have no hesitancy if opportunity affords, to become oppressors themselves. The struggle for supremacy alternately threw the power from emperor to ecclesiastics. Again men were punished for their religions, wars were fought on religious issues and treaties parceled out not only dominions but also men's consciences. Lands were divided and areas assigned in which people's faiths were declared by the dominant power. Of such nature were the peace of Augsburg and the peace of Westphalia.

Queen Elizabeth established the power of the Crown over the clergy, and then with the same measure of injustice an intolerance she opposed, granted freedom to everyone except to Catholics. Cromwell in 1647 did the same thing, and the Act of Toleration under William and Mary, with something less than toleration, gave freedom to all except Catholics. And while England was thus making the way hard for the Cath-

olics, Spain with her Inquisition, was making the way equally hard for those who were not.

When we call the roll of our own nascent colonies, we find things hardly better. Europeans, weary of the centuries-old fight for conscience, decided to start over again on a new continent. But those who were weary of molestations, felt free to molest others who disagreed with their faiths.

New York, under Peter Stuyvesant, established the Dutch Reformed Church and Baptists were fined, whipped and banished. Virginia required all ministers to conform to the canons of the Church of England, priests were not permitted in the colony, Catholics were disqualified from public office, and Quakers were banished. The Massachusetts Bay Colony in 1638 tried and convicted Anne Hutchinson as a blasphemer and seducer of the faithful. Roger Williams was banished because he had ideas contrary to those of the magistrates and the colony behaved toward others in precisely the same way it complained of having been treated. Pennsylvania in 1683 excluded Jews from holding public office. New Jersey required all civil officers to take an oath against the Pope and granted freedom only to non-Catholics. Maryland and Pennsylvania granted tolerance to all except Catholics, Jews, Unitarians and Deists. Non-protestants were excluded from public office, and public worship. Maryland as late as 1756 imposed double taxation upon Catholics. New Hampshire granted freedom to protestants.

This should be enough to demonstrate that a dominant people are willing to be very, very tolerant to-

ward the religions of all persons . . . so long as they believe as does the dominant power. If it demonstrates anything, it should be that the first amendment warns us to beware the good intentions of anyone who seeks to improve our faith and conscience by taxation, by the sword, by the law, by the government, or any other method apart from the command: "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world" (Matt. 28:19, 20).

History seems to teach that one faith, given the dominant power, is inclined toward intolerance about as much as another, and about as willing to substitute a command for the word "teach." Virginia sought to assess a three pence tax to support a particular faith. Madison and Jefferson, as the spokesmen for the restless colonies, opposed the tax, not because of the amount, which was small, but because the "principle of assessment was wrong." Their historic battle led the way out of fourteen centuries of wandering in the wilderness of religious intolerance, and is now embodied in the first amendment.

The attack upon that amendment has come in benign disguises, and is today made in the phrase, "freedom from religion." Recognition of the distinctive spheres of public and religious education keeps more than 11,000 school districts of our nation from becoming local ecclesiastics. To illustrate, a school board, well intentioned to buy Bibles, must decide whether it should leave off the New Testament to

conform to the faith of the Jews, or buy the Douay version to satisfy the Catholic, or the King James Version, or the Book of Mormon, or the writings of Mary Eddy Baker. Will those be political issues in school elections? Will boards write rules of faith which administrators and teachers must follow? Will teachers be hired depending upon their religious faith? Who will judge the teachers, and should they be judged? Will the geographic location in our state or nation determine what religion will ultimately be accepted? Will school children recite the apostle's creed in unison? Will teachers read Mark 16:16? Will school boards become local ecclesiastics?

Perhaps too much time has been devoted to this matter, but it seems to me that we will serve our purposes more fruitfully if we cease to lend credence to an idea which encroaches upon our great freedom and opportunity to teach every person within reach. That opportunity to teach is made vivid by a more realistic acceptance of certain basic ideas.

1. History supports the idea that public schools and other governmental agencies should remain entirely aloof from the field of religion and religious education.

2. Public schools have consistently left religious instruction to the home, the church, and private schools.

3. Whether you agree or not public schools are not going to teach religion, but will leave that field open for such colleges as ours.

4. Those of us who are neither Catholic, Protestant, nor Jew would be the last to expect any benefits to our faith from state religious instruction.

5. We should exert our efforts to train more students who will be the future teachers in public schools, students who will take into the public schools those principles of morality and strong character that are in keeping with Christianity and American citizenship.

Our mission in Christian education should therefore be clear. It is to teach the Bible, for that is the instrument through which we are commanded to go forward. In that mission, we should neither tolerate any proscriptions, nor expect any aid, however slight. Christian colleges are our responsibility and ours alone. There is no political climate anywhere in all the world more favorable to our free and unmolested exercise of such education, and we should not become a willing arm to any plan which would open the door to official proscription of our mission. Our greatest opportunity is therefore our sole responsibility.

Just as Christian colleges are not an instrument, directly nor indirectly of public education or the government, neither are our Christian colleges the church, a substitute for the church, nor an arm of the church of Christ. Support must come from individuals and not from churches. And yet, we must encourage our young people at all times in the advancement of their Christian living and this is as true during their school years as at any other time. To pray, to sing, to study God's word, to learn about life among Christians are as necessary during school years as during years at home or years after school. When our mission is thus clearly defined and these confusing elements are re-

moved from our thinking, we may proceed about our own business of private education.

What may be said of our educational methods and of our curriculum? Educators in high levels have manifested grave concern about the results of an educational system which teaches knowledge without a sense of values. The origin of the problem goes back to Francis Bacon. That gifted thinker while very young left Trinity College with a strong dislike for its methods of teaching and a determination to turn mankind aside from the introversion and scholasticism of his day to a more productive method. He popularized inductive reasoning by which skilled thinkers in many fields have since divided knowledge, studied it and classified it. Successive generations have, in turn, taken that which was divided and have subdivided it, generation after generation. The dedicated technicians who have pursued this method have added an inestimable amount of useful information to the world's knowledge and skills, and the new method was an advance over the limited *a priori* reasoning which had existed for centuries.

Out of the process we have a host of specialists, mental giants, and authorities about the isolated fragments of mankind's total affairs; but men, familiar with only their own intellectual cave, have been deluded by the belief that they have discovered the ultimate answers. With this great advance in knowledge, however, there have also been blind alleys just as there were when people relied exclusively upon the logic of the Greeks and scholasticism. God and religion have been replaced by atavistic fallacies and

animalistic theories of man. Students are taught that the world is nothing more nor less than a mechanistic organ and countless thousands believe it. Religion is sacrificed upon the altars of positivism. Right and wrong are watered down by Dewey's philosophy of relativism that leaves much to be desired. An education devoted to a positivistic examination of the physical sciences only, has produced as its product a materialism which is as empty of human values as scholasticism was of spiritual knowledge. The empty educational philosophies of the several decades during which we are just emerging have given us materialism, sensualism, relativism, mechanism, nihilism and positivism as ways of thought; and cynics, materialists, and infidels as their children.

Something is wrong with the methods of education, and educators are wondering what it is. Scientists, who once disclaimed any concern for values, in our times, are conducting symposiums on the worth of their work at all. Educational methods are under attack and a search is abroad in the land for ways to synthesize the knowledge that has been so minutely and destructively parceled out and divided. Unifying principles are needed by which our extensive knowledge may be pulled together again, and by which man can be studied as a personality instead of a cadaver. Experts about physical sciences too often are ignoramuses about the biological and moral universes. Experts about biology are equally at sea in the physical and moral realms. Aldous Huxley states that our experts are like a Neapolitan ice cake; that the chocolate, strawberry and vanilla layers of the cake are, like

the physical, biological and moral universes of the world. Cynic, as he is, he says you can not join one layer to the other, for they are different. Thus he walks away from the problem.

Others, while agreeing that there is need to integrate knowledge, and particularly with regard to the human personality, say that the college is not the place where it can be done. Before man can pull together the outside extensions of the many fields of knowledge, they say, it is necessary that the student have a hard core of knowledge common to all the several advanced disciplines of learning. In other words, they argue, synthesis must follow and not precede the necessary and minute analysis. The coordination of mankind is for the super-scholars, but not for the undergraduate, they say. And so the debate among educational scholars continues. That the isolation of information by specialization is destructive of a man's full development is recognized. Yet, we are told, that nothing can be done about it or that only the exceptionally gifted can surmount the problem.

To me it is significant that the solidifying factor is the product in which we deal . . . the principles of the Bible. Great as the need is, the public administrators can not, for reasons already discussed, deal with that factor, which alone can make a total and complete personality and make all knowledge coherent and relevant. The solution to this educational problem is in our hands as Christian educators. The solution to the educational dilemma is found in the teaching of the Bible, which alone, completely and satisfactorily closes the circles of knowledge for every specialist,

every analyst, every expert. Study electrons? Of course! But the idea that human behavior may be interpreted or improved in terms of electrons is an idea that is now discredited. The study of Aristotle produced fruitless results in many areas, just as the study of a mechanistic science has since proved equally fruitless in terms of human understanding.

The time is at hand when Christian colleges should cry out to all the world that we have and are practicing the method for which they search. Educators and scientists will one day lead their students to the doors of Christian colleges and say to them: "We have taught you science of all kinds, the arts, economics, higher mathematics, and many other specialties, and many other specialized fields. Your education is as yet incomplete. We secular professors have gone as far as we can . . . to the doors of a Christian college. There you must learn about man's purpose on earth and of his hope for the future, the story of mankind upon this earth, how he should behave toward himself, his neighbor, and his God. It is there you will learn about truth and the Author of all nature's mysteries, about life, and death and the hereafter. We have taught you, "he will continue," about the body and the mind, but here you must learn also about the soul and spirit. Here you will learn about God, and his Son, Jesus, in whom all knowledge is unified."

"Unless you have learned that man is made by the Creator in his own image and is the crown of creation; that he is the object of God's special care; that no man is fully developed without knowing his relations toward God and about God's manner of dealing with

the human race, his plans, and his gospel; you are incompletely educated. Without that knowledge, your life may end in disaster. With that knowledge you are an educated young man or woman."

Yes, we have the method and in our times, I think the world has come to know it. In a Christian college, the Bible is the core of curriculum. An education for the body and mind, without an education of the soul, is an education for "hearts of rags and souls of chalk." The most gifted mind, denuded of the Bible, is as undeveloped as is a physically well-developed idiot. Christian colleges should afford every intellectual pursuit desired by a student, but it should be provided in the atmosphere of the Bible and of Christianity. We have the method. We are providing the curriculum.

What may we expect of our faculty of the future? We may assume that they will be Christians before which qualification all others must be secondary. We shall depend upon a carefully selected faculty to transmit the world's received information to the students, but they must transmit something more than inert knowledge. The arts of the educator are stated by Addison. "... Aristotle . . . tells us that a statue lies hid in a block of marble, and that the art of the statuary only clears away the superfluous matter and removes the rubbish. The figure is in the stone, the sculptor only finds it. What a sculpture is to a block of marble, education is to the human soul. The philosopher, the saint, the hero, the wise, the good, or the great man, very often lie hid and concealed in a plebian, which a proper education might have disinterred, and have brought to light."

By keeping our student-teacher ration low enough, we can provide the necessary guidance and counseling and give personal attention to the individual's needs and his soul. We may teach any subject. We may continue to teach Physics while at the same time show the immutability of moral principles and religious truths which come from the same God who made the physical laws. In other words, principles of right and wrong can be integrated into the curriculum.

We should expect even more. In preparation for this discussion, I made inquiries of many professors in many of our colleges. Why, I asked, do not our professors publish more books? We have eminent scholars whose life studies are not preserved for the future. From all I received the same answer. All said that they had in mind a printed work in their select study, but the demand of many classes and many students consume all their time. Publications take free time and publication money. Time and money must be placed at the disposal of our scholars if we expect them to contribute fresh and stimulating books and materials to the rest of the world. I am ashamed when I think of the great Bible and language scholars, the educators, psychologists, and scientists, the historians and writers, whose mature thoughts of a lifetime are forever lost, just because people like you and me have not told them we would finance their works and have not accorded them sabbatical leaves of absence to produce new and vital works.

When we were born into this earthly world, all of us enrolled in God's physical curriculum. Not only did he give us revealed knowledge in the Bible, but the

great Schoolmaster set us to work to study and learn about people and things, earth and nebulae, mind and matter, heart and soul. We turn to our scholars more than any other group to furnish us and the world with the results of their studies. We should, in the future, strive to match and to excel the scholarship of secular scholars. Our research in ancient and modern languages, our products in the translation of ancient documents, particularly those which relate to Bible history, our treatises, tracts, and works on education, history, archeology, the physical sciences should more and more appear in learned journals and influence the thinking of the world. We have been graduated from the era of simply keeping abreast of mankind's learning. We must look ahead and get in the lead.

And what more may we expect? Our faculty members and school administrators are enrolled in many learned and educational societies. "Administrators in our colleges can wield tremendous influence for good in such associations and organizations. Faculty members may have the opportunity of presenting to the various learned associations the philosophy of education characteristic to our colleges. This, of course, can have some influence on faculty members in other colleges. We have the opportunity of charting new paths in education. We are just beginning to see the horizon of what Christian education can do." In part, those words express the views of James R. Cope, the President of Florida Christian College.

These are ambitious assignments, but we have many members of many faculties; many persons who are or should be willing to furnish the financial support;

and the assignment is no greater than the responsibility. The future must feel the impact of our methods, far beyond our own campus.

What about our libraries? Mankind is entertainingly teased in the famous play "The Skin of Our Teeth" by Thornton Wilder. It portrays the life and struggles of Mr. and Mrs. Antrobus, mankind's perennial parents who face disaster after disaster, always narrowly escaping and saving a handful of people by the skin of their teeth. The first act portrays the family during the ice age, the second during a great flood, and the third at the end of a total war. Mr. Antrobus is portrayed as the inventor of the alphabet, the wheel, the level, the multiplication tables. When he fears that some persons might be destroyed and useful knowledge lost, he zealously works to drill knowledge into others who might possibly escape and survive. Though the human family has started over every few thousand years, Mr. Antrobus still holds great hope for the future peace of the world. He has human weaknesses and sometimes strays from his purpose, but he always returns to his original purpose. In the third act, Mrs. Antrobus, while anxiously waiting for her husband to return from the war, says to the rest of the family: "I could live for seventy years in a cellar and make soup out of grass and bark, without ever doubting that this world has a work to do and will do it."

Mr. Antrobus comes home and speaks to his wife about the loneliness "out there in the war, . . . standing all night on a hill." He tells her that he thought of "The voice of the people in their confusion and their

need. And the thought of you and the children and this house." Turning to his wife excitedly, he says: "I didn't dare ask you—my books—they haven't been lost, have they?" She assured him they were not, and he is relieved to know that they do not have to start all over.

"We've come a long ways," he said. "We've learned. We're learning. And the steps of our journey are marked for us here." So spoke Mr. Antrobus, as he slowly thumbed through the pages of a book. The play closes with certain persons quoting selections from the world's great writers and concludes with the words:

"In the beginning, God created the heavens and the earth; and the earth was waste and void; and the darkness was upon the face of the deep. And the Lord said, 'let there be light', and there was light."

With all the seriousness that Mr. Antrobus must have asked the question when he feared that great learning may have been lost, I ask the same question: Where are our books? In my opinion, no single element would more quickly elevate this or any other Christian college to the statute of scholastic greatness than an outstanding library of at least three-quarter million books. Especially in the field of the Bible and religion, we should have every material that any gospel preacher anywhere might need. We should have every issue of every religious publication; every historical work concerning or about the Bible; photostatic or other exact copies, at least, of every ancient version and translation of the Bible and the Sinaitic, Vatican and Alexandrian and all other manu-

scripts. The great libraries of private institutions, those of Harvard, Yale, the Wren library, were started as small collections of either friends or faculty of the school and we should strive to obtain such collections. Our graduate schools should have materials and periodicals pertinent to their fields. Instead of sending our scholars to the libraries of our nation, those scholars should be coming to our libraries and to our campus. When we shall have the facilities, the staff, and the books to provide that service to America, we shall have colleges which deserve the respect not only of Christians, but of non-Christians, all over the world.

And what about the friends and ex-students of our colleges, and their opportunities? By now, no doubt, you may feel that we have set some ambitious goals for the future. But when I think of those days when twenty-five students enrolled fifty years ago in Childers Classical Institute, or when I think of another Christian college which today has no students and plans to open in Nebraska next September, and when we try to visualize the faith of those young and struggling institutions, I lose my fears. Frankly, in preparing these thoughts, I resolved to assume that finances were inexhaustibly at our disposal. Of course, they are not. But by freeing my mind of that hindrance, I felt that we could more easily fathom the endless opportunities that are as much ours as those of the secular world or of those who teach error. Unnumbered millions will be necessary to accomplish our hopes. Those resources are not the responsibility of the college faculty, administrators or students. Those

are your and my responsibilities. One day we shall fulfill our needs and still greater ones will then be presented. One day we shall have the funds with which we can have our great library, our music centers, our fine arts hall, our scientific research, classrooms, dormitories, and permanent endowment. One day we shall provide sabbatical leaves for faculty members while they prepare and publish useful journals and works. We shall have funds available for graduate research work in many fields, and have fellowships for further study by members of our faculty, and especially in Bible and related studies. We shall have funds for a busy college press, for lectureships on vital spiritual subjects. We shall have funds for our museums of many kinds and funds with which to acquire museum pieces. We shall have funds to acquire art objects for galleries, our halls and corridors. We shall have funds for professional schools in medicine, law, engineering, architecture and any other field in which sons and daughters of Christians may seek to pursue their education surrounded by a Christian atmosphere.

A few minutes ago I spoke with reference to the differences between public and private schools and our custom to be critical. In a spirit of kindness, and maybe of shame, if just one of the 11,000 independent school districts of our nation should vacate the field today and turn it over to us, we could not provide either adequate secular *or* Christian education to that single district. Lest we grow proud, let us recall that out of the 2,800,000 students enrolled in junior and senior colleges of our nation, we have less than 10,000.

Out of the 9,000,000 alumni of all colleges, we probably have less than 50,000. One religious group in the United States last year enrolled 5,900,569 students in its own schools ranging from nursery to graduate schools. I do not state these facts enviously nor critically; but to convince us that we should beware the corrosive idea that we are doing all right and that our work is satisfactory.

Opportunity? We have nothing but opportunity, for we have hardly begun our work, and are just beginning to envision our possibilities.

And finally, there are opportunities for those of us who are honored to serve on boards of trustees. Time does not permit that I shall speak of them all, but I shall repeat what I heard former President Jesse P. Sewell say last November. Our greatest opportunities also present our greatest dangers. The great universities of the East started as religious institutions, but through the decades as they grew large and wealthy, one by one they became just another institution. We, too, should endeavor to serve more and more students, but with bigness come dangers and allurements and pressures not present when we are small and largely unnoticed.

I shall conclude by simply saying that if the time ever comes that this or any other Christian college is made to choose between a gift of millions upon millions of dollars contingent upon our shirking our duty to teach truth in its primitive simplicity, and the disaster of closing our doors entirely; I hope that men shall be on the boards of trustees who shall have the courage to close our doors completely rather than teach

false doctrine or fail to teach the truth. When the pure light of truth and liberty flickers feebly and when ideals succumb to material needs, we are already dead. In the decision between financial bankruptcy and moral bankruptcy we must choose to close our doors. Christian colleges have no reason for existing apart from Christian education. When that is gone, all is gone.

"First Things First For Fifty Years." Some day, we can hope that it will be "Truth Taught for a Thousand Years." We must build on, and in building, we shall say as John Ruskin said:

"When we build, let us think that we build forever. Let it be such work as our descendants will thank us for. And let us think, as we lay stone on stone, a time is to come when these stones are held sacred, because our hands have touched them—and that they will say as they look upon the labor and wrought substance of them: See—this our fathers did for us."

OPPORTUNITIES ON SUNDAY MORNING

HARRISON A. MATHEWS

INTRODUCTION

Approximately 2,000 years ago a small group of men stood on a lonely Judean hill outside Jerusalem. The experiences of that hour were staggering indeed. They had just witnessed a most remarkable sight. Their companion and friend had been caught up from their midst into a cloud of heaven and now, while they looked steadfastly toward heaven, behold two men in white apparel, which also said, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven."

Consider Mission Given to Apostles

As they turned from this scene to wend their way back to Jerusalem, there must have been a thousand questions that troubled their hearts. The memories of those past few days must have flooded their souls. Surely the words of their Lord and Master must have burned within them. "All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you, and lo I am with you alway, even unto the end of the

world" (Matt. 28:18-20). And again, "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned. And these signs shall follow them that believe. In my name shall they cast out devils, they shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing it shall not hurt them. They shall lay hands on the sick and they shall recover" (Mark 16:15-18). And now these final words: that they should tarry in Jerusalem until they should receive power from on high, that when this Holy Spirit should come upon them, they should be witnesses of the Lord in Jerusalem and Judea, in Samaria, and unto the uttermost parts of the earth. How this task must have staggered their imagination. What a challenge to their faith. The remarkable thing is that they did it.

Consider Their Success

This challenge was given to men of low degree. In the main, they were unlearned men. This was a challenge to go to every creature, all nations; yet they did it. This was a challenge to teach, to baptize, to teach all things whatsoever Christ had commanded. It was a commission because Christ had said, "And, lo, I am with you alway, even unto the end of the world." They were successful because they realized it was a God-given task. It had been appointed by the Son of God. Being a God-given task, they could expect God's help. Had not the Lord said, "lo, I am with you alway"? Thus in faith, they dedicated their lives to the accomplishment of the purposes of the Son of God. This is the story of God's people in every age.

THE CHURCH'S MISSION TODAY

Did you ever stop to think that the church has a great mission today? It is no less staggering in its challenge than was the original commission given to the apostles. Ours is still to go, to teach, to baptize, to teach all things concerning God. It is still a God-given task. The apostle Paul gave his life in the meeting of this challenge. As he tried to meet this challenge every day of his life in Christ, he also tried to make the challenge real and personal to the church. To the church at Ephesus Paul said, "And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. That we henceforth be no more children tossed to and fro and carried about with every wind of doctrine by the sleight of men and cunning craftiness whereby they lie in wait to deceive, but speaking the truth in love, may grow up unto him in all things which is the head, even Christ" (Eph. 4:11-15). When you analyze this passage, you readily see what a great mission the church has today. Until we come unto a perfection in Christ, we have this great task before us.

Accomplishing His Purposes

In the accomplishing of his purposes, God has seen fit to appoint apostles, prophets, evangelists, pastors and teachers. The work of the apostle was that of an

ambassador for Christ, making known his truth and the saving gospel of the Son of God. Prophets received their message by a gift from the Holy Spirit, and thus did they teach the church of our Lord until the perfect law of liberty was written in full. By the time the last apostle had died, the complete will of God had been made known unto man and recorded. Thus today we have God's word, the will and testament of the Son of God.

The Importance of Teaching

Although the work of apostles and prophets is over, God has still seen fit to place into the church evangelists, pastors and teachers. Consider how important teaching is in God's scheme for man. Christ was a teacher sent from God. His three and one-half years of public ministry were spent in teaching—teaching people concerning God, teaching people concerning life and the message of life that he was bringing from God. Paul states in his letter to Timothy (2 Tim. 2: 24), "The servant of God must not strive, but must be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves." An evangelist cannot do his work unless he is apt to teach. One of the qualifications for a pastor or bishop is that he be apt to teach (1 Tim. 3:2). In fact, the greatest function that we can enjoy within the church today is that of teaching our boys and girls, men and women, our friends and neighbors, to know God and Jesus Christ, his Son. By the ministry of teaching, they shall all be taught of God.

Our Task as Teachers

Please notice that God has given some evangelists,

and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. What a great task we have—that of perfecting saints, that of serving, that of building up the body of Christ. Surely, it is a challenge that should bring forth the best of any man that sincerely desires to do the Lord's will. And we are to continue in this work until we all come in the unity of the faith and of the knowledge of the Son of God unto a perfect man. Consider Paul's superlative—unto the measure of the stature of the fulness of Christ. What a task we have: until we measure up to the fulness of Christ, until in unity of faith and the knowledge of him we attain unto his perfection.

Aim of Christian Education

The great aim of Christian education is to develop within people the personality of Jesus Christ. By that we mean developing in people the mind of Christ, the will of Christ, the character of Christ. Until we think as Christ thought, until we do as Christ did, until we are what he was, we have not thoroughly developed the Christ-like personality. The complete man of God is one who is right in his relationship to the God of heaven. He must be taught of God. He is one who sustains a right relationship to his fellowman. Again, this is a relationship that he learns. And the full man of God is one who has the full measure of the stature of Christ, inwardly. All three of these relationships are taught or learned relationships. They are taught by one who knows from the work of God; they are learned by one who sincerely desires to know the will of the heavenly father. This, then, is the task of the

church today: to teach all nations, to baptize them, to teach them all things whatsoever Christ has commanded; to bring them into a right relationship with God and their fellowman and with self.

Accepting the Challenge

You say the task is too great? May I call to your attention once again the challenge of the Lord to the apostles of the long ago. Is our task any greater than theirs? If they were successful in theirs, why can't we be successful in ours? If we dedicate ourselves in faith and through faith, can't we be successful? If we recognize God in the plan, if we understand that we are his workmanship created in Christ Jesus unto good works, can't we let God work in us and through us to the accomplishment of these purposes? We must, as much as possible, accept the challenge and start forward to do what God would have us do.

THE BIBLE CLASS ARRANGEMENT

The Importance of Understanding

The Sunday morning Bible class arrangement gives unparalleled opportunity to accomplish many of the purposes that we have already named. For many years we have recognized the necessity of the Lord's church meeting on the Lord's day to break bread, to sing, to pray, and to worship God in spirit and in truth, but for some unexplainable reason we have been led to believe that the worship of the Lord's church is the important thing. Thus many Christians today are completely satisfied to spend a brief period of time in worship and feel that they have completely done the

Lord's will. Is worship any more important than study? Is one any more a part of the Lord's will than the other? In fact, isn't it reasonable that the worship of a spiritual God in a way commendable with his spiritual being could only be brought about by a proper understanding of God. When you deal in the realm of the mind and the understanding, then you are dealing in the realm of learning. God does seek worshippers to worship him in spirit and in truth, but before we can worship God successfully, we must all be taught of God. The purity of New Testament worship is to be found in the understanding of the individual concerning the nature of God and that which he would have us do. The strength of the New Testament church is to be found in its knowledge—its knowledge of God and its knowledge of Jesus Christ.

Knowing God

The greatest mistake a man or a nation can make is the mistake of not knowing God. Out of ignorance comes pride, idolatry, greed, and all the lusts that characterize sin. It may be true that America has almost banished God from its affairs today. Although many will deny that, yet the truth remains that although we as a people invoke God's name before important public affairs, and we inscribe upon our coins our confessions of confidence in him, and piously pray that he will bless and save us, do we really believe in God? Does God count for much in men's thoughts and actions today? If this is true about the nation, is it true about the church? Do we really know God? Have we all been taught of him or do we just talk

about him? This reminds me of a question that was asked by a little boy at the close of the preaching service. The preacher was standing at the rear of the auditorium, greeting his friends and neighbors as they passed from the assembly; and as he was doing so, he felt a tug on his coat tail. He ignored it for quite sometime, but the tug was quite persistent. Finally he looked down to see a little boy about 5 years of age looking up at him. The preacher, of course, patted the little man on the head and asked, "What is it?" The little lad said, "Say preacher, do you know God?" You can imagine the astonishment of the preacher. Taken completely by surprise, he could only say, "Why do you ask?" "Well, I heard you talking about him, I just wondered if you knew him," and with that he went on his way. I am sure the preacher didn't cast it off quite that easily. I am confident that he thought about it all that day, and it must have burned in his heart. Is it true that we just talk about God, or do we really know him? Jesus said (John 17:3), "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." It is all important that we know the God of heaven and Jesus Christ his Son and our Lord; and yet this is a process of learning. We must all be taught of God.

Mr. Oppenheimer, the atomic scientist, one time said, "The best way to export an idea is to wrap it up in a person and send the person." That is just exactly what God did when he revealed himself. He wrapped up the idea of himself in the person of his Son and sent his own Son to this old world. Thus the Lord said on one occasion, "When you have seen me

you have seen the Father." If we would understand God, we must understand the Lord Jesus Christ. This is a process of learning.

The Message of God's Word

The Bible class teacher stands in the unique position of bringing the heart and mind and will of God through Jesus Christ to the life of a pupil. The great message of the Bible teacher is God's word. We believe that "everything pertaining to life and godliness" has been given unto us through the word. We believe that the scripture of God is capable of bringing a man unto perfection. We believe with David of old that "the law of the Lord is perfect, converting the soul; that the testimony of the Lord is sure, making wise the simple; the statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes; the fear of the Lord is clean, enduring forever; the judgments of the Lord are true and righteous altogether." The foundation of Christian personality is laid in the knowledge of God's word and there is no other foundation. However, the successful Bible teacher knows that subject matter is never an end within itself. Therefore, he begins by taking the message of God's word and applying it to life situations so that hearts and minds and attitudes of his pupils are changed until they correspond with that of the Lord. Until the mind of man is changed and transformed, there can be no change of life. Transformation takes place first in the heart or mind, then in the life. God's word is the basis of transformation, but it must be handled aright, so that the heart and mind is transformed unto the

mind of the Son of God. Not only does a successful teacher help bring about this transformation of mind, but also by presentation of life situations develops actual skill in doing what the Lord would have done, and being what the Lord would have one be. Successful teaching has not taken place until one is brought unto a way of life that is led by the Lord.

Successful Teaching

In considering the development of the child of God, there is that of being and that of doing. Every serious disciple should ask, "Lord, what will thou have me be?" as well as "Lord, what will thou have me do?" The successful teacher is one who asks, "Lord, what should I teach my pupils to be?" as well as "What should I teach my pupils to do?" It is one thing to teach that the Lord is pure; it is another thing to make purity a part of the life of an individual; and yet successful Christian teaching has not taken place until the purity of the Lord has been transferred, as it were, into our lives. Every three year old child who has attended Bible study at all can quote, "God is love," and yet the major cause of disturbance in the church and in the world is caused by a lack of genuine godly love. We can quote the Scripture but we don't really know that God is love, as yet. It hasn't been transferred into our lives. Thus every teacher has the obligation to teach God's word, but to teach it in such a way that it becomes real and living in the life of the student. Finally, when the Word is found in the life of the student in meeting the issues of life, then teaching has been successful.

Even as there are certain things that we should be,

there are certain things that we should do. This is in the realm of obedience; in the realm of service. A Bible class teacher is in a splendid position to teach boys and girls, men and women, the commandments of the Lord. They should be taught that the commandments of the Lord are not grievous, but rather that they are right and reasonable. It is one thing to teach what the Lord commands; it is a completely different thing to make that commandment so live in the heart and mind of the pupil that there is a sincere desire to do as the Lord would have done. This desire, firmly stamped into life itself so that the disciple does as the Lord would have done, shows genuine teaching.

Building the Congregation, Spiritually

Perhaps the greatest fault in our Bible class program today is our lack of a well-defined aim. Too many teachers have been led to believe that the end of their teaching is just to teach the Bible. Subject matter has never been an end within itself, and it certainly is no end in God's plan for man. Until we see that the great aim is winning souls to Christ, perfecting the body of Christ, developing the Christ-like character, we cannot hope to be successful. When we do see that the development of the complete Christian personality is the end of our teaching and our preaching, then we shall begin to use proper methods. Then will the knowledge of God's word be used in such a way that attitudes will be changed and the lives will be conformed to the image of the Son of God. Then in the unity of the faith and the knowledge of the Son of God shall we be built unto the perfect man, unto the measure of the stature of the fulness of Christ. A

successful teacher is one who is certainly building the body of Christ in a spiritual way. There is no greater task, there is no greater challenge, there is no greater work. God bless the teachers in the church of our Lord.

BIBLE CLASS OPPORTUNITIES FOR EVANGELISM

Effective Evangelism

Not only does the Sunday morning class arrangement give great opportunity for the spiritual development of a congregation, but it also provides an excellent opportunity for real genuine evangelism. For many years we have depended upon our preachers to convert men and women to the truth. With this in mind, we have planned great revivals and advertised extensively in hopes that our friends and neighbors would come to study with us the word of the Lord. Many, of course, have accepted this invitation and have been taught the truth; however, in recent years, many preachers have given serious thought to the problem of getting friends and neighbors to hear the gospel of Christ. Although we feel that there shall always be a place for gospel meetings, and certainly always a place for the preaching of God's word, yet we are satisfied today that the revival meeting within itself will not do the work that was done a generation ago. If we are to win men and women to Christ today, we must back up the preaching of the word publicly with a great deal of private work. The Bible Class arrangement provides an excellent setting for such work.

Opportunities for Evangelism

A well planned and organized Bible School will have many prospective members of the church in it. There will be boys and girls who are growing into the age of accountability and responsibility. There will be many whose husband or wife is a member of the church and they, then, are visiting with their Christian companion. But the well-planned Bible School does not stop with these two groups of prospective members. The well-planned school has a large visitation program going on constantly. This visitation program is planned to get men and women, boys and girls to attend the Bible classes. Boys and girls take special delight in inviting their friends to come and share with them their experiences. It takes but little effort on the part of the teacher or Bible School director, with the co-operation of the parents, to encourage boys and girls to bring their companions with whom they play day by day. Many a home has been won to Christ by first the conversion of the child, and then that child leading the way for mother and father to obey the gospel of Christ. Not only is it true that boys and girls will respond to this invitation, but it is also true that many adults will respond to the invitation. Do you know that approximately 50% of the adults of America are not attending religious services of any kind? With little vision indeed, any congregation could look out over its community and find a great host of people who are not attending religious services of any kind. A great many of these, especially couples with young children, have the feeling deep within them that they ought to attend and they ought to give

their boys and girls religious instruction, yet for some reason or other, they have never developed the habit of going; but they intend to. A program of visitation whereby these would be contacted by their friends within the church would bring many of these prospective members to the Bible classes where they could be taught. A preacher is limited by time and work responsibilities to the number of people he can see in a week. But think of the results if a congregation of 500 were devoting time and talents to getting friends and neighbors to attend the Bible Study.

Personal Work in Evangelism

When we analyze the personal work ability of the average congregation, we are rather ashamed at the lack of ability on the part of many to go out and tell people of the Christ and to meet the problems and the issues that arise in such a discussion. In the average congregation it is a mere handful that has a sufficient knowledge of God's word and human nature and the problems of this day to go out and satisfactorily teach the story of the Lord. And yet, although few can go out and tell the story of the Lord in a complete way, yet all can go out and invite their friends and neighbors to come to Bible Classes with them. It is an easy thing to say, "Come, let us go study the word of the Lord. We have a good teacher, we are studying the Bible, and you will enjoy it; we will enjoy having you." Certainly we as messengers can go taking the invitation of the King and compel men and women to come to the spiritual feast. Bringing our boys and girls, our loved ones, our friends and neighbors to the Bible classes provides an entrance into their hearts

and lives with the gospel of our Lord and Savior. Did you know that between 70% and 90% of those baptized into Christ today have been influenced in part by the Bible Class arrangement? You might check it where you worship and see if the great majority of those who are led to Christ have not been taught in the Bible classes.

Ideal Learning Situation

The Bible class provides an ideal learning situation. First, there is the grouping together of boys and girls of like age, characteristics, desires and needs. Then a teacher has been selected who knows the problem of that particular age group. Materials have been selected to meet the issues that arise in the lives of that age group. Thus, from the standpoint of teacher, materials and pupil, an ideal learning situation is to be found. The same thought is true in the adult class situation. Here a small class is to be found studying together the word of the Lord. The good teacher knows the problems of that class. The capable teacher has prepared points from God's word that will help bring about an adequate knowledge of God's will, and then prepares these points in such a way that attitudes and lives are changed. The Bible class presents the ideal situation for discussion. It has been said that no lesson is learned until it has been restated in the heart and life of the pupil. Although it is not necessary that the pupil restate the lesson publicly, yet by review and discussion and comment from teacher to pupil and pupil to teacher, the lesson can be firmly planted in the heart and life of the pupil. You can readily see that the teacher with a small

class of approximately the same age group with approximately the same needs in life can do a more effective job of teaching that group than can the preacher in the Sunday worship hour arrangement. The preacher has in his audience infants, boys and girls, men and women, and the aged. They all have problems, needs, and all meet the various issues of life. He cannot hope to successfully meet the issues of all. His lesson must be more general in nature, whereas the Bible class teacher, understanding the needs and the limitations of his particular group, can do that work in a most effective way.

Providing Facilities for Growth

The eldership that is thinking in terms of meeting the needs of the church tomorrow and presenting the gospel to the whole community will do well to think in terms of increased Bible School enrollment and the enlargement of Bible School facilities. I would rather have Bible Class facilities for 1000 with an auditorium seating only 600 than to reverse that and have the auditorium seating 1000 and class arrangements for 600. If we lift up our eyes and see the fields that are white unto harvest, we can bring a multitude of our friends and neighbors to the Bible Classes where they can be taught the word of the Lord. Then, having been taught the word of the Lord, converted unto Christ, they shall be prepared to worship. We can have two or three worship services in a small auditorium, if needs be, but we need adequate Bible class facilities to meet the needs of the coming generation.

A church in a new community or a new congregation in an old community could do no better work

than to provide large and adequate facilities for a fine Bible school. If they would so do and use their possibilities of visitation, I am confident that the work would grow there in a way that would be astonishing indeed.

OPPORTUNITIES FOR WORSHIP APPRECIATION

God Seeketh Worshipers

You are all familiar with the conversation of our Lord with the woman of Samaria. It was at that time that the Lord spoke concerning worship. He said, "God is spirit, and they that worship him must worship him in spirit and in truth." And then further, "God seeketh such to worship him." A great many preachers are not satisfied with the spirit of worship that is to be found today. As congregations grow larger, it becomes even more difficult to bring people into the proper spirit of worship and yet worship is one of the highest privileges of a child of God. God seeketh worshipers who will worship him in spirit and in truth. Where do people learn to worship God? Where do they learn the truth concerning worship and where may they be taught concerning the spirit of God and the spirit of worship? Although it is true that much learning takes place in the worship hour itself by association, it is also true that there is a more effective place of teaching worship than in the worship hour itself.

Teaching Effective Worship

Once again, the Bible Class arrangement provides an excellent teaching opportunity concerning the de-

velopment of the right spirit concerning worship and the truth concerning worship. Boys and girls two and three years of age can be taught to worship God. Although they haven't reached the age of full accountability or reasoning powers, yet even in their little hearts and minds they can be taught that God is love. They should be taught to sing, to pray, to give unto God. There is never an age or class where the nature of God and the nature of worship cannot be taught. From the earliest level to the adult level it is completely in order that the teacher should teach his or her pupils to know God and Jesus Christ, to worship him according to the dictates of the word of God, and in the proper spirit and with proper reverence. Not only does the Bible class provide a fine learning situation for such teaching, but it also provides an opportunity to actually participate in worship. It is entirely in order for each class to have its own worship period where boys and girls can be taught to sing and to pray. It would be good indeed if every adult class had a brief devotional period before starting into the lesson. Perhaps a song or two could be sung and a prayer could be prayed. Doesn't it seem reasonable that boys should learn to pray while yet tender in years before other boys and girls of their own age? Doesn't it seem reasonable that men who are shy in the presence of a large audience could be taught to pray and to take part in public worship in a small class? If our men and boys are taught to learn in the class, it will be an easy transition into the public worship. They will be prepared to lead

the congregation in worship; they will be prepared to worship themselves in spirit and in truth.

THE WORK OF THE MINISTRY

The Work of Serving

Going back to our major text, Eph. 4:11, 12, we repeat again that God has given some "evangelists, pastors and teachers, for the perfecting of the saints, for the work of the ministry." The expression "the work of the ministry" does not refer to any clerical work that is done by a clergyman. The work of the ministry is not the work of an office or an officer, but the work of serving. We are servants of the Lord. Evangelists, pastors and teachers are given the work of serving, of ministering to the needs of others. Did not even the Christ say, "But whosoever will be great among you let him be your minister, and whosoever will be chief among you let him be your servant, even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matt. 20:26-28).

Visitation

The Bible class arrangement provides an excellent opportunity for ministry, for serving. In the average adult Bible class many opportunities will be presented for effective visitation. Certainly there are those who are sick who should be visited from week to week. The Bible class with its small enrollment and with its personal responsibilities can be challenged to visit those within its own number that are sick and this, same spirit can then be enlarged to cause

this class to visit others who are sick. There are times of bereavement in the lives of every congregation. Once again an excellent opportunity is presented the adult Bible Class to render genuine Christian service in the visitation and comforting of the bereaved.

An adult class will usually have a number enrolled who are not as active in attendance as they should be. Doesn't this provide a wonderful opportunity for the more faithful to exhort those who are less faithful, for the strong to bear, in part, the burdens of the weak? In Hebrews 10:24, the Holy writer said, "Let us provoke one another unto love and to good works, not forsaking the assembling of ourselves together as the manner of some is." The assembling of Christians for work, for study, for fellowship, has always had a deep spiritual meaning. We are obligated to exhort each other and to provoke each other unto good works in a spirit of love. Surely, opportunities are presented here to serve and to minister. Have you given much thought to the burdens being borne by many? Although we wear a veneer in this present civilization, it is true that beneath this veneer is to be found all of the fears, frustrations, anxieties and cares of the world. There are literally thousands of people who need a friend, someone to bear their burden with them, someone to give them just a little help in time of need. The Bible class arrangement with its small fellowship and its communion of kindred spirits provides an excellent opportunity for close friendship, for ministry, for serving.

Going—Bringing

Not only are these service opportunities presented

to each class, both adult and otherwise, for exhorting, comforting and perfecting the saints, but also there are many opportunities for service in the community. It would be a wise eldership indeed that would plan for each class a personal work program. That program would include the visiting of new members, the inviting of friends and neighbors to participate in the class, the going out and welcoming newcomers to town, the finding of prospective members, and other effective ways of personal work. Some of the most effective personal work being done today is being done by classes who have a visitation program designed to bring in new members to the class where they can all be taught of God.

The Fellowship of the Church

I have always been impressed with the statement found in Acts the second chapter, that the early church continued stedfastly in the apostles' doctrine, fellowship, breaking of bread and in prayers. The fellowship of the New Testament church must have been an amazing thing. With one heart and one mind they worked together and in times of emergency, even lived together. I have never believed that the fellowship of the New Testament church was confined to their contributing together on the Lord's day. Although they did share in their giving, the sharing of their hearts and their lives in their fellowship one with the other was a much larger thing than just the giving of money. One reason why many still prefer the small church is because of the fellowship where all know each other. There are definite values to genuine fellowship. The larger congregation has a

wonderful opportunity to provide real genuine Christian fellowship in the Bible class arrangement. Here boys and girls of like age can meet together. Their needs are the same, their likes are the same, and thus they complement each other with their wonderful fellowship, which is not to be found in the smaller congregation. In the larger congregation, Bible class enrollments of 50 to 75 members are not unusual. Here members are grouped together according to age, likes, needs, and thus you have once again the perfect fellowship arrangement. Although it may be impossible for anyone to know the entire membership of 1000, yet by attending the Bible class, he or she can find an adequate fellowship opportunity with people of their own age, likes, and dispositions. This fellowship arrangement should tend to draw the church closer together and should tend to help perfect the body of Christ.

CONCLUSION

Unto a Perfect Man

As we come then to an analyzation of the Sunday morning Bible class arrangement, we understand that it provides a wonderful opportunity for spiritual development, for evangelism, for building the church numerically, for service and fellowship; in fact it provides wonderful opportunity "for perfecting the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come to the unity of the faith in the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

Exhortation

In closing, let me give you the statement of Brother Martin, a man in his 80's, an elder of the Broadway church in Lubbock, a man who spoke to all the preachers and other workers present for a Training for Service series. Brother Martin said, "Brethren, go home and tell your people to lift their eyes, tell them to think big, to do big, and let the Lord work big through them."

San Angelo, Texas.

"USING RADIO AND TELEVISION"

BATSELL BARRETT BAXTER

I have sometimes tried to imagine what an experience it would be if the apostle Paul could suddenly come to life again. I have thought in terms of what his reactions would be to the various aspects of our modern world and especially to the marvelous means of transportation and communication which are available in the 20th century. His primary concern in the first century was the preaching of the gospel to those who had never heard of the saving power of Christ. With that dominant motive in his life, one can guess with some degree of accuracy what his attitude to the remarkable inventions of our age would be. It is my conviction that were the apostle Paul living now he would be using radio and television morning, noon, and night to tell unsaved millions of Christ and his salvation. He would be as well known as Arthur Godfrey or Dave Garroway—and for a much higher purpose.

We can read those inspiring lines in the closing verses of 1 Cor. 3 with an even richer, fuller meaning because of the developments which have taken place in our scientific age. "*For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life or death, or things present or things to come: all are yours; and ye are Christ's; and Christ is God's*" (1 Cor. 3:21-23). Surely we do have a world full of

very potent tools which can be used to preach the ancient gospel. It is our responsibility to use "all things" for the same eternal purpose which animated the apostle Paul. It is our responsibility, too, to see that "They shall be taught of God."

RADIO AND TELEVISION TODAY

Take a look at how radio and television are being used. Each is primarily an entertainment media dedicated to the selling of more and more goods to the average man. One wonders why such wonderful media for the transmission of ideas should be pandered to the selling of soap, cereal, cigarettes, cars, beauty aids, and the like. The "nothingness" left behind by the entertainers leaves one feeling the incongruity of using these modern "miracles" for so base an end. Occasionally there is an educational or a public service program interspersed among the froth of light drama and lighter comedy routine, but these are far outnumbered. Even less often one hears a religious broadcast, but in most of them the theme is such that it means little to the lost.

Why have we not used these media more? Perhaps it is because of the high cost, but is any cost too high for a million and a half prosperous Christians who spend more on chewing gum, tobacco, soft drinks and light entertainment than they do on preaching the gospel in any and all forms? Or perhaps we have used it so little because most of us are not specially trained in the field, but is there any reason why those with the special talents called for could not get the training and become as really proficient as the men who dedicate their lives to the selling of chewing gum and cig-

arettes? Is it not really that we have been too busy with other things and too steeped in the old thought patterns even to consider the tremendous potentialities that lie within our grasp? If that be the case, then let us spend this hour that our eyes may be opened and our minds challenged to consider the possibilities of preaching the gospel by radio and television.

AN INTERESTING STUDY

In December, 1955, Harper and Brothers published an interesting new book entitled, *The Television-Radio Audience and Religion*, by Everett Parker, David Barry, and Dallas Smythe. The book is a thorough-going report on a multisided study made of the religious use of radio and television in New Haven, Connecticut. One hundred two Protestant ministers were interviewed to get their ideas and to learn their practices concerning the use of radio and television in their religious work. Also, 5% of the population of the city was examined to determine its listening habits, especially regarding religious broadcasts.

While it is not possible to include a great deal of the material of the book, the following conclusions stand out as worthy of attention:

- (1) The responses to the study gave evidence that for most of the preachers radio and television were only on the outside edge of their conception of their ministerial work. One might speak of it as an unwanted step-child, with the ministers accepting their regular terms on the programs provided by the "Ministerial Alliance" more as a chore than as an opportunity.

- (2) "The preachers showed little conception of the 'plurality' of audiences, or of the need to

do something different on the air from what is done in the church service, if they wish to reach through the broadcasting medium people who have rejected the church or drifted away from it." Most preachers aim only at the "ready-made" audience—the church members.

(3) The error was very widespread that because these media are almost universal, they therefore deliver to any program a universal audience. This is not the case.

(4) Most religious broadcasters have little conception of the audience which their programs actually reach. For the most part they preach blind.

(5) It was suggested that the religious broadcaster needs to analyze his audience through determining the following factors:

(a) The audience they are trying to reach (sex, age, education, vocation, economic and social status, church relationship, marital status, et cetera);

(b) Methods used to relate program content to the experience and beliefs of this audience;

(c) The objectives they wish to achieve with the audience;

(d) The central theme of the broadcast;

(e) Problems which they consider to be of vital importance for treatment over the air.

One wonders how many religious broadcasters have so carefully worked out the plans for their broadcasts.

(6) "Only one person suggested the creation of religious education programs, and he was interested in adults. While this study and others show that children and young people are very much influenced by, and certainly have made extensive use of, television, not a single minister had anything to say about the potentialities of

either radio or television for such things as education of children or young people."

(7) "Radio and television have played the role of salesman for many products besides religion, and it may well be that this is what these media are best adapted to—getting the potential customer out to the nearest retail outlet for the product offered."

(8) "The 'magic' of radio and television is not the kind of magic that rubs off on the amateur performer, and it contains nothing to add appeal or interest to the preacher who cannot inspire people in person or in the pulpit. If churches wish to use these media to reach a large audience with a message, they would be well advised to select for their spokesman those persons with a demonstrated capacity for capturing the interest and imagination of variegated audiences *without* these media."

(9) Religious programs are a means whereby a religious "in-group" can make contact with the multitude outside the fold.

(10) Religious programs had a higher comparative position on "radio listening" than on "television listening."

While these findings may not be startling or unexpected, they do challenge the thoughtful attention of those who would use radio and television for the preaching of the gospel. The book review has certain limitations, in that the city preachers being studied were in sophisticated New England. One could wish that we might have had a report on the listening habits and preacher practices in a more widespread area, with some attention to areas of the south. However, there is enough similarity between New Haven and Our Town to make the study worth while.

As the second major phase of our discussion today, I should like to take you next on a survey of the better and more effective radio and television programs that have been carried on by our brethren. As we proceed in this study, I believe you will be encouraged by the ideas that are already in actual operation in various parts of the brotherhood—ideas that can be used in many areas with equal effectiveness. It is especially with the idea in mind of helping others of us do in our areas what some of us have had the ingenuity and initiative to do in their areas that the following material is presented. Incidentally, I should like to express publicly my appreciation for the very fine co-operation of the many who have given time and thought so that the facts about to be presented may be available to all of us at this time.

The first type of program which I wish to describe is one that is quite common among us. It is a before-church program on Sunday morning and consists of singing, preaching and announcements. One of the most effective programs of this type is the one carried on by Brother John Banister and the Skillman Avenue church in Dallas. Brother Banister describes it in these terms:

We have been on KRLD for the last eleven years. The program is each Sunday morning from 7:05 to 7:30. Since it is a twenty-five minute broadcast, about one-half of it is singing, and the other half preaching.

We pay for this at the rate of \$20.00 per Sunday. KRLD is a 50,000 watt station so we consider it very cheap.

As to what our responses have been, I can

hardly say. We do have a lot of listeners. However, we seldom say anything about our listeners writing to us and receive only about five or six letters a week. I do know the program does good, for we reach a good many outsiders.

Brother Reuel Lemmons has done radio preaching of various kinds, but has this to say about a different type of Sunday morning broadcast:

I conducted for ten years the International Sunday School lesson which I consider to be the best work I ever did. Our people do not use the International Sunday School outlines any more, but nearly all the denominations do. I found that their text gave me a common point of interest, and that the denominational Bible teachers used it for fresh lesson material for their classes. It had a tremendous reception. On the Cleburne radio it ranked as the number one program of the station on their government-sponsored survey of listening interest. I believe that this type of work involves one of the best possibilities for preaching the gospel today.

WORSHIP SERVICES

A second significant type of Sunday radio program is the broadcast of the actual worship services. The outstanding example of this has been the broadcast of the services of the Central church in Nashville for the past thirty years. Because of the generosity of 50,000 watt station WLAC the preaching of such men as Hall L. Calhoun, E. W. McMillan, A. R. Holton and Charles Cobb has been heard by multiplied thousands of people. Brother Holton says of the effect of this program, "We had during the twelve years of my preaching many baptisms where the people told us that they had heard the gospel over the radio." Broth-

er Charles Cobb, the present minister at Central, says, "Many people have been baptized, as a result of these radio broadcasts. Quite often, even now, people come to Central to be baptized into Christ, as a result of their having heard the broadcast from Central church." Although the station policy has changed so that Central no longer has the 11:00 o'clock hour, the brethren tape the Sunday morning sermon and broadcast it at 12:30 over another station. They have seen the results of what broadcasting the services can mean,

The Hillsboro church in Nashville has for two and one-half years been recording the Sunday morning sermon, with the preceding and a part of the invitation song, for rebroadcast on Sunday afternoon at 3:00 o'clock over WLAC. The cost is less than \$40.00 per week for the half-hour program on this 50,000 watt station. There is concrete evidence that several thousand people listen to the program with some degree of regularity. Free copies of the sermon are given away.

A new and somewhat unusual variation of the Sunday broadcast is the one recently started by the Madison, Tennessee congregation. Describing it Brother Ira North writes:

At present we are trying a new type of broadcast that I think is working out wonderfully well. We call it the Young People's Bible Class of the Air. I teach this class for Senior High School and College age men and women. We have around 150 in attendance and meet in the Fire Hall right across the street from the church. The reason for this is we do not have room at the meeting house.

Here is the format: We come on the air with a verse of "Heavenly Sunlight"—class hums second verse while I introduce the program—another song is introduced—a prayer is led by one of the young men—we have another song—then for about twelve minutes I teach the class with a roving microphone in my hand. I ask the questions and the students volunteer the answers. When a student holds up his hand, I go back with the roving microphone and get his answer—we close with another song—closing remarks—go off with "Bless Be the Tie That Binds."

The philosophy behind this type of program is this: conventional preaching on the radio has lost much of its punch. By the above type program we have something a little new and different. There is constant variety. You will note that on all network programs that never does anyone talk over about eight or ten minutes. Just coming on in a studio without an audience and standing there talking for a long time does not have the punch that a different program might have.

NETWORK BROADCASTING

By far the most extensive broadcasting of the gospel ever done is the cooperative work through which many hundreds of congregations have assisted the Highland Avenue congregation in Abilene broadcast the "Herald of Truth." Brother James D. Willeford, a very appealing radio speaker, writes:

I have conducted a 30 minute radio program consisting of songs, Scripture readings, and a 15 to 20 minute sermon. I have found this later arrangement superior to the 15 minutes program with a sermon only. Everyone enjoys good singing, and it is my conviction that we should al-

ways have singing, where possible, on our radio programs.

In Madison, Wisconsin we were on a 5,000 watt NBC station and by means of the radio program we baptized several substantial families into Christ. We found in the north that our radio teaching was especially effective in reaching the members of various denominations. In most northern churches the miracles of the Bible are denied and the resurrection of Christ is rejected. By means of radio we were able to reach the members of these churches who do not agree with this modernistic teaching.

I am convinced that paid time on the radio is superior to free time, for the reason that one can be more forthright in his teaching. However, I believe that we should take advantage of any time that might be given to us and use the time in a way to gain good will for what we teach.

The number of stations carrying the Herald of Truth has varied from 250 to 300. The Highland elders have bought time on about 200 of these stations and time on the other stations has been purchased locally, or given by the station.

On the network program we have offered a Bible Correspondence course for about a year and a half. One hundred and twenty congregations are now taking care of the requests which come to us. Some of the congregations are sending out as many as 2,000 courses each year. Several thousand people are taking the course at any one period.

We have sent out well over one million printed sermons within the last three and one-half years. There have been several thousand baptisms, but we have no way of giving an accurate report on the exact number of baptisms. There have been six or seven denominational preachers baptized during the past six months, that we know of.

Our mail has from 100 to 500 letters a day.

It is my judgment that we should be preaching the gospel on at least 450 radio stations each week and on a complete television network. If every member of the church in America gave only \$1 per year we could accomplish this work and make 52 films each year. The Herald of Truth is now being carried on a number of television stations on a sustaining basis and the time is being given by the station management. It is possible to get this free time by having films for the station management to view. The films cost about \$4,000 each, but when one considers the time given by stations, the cost is considerably reduced.

SOUTH OF THE BORDER

Another widely heard and response-drawing broadcast is that presented by Brother V. E. Howard over the border station, XEG, each Sunday evening from 9:30 to 10:00. Brother Howard reports:

I have received hundreds of thousands of cards and letters from our radio audience. Last year we mailed more than 200,000 free copies of sermons, which I delivered by radio, to those who requested them. As a result of my addresses on "Catholicism," we received what is thought to be the largest response ever given a religious broadcast on any one radio station. More than 25,000 requested copies were mailed.

I am definitely convinced that radio, more than any other means of communication, has done more to present Christ and his church to the world, and has contributed more, than any other one thing, to the great growth and advancement which the church has enjoyed during the past twenty-five years.

WEEK-DAY BROADCASTS

Moving now from Sunday broadcasts to those that are presented on weekdays, I wish to call your attention to an unusual radio program in its eleventh year. The man behind it is Brother Gus Nichols, of Jasper, Alabama, one of the finest and humblest of God's preachers. Hear him tell the story in his own words:

For about ten years, the church here has paid for a thirty-minute daily broadcast, seven days a week, eight o'clock every morning. I think there is great advantage in being on the air seven days a week 365 days in the year. If one is off one or two days per week the listening audience easily forgets the time of the broadcast. I think a daily program has very great advantages over a weekly program and even over five days per week. We would not think of dismissing a series of gospel meetings or a so-called revival on Friday to begin again the following Monday. Furthermore, the cost per program is less when we are on seven days per week.

My experience has been confined to a single local station which reaches out 25 to 50 miles, having 1000 watts. We went on the air when our station was first erected, in fact, we went on the air at eight o'clock the same morning the station opened up at six. That was ten years ago and we have not missed a day since. Neither have we ever changed hours. All listeners to our station know that they may hear our program at eight o'clock just as sure as the days rolls around. Eight o'clock is also the best hour, we think. Children are just off to school and mothers are ready to listen and as hundreds of them have written me anxious to listen to our program and "start the day aright." It is a little early in the day for wives and mothers to go shopping or out

on business and even if they be housecleaning they may turn on the radio and listen to a gospel broadcast. If I were compelled to accept a different hour and had my choice I would choose twelve noon to one o'clock, some period near noon when the family is in for meals. *IF* I were confined to a Sunday program and could not have it between eight and nine, I would prefer to have it between 12:45 and 1:30. I would not have an evening radio program. Television crowds out radio late in the day.

As to our teaching, we simply broadcast Bible truth. It may be in the form of sermons or comments upon a selected passage or we may take a topic from a newspaper and study it in the light of the Scriptures or we may study prominent denominational errors. We never call denominational names nor the names of denominational preachers. We think nothing is more prejudicial, or more readily closes the mind of the listener than to speak disparagingly of his preacher or of his denomination. We simply state that there are those who teach a certain error or that it is very popular and held by a number of denominations and the like and then refute the error. This we try to do in great kindness and yet with all the force and power with which we can argue the question. We try to be reasonable and courteous, to win and hold the confidence of those kind enough to listen in. Yet we let them know that we have convictions as strong as steel concerning things divinely revealed.

On Saturday morning we have a quiz program. People call the speaker, he accepts the question and immediately answers it. If another question comes while he is answering the former one the querist is kindly requested to "hold the phone" for a few minutes and then the question is taken and answered. More questions come in and come

more rapidly than we can answer them—more than enough to fill the program, as a rule. Then sometimes on the other days of the week we fill up our time asking the audience questions. Of course we answer these by the Bible.

I may add that our first five or ten minutes is taken up with a song, prayer and announcements of deaths, funerals, sickness, hospital cases, births, tragic events in the community which the listeners call in to have announced. Of course, this service is free to all alike. We do not announce denominational meetings or services, though we do announce funerals for all. This has built up a very large listening audience. It has become a sort of newscast and is of the most interesting nature to all types of people.

The response has been most gratifying. Hundreds of people have obeyed the gospel, many from various denominations. These have not all lived in our immediate community. Just last Wednesday night I baptized four at our mid-week service, three of whom had never been in our meeting house before. These were converted wholly by means of radio. Every week almost, people are obeying the gospel in this territory, many of whom were entirely won by radio, others partially so. This is to say nothing of the edification and indoctrination of the members of the 48 congregations in our county.

I believe that radio is still the best means of spreading abroad the gospel of Christ in a general area. Of course we should use all means available. Radio is still popular, because a lady can do housework and listen to radio whereas she would not be able to work so well while watching TV. There is hardly a person in our county who has not heard me preach dozens of sermons by means of radio. Only a small fraction of these

have ever heard me in person in the meeting house.

A week after receiving this letter, I received another. Brother Nichols had to write again to bring us up to date on the responses:

Since I wrote you a few days ago in answer to your questions concerning the fruits of our radio gospel broadcast, I have had other additions due to our program. Wednesday night of this week I baptized a man and his wife both of whom were converted by our radio program, and I have another to baptize Saturday A.M., one who just called me to have everything ready by a certain hour—fruit of radio. Last night, Thanksgiving, I baptized a man and his wife, and his conversion was due to radio preaching. He was visiting his wife's people here.

Radio preaching is one of the best means of making contacts. Twice as many conversions will follow if these contacts are followed up by personal visits and further teaching.

JUST FIVE MINUTES

Quite a different kind of week-day broadcast is that conducted by Brother Foy L. Smith in Cleburne. It has a very strong appeal as a fine way to vary the broadcast approach. Brother Smith describes it as follows:

My broadcast has been from 8:50 to 8:55 each morning, Monday through Friday. The expenses have been borne by the Westside congregation for which I preach. The cost has been very nominal—\$3.50 per program. Of course it would be more on a larger station. My program has been of a devotional type primarily. Something to quicken interest and introduce the church to the community.

I have used current events much of the time, sharing a bit of news or a story that all have in common. Spiritual applications have been the objective, of course. The station here covers an area 150 to 200 miles each direction from Cleburne.

As stated, the response has been on the *sensational* side. The brevity of it has been its most attractive feature. One woman wrote from Ft. Worth saying: "I like your program because it comes in a nutshell!" Another said: "I make up a certain bed each morning and listen to your program at the same time. I never miss it!" Another, and this is peculiar to them all: "I didn't know such a good sermon could be preached in just five minutes." Personally, I would not trade five minutes for *any* amount of time for what I have tried to do. I try to have something to offer occasionally—a good tract, or a copy of a sermon that was well received. Whatever I give away is free. When I ask for cards and letters I get a shoe box full. But, I have to ask for them in order to get a big response. I run across people everywhere I go who listen every morning and say they wouldn't miss it for anything. Many on their way to work hear it over their car radios. Again, the brevity of it makes it possible for many to hear who otherwise would not. My program follows an hour and a half of "glorified-hillbilly" music, and comes just before five minutes of news. I know that the time for such a program is important.

A DETAILED PLAN

A third and final unusual and challenging approach to a week-day broadcast is that of Brother Clifton Rogers, formerly of Port Arthur but now living in

Waco. While living in Port Arthur he created the following program:

A fifteen minute program, 5:30-5:45 P.M., Monday through Friday. This is the dinner hour, more families are together at this time than at any other time.

Program

I. Theme Opening.

On record two stanzas of "O, Master, Let Me Walk With Thee"; then faded for opening announcement: "You are invited to take a walk with the Master in this informal lesson exalting Christ and his revealed way. Your speaker—Clifton Rogers."

The theme song and the announcement is on same record. We use our own announcer (which in this instance is Phil Kendrick) so that the entire program may be presented in the most arresting way possible. The source of the broadcast is not announced at the beginning—this is to keep accidental listeners from turning from the program simply because it is presented by a certain religious group.

II. Lesson.

Informal lesson of about eight minutes—informal in the sense that it is designed to be *warm, friendly, and personal rather than bombastic* or even "*preacheristic*." It is presented from a carefully worded script—which assures more actual teaching, a better presentation, progressive momentum, and complete relaxation before and during the broadcast.

Generally the lesson follows the idea of going back to the first century to walk with Jesus to hear him teach a lesson on a certain question or problem expressed in the opening sentence. No

time is wasted in getting into the lesson—no groping review, no announcements, etc—but the very first sentence is designed to “catch” the audience. Following the standard “good afternoon,” the opening paragraph poses a different problem—either in the form of questions or as a positive statement which strikes chords of interest. These are genuine problems and are not approached from a “sensational” standpoint.

About half of the teaching is devoted to the church and the other half to those who are not members of the body. The lessons are intended to be positive, direct, and uncompromising without being sarcastic and caustic. Results are secured in soil-preparation as well as in seed-sowing, and a steady stream of visitors attend church services for further specific study.

III. Song.

A recorded hymn or gospel song is presented following its announcement at the conclusion of the lesson. This is an emphasis in song of the central thought of the sermon. Records of the choruses (A.C.C., Harding, Lipscomb, Willis Page, etc.) and quartets are kept in a numbered-catalogued file at the radio station.

IV. News.

Immediately following the song: “News Concerning Churches of Christ.” This is a two minute report of the activities and growth of the church all over the world—a report which serves to inform members and non-members of the aggressiveness and growth of the church (whereas we have often been considered a “side-street,” “do, nothing” group). Special attention is given to the work and growth of the congregations in the area. Moreover, opportunity is afforded for making announcements of a local and area nature (concerning meetings, etc.) without there being

so must as the appearance of announcements being made.

During this part of the program, as occasion permits, a warm human note is interjected through "congratulations" to members in Port Arthur on silver and golden wedding anniversaries, and "Happy birthday" to the very old members. This brings joy to the hearts of those so remembered, but it also reveals the church as a brotherhood of those who dearly love one another (and, in the case of golden anniversaries, it declares our strong conviction concerning the inviolableness of marriage ties.) Along with the name, address, and family connections of the member, a brief survey is made concerning his or her life as a Christian. This is indirect teaching and it has a wonderful effect for good.

V. Theme Closing.

On record the theme, "O Master, Let Me Walk With Thee," is briefly established and then faded for the closing announcement (on same record): "You have been listening to "A Walk With the Master" presented from the offices of the church of Christ, whose aim is to have the church truly Christ-centered and undenominational in the 20th century as it was during the time of the apostles in the first century. Your speaker was Clifton Rogers, local minister, listen each afternoon at 5:30, Monday through Friday, to "A Walk With the Master."

The theme song then continues until the allowable program time is used.

ADVERTISING

I. *Personal Invitation.*

Attractive calling cards are made available to the membership to be used in connection with their personal invitations to their neighbors and

friends for distribution in various visitation programs. Every newcomer in Port Arthur is informed of the program soon after arriving in the city.

II. *Newspaper.*

Our most effective means of securing new listeners through newspaper advertising has been a weekly condensation of one of the radio programs presented in columnist form in the Port Arthur News each Monday. The lesson best adapted to this medium is run as a news article with the speaker's picture in a half column cut so as to resemble an editorial. It is headed "A Walk With the Master," and a final footnote in small type invites the readers to hear the radio lessons.

SURVEY OF TV PROGRAMS

Now, for a survey of what is being done in television. The Broadway church in Lubbock is taking advantage of the opportunity to telecast one entire Sunday morning worship service each month. Brother Norvel Young tells about it in these words:

We think the best possibility for preaching the gospel at the present time is the opportunity that we have once a month on television. KDUB-TV gives us time for the entire service beginning a half minute before we actually begin and staying on about a minute after we conclude our service including baptisms and so on. We have one of the other preachers to sit in the cry room and describe the service during the Lord's Supper and the contribution and the baptisms or any silences that occur. Otherwise the remote camera is in the balcony, just the one camera, and is focused either on the audience, the song leader or the preacher or the Lord's table as the Lord's

supper is being served. We have had a number of people write in and tell us that this is the first time they had ever seen a baptism by immersion or seen the Lord's supper observed in this way. We are hoping that this will interest many people in the simplicity of our worship. It has caused us to try to improve our singing because this is one of the problems in broadcasting on radio or television. On our program on Sunday morning, we do have to pay the remote charges, line charges. It runs about \$125 and we have usually an hour and a half free time.

QUIZZES

Brother Young has also been active in leading a Sunday afternoon Bible television quiz program. Here is his description of that program:

We did our 74th program yesterday. It goes out about 100 miles and is one of the best public relations that we do for the church. We have people from various groups. It is not sponsored. We have been offering Dickson Bibles and other Bibles for those who would write a 300-word essay on some subject such as Peter's First Sermon or Paul's Conversion. I think if I were in a town I would definitely try to work out some type of program like this or some type of question and answer program about the Bible. This, of course, is free time, but I believe it can be done either that way or get some member of the church to sponsor it commercially such as Bishop Sheen's program is sponsored by Admiral.

Brother Charles Chumley tells of a television program conducted by brethren in Decatur, Alabama:

To my mind the most effective present-day means of broadcasting the gospel is by means of

television, and I believe the Question-Answer type program to be most forceful. A group of our brethren have a program over WMSL-TV, Decatur, Alabama, which offers one variation of this type. A panel consisting of four preachers, plus a moderator, makes up the personnel. They discuss one particular subject each week, each preacher presenting a four or five minute talk on one phase of the subject. At the conclusion of these brief speeches, people in the audience are invited to call in questions by phone, directing them to any one of the four panelists they may choose. This program has aroused a great deal of interest throughout the entire listening area.

The "Know Your Bible" television program has become a very popular feature in the Nashville area. Ira North is the quizmaster and Charles Chumley is the man-with-the-Bible. Together, for the past three years, they conduct this program each Sunday afternoon from January to May. They use different panels made up from the general population and bombard them with factual questions about people, places, events, etc. in the Bible. The program is so popular that the station has used banking firms and other high-type organizations to sponsor it. It is not possible for churches to buy television time in the Nashville area. This program has done much to increase the interest in the study of the Bible, as well as to present the church and some of its leaders in a very appealing light. It has been a remarkably fine good-will instrument.

CONCLUSIONS

Now that our two major surveys have been completed, I believe we are ready to draw some conclu-

sions from all of the material at hand. First, notice some conclusions regarding radio.

RADIO

(1) It would seem that unless there is an unusually strong appeal the typical Sunday morning program is at one of the poorest times of the week for religious broadcasting. This is true because there is so much competition from other religious broadcasts at this time. Also, church people are busy getting off to church services. It is also likely true that non-church people sleep later on Sunday mornings than other days in the week and therefore do not turn their radios on in the early hours when our broadcasts generally come.

(2) The usual program—singing of only average quality, announcements about church meetings, and a sermon,—has little appeal to anyone but faithful church members.

(3) Programs on week-days seem to have more possibilities than those on Sunday. Especially is this true if they come during the period around eight o'clock in the morning or around the noon hour. Radio programs after five o'clock in the afternoon probably face too stiff a competition from television entertainment programs.

(4) Radio programs should not be expected to accomplish tremendous visible results immediately. The effect is cumulative and can hardly be measured by any visible measuring device for several years of time.

(5) The tangible results of radio preaching are greatly enhanced by "follow-ups." In order to make contact with the listeners printed sermons, special tracts or booklets, or awards such as Bi-

bles, Bible dictionaries, Atlases, etc., need to be given away. People seldom "write in" unless something is to be given them for doing so.

(6) Radio is still effective in daytime. Television has the edge two-to-one at night, but radio has a three-to-one priority during the day, according to some figures. Just as news programs on radio are often more effective than those on television, so religious programs may possibly be more effective on radio than on television.

(7) There is some evidence, according to professional people, that radio is coming back into its own, because many people are growing weary of continuous television. Especially is this true during daytime hours.

(8) A radio audience is harder to acquire in a large city than in a small town. A small town lends itself to "follow-up" much better than a city where distances are so great. Radio preaching is most effective when done by a local man, especially in smaller towns. Also a small town attaches advantage to the "local" aspects of the program.

(9) In many areas an effective preacher in a daily religious broadcast has been able to do exceptionally fine work in a study of the books of the Bible. A verse-by-verse treatment of the text of the scriptures is always effective, if done well. It will create respect and also preach the truth.

(10) Any program that is a bit unusual or off the beaten track has a better chance of being listened to than one that is just like all the others.

(11) Not everyone ought to do radio broadcasting. Only those who have reasonably good voices and good personalities should use this medium. Radio multiplies speech defects and the man who may be quite effective in pulpit work often is very ineffective over the air. Any

preacher planning to do radio preaching ought to ask the advice of judicious friends who will be frank to tell him the truth.

(12) There is absolutely no defence at all for airing church difficulties or brotherhood problems over the air.

TELEVISION

(1) It is obvious that when one combines the faculties of sight and hearing the effect upon the seer and hearer will be greater than if he only hears alone. While statistics vary, it has been estimated by one authority that we remember 15% of what we hear, 85% of what we see and hear.

(2) Television has certain advantages over radio, if used as television. Some use television only as radio, doing nothing especially for the eyes. If illustrated programs are not produced, we pay for something that we do not get.

(3) Old time chart preaching is made to order for television. An exceedingly informal program, using maps, charts, etc., with the speaker walking about in a study or a room, is more likely to keep the attention of the viewers than a straight "behind the pulpit" preaching situation.

(4) There are so many television stations nowadays and so many appealing programs that simply to be on the air does not necessarily mean that one will have an audience.

(5) If appealing religious films can be produced and can be supplied to various television stations, to be used at their convenience, much free time will be given that would otherwise go to other religious films.

(6) Because of the special appeal of television to children and young people, a great deal of em-

phasis needs to be placed upon the production of programs for youth.

GOALS

Finally, a few words should be said about the goals of our broadcasting. Essentially there are two distinct purposes for our religious broadcasts:

(1) *To create good will for the church.* All of us are aware that the church has much prejudice against it in many communities. There are a great many people who, when they hear the name "church of Christ," immediately react negatively, classifying us with some Pentecostal group or other small sect. One of the primary purposes of radio and television work is to dispel this wrong conception that we are ignorant, ugly-spirited and negative. For this reason, it is quite defensible to spend money for broadcasts that do nothing more than show that we have the spirit of Christ and that the central themes of the New Testament, such as faith, hope and love, are believed, preached and practiced by us.

(2) *To teach the truth and correct religious error.* In carrying out this important purpose there is the danger that it may lead into such a negative approach that it repels the general listener. Even in our correcting of religious errors, we need to be as positive, constructive, and appealing as possible.

Brother Clifton Rogers states the following definite goals for radio preaching:

(1) Good will for the church, thus securing a sympathetic attitude toward personal and public teaching; undermining prejudice.

(2) Interest in the Bible and its teaching, thus

encouraging a study of the Bible and willingness to listen to a discussion of its truth.

(3) Attendance at the services of the church. "Soil preparation was the program's goal and results."

May each of us go back to his own field of activity with the resolve to do more about preaching the gospel in every possible way, especially through the marvelous means of radio and television which God has given to our age. Let us do some independent thinking. Let us set our goals high. Let us dare to try great things for the Lord. "I can do all things through Christ which strengtheneth me" (Phil. 4:13).

TEACHING THROUGH YOUNG PEOPLES' ACTIVITIES

FOY L. SMITH

I am grateful for the honor that has been conferred upon me. I shall endeavor to do my very best in presenting this lesson in a manner that will be edifying to you and pleasing to God.

If I have a hobby it is trying to stir up more interest in the Lord's work among the youths of our day. The story of the present day youth is not always a pleasant one. There are times when the story is ugly and the picture unpleasant to behold. The situation is not the same as it was in grandfather's day. It is not the same as it was when I was a boy. The same sins and pitfalls are here, but they are presented in new colors and with new allurements.

Someone has said, "As the young people's work goes, so will the church go." I believe that with some reservations and explanations this is true. When I go to a church for work of any kind and notice the absence of almost all young people, I know that it will be next to impossible to stir up much fire in that service. But when I go to a church and watch the young men and women file down the aisles to the front, then sit together as a group, I know that chances for a successful meeting are high. It takes young spirits to generate fire and enthusiasm.

An aged saint said to me not too long ago: "Brother

Smith, do something for our children—for our boys and girls.” He spoke the heart of every parent today who is concerned over the welfare of the young. He went on: “My life is almost over. I can’t do much more. These boys and girls are just beginning—help them!”

The picture is like this: On one side of life we have the little children; on the other side we have old age. Thus the pendulum swings from one extreme to another. But, in between these two extremes, we have youth and vigor, strength and vitality. During the period between the cradle and the rocking chair we have our greatest potential for church growth and development.

The general theme of these lectures is, “They Shall All Be Taught of God.” This is taken from John 6: 44, 45, and refers primarily to the prophets. However, it is highly apropos to our present day. Everything authorized by the Lord must be taught. We must teach the whole truth, to all the people, all the time, and under all circumstances.

I have been assigned the task of emphasizing the activities of young people through their Sunday evening work. It will be my responsibility to show the opportunities to do effective teaching through this medium. Yet this is impossible without an understanding of many things. We must understand what teaching is, the possibilities of youth, and a host of other important things. For the sake of clarity I would like to present this lesson under a number of important headings:

TEACHING IS THE FUNDAMENTAL WORK
OF THE CHURCH

Jesus was never called a preacher, but many times he was called "Teacher." He referred to himself as "Teacher" six times. The disciples and his friends called him "Teacher" twenty-three times. Twelve times he was called "Teacher" by his enemies. The people on one occasion were said to be "astonished at his teaching" (Mark 1:22). And again we read, ". . . concerning all that Jesus began both to do and to teach" (Acts 1:1). There are many other equally significant statements in the gospels.

Teaching anyone is a most serious matter. Teaching young people who are facing the crucial years is especially serious. It must not be looked upon lightly. The church must furnish the best teachers for these students. Teachers "grabbed" out of the crowd as they come through the door on Sunday morning or evening are not capable of dealing with these boys and girls. They have not prepared themselves and a lack of preparation will be quickly detected by the class. It is the fault of the elders when teachers are not wisely chosen and fully equipped.

There are other works of the church, but remember that teaching takes the green light over them all. Teaching must never take a back seat to any other duty of the church. In far too many places it has done just that. The teaching program is weak and the preaching program is still weaker. We can't help it if God chose a "foolish" thing like teaching to save the world (1 Cor. 1:21). Then why should we try to legislate differently? If it takes teaching and

preaching to save the world I should be willing and glad to do my part. And do it to the very best of my ability.

The Lord's day evening classes offer one of the best opportunities of all to teach young people. These classes should not be considered just a gathering place for them until it is time to go into the regular church service. It should be considered as exactly what it is—a teaching service. And teaching should be done. Good teaching. Scriptural teaching. Teaching that will edify and challenge.

There are many things that one must know before he is qualified to teach young people. He must know the word of God. But this alone is not enough. He must know the nature of young people, too. And, he must know the problems that face today's youths. He must be aware of the many problems that will face him as a teacher. Without a comprehensive knowledge of many things he will not be able to skillfully wield the sword of the Spirit. He will not realize his objectives, and unless definite objectives are realized there can be no success. The time is wasted. Let us notice some of the various problems that will be presented to the teacher from time to time:

PROBLEMS WITH WHICH YOUNG PEOPLE ARE CONFRONTED

Good young people are the victims of much prejudice because of the wave of juvenile delinquency. That the problem is bad no one can deny. Juvenile delinquency has never been as bad as it is now. But there are a host of good youths who have not succumbed to

Baal. And, these suffer because of the bad ones. We should not condemn all young people just because some are bad.

The attitudes of young people are affected adversely by many things. Many are faced with a community problem. They are reared in communities that are set in their ways and refuse to be moved one way or another. I have seen whole communities that were in a state of complete lethargy. Nothing short of an atomic bomb could awaken them. They have no spirit, no ambition, no "get up and go!" This spirit is contagious and many of the younger ones have caught it. It plagues them all the days of their lives.

Some are lost to the church because of conflicting interests. Foolish parents often let their children take on more activities than they can possibly control. School has become a place to play, not a place to work and learn. Junior lodges are the order of the day. One day they will graduate to Senior lodges—don't forget that. It is hard to have gatherings for the young in many places because of the conflict with these junior lodges. Parents, you would do well to keep your children in the church and out of everything else, certainly out of those things that sap their time and cause their interest in important things to wane. They have their hands full when they take care of their school and church duties. Many parents have lost their boys and girls to the church even before they won them! Because of the popularity of these junior clubs and lodges, pressure is applied on children who do not participate.

Many children are faced with parental problems,

the problems being their own parents. We often cry, "What's wrong with our young people?" when we should be crying, "What's wrong with the young people's parents?" A 16-year old Spokane lad says: "Kids aren't dumb. They know they can get away with things because they can plan on adult sympathy. It's the adults who are dumb."

A recent survey shows that American parents worry about such things as financial problems, job security, health, personal appearance, politics, marital difficulties, lack of self-confidence, religious and philosophical convictions, sexual morality, and trouble with relatives—from fears that "mother-in-law will drive me out of my mind," to "How to get rid of wife's brother before he wrecks the business!" These are our worries—not our children, *but these important things!* No, we're not worried about the Hydrogen Bomb. We are worried about more important things. Who's afraid of an old bomb anyway? We are worried about our money, our investments, our popularity, and a host of other very important things! Our children don't cause us much bother. We have more important things to consider! God pity us if such an attitude is ours!

Another problem is the "runaway problem." Today there are over 300,000 wandering children from 8 to 18 on the national highways. Children without homes. Parents?—yes, but not homes. They have been labeled by the authorities as "Nobody's Children." When they go to certain towns begging and stealing they are given "sundown paroles" and told to get and get fast. "You now have a record against you" the police

tell them. Most of these boys and girls come from broken homes.

The number one school problem is cheating. They do it, as one boy put it, "just for the heck of it." Charles G. Spiegler states: "Surveys show that cheating is often the first step to delinquency, hence one of the greatest worries for parents." Francis B. Snavely, former Executive Secretary of the Association of American Colleges, says: "With all the cheating going on these days, it is a miracle that any kid manages to stay honest."

The dope problem cannot be minimized. An estimated 25,000 teen-agers including many twelve-year-olds, are experimenting with marijuana. Two shots of heroin will ruin one for life, for it poses a psychological problem as well as physical. Russia is pouring five tons of the white powder into our country each year, via Red China. This traffic has been called "the one way alley to destruction and painful death!" Young people, beware!

The teen-age marriage problem is a perplexing one. The percent of teenage girls that marry has risen five percent in the last few years. Many things contribute to this, such as, world tension, improved national economy, fussy homes from which they want to escape, and shortage of marriageable males, causing many to conclude: "It's now or never." Marriages under such conditions are not usually lasting ones.

There is a morals problem that is baffling. An expert said recently: "Our fast automobiles and no-questions-asked-motels constitute an open invitation to youthful sexual behavior that was unheard of in grand-

father's day." Abortion mills are thick all over our country. The adults, again, are largely to blame, for they have one set of rules for their children and another for themselves. Teachers of young people are faced with a real challenge in teaching them the true ways of life and the true ways of finding happiness.

These are some of the problems facing our young people—our juniors and seniors. They rub against these problems from morning till night. Many are triumphing over them, others are falling by the wayside. There is a constant pressure on the good ones to become bad. They are "chicken" if they do not go "all-out."

PROBLEMS FACING THE TEACHER OF YOUNG PEOPLE

A teacher of these ages will stand before pupils who come from all sorts of homes. Many will have distorted minds resulting from previous teaching, or lack of teaching. It is impossible to conduct successful teaching among them unless the teacher is aware of these facts and able to cope with them.

Some will come from homes that are deeply religious. We don't usually have to worry too much about these. They have been nurtured in the admonition of the Lord (Prov. 22:6; Eph. 6:1, 2). They have a good background, know how to behave themselves and are not "problem young people."

But, some will come from families that are religious only on Sunday. It is difficult to get them to think in any other terms themselves. They are "in and out" like mother and dad.

Some come from families that are completely indif-

ferent to religion. They were invited by a friend or came on a "date." They return. They have little religious background, if any. It is surprising the number you will find falling in this category. This is true of the Sunday evening class more than any other. But here is a fertile field, for I have seen such youths converted, only to go out and convert their parents.

Some come from broken homes. Some broken by death, others by divorce. They often have minds that are deluded and distorted. All of these pose momentous problems to the teacher. But to right a distorted mind, to correct a perverted and twisted way of thinking, is to win a great prize.

Some come from irreligious homes. Not long ago a young man twenty-six years of age told the teacher that it was the third time in his life that he had ever been in a Bible class of any kind. The teacher had to deal with this young man differently than with the others. A knowledge of these facts will help you as a teacher. They will make you more patient and tolerant.

"THE DEW OF YOUTH"

David said in Psalms 110:3: "Thou hast the dew of thy youth." There is a magic about the dew of the early morning. There is something just as enchanting about youth. Youth is lovely, fresh, tender, and beautiful. It is like the dew sparkling on every blade of grass.

Youth is the time of opportunity. It is the time of doing things. God pity the church that does not take knowledge of this. Some churches don't even have a Lord's day evening meeting for their youths. Conse-

quently they go to some denominational church with their friends to get only a shadow of what they would be getting if the church were awake and doing its duty toward them.

The history of heroes is the history of youth. Cortez was thirty when he discovered Mexico. Alexander the Great was only thirty-two when he died. But, he had conquered the world. Paschal wrote at sixteen and died at thirty-seven with many wonderful works to memorialize forever his name. Raphael painted the palaces of Rome when but a very young man.

Wasted youth can never be regained. A young man said to me once, "You mention it and I've done it." He had wasted the best of his life in sin and dissipation. Knowing that youth is an age of productivity the prophet said: "It is good for a man that he bear the yoke in his youth" (Lam. 3:27).

Youth is a time of great decisions. It is the time when life's vocation is chosen. During this time attitudes toward life and one's fellowmen are formed. Education is attained. A mate for life is usually chosen. It is the time for one's decision to take Christ into his life forever. These decisions are hard to make after the "dew of youth" is gone.

The Sunday evening class can help these boys and girls in the proper formation of ideas about all these things. What a tremendous opportunity such classes afford! It is heartbreaking to think that many have never caught the vision!

QUALIFIED AS A TEACHER

It is impossible to have a discussion of this nature

without paying some attention to teacher qualifications. So often this is the point of our failure. Just anyone can't be a successful teacher of young people. I have seen a few public school teachers who failed completely as teachers in this work. I have known of some who were popular with their students in school, but "struck out" when it came to teaching them effectively in the church. The teacher must develop proper ideals, mold character, and develop acceptable conduct. The teacher must be able to recognize the talents of the young and put them to work. Let us notice a few essentials along this line:

1. The teacher must have a good personality. He or she should be well educated but a College education is not necessary. Some of our very best teachers are not college graduates. The teacher's personality must reflect the personality of Jesus. He said: "For their sakes I sanctify myself" (John 17:19).

Personality doesn't necessarily mean a toothy smile and a big slap on the back. Personality begins within and manifests itself from that point. It is not a "gift of the gods"—it is made. It is developed. Influence and heredity are not to be overlooked, but the finished product bears the stamp of training and development.

The teacher must live in the best atmosphere, think the best things, and be always of a cheerful disposition. The teacher is not to dwell on little wrongs that have been done him. He is not to harbor bitterness in his heart. He is to be far above petty grievances. The grouchy disposition repels. Nothing will take the place of proper personality—the kind that generates

good feelings, love, enthusiasm, and determination to build.

I once heard of a fellow who was accepted where he worked as one would accept a piece of furniture. He was neither liked nor disliked. One of the clerks in the office where he worked said that once when he was working late, in his usual dark suit, the clean-up woman came in and dusted both him and the furniture without either noticing! I have known of teachers of young people like this—as dead as a piece of furniture—and they would be wondering what was wrong with their class.

2. The teacher must stay ahead of the class. This means that his preparation must be thorough. He must be constantly putting new material in his storehouse. He must never go into a class with only enough material for one class period. The least thing will throw him off track and he may never get back. The teacher can stay ahead of the class only by constant study. Nothing takes the place of preparation.

3. The teacher must be humble. There is no place in a class of young people for a brazen, impudent "cutie." The young will be disgusted by this attitude. Some will be ruined. The young just naturally go through some of this very stage and we overlook it. But, we cannot overlook this attitude on the part of the teacher. The teacher does not exalt self—he does not blow his own horn. He doesn't talk about how the class would die if he ever gave it up! If that be his attitude, he should give it up for it would be the best thing that ever happened to the class. Humility is one of the most beautiful traits of the Christian—

it is so because it was one of our Lord's outstanding characteristics.

4. The teacher must be prayerful. Pray for your pupils. Pray over your problems. Pray as you prepare your lesson. "Pray without ceasing" (1 Thess. 5:17).

A father told his son: "Son, when you are far at sea, go out on the deck at night and look up at the stars. Lie down and look at them, and when you look from star to star know that your daddy is watching them too, and that he is hanging a prayer on every one of them for you!" Are you "hanging prayers on every star" for your young people? Pray for today's youths! Nothing can take the place of prayer.

5. The teacher must be optimistic. A critic can kill a class in short order. As a teacher you may have to smile when you would like to cry. But you can do it for optimism is catching. It builds good spirits. The fellow who is always "getting up on the wrong side of the bed" can't teach young people. They have fire and the teacher must match fire with fire.

Be optimistic! See the bright side of everything if you can. Encourage and compliment. Generate good feelings and you will marvel at your response.

A dear friend of mine lost his right leg two years ago during the time of the Abilene lectures. I had been with him before leaving for the lectures and went to see him immediately upon my return home. Thinking that he would be discouraged and downcast I tried to cheer him up a bit. I said in substance: "Well, brother, it could have been worse. You still have one leg left. And, it could have been your life." I was

right pleased with myself. Hence, I was not prepared for his reply: "Brother Smith," he said, "You know something good always comes out of misfortune. I hated to give up my leg, but I'll tell you one thing—I got rid of a bunion that had bothered me night and day for forty years!"

I came out of that room a real optimist!

6. The teacher must be sound in the faith. A spineless, weakling cannot lead the young. They want the truth with positiveness. Leave no room for question. When you possess real conviction you can produce conviction in your pupils. The teacher, like Nehemiah of old, "cannot come down to talk things over with the enemy" (Neh. 6:3).

CONDUCTING A LORD'S DAY EVENING CLASS

We come now to one of the most important parts of this lesson. So many ask, "What can we do? How are we to go about our class?" Let me give you a few suggestions that may prove helpful in working with the young.

First, stress the importance of beginning on time. There is nothing that will suffice for promptness. If we get out on time we must begin on time. The clock-watchers of today's congregations, and they are legion, are usually the ones who come in late. They miss the songs, prayers and half the sermon. They watch their watches the half they are there. Begin on time!

Always begin with a devotional. You are in a pleasant room—not one that reeks with dampness or the smell of new concrete. Have songs directed by various young men. Help them—get someone to work

with you if you can't lead a song yourself. When they make a mistake, let them know that they didn't make the greatest of all mistakes—for they did try. Give them a "pat on the back" when best efforts are put forth.

Don't forget to pray every time you meet. Teach young men to pray and for what to pray. I used to be somewhat prejudiced against "sentence prayers" until I saw how stage fright and timidity can be overcome by such. Stress the importance of prayer.

One of the most important things of all is to develop leaders from among your own students. Young people look to their own age group of leadership. It works this way in school, on the ball field, in society, and will work in the church, too. Our government conducted a survey among youths recently to find out how and what they think about juvenile delinquency. They let youth speak and it was amazing what they learned. They had been ignoring the young people from this standpoint, but talking their heads off about how bad they were at the same time. About a year ago a group of fine young people in Chicago went to Washington and met with a subcommittee of the government that deals with the juvenile problems. They stated that they were sick and disgusted with the obscene literature that had flooded their city and wanted something done about it. In a few minutes they gave the head of the subcommittee more help than he had received in many months work with men his own age. That was youth on the march. You simply cannot beat it!

Eight out of ten teen-agers believe that the juvenile problem is dealt with too softly. One said, "It's only

a step from street fights to crimes that are more serious. A year in jail would put a quick end to stuff like that." Another said, "You'd think twice about doing something if you knew you were going to spend ten years in the pen." Now working with young people can be done more successfully if we let them have their way. They are not just a bunch of stuffed sacks before us. Make your work with them warm and informal and feel them out on important subjects. Our government is meeting with new success by using this approach in the juvenile problems today. The same approach will bring forth ideas and suggestions that will amaze you. Give them a chance to express themselves—what can you lose? I believe there is much to be gained.

So, in your Sunday evening classes put youth in the limelight. Work through them. Develop leadership among those who are respected as leaders in other spheres of society. Don't try to be the "whole show" yourself. Let the class make the class.

Another thing: when it comes to what you study let your class do some of the selecting of materials. "Variety is the spice of life," and it will add life to your class. When things begin to get a bit stale, call on your class. They will tell you what they would like to study for a while. Perhaps they have been in a friendly argument with boys and girls at school. They would like to discuss these matters. They want more proof to substantiate their positions—book, chapter, and verse. You can spend several profitable and enjoyable sessions on this line of thought.

Round table discussions are good, too. But, be sure

you have sufficient material to carry you through if interest begins to lag. Change courses of study occasionally—be prepared always regardless of your study course.

Occasional assignments are worthwhile. Short reports, talks, etc., have a definite place in this work. Map out a plan to reach other youths of the community. Stress the things they can do as members of the church, such as visiting the sick, gathering up food and clothing for the destitute, and helping provide periods of worship in homes where loved ones are unable to worship in the public assembly. If you don't think they will take hold and work at these things I challenge you to give them a chance!

Appoint absentee committees, card committees. Let them help with the news of the bulletin. Teach them how to use the printing machine, how to cut stencils . . . have a work night once or twice per month, and let them have a major part to play in some of the work. You will be richly rewarded. A bit of real interest in them will go a long way in developing them and building their interest.

WHAT ABOUT RECREATION?

This is so important that we must not overlook it. The church is not in the entertaining business as the church. It is not in the punch and ice cream business. But, punch and ice cream help a lot when dispensed in the right place and at the right time. Where is that place? It is the home. It is the duty of Christian parents to prepare recreation for boys and girls. They want to be together and are going to be. If we do not

provide proper recreation they will engage in that which is improper. It disgusts me to hear some cry: "Why don't you do something for our young people?" Who will not throw open their own doors and help plan such activities as young people need. They can "beller like a cow" then become as mute as a mouse when asked to have a part themselves.

Make your parlor a place for young people to gather. All they need is a bit of chaperoning. This will keep them together as nothing else will. They will love you for it and serve the Lord the better.

There are many things they can do. Emphasize these things. When you say "don't," be sure you have a "do" to take its place. When you say "you can't," be sure to replace it with a "you can." Don't expect your youths to live altogether negative lives. They are active and want to do things. Help them do the right things. One more thing before I close:

WHAT SHOULD WE TEACH IN OUR EVENING CLASS?

You cannot think of anything more important than this. When you let them suggest things for study you will find that they want to know about the very things I will briefly mention. They will be curiously receptive, too.

1. Teach them that Jesus is a Personal Savior. The denominationalists have abused this one way, we have the other. Jesus is personal to the saint. He is not lost in the crowd. "For in him we live and move . . ." (Acts 17:28). His warm personality must dominate ours. The emotional nature of man is an important nature. Christianity is not a cold, formal some-

thing that reflects a cold, lifeless Savior. No, it is warm, beautiful, and personal.

2. Teach them that they are not to "take over" just because special efforts are being put forth in their behalf. They, as others, are still under the direct oversight of the elders. They are not to strive to have their own way. The spirit of "striking" to get their way is unbecoming to them as young Christians and "Anti-Christ." They are to be obedient, not rebellious—humble, not arrogant.

3. Teach them that youthful "wisdom" is not as great as the seasoned wisdom of older age. They go through the stage of "knowing all." You can do some of your most permanent teaching right here. Teach them to "hearken to the commandments of father and mother" (Prov. 6:20). Teach them that "A wise son heareth his father's instructions: but a scoffer heareth not rebuke" (Prov. 13:1).

4. Teach them about physical dangers. Caution them about the daring things they will be "dared" to do. Teach them to ignore all such for death-traps they are. Teach them that vast harbors of iniquity lurk in dark places and that they must keep themselves pure (1 Tim. 5:22).

5. Teach them the dangers of youthful lusts. Teach the proper use of the body. Be frank and fair, but pitch your teaching on a high plane. Teach them that God has provided a legitimate avenue for every desire they will ever have, if that desire is a natural one. Teach them to "shun the very appearance of evil."

6. Teach them about the danger of marrying out

of Christ. Teach them that righteousness and iniquity have nothing in common. As a teacher you can counteract many false notions they may be forming about marriage and home. A godly woman said not long ago: "Brother Smith, teach our young people not to marry out of Christ. I have been married to an unbeliever for most of my life. I love him and have borne his children, but if I had it to do over I would not marry out of the church!" One of the greatest ways to prevent such marriages is to send boys and girls to Christian colleges. In such institutions they have a great field to choose from . . . such is not true in the average community.

Oh, my friends, this work of teaching our young people is so important. They are precious jewels and we must keep them shining brightly. We must not lose them. The loss of one is far too great a loss for our age to suffer. Our work put forth in their behalf is not a vain work.

A young prince asked his tutor to tell him about the Christ. He received the reply that he was too young. He could think about that decision later in life. The young prince was not to be denied. He said: "Sir, I have gone to the cemetery this day, and have observed that there are many, many graves shorter than I!"

My friends, the young die, too. We must reach them now or it may be too late. God pity our poor souls if we let them slip through our fingers as the sands of time slowly but surely ebb away.

TEACHING IN WORSHIP

CLEON LYLES

I join many thousands tonight in expressing sincere thanks and congratulations to Abilene Christian College for fifty years of service to God and man. The many whom you have influenced to better living rise up and call you blessed. It would be impossible to enumerate the many good things you have done during these years. But we are aware of the fact that this series of lectures is not for that purpose, but for the purpose that has characterized this school throughout the years—A greater service to the Lord and his church.

The privilege of worship is one of our greatest blessings. It alone can satisfy man made in the image of God. Through our worship we draw close to him, where we rightfully belong, and declare his goodness to those who have never found satisfaction for in-born longings. Thus we fulfill the desire of God concerning us, and make possible his happiness in having made it possible for us to live.

Listen to a statement coming out of the distant past. "Glory and honor are in his presence; strength and gladness are in his place. Give unto the Lord, ye kindreds of the people, give unto the Lord glory and strength. Give unto the Lord the glory due unto his name: bring an offering and come before him: worship the Lord in the beauty of holiness" (1 Chron.

16:27-30). In those days they rose up early to worship God. They came to realize the strength and satisfaction that comes from this worship. Their love for him drew them toward the place where he had promised to meet them, and they "were glad to go to the house of the Lord." From this passage we get the idea of worshipping "in his sanctuary" and worshipping "with reverence and thanksgiving." It presents the thought of "holy attire." "Beauty of holiness" includes inward devotion, and outward reverence; it includes "sincerity, reverence, wholeheartedness, devout earnestness, and spiritual preparedness." The worship clothing which is expressed in the term "beauty of holiness" includes humility, reverence, sincerity, earnestness, preparedness, and openness to receive. Many passages in the Old Testament suggest how devoutly people worshipped God, but none give greater expression than this.

In the New Testament we have the term "in spirit and in truth." "God is a spirit: and they that worship him must worship him in spirit and in truth" (John 4:24). This statement was made by Jesus on an occasion when he was talking with a sinful woman of Samaria. She had her own ideas about worship, and where that worship should be done. Her people pointed to a different place than the old Jewish city of sacred memories. As others were prone to do, she limited God to one place, and made it an important point of argument. But Jesus told her "Ye worship ye know not what." Then he said "But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh

such to worship him." This raises man above the place which he occupied in the days of the Jewish economy when it was necessary to reach out to God through someone appointed to attend the altar, and perform the rites of ancient worship. Peter taught that we are a kingdom of priests, and have the same right to approach God as the especially appointed men in days of old. "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore it is contained in the Scriptures, Behold, I lay in Zion a chief corner stone, elect, precious: and he that believeth shall not be confounded. Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient; Whereunto also they were appointed. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light" (1 Peter 2:5-9). Thus we should be devoutly anxious to secure the priestly clothing for our high and noble spiritual worship.

"God is a spirit." What wonderful thoughts race through our hearts when we realize the full significance of this statement. It suggests that God is not confined to any location. The argument between the Jews and the Samaritans had been won by neither group. Beyond any location is God. This does not suggest that God could not be located. Neither does

it suggest that there is no right place appointed in which to worship God. But it does suggest that God cannot be confined to one place. No group can fence him in and keep others from reaching out and making contact with him. He alone reserves the right to determine what is true worship, and who may contact him in this deepest satisfaction of the soul. God, and true worship to him, cannot be confused with things. Lovely buildings may, or may not, be involved in true worship. The building neither suggests what is to be done, nor points out, true devotion. Even the acts are not worship within themselves. It is possible for one to go through the acts of worship and still not worship God. Just here the world needs to do a lot of serious thinking. Certainly we would not remove any importance from that which must be done in order to worship God. We would not think of removing from any mind the importance of doing the right thing in worship. But we would point out the fact that the act alone does not constitute true worship to God. If it did, an infidel could worship as much in truth as one who is devout. Men have a tendency to confine worship to a certain location and to certain rites and ceremonies; but regardless of how much men may try, they cannot localize God. They cannot shut him up in one place.

Men often have the wrong object in mind when they worship. It is possible to worship an edifice. When this is true men so confine their worship to one place that it becomes difficult, if not impossible for them to worship any other place. It is needless to say that such worship is not the kind of worship that God

seeks. This was one of the errors that Jesus was trying to destroy when he taught the lesson concerning true worship to God. We certainly believe that good, and even beautiful, buildings are a great help to our worship, but we do not believe that it could be argued that they are essential. God can be worshipped in any place. Men often worship a person instead of worshipping God. In such a case they become so much in love with this person that God is left out; they cannot worship when this person is absent. They may even refuse to go to worship when he is away. Many times this person is the preacher. We would not discourage anyone from loving his preacher, but when God cannot be worshipped, or is not worshipped, when he is away, men need to learn all over again, if indeed they ever learned, what it means to worship God and serve him. And there are those who worship a theory. Some theory comes to mean more to them than God, and teaching the theory is more important than teaching and practicing true worship. Hence true worship may be completely forgotten in the desire to advance some theory.

It is possible to mistake reverence for worship. It goes without saying that reverence is important. No person can worship without being reverent. We are fully aware of the fact that many of us could, and should, be much more reverent than we are, and we would not discourage anyone from teaching the importance of reverence in true worship. We do know, however, that one might be reverent, and yet be wrong. Some of the most reverent worshippers that we have known are wrong in that which they do as

worship to God. I have heard brethren use others as an example of reverence, and insist that we would do well to copy their reverence. This cannot always be denied, but unfortunately many who make this demand have mistaken the reverence for worship and have forgotten that those very people are far removed from what the Bible teaches to be true worship. We can do wrong in our attitude, wrong in what we do, and still be reverent. Reverence is not worship. True worshippers will be reverent, but it alone does not constitute worship.

Then there are those who substitute orthodoxy for worship, and also there are those who worship orthodoxy. We all recognize the necessity of being right in what we do, but of what value is it to be right in teaching a doctrine if the doctrine does not make us right? If one is sound in the facts he presents, but unsound in the life he lives, his soundness in teaching will not erase his unsoundness in living. It is unfortunate that some men who have cried the loudest for sound teaching have constantly practiced unsound living. Jesus taught that worship was to be done in "spirit and in truth." It is as necessary to be right in practice as it is to be right in theory. We teach others how to worship in truth by worshipping as we should. It will be of little value to them if we teach them the right way and show them the wrong way.

Just here I want you to recall a question asked by those who observed what was taking place the day the Holy Spirit was poured out on the day described in the second chapter of Acts. "Now when this was noised abroad, the multitude came together, and were

confounded, because that every man heard them speak in his own language. And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galileans? And how hear we every man in our own tongues, wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, and Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God. And they were all amazed, and were in doubt, saying one to another, *What meaneth this?*" (Acts 2:6-12). A long time ago God realized that others would be asking what was meant by that which was done by the children of God, and he made provision for men to be taught a lesson by their natural desire to inquire into that which the children of God were doing. When the children of Israel crossed over the Jordan into the land toward which they had been travelling for forty years, God commanded that twelve stones be taken from the river that they might be a sign unto them and to their children. And he said that when the day came that the children would ask "What mean ye by these stones? Then ye shall answer them, that the waters of Jordan were cut off before the ark of the covenant of the Lord; when it passed over Jordan, the waters of Jordan were cut off: and these stones shall be for a memorial unto the children of Israel" (Josh. 4:7). Thus the stones kept a memory alive and made possible the teaching

of others. This is also true in everything we do in our worship to God.

Singing has been a part of man's worship as far back as men have worshipped God. In the New Testament we find it a vital part of our worship. Let's read a few verses regarding it. "Now I say that Jesus was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers: and that the Gentiles might glorify God for his mercy; as it is written, for this cause I will confess to thee among the Gentiles, and sing unto thy name" (Rom. 15:8, 9). "What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also" (1 Cor. 14:15). "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord" (Eph. 5:19). "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord" (Col. 3:16). "Is any among you afflicted? let him pray. Is any merry? let him sing psalms" (James 5:13). Singing is an excellent means of communication. Many love the opera. An opera is all singing; yet there is scarcely any superior means for telling a story with pathos, clarity and feeling. Love songs frequently express one's feelings more beautifully than one would be able to reveal them otherwise. Melancholy songs express our grief, our sorrow, and produce a similar grief in the hearts of those who hear. Realizing this is true in other matters, can we not see how true it is

in our worship? God gives us this means of teaching others; while we edify ourselves and strengthen our faith.

Many things are taught in song. God's love for us is taught through songs of praise to him for his gifts and goodness. "He loves Me," "Immortal Love Forever Full," "Jesus Lover of My Soul," "O Wonderful Love," "There is a Green Hill," "Wonderful Love of Jesus," and many other songs like these have expressed the love of God for us through many years. How could one speak of that love more convincingly and beautifully than in such songs as these? The way of salvation; through admonition to obey his commandments has also been taught in song. "Trust and Obey," "When I See the Blood," and other like songs have taught men of the way of Christ. The joy of serving Jesus is also expressed in song. Such songs as "My God and I," "It Pays to Serve Jesus," "They Are So Happy," and many other songs have preached the gospel to thousands for many years. Someone said if he could write the ballads of a nation, he cared not who made the laws. We realize the importance of singing in everything else, and must see it in our worship. Not only is singing the natural flowing over of a heart that is filled with praise for God, but it is also one of our most attractive methods of getting the gospel into the hearts of others.

No church can be too careful about its singing, and no individual should neglect a proper study of this method of worship and teaching. We must be careful that we do not lead others astray or that we do not fail to teach them properly. We should be care-

ful in the songs selected to sing. We should be careful in the manner in which they are sung. Most religious people know very little about the importance of this part of our worship. They see it only as an entertainment feature, and that is why they cannot understand our failure to use a mechanical instrument. It is not enough to prove that it is right to leave the instrument out of worship. We must demonstrate as well as read the text. If people are to be taught by our singing, every Christian should take part in this method of teaching if it is at all possible. We must not give an uncertain sound either by a failure to sing or by improper singing.

Men have prayed and "ought always to pray." Concerning the early church we learn that "they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers" (Acts 2:42). Paul said "What is it then? I will pray with the Spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also" (1 Cor. 14:15). In Phil. 4:6 he said "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known to God." James declared, "Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much" (James 5:16). From these verses we learn that prayer was practiced steadfastly by the early Christians. What was said about singing was also said of prayer. It must be done with the spirit and with the understanding. Prayers involved supplication, thanksgiving and re-

questing. And James declared that the prayers of the righteous avail much. Jesus did not create the instinct of prayer, for man had always desired to seek after God. Jesus found this instinct already highly developed. Men of old prayed much and believed much in prayer. The prayer life of Abraham, David, and others of ancient times reveals beyond any doubt that they trusted in God and approached him often.

The proof of prayer is the practice of it, but here is our difficulty. Many of us have not learned this practice. The voice of God is calling to us "Seek ye my face," and we should answer with David "Thy face, Lord will I seek." Prayer opens the heart and puts the affections in motion. Prayer also kindles emotion. In Psalms 18:1 David said "I will love thee, O Lord, my strength." In verse three he said "I will call upon the Lord, who is worthy to be praised: so shall I be saved from mine enemies." Then in Psalms 116:1 he said, "I love the Lord, because he hath heard my voice, and my supplications." He loved as he went in, but he loved still more as he came out. That is what I mean when I say that the proof of prayer is the practice of it. The man who calls on God, and enjoys the thrill of knowing that God listens to him when he prays, and answers his prayers, increases his love for God and becomes more fervent in prayer. Not only does prayer put the affections in motion but also the understanding is put into motion. "With understanding" was how Paul said he would pray. This introduces point, purpose, and order into that which otherwise would be aimless confusion.

Then, to pray is to put the will into motion. It is

the will that presses the petition. "I will not let thee go except thou bless me" was the attitude of one of the saints of old. There was no letting up. Men who knew God refused to give up. Jesus taught his disciples that this should be their attitude in prayer. "And he spake a parable unto them to this end, that men ought to pray, and not to faint. Saying, there was in a city a judge, which feared not God neither regarded man: and there was a widow in that city; and she came unto him, saying, avenge me of mine adversary. And he would not for awhile: but afterward he said within himself, though I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. And the Lord said, hear what the unjust judge saith. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?" (Luke 18:1-8). Thus God's children were taught never to give up but always to pray. With them there was no letting up. They made requests of God. They reminded God, and they praised God, but they never gave up.

Prayer includes every form of address from man to God. In the larger sense, prayer is intercourse with God. It is our only avenue through which we speak to him with his definite promise that he will hear us. Prayer is desire, and desire relates us to what we desire. Hence we see our relationship to God in prayer. Desires can be corrected only by truth. For that reason we must pray with the spirit and with the

understanding. By means of prayer the soul seeks and finds contact, conscious contact, with God. Prayer is communion. Communion suggests sympathy, that we pray to one who sympathizes with us in our weakness. Truly we have every reason to believe in this sympathy because the Advocate, Jesus Christ, through whom we approach God, was "tempted in all points as we are, yet without sin." He knows the hungering of both body and soul. He knows the loneliness of a soul surrounded with so much that decays, reaching out for something that can last. He is aware of the hungering for the strength and protection of a higher power. He knew the need for God. Thus we are assured of complete sympathy as we approach God through his Son in prayer. But not only does prayer suggest sympathy, it also suggests submission to the will of God. "Thy will be done" was the attitude manifested by Jesus when he prayed in the garden. He taught that we should ask for things "according to his will." When one can truly pray that the will of God be done, he will be willing to submit to the will of God in order that it might be done. It is a recognition of a need of God and a trust of God. It is an expression of belief that God is able to do what he promises. And it is a willingness to listen to God when, through his word, he tells us what is best for us.

What meaneth this? This is the question the world asks about our prayers. An interesting story coming out of the Restoration movement concerns a prayer which was prayed by Barton W. Stone. I have not seen a copy of that prayer, and I am sure none exists, but we do know the effect of it. Before it was finished

preachers of error were climbing out the window back of the pulpit, and an audience was moved in the direction of truth and righteousness. I have seen the calm that comes over people who are grieved, by a properly worded prayer. I have seen prayer move people to obey the gospel after preaching had failed. And I am sure that prayer has influenced people to maintain unity for God when they were almost divided. Prayer has power that many of us have not recognized. It is a power that can influence both God and man. With such a power within our grasp we should desire to learn more about it and how to use it in order to get the best results from it. Because of the extreme to which some people, who are ignorant of the word of God, have gone, we have been prone to fail to recognize the importance of our prayer life. We need to learn about prayer, and practice prayer.

True worship includes the Lord's supper. Let's read some statements from the eleventh chapter of first Corinthians. "For I have received of the Lord that which I also delivered unto you, that the Lord Jesus the same night in which he was betrayed took bread: And when he had given thanks, he brake it, and said, take, eat: this is my body, which is broken for you: This do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, this cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood

of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body" (1 Cor. 11:23-30). At least three thoughts stand out in these verses. The supper is eaten in memory of Christ, it is a proclamation of his death, and it should be eaten in the proper manner. There is a personal joy that comes from eating the Lord's supper. Our hearts are stirred in remembrance of the sacrifice of Calvary which made possible the remission of our sins. Also an expression of gratitude to one who was willing to become a sacrifice for us, and the satisfaction of knowing that we have expressed our thanks in keeping alive this sacrifice.

As we think about the effect of this supper on unbelievers, let us recall again what Joshua said about the stones. The stones were a sign between the Israelites and their children. When they asked "What mean ye by these stones?" The answer taught them a valuable lesson. The world asked "What do you mean by this regular eating of the Lord's supper?" In it we preach the death of Christ for our sins. When we drink of the fruit of the vine we declare our faith in the blood that was poured out in order that we might enjoy the remission of sins. Not only do we declare his death but also his resurrection. We announce that he will come again and raise us from the death to die no more. All the facts of the gospel are preached when we eat the Lord's supper. Paul said concerning the gospel, "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye

have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried, and that he arose again the third day according to the Scriptures" (1 Cor. 15: 1, 4). Here three facts are mentioned as being involved in preaching the gospel; the death, burial and resurrection of Christ. All three are preached in partaking of the Lord's supper. When the unbeliever asks "What meaneth this?" a way has been opened by which we can enter his heart with the gospel of Christ.

Since we preach the gospel when we partake of the Lord's supper, we must be careful that we eat this supper in the proper manner. We can no more afford to give an uncertain sound by what we do than by what we say. And while we have been very careful to be orthodox in our teaching by word of mouth, we may have failed to understand the importance of being right in what we do. Only by our actions can people know that we are in earnest about what we announce in eating the supper of the Lord. And never was a more forceful gospel sermon preached than by a loyal child of God who eats the Lord's supper, in the proper manner, each Lord's day. In the early days the saints "came together to break bread." Hence the supper should have a place of honor in our worship to God. It is eating bread and drinking the fruit of the vine, but it is more than this. If only eating and drinking were involved an unbeliever could as easily receive a blessing from the supper as a believer. But

there is more involved than this: it calls for the proper condition of the heart. It demands respect for God and for his Son Jesus Christ. No child of God should come to the supper of the Lord with his mind concerned about other things. Neither should we enter into this act with a shallow attitude. But with a heart overflowing with gratitude for the sacrifice that was made for our sins, and with a full determination to do the will of Christ, we should be careful that we eat the supper properly for the sake of our own souls and the souls of those who inquire, "what meaneth this?"

When the early Christians met on the first day of the week, a part of their worship called for contributing of their money. "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him" (1 Cor. 16:2). "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver" (2 Cor. 9:7). "For as touching the ministering of the saints, it is superfluous for me to write to you: for I know the forwardness of you mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked many" (2 Cor. 9:1, 2). This last verse very definitely teaches that a proper example in giving will teach others to give. Too long elders have neglected to learn about this important part of our worship, and have allowed souls to go before judgment without being led into the paths of greatest joy and blessing. Not only have good people been deprived of this blessing but they have also deprived the church of being a blessing, that it

could have been had they known and practiced liberality. The term "as prospered" carries the idea of "as you go along your way." It is not a statement that declares the amount of the gift, so much as the time it should be done. The words that will more nearly determine the amount are: "liberal" and "bountiful." The day is stated: "the first day of the week." As you go along your way, or as each first day of the week arrives, you should give liberally unto the Lord. Cheerful giving is the only kind of giving God will accept. Cheerful giving indicates the condition of the heart of the giver. Not only does it reveal what is in the heart of the giver, but this relation will lead others to see the value of the cause he represents. The person who is not liberal with his money is setting an example before the world that will lead men away from Christ. We reveal the value of our religion to our neighbors and to our families in our liberality.

Many are asking "what meaneth this" concerning our liberality. It is difficult for those who examine our income tax returns to see that religion means as much to the Lord's people as some say it means. They have been led to expect less than some declare. Because of their doubts in this matter they are asking for more proof than the word of the giver. This makes it necessary that Christians have some method of making known how much they give to God. A contribution that is not liberal tells the unbeliever that the religion of Christ is almost worthless. But a contribution that is liberal will announce that there is a reality in the religion of Christ.

Jesus said "It is more blessed to give than to re-

ceive." The only way we will ever know whether this is true or not is by giving as he taught us to give. Jesus also said, "Give and it shall be given unto you." The only way we will ever know whether this is true or not is by giving. When Paul urged liberality he said, "And God is able to make all grace abound toward you: that ye, always having all sufficiency in all things, may abound to every good work" (2 Cor. 9:8). Only those who have been liberal with the Lord have learned by experience, the truth of this statement. Those who talk against liberality, who excuse themselves by saying that they would not be able to live if they gave liberally, are talking about something they have not tried. Those who have believed the promises of the Lord, and have been willing to love him enough to do what he said, have learned that in this, as well as other things, the Lord is not slack concerning his promises. More than this, they have led others to a full appreciation of the Christ and his church because of the proper example they have seen before them.

We have placed much stress on the actual teaching part of our worship. And while we have emphasized the sermon we have often failed to realize that it is only one method of teaching. Proper worship including all that one does while he worships, will teach both the saint and the sinner proper respect for the Lord. We should, therefore, be very careful that we give no uncertain sound in anything we do. No greater words were ever spoken by man than those by Edgar A. Guest when he said . . .

I'd rather see a sermon than hear one any day;
I'd rather one should walk with me than merely tell
the way.

The eye's a better pupil and more milling than the ear,
Fine counsel is confusing, but example's always clear;
And the best of all the preachers are the men who live
their creeds,
For to see good put into action is what everybody
needs.

I soon can learn to do it if you'll let me see it done;
I can watch your hands in action, but your tongue
too fast may run.
And the lecture you deliver may be very wise and true,
But I'd rather get my lessons by observing what you
do;
For I might misunderstand you and the high advice
you give,
But there's no misunderstanding how you act and how
you live.

EFFECTIVE CHRISTIAN JOURNALISM

ATHENS CLAY PULLIAS

My friends, this fiftieth anniversary year in the distinguished service of Abilene Christian College is an occasion of rejoicing and gratitude among God's people everywhere. Speaking for David Lipscomb College, I congratulate the President, the Board of Trustees, and the entire Abilene Christian College organization on the splendid record written by these fifty years of service. There is every sound reason to expect the future to be even more productive of good than the past.

My responsibility tonight is to discuss "Effective Christian Journalism." This would include any form of writing done by the brethren and regularly distributed through the means of any bulletin, paper, or article. While I am not dealing with the subject of writing books the same general principles would govern the religious writer who produced a book as would govern a writer of articles for a paper.

The power of the written word provides the writer with the most powerful weapon for good or evil that man may wield. The pen really is "mightier than the sword." There are many avenues through which teaching may be done, information disseminated, and influence exerted. Pictures have been used by man since the earliest times to express ideas, sentiments, and feelings. An old Chinese proverb says, "A pic-

ture is worth a thousand words." In recent times moving pictures have become one of the most widely used means of communication. Still more recently congregations here and there have used audio-visual aids for instructional purposes. Sculpture, architecture, and design in clothing, furniture, and arrangement have been powerful forces in human expression. Lighting effects have opened up an entire new world of expression and communication. Through the ages music has served man as a resourceful and infinitely versatile way of conveying thoughts and emotions of the heart. Music has been written for every conceivable occasion. There is martial music by which soldiers march to war; the sweet tender music of the love songs; the sprightly bounce of the hillbilly band; the sensuous sounds of music that arouse evil in man; the inspiring songs, hymns, and spiritual songs that bring us nearer to God; and the stately funeral march that marks the end of mortal existence. Music is the international language that cuts across barriers of race, tongue, and geography. In fact, someone has said, "Music is the language of the angels."

There is the spoken word, universally used in personal conversation, in the classroom, the pulpit, and on the stage, or through the modern magic of radio, television, and recordings. Delivered with skill and earnestness the spoken word is a mighty power in influencing the thoughts and actions of men. Orators from Demosthenes to Winston Churchill have steeled the nerves and warmed the hearts of men and lifted them to heights of heroic action. There is a personal warmth and immediate strength in the spoken word

found nowhere else in the realm of communication, and yet too often this strength of the spoken word weakens like a flower that fades with the passing days.

In contrast, the written word, when well prepared, is clearly the most far-reaching and permanent means of influencing the human heart for good or evil in thought and action. There are many reasons why this is true. The written word preserves in permanent form the dearest treasures of human creation and of divine revelation. The histories of nations and peoples in all ages and places, the poetry and drama, the story and legend, the formula and methods of peoples everywhere, and above all, the perfect revelation of God's will to man—the Bible—are ours because these were put down in writing. Recently manuscripts have been discovered in Palestine reaching farther into the misty past than could ever have been achieved in any other way. No wonder then that writings upon parchments and paper carry such decisive weight in controlling the human mind. No wonder the dictators have sought to burn the books, or those who would keep the people in darkness have sought to chain the Bible to the professional priesthood and take it out of the hands of the people.

Writing exceeds all other means of communication in ultimate power because it reaches the more thoughtful people. People with grave responsibilities tend to read and study more than any other class of people. Those who have the fearful duty of decision will more often ponder the writings of the sages. In this way the written word reaches not only more peo-

ple for a longer time, but especially reaches those points and persons where learning has been combined with power.

The written word has a distinct advantage over the spoken word in being available for further study and rereading at any time. Good writing can be passed from hand to hand and recommended from friend to friend. The spoken word once uttered can rarely be recaptured even by those who heard it. It might also be added that through writing any person can transcend time and space and by vicarious experience live through the ages and events of the past. In many ways you can know characters who lived thousands of years ago in distant lands better than you know the man across the street. It may be said then that wide reading can enable you to travel, to think, to know, and even to understand in much the same way that the great teacher, Experience, would enable you to do so.

The New Testament is a living example of this truth as is the entire Bible. The Living Word, "which became flesh and dwelt among us" was seen and heard by a few people in a small area over a short period of time, and yet there are countless people who know Jesus of Nazareth and know him well, who understand clearly what his attitudes were and are toward an infinite variety of problems, who daily use the principles that he taught as the bread of their lives. This could never have been accomplished save by the written word. God in his infinite wisdom decided to reveal himself and his will to man, not through the spoken word passed from mouth to mouth, not through

pictures, not through art forms, but through the most effective of all teaching media—the written word. In this way the message of truth which the Master taught has been made available in perennial freshness to all people in all times and places.

In every age and generation the religious writer has been a major source of spiritual power. The Protestant Reformation, which came shortly after the invention of the printing press, and is probably related to it in cause and effect, loosed the Bible from the hands of the priests and broke the chains which bound the Sacred Word to the pulpit. The broad distribution of written material marked the beginning of the end of both spiritual and political dictatorship. Through the books the people know, and when the people know their oppressors will be recognized and overthrown. That process is still going on.

In the nineteenth century effort, led by Alexander Campbell, Thomas Campbell, Barton W. Stone, and later by David Lipscomb and his associates, the pen again proved to be mightier than the spoken word. The Moses-like David Lipscomb, with very limited oratorical powers, did more than any other one man to stay the tide of digression and departure, and he did it with his pen. The sustaining power of the Restoration Movement and the restoration plea came from the written word, articles, pamphlets, papers, books, and most of all The Book. This continues to be by far the most effective means of influencing the brotherhood of the churches of Christ. No single power among us compares with the strength to be found in the hands of the major religious journals by the brethren. This fact

in and of itself is neither bad nor good. Power can always be used to build up, or to tear down, to bless or to curse, to wreck and destroy, or to nurture and to cultivate. It is evident then that the religious papers are good or bad, depending upon the way in which their extraordinary powers are used.

In view of these facts, so evident from the record of history, the religious writers bear grave responsibility before God and man. There is the ever-present danger of false teaching, the confusion of truth with error, and the perversion of truth in application. There are definite principles which should govern every form of writing. Apparently, men like to see their names in print, and especially in the position of the author of written material. The result is that they may rush into print when they have nothing to say, or when that which is said would be better left unsaid. The tremendous power of the written word adds to this temptation to engage in unrestrained and dangerous writing.

What then are the basic ethical principles which should govern the religious writer?

1. Truth is the first principle and overshadows all others. Untruth is always evil and ruinous. The writer who speaks of events and people should be scrupulously careful to know whereof he speaks. Common honesty demands that only the truth be spoken. Half truth, slanted comments which distort the truth, wresting truth until it appears as untruth—all of these are evil. Is it accurate? Does it represent the true facts? Those should be the watchwords for those who write of people and events. Even more serious is the respon-

sibility of speaking the truth in any matter of Scriptural teaching. Exactly what does the Bible say, or "what saith the Scriptures?" After all, the writer has no authority to speak on matters of spiritual import other than to call attention to the teaching in the word of God. Propaganda is too often the order of the day. Speakers and writers sometimes design their material to deceive and mislead rather than to inform and instruct. In fact, this has become so widespread and so generally recognized that people are less inclined than at any other time in history to believe what they read, or hear. *Effective Christian journals must be accurate where facts are concerned and Scriptural where revealed truth is concerned.*

2. Justice and fairness should be the guiding principles of the Christian journalist. This is closely related to truth and accuracy, but not identical with these. Justice and fairness are especially difficult to maintain in dealing with controversial issues, and yet the conscientious writer must never fall into vain disputation that creates bitterness and dissension. It is wrong to win an argument by unfair use of materials. Half truth, ridicule, subtle appeals to personal, sectional, or national prejudices, the removing of Scriptures from their context, and any other similar forms are examples of injustice and unfairness in writing. Those who read papers published by the brethren should be able to depend upon the accuracy, the truth, and the justice of what is read. Publication of personal letters without permission, quoting casual remarks from private conversations, and any similar

act is totally unjust and provides self-condemnation for the writer who does it.

3. Propriety, constructiveness, and good taste should govern the religious writer. Is this going to do any good? Will it bring the brethren nearer to God and to each other? Is this a genuine issue that deserves attention and discussion? There are plenty of real and serious problems facing the brotherhood. There is a need for thoughtful, sincere, and earnest discussion of these issues. The courageous editor and writer will not pull back from them any more than the courageous preacher, or teacher, will dodge serious issues. On the other hand, the wise and good religious writer will not be frightened or enticed into turning "aside unto vain jangling." Listen to the inspired apostle Paul, speaking to Timothy and urging him to be a *guardian of the gospel*: "O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called: Which some professing have erred concerning the faith" (1 Tim. 6:20-21).

The dangers of being drawn aside from the glorious work of teaching the will of God and carrying good news to the brethren and to the world is vividly stated in 2 Tim. 2:16-17: "But shun profane and vain babblings: for they will increase unto more ungodliness. And their word will eat as doth a canker." If there ever was a time when those producing gospel papers needed this admonition that time is now. The opportunity to evangelize the world was never greater and the sin of losing that opportunity in vain jangling never more wicked.

It is the responsibility of every writer to ask, "What good is going to be accomplished by this article?" This does not mean that there is no place for criticism in Christian writings. The best men and women can be benefited by wise and constructive criticism. On the other hand, criticism should never be destructive in purpose, and it should never descend to the level of grumbling or snipping. Josh Billings, the renowned humorist, had this to say: "It takes neither brains nor capital to set up in the grumbling business." Destructive and irresponsible criticism can tear down more in a day than faithful people can build up in years. Let every writer on spiritual matters ask himself these questions: "Will this article build up the church of the Lord?" "Will it heal the wounds?" "Will it correct the wrongs?" "Will it win the lost?" "Will it inspire the discouraged?" The physician cuts, and sometimes deep, but his intent is ever to save, and his hand moves with masterful tenderness. So should it be with those who deal with the spiritual issues. These involve, not the bodies, but the souls of men.

4. The writer should seek for material that will be both interesting and helpful to those who read it. There is much good material which is not prepared in such a way to be interesting and, therefore, is never helpful because it is never read.

5. Simplicity and brevity will add much to the power of religious writing. It is easy to be ponderous and complex, and some have achieved it to an extraordinary degree. Too much religious writing, and speaking as well, is damagingly long. The best example of brevity and simplicity is the Bible itself. The

entire New Testament is a very short book and can be read through in a surprisingly short time. It seems odd by contrast that some of the brethren need volumes to establish, or to try to establish, what they begin by saying is a simple point.

These are at least some of the principles that should govern the effective religious journal and the writers in particular. Doubtless there are many other principles that could be mentioned and should be observed.

Now let us examine this question: Exactly what is and *is not* the province of the religious journal?

1. The religious journal has no right whatsoever to supervise or control the brotherhood or the local congregations of the brotherhood. It is not the province of any school, paper, or preacher to supervise, direct, or meddle in the affairs of a local congregation of God's people. Any group attempting to exercise such control is in essence a denominational board—whatever you want to call it, and whatever it calls itself. The famous preacher, the outstanding educator, as well as the powerful editor, will all have their temptations at this point, and all must resist them if New Testament Christianity is to be preserved among us.

2. The religious journal has no legislative power and, therefore, no right to determine of itself what is true or false, right or wrong, in matters of religion. The authority in these matters is exclusively in the hands of Christ, and right and wrong can be determined only by what is said on the pages of the Holy Bible. O course, I should add that no preacher or college has any legislative authority either. The church of Christ has no legislative power, for the church is

the people, and right and wrong is not a matter of decision for the people, but rather a matter of revelation from God.

3. The religious journal has no power to speak for the church as a whole, or for any local congregation. The same is true of any preacher or school. When the paper speaks it speaks for itself, its writers, and its editor. The only scripturally authorized people who can speak for a body of Christians are the elders of the local congregation speaking for that congregation. Other than this, "if any man speak, let him speak as the oracles of God," or he speaks for himself and not for God. The Christian journalist is not and cannot be the official voice of the Lord's church. In presenting the message of truth to our fellow men around us we should take great pains to make this clear, lest we appear to fall, or actually fall, into the very errors that we have so long, and so properly, condemned in others.

What then can the Christian journal do in order to be an effective instrument for good?

1. It can publish articles dealing with living issues which seriously endeavor to bring to the people's attention the teachings of the word of God. This, I think, is the most important work which the religious journal can do. Every Christian has the right, yea, the responsibility to teach as he may have the opportunity the word of God. Surely the editor has the right and responsibility.

2. The Christian journal can effectively exhort and admonish Christians everywhere to greater service in the Lord's work. These exhortations are needed be-

cause for most of us knowledge and understanding far outrun performance in service to God and to man. For example, all of us know and believe that orphans should receive care, but perhaps relatively few personally participate in providing such care. All of us believe that our children should have a Christian education as defined in Luke 2:52, but perhaps few of us participate in making such an education available to our own children and to the children of others.

3. The effective Christian journal can publish much useful writing concerning teaching and instructional methods and materials. This can provide a constant flow of suggestions and information between the brethren. This material can vary all the way from formal introduction in educational methods to little suggestions and ideas for the improvement of instruction. Perhaps this is one of the more fruitful fields of the Christian journal.

4. The effective Christian journal can spread good news among the brethren concerning the activities and work of congregations, individuals, families, and areas. This would include news about the schools, colleges, and orphan homes, and other righteous endeavors of the brethren. Recently some excellent work has been done along this line. There is a hunger among Christians for news about other Christians, their problems and progress. Undoubtedly, one of the greatest opportunities in the field of religious journalism lies in the area of religious news. However, I do not see that any good can ever be accomplished by publishing squabbles and quarrels among brethren and airing on a brotherhood or regional basis problems

that concern local congregations. Such will only breed further confusion and bitterness.

5. The papers may engage in constructive criticism, provided it does not involve an attempt, directly or indirectly, to supervise, or to exercise control. For example, in the event a false teacher should publish an article setting forth an unscriptural doctrine a gospel paper could review that article and point out any unscriptural teaching that might appear. Under the heading of news a gospel paper may report that a congregation has withdrawn from a false teacher. This would do great service to the brethren generally, and yet the paper must be scrupulously careful that all of these are bona fide news and facts designed to do good and not harm. This is a point of grave danger in the conduct of a religious journal, as it is in the conduct of an influential preacher or able teacher in an institution of learning. Men of Christian honor and sincere purpose will have no real difficulty in finding the path of righteousness at this point.

6. The Christian journal can quite effectively give concentrated attention to the problems and opportunities of various age and status groups. This would help to personalize teaching and make it more usable by the average person. Therefore, special departments or issues relating to the young, the aged, the sick, the various occupations, the rural, the urban, and we could go on endlessly, would be productive of good in an infinite variety of ways.

7. The effective Christian journal can profitably use the endless store of historical and human interest material which is open to the religious writer. There

are vast areas of religious knowledge and events which could be made both profitable and interesting to readers. There are inspiring facts about the people and places of our own time which could provide almost any amount of biographical and human interest material. Records of travels and journeys, book reviews, and other such material can, with proper scholarship, be made available to the average reader in interesting form.

8. Poetry and drama has through the ages been an effective means of religious expression. The songs that we sing have largely been written by others. There are few plays, or dramatic productions, having a religious theme which have been written by members of the churches of Christ. The Christian journal could very properly give encouragement to the writing of poetry and drama with spiritual themes. This is one of the more neglected fields where wonderful opportunities lie.

9. While the production of books is not primarily the concern of this address I would like to add that the religious journal can give very important encouragement and sustenance to the writing of religious books of all kinds. Here again our need for scholarly information has been too often dependent upon the scholarship of others. The only correction for this general condition lies in the encouragement of many to devote their lives to Christian scholarship.

The written word is the most powerful means of influencing human thought and action. Therefore, effective Christian journals can do a work that will be a glory to God and a blessing to humanity. There are

many fine gospel papers among us which are doing such a work. There have been many in the past. The *Millennial Harbinger*, the *Gospel Advocate*, now celebrating a century of effective service, the *Firm Foundation*, the *Christian Chronicle*, the *Christian Leader*, and the *20th Century Christian* are examples of effective Christian journals. There are doubtless many others which could be named properly from the past and in the present. May the power of the written word be ever more wisely and effectively used by the brethren who publish papers and journals, however small or large these may be. All can do good, whether it is the brief news letter of a local congregation or a vast journal with hundreds of thousands of readers. The power for endless good is there, and may God bless those who seek to use it wisely and well.

"GO TEACH"

LERoy BROWNLOW

INTRODUCTION

I am grateful for the invitation to speak on this lectureship and for the opportunity of being back on the campus of Abilene Christian College where I spent four years as a student, and where I decided to preach the gospel. For such influences and for such teachings I have always been thankful.

EVERY CHRISTIAN IS OBLIGATED TO TEACH THE BIBLE

1. A little more than nineteen hundred years ago a triumphant and risen Lord gave a world-wide and revolutionary charge to a handful of unlearned and unpretentious apostles. "He said unto them, Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16: 15, 16). How could so few reach so many? By themselves alone it would have been impossible; hence, the Saviour did not expect them alone to do it. He set the task upon the principle and basis of a chain reaction. This is seen in Matthew's account of the great commission: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you:

and, lo, I am with you alway, even unto the end of the world. Amen" (Matt. 28:19, 20). The apostles were commanded to go teach and baptize, and then teach the baptized to observe all things that Jesus had commanded them. One of the duties Christ commanded the apostles was to go preach the gospel; therefore, the sacred responsibility of preaching the gospel is perpetuated and bound upon every baptized believer. One is converted and he goes forth and teaches others, and they in turn go forth and teach others; so on and on it goes, never ending. Now, after understanding the Master's plan for personal evangelism, was the task of preaching the gospel to every creature too big? No! Just a few years later Paul could write that the gospel was preached to every creature under heaven (Col. 1:23). They did it!

We are commanded to do it, too! Forty-nine years ago, at the opening of the second year of Childers Classical Institute, now Abilene Christian College, Brother A. B. Barret, its founder and president, stood erect and spoke his philosophy of life. Among other things, he said, "What man has done, man can do." Man once, without the aid of modern means of travel and communication, preached the gospel to every creature. Surely with the aid of such means, we can do it, too; for "What man has done, man can do." If we fail to do it, then it's not because the job is too big, but because we are too little.

If we evangelize the world, we must get back to the plan the Lord laid down in the Great Commission which calls for every disciple to be a teacher. In this ease age, however, we want to do it the easy way. But

there is no easy way! There is no push-button program that will do it for us.

We need to learn that the Great Commission applies to all of us. There are no exemptions. Jesus said, "Go . . . preach the gospel"; and Paul said, "Woe is unto me, if I preach not the gospel" (1 Cor. 9:16). So we stand between "go" and "woe", and we can make up our own minds as to which it will be. But it must be one or the other, for there is no alternative.

There are countless numbers today who strongly believe in the latter part of the Great Commission which says, "He that believeth and is baptized shall be saved," who make little or no effort to obey the first part of it which says, "Go . . . preach the gospel to every creature." The Bible is not a book to believe in spots. Let us not forget that the alien's obedience to the latter part of the Great Commission is dependent upon our obedience to the first part. "How shall they believe in him of whom they have not heard?" (Rom. 10:14).

There has never been an age in which the need for individual soul-winning has been more urgent than now. There was a time in which we could announce a gospel meeting or preaching on the Lord's day, and crowds would gather in to hear. Many came because they had no other place to go. That day is gone and gone forever! There is everything else in the world to attract them now. If we preach to them in this age, we must "go" with the gospel. Many of our gospel meetings in empty church buildings are producing little more than a holy echo! Why? Because in such instances very little individual soul-winning on the

part of the church is done. Our services on the Lord's day should be the climax of a week's labor in which all members have been busy doing personal work. Our gospel meetings should be the harvesting of seeds planted weeks and months previously by every member of the church. When that is done, you will have the joy of seeing great numbers saved.

2. There is a statement in Heb. 5:12 that should awaken and arouse every member of the church: "Ye ought to be teachers." These words should never cease ringing in our hearts. At the close of the day, we should hear them, "Ye ought to be teachers." In the morning, when we arise to face the duties of another day, those words should ring out as clearly as a shepherd's bell. "Ye ought to be teachers." This will put the whole church to preaching. The false notion of a professional clergy carrying out this duty for the members by proxy has bogged down the Great Commission in its onward march and has inactivated the church. We need to put the "go" back in religion for every disciple, for that is where the Lord put it in the beginning.

3. Taking the gospel to others twice blesses. It blesses him who goes and him who hears. When you cry out God's word, it creates an ache that gives you what you send. Putting every member to work will prevent an idleness that fathers a thousand ills in the church; for this principle is still true, "He that gathereth not with me scattereth abroad" (Matt. 12:30). Trouble in the congregation seldom ever arises from going members with hot hearts; it is more likely to stem from halting members with hot tempers. Breth-

ren, let us keep every member sowing the seed of the kingdom, lest he busy himself sowing the seeds of discord. Let us teach every disciple to be a soul-winner.

4. Christ died for sinners, and he has commanded every Christian to go preach the gospel that sinners may be saved. If we do, we are in partnership with him; and no partnership with Christ has ever gone bankrupt. His word will not return unto him void (Isa. 55:11). If a church dies, then it is evident that its members were not partners with the Master. We dream of preaching the gospel to every creature; but the first thing necessary to make a dream come true is to wake up. Only a few people serve Satan better than sleepy saints.

5. If we could hear the voices of the dead, we would hear earnest pleas for us to warn the living lost. You remember the story Jesus told of the rich man and Lazarus (Luke 16:19-31). Both died. The rich man went to a place of torment. Poor Lazarus went to Abraham's bosom. When the rich man saw that his own plight was hopeless, he thought of the state of his five brothers and pleaded for the Lord to send Lazarus back to his father's house and to "testify unto them, lest they also come into this place of torment." As this thought ran through my mind one day, I wrote these words in the style of the familiar "Flanders Field."

We are the dead; short days ago
 We lived, felt dawn, saw sunset glow;
 You did not warn us, and now we lie
 In hopeless graves.
 With the gospel you must go!

In love of souls condemned we show
This interest. Preach it on high!
If ye break faith with them who die,
As ye did with us, they, too,
Must sleep in hopeless graves.

This is the impressive summons we hear from the little mounds of the tormented dead. To ignore this summons is but to be guilty of the vilest indifference and the basest cruelty.

THE MOST SUCCESSFUL WAY OF SPREADING THE GOSPEL

Personally teaching the gospel is the most successful way of making known the Word and saving souls. This is seen in the success that accompanied such labors in New Testament times. It is effective for a number of reasons.

1. Because of the vast number of opportunities to teach and the multiplicity of teachers out taking advantage of these opportunities. It spreads the gospel with a power and a rapidity that staggers the imagination. Think how fast the Word would multiply if every disciple would win one soul a year to Christ, and if those who are converted would do likewise. Beginning with only 100,000 members in Texas (I think we have many more than that), there would be 200,000 at the end of the first year; the second year, 400,000; the third year, 800,000; and at the end of the tenth year, there would be 102,400,000 Christians, almost every responsible person in the United States.

2. It is a fruitful plan because the lesson can be suited to the person's needs. This cannot always be

done in public preaching. In public preaching, the lesson that may be especially needed by one person may not be the lesson that is most needed by the person on the other end of the pew. However, in private teaching we can overcome this problem by giving each pupil a tailor-made lesson.

A few years ago I was preaching in a meeting in a West Texas town. I went home with a family one day for lunch, and after the meal I began to talk to the husband about the Bible, and soon detected his need. After discussing a certain topic for about thirty minutes, he asked, "Why hasn't somebody told me this before?" That night he obeyed the gospel.

3. This is an effective way of winning souls, because of the power of personal contact. Large companies, understanding this value, send out salesmen or representatives to contact the trade. They do not rely entirely upon newspaper, magazine, radio, and television advertisements.

A young man once fell in love with a young lady who lived in a distant city. He went to the post office and bought 365 cards. Every day for one year he sent her a love message. At the end of that time she got married, too. To whom? To the postman. There is power in personal contact. Let us use that power to save souls.

4. There is so much force in personal evangelism that we often win the man across the ocean by first winning the man across the street. A few years ago, I became acquainted with an Italian who had been in America about forty-five years, since he was twenty-one. In time, I baptized him into Christ. He was

an enthusiastic soul-winner. I say "was," because he has already passed on to his reward. He wrote to one of our missionaries in Italy and asked him to visit his nephew. Also, he corresponded with the nephew. Today the nephew and his wife are two of the strongest Christians in Italy. Yes, we often win the man across the water by first winning the man across the street.

JESUS DID MUCH PERSONAL WORK AND TEACHING

1. God had only one Son and he believed in personal work. Our Lord personally called some of his most enthusiastic workers. One day as Jesus walked along a seashore he saw Peter and Andrew "casting a net in the sea: for they were fishers" (Matt. 4:18). Jesus called, and they quit fishing for fish to start fishing for souls. He went a little farther and he saw James and John mending their nets, and the Saviour beckoned and they quit mending nets to help sinful man amend his ways. He said to Matthew who was "sitting at the receipt of custom," "Follow me" (Matt. 9:9), and Matthew left off collecting earthly treasures to help man lay up for himself heavenly treasures.

2. Some of Christ's most familiar sermons were preached to single hearers and not to the multitudes. This is true of the great sermon on the new birth (John 3). It was preached to Nicodemus during an evening interview. This is also true of the glorious sermon on living water of which we may drink and never thirst (John 4). Christ, a tired, weary, thirsty traveler, preached it to a Samaritan woman at Jacob's well.

THE EARLY DISCIPLES DID MUCH PERSONAL
WORK AND TEACHING

1. When Andrew learned of the Lord, "He first findeth his own brother Simon, and saith unto him. We have found the Messias, which is, being interpreted, the Christ. And he brought him to Jesus" (John 1:41, 42).

2. After Philip had enlisted with Jesus, he went to find Nathanael and brought him to the Saviour (John 1:43-45).

3. The members of the church in Jerusalem were fired with a love for souls that the bitter winds of persecution could not blow out. Hence, when persecution scattered them abroad, they went everywhere preaching the word (Acts 8:4).

4. Personally teaching the gospel was so important that an angel of the Lord called Philip away from the multitudes in Jerusalem to teach a lone Ethiopian (Acts 8). What was the result? The Ethiopian was baptized and went on his way rejoicing.

Friends, this is the story of personal evangelism as it runs throughout the New Testament. We must get back to it!

WAYS AND OPPORTUNITIES OF PERSONALLY
TEACHING THE BIBLE

There are many ways and means of doing personal teaching, and we should take advantage of every one of them.

1. One way is to preach from house to house. Paul did this. He said, "I have taught you publicly, and

from house to house" (Acts 20:20). This cottage preaching led to the conversion of the jailer and his family, and also to the salvation of Cornelius and his family. We must get back to knocking doors. Now, listen carefully: what we need in the church today is a lot more knocking on doors and a lot less knocking on each other.

2. Next, we can invite the prospects into our homes, as Matthew did (Matt. 9:9, 10). He gave a dinner and invited many sinners and publicans into his home to dine with Jesus. This provided an opportunity for Jesus not only to be their dinner associate but also to be their teacher and Saviour.

3. Another thing we can do is to follow the example of Aquila and Priscilla who took Apollos aside and expounded unto him the word of God more nearly perfect (Acts 18:24-26). This method has borne fruit many times.

4. An association with fellow-workers provides a wonderful opportunity to win souls. A word spoken now and then, giving a tract or lending a book, coupled with right living, often leads a soul to Christ. If you did no more than to go to a friend and say, "I am interested in your soul. I wish you would read this book or tract, or I wish you would go to church with me," it would do much good.

Back during the Civil War, as the Yankees marched into the Southland, granny grabbed the broom and ran out the door to meet them. A son yelled to her, "Granny, come back here. What do you think you can do with that broom?" With spirit, she replied, "Well, at least, I can show them whose side I'm on."

Friends, there is a lesson in granny's words for us. It is worth much, if we do no more than show whose side we are on. Remember: soul-winning will be easier tomorrow, if we do it today.

5. An organized program of personal evangelism will provide a multiplicity of opportunities for many members to do personal work. Any work that is organized is more fruitful than an unsystematic, haphazard work. For ten consecutive years, we have followed the same system of organized personal work in the Polytechnic church, Fort Worth, Texas. Only heaven can reveal the good that has been accomplished. I do not have the time to discuss the details of such an organized work. But if you would like to know more about our system, I shall be glad to talk to you about it privately. Most any plan, however, is good if you work the plan.

REASONS WHY SOME ARE NOT PERSONALLY TEACHING THE BIBLE

Personal evangelism is so plainly taught in the Bible, so essential, and so urgent that we wonder why there is not more of it in the church today. In discussing these reasons, I am going to have to be painfully plain, because it is the truth that hurts.

1. The reason that some do not personally teach the word of God is that they do not have enough of it in their own hearts to provide a compelling power. Jeremiah said, "Because the word of the Lord was made a reproach unto me, and a derision daily, Then I said, I will not make mention of him, nor speak any more in his name. But his word was in mine heart as a

burning fire shut up in my bones, and I was weary with forbearing, and I could not stay" (Jer. 20:8, 9). The Word was like a burning fire in his heart, and he had to tell it. Jesus said, "For out of the abundance of the heart the mouth speaketh" (Matt. 12:34). A child, when asked who his Bible teacher was, replied, "Jesus' grandmother." When questioned further he emphatically stated, "I know my teacher is Jesus' grandmother, because all she ever talks about is Jesus." The mouth reveals what is in the heart. Thus, when a mouth never speaks any gospel, it is proof that there is not much gospel in the heart. Some of these people have too much religion to give it up entirely, but not enough to do things for Jesus. They have just enough religion to make them miserable, but not enough to make them happy. They remind us of a man with a headache. He does not want to get rid of his head, but it hurts him to keep it.

2. To put it plainly, another reason we do not obey the first part of the great commission is that we do not love souls. We profess that we do, but our practice denies it. "Love never faileth." Suppose the song director and I are in a boat on the lake, fishing. Not far away a boat capsizes and two men are drowning. I say, "Oh, how I love them. Oh! how I wish I could save them." I then suddenly pull up on the line and say, "Wonder why those fish don't bite." Did I love them? However, some people who do not actually love souls will occasionally speak a word to the lost, but for the same reason they buy a lightning rod. With such a motive, they are defeated before they start. It is a case of knowledge without zeal. For all these

years we have preached to our sectarian friends that zeal without knowledge is dangerous, but we have oftentimes failed to realize that knowledge without zeal is useless.

3. Another reason some do not win souls is that they do not know enough about the Bible to teach it to others. Hence, they decide to leave bad enough alone and keep mum. Here we see double sins: the sin of failing to add knowledge to faith and the sin of failing to teach. Here we see sin in its progressive nature as one sin begets another sin.

4. Some do not engage in soul-winning because they have a false idea of church work. They have forgotten, if they ever knew it, that the church is the pillar and ground of the truth, God's medium to preach the gospel and win souls. Some think the church is a place in which to be petted, pampered, and served. Hence, they run the legs off willing members, when those same steps could be used to save the lost. This condition was aptly described by a good church worker who said, "I am so busy doing church work that I do not have time to save the lost." Isn't that a shame! Some infantile members have never learned that God has called us into the vineyard to hoe, rather than to eat grapes. The trouble is that they have eaten so many grapes now that their teeth are set on edge. What we need in the vineyard of the Lord today is more calloused hands and fewer calloused hearts.

5. Secret skepticism has silenced many a tongue that otherwise would have been a power in the field of personal evangelism. These people believe their doubts and doubt their beliefs. They are not fully convinced

that sinful man must obey the gospel as laid down in the Scriptures to be saved. They think that some way, somehow, good people of all creeds, regardless of their relationship to Christ and his gospel, will be saved. These people do not openly declare such, but their lack of faith in God's plan has robbed them of the soul-winning spirit. They think so little about saving souls because they think so little about souls being lost. An infidel, in speaking of Christians, once said: "If I believed what you people profess to believe, I would certainly do more to save the lost than you are doing."

6. The peril of over-caution has held others back from preaching the gospel. We are reminded of this proverb: "He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap" (Eccl. 11:4). The farmer looks into the sky and says, "Hot winds may blow from the South and scorch the sprouting. Why waste the seed?" Or he may at harvest time say, "Clouds are appearing on the horizon. Why cut the golden grain?" Over-caution will leave the fields unsown in the springtime or unharvested in the fall.

Over-caution also leaves the gospel fields unsown. Preachers have stressed the need of tact (and it needs to be emphasized) to the extent that we have actually developed in the members an over-caution complex. They are afraid to say anything for fear they may say the wrong thing. The intention was good, but the reaction has been bad. If you discuss the Bible prayerfully, sincerely, and with a desire to win souls rather than just win arguments, the chances are that the problem of diplomacy will solve itself in talking to reasonable people. Your deep love for souls will

make a good impression. Nothing works in talking to unreasonable people. Let us never forget that tact is good, but contact is better.

CONCLUSION

Friends, the only work you can do that will last forever is saving souls. Everything else must end. Time, this old body, and everything else that is material must soon fade away. This thought was very forcefully brought to my attention last May while I was in a meeting in St. Louis. One day I was the guest of a number of preachers in the city who showed me many things of interest. They took me to their celebrated park where the world's fair was held a number of years ago. There were towering trees, green grass, beautiful flowers, fragrant roses, and singing birds everywhere. In one section of the park they had something new, a memorial to the Korean War dead. Of course, it is new, because it has not been long since our boys were shedding their blood on the ghastly battlefields of Korea. As we approached the memorial, I saw the stars and stripes, the red, white, and blue, waving in the breezes. The beautiful melody of the chimes rang forth in the background. There was a large clock some thirty feet in diameter raised about a foot and a half above the ground. There were beautiful flowers growing in the face of the clock between the numerals. At the base of the clock in the midst of a beautiful arrangement of flowers were these raised words: "Hours and Flowers Soon Fade Away." Time cuts down and destroys everything that is material. Only that which is eternal, the soul, can survive time.

"Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it" (Eccl. 12:7).

In the Tate Gallery in London is one of the last and most notable paintings of Frederic Watts. A shrouded form lies upon a bier in the middle of the room. On a table nearby is an open book, and against the table leans a voiceless lyre. In one corner of the room is the rich mantle of a nobleman and in the other corner a lance and shield and several pieces of armor, with roses strewn over them to show that the arts and tastes of life were mingled with the sterner duties of the world. But now all is over. The still form cannot read the book, nor seize the lance, nor touch the lyre, nor catch the fragrance of the roses. All is over. On the wall in the background are three statements: "What I spent I had. What I saved I lost. What I gave I have." Friends, whatever we give in time, enthusiasm, labors, and tears in the salvation of souls—that and that alone is ours forever. Everything else fades away.

TEACHING SOUND DOCTRINE

GEO. S. BENSON

Text: "This is your wisdom and understanding in the sight of the nations" (Deut. 4:6).

The word of the Lord properly interpreted is sound doctrine. It should be taught in the home, in the church, and in Christian schools and colleges. Knowledge of the Bible is at once the most practical and the most noble knowledge that man may possess.

God knows his works and his purposes. Through the Bible God has revealed how man shall live in order to fulfill his God-given function and to be blessed of God (2 Tim. 3:16). The Bible is the most noble of all studies because of its subject matter—God and his purposes (Psa. 119:18). Other sciences treat of those things within reason's grasp. The Bible reveals those things which transcend human knowledge and human reason (1 Cor. 2:9; Rom. 11:33).

When Israel entered the land of Canaan they were instructed to teach their children God's commandments and his statutes. They were to teach them when they rose up in the morning, as they walked in the way and when they lay down at night. They were assured that their welfare in this life would be in direct proportion to their faithfulness in keeping God's statutes and walking in his commandments. It was under David, a man after God's own heart, and his son, Solomon, that Israel enjoyed her Golden Age.

Knowledge of the Scriptures is the wisdom upon which our own American way of life is built (Deut. 4:6). Our forefathers who crossed the Atlantic in sailboats and who braved the wilderness and the unknown red man on this new continent brought with them their Bibles. They were men who feared God and who were seeking greater freedom to walk in his statutes and to observe his commandments. The majesty of God was recognized in every one of the thirteen colonial charters. In the Constitution, man was recognized as created by God and with certain inalienable God-given rights. Moreover, the Constitution undertook to provide a government under which men would be at liberty to live in harmony with the teachings of the Bible. The three most important factors in our American way of life are:

1. Faith in God.
2. Constitutional government.
3. Private ownership of property.

The most important of these three factors is faith in God. The integrity of personal character in America rests upon a religious foundation. Only people who want to do right can or may be free. Religion is the one foundation for building that desire to do right—that unselfish interest in the welfare of others. Neither our form of government nor our type of economy could succeed except in a country with a citizenship of great personal integrity.

The law of God given through Moses was a written law. That law was the very Constitution for directing the religious, economic and social lives of the

people. Jesus likewise said: "My word shall judge you in the last day."

In America, it is our Constitution that gives dignity and meaning to the individual freedoms of our people. The Constitution guarantees personal freedom: freedom of speech, of the press, freedom of person, freedom of movement, freedom to own property. While the Constitution can be changed it cannot be quickly and instantly changed because of a sudden tidal wave of emotionalism. That which requires time allows for debate and sound thinking. So our Constitution not only guarantees our present security but also provides security against quick and instantaneous public decisions that might be tremendously damaging to our religious, economic and political institutions.

Private ownership of property is a God-given right. From the days of the garden of Eden men went out and possessed the face of the earth. When Israel was led into the land of Canaan, under God's direction the land was divided among them by tribes. It was further divided by lot according to their families. In other words, the whole of the land of Canaan became privately owned. Apparently realizing that some men would mortgage and lose and that others would sell their land, God provided a Jubilee year once in fifty, at which time the property was to go back to its original owners. A man, therefore, could sell his land only until the next Jubilee year.

In America, we have followed the principle of private ownership of property. Private individuals own our farms and we are the best fed people in the world. Private individuals own our manufacturing plants

and we have more radios, telephones, refrigerators, bathtubs, automobiles, and the like than has any other people in the world. Private individuals own the plants that make our shoes and our clothing and we are the best clothed people in the world.

America's national income equals that of the next top ten countries. Average individual wages in America have a purchasing power three times as great as in England, five times as great as in Russia, and twenty times as great as in more than half of the world. While America has only 7 per cent of the world's population, she sends more young people to high school and college than does the other 93 per cent combined. That 7 per cent of the world's population living in America also drives four times as many automobiles as the other 93 per cent combined.

This prosperity is because of the wisdom on which our way of life is built. In the Bible God has taken more space to discuss man's welfare in this life than to describe his life in the world to come. It isn't thinkable that God should love us enough to give his Son to redeem us and enough to build those mansions for us in the skies and then be unconcerned about our welfare here. On the contrary, this world now has plenty of natural resources and adequate know-how to provide for the needs of all the people living in the world in our generation. The fact that half the people of the world go hungry while not more than 30 per cent can actually have enough to eat is not because God hasn't provided the necessities for a higher standard of living. It is because men do not seek that wisdom which is from above. It is because men do not live in

harmony with the great purposes of God. The teaching of sound doctrine involves man's welfare here and now and man's eternal welfare.

Not just any kind of Bible teaching is consonant with the high aims of holy people. The teaching of the Bible must be in accord with consistent sound doctrine. From the beginning there have been those who have distorted and misrepresented God's teaching. Our own generation certainly offers no exception. There is much false teaching regarding the word of God.

Who is the custodian of sound doctrine? No man and no group of men constitute the custodian of sound doctrine. The church is not the custodian of sound doctrine, as the Catholics insist. On the contrary, the Bible is the custodian of sound doctrine. It contains God's word which is final and by which all men shall be judged.

The Bible should be soundly interpreted and persistently taught in the home. Each child should begin to learn the word of God at his mother's knee. Father should join in and teach the word of the Lord to the children as they rise up in the morning, as they walk together in the way, and when they lie down at night. It should be boldly taught in our churches on Sundays, on Wednesday nights, through special meetings and on any other occasions that may seem appropriate.

In this busy, rushing, material period in human history however, not enough teaching is being done in the homes and people do not spend enough time in the churches. Consequently, we must also provide schools and colleges where the word of the Lord may be

taught daily in order to develop well trained leaders, preachers and teachers. In fact, we have a still wider obligation. In a technical age like our own it would be unfair to our children if they were not carefully educated to the end that they might make their contributions in the various fields of human endeavor.

It is proper that this teaching should be done by godly teachers and that in addition to other subjects, the Bible also be daily taught. It is to this end that our Christian schools and colleges have been founded. While they by no means provide the only places to teach sound doctrine and while they make no claim of being the only sources for the training of leaders, preachers and teachers, yet it must be recognized that they are *a* place for the teaching and training of preachers and leaders. Not all young people from Christian homes, however, should be preachers. Not all can be elders but everyone should be a devout Christian. Therefore, the teaching of the Bible in these Christian schools and colleges should be continued each year that a student is enrolled therein. None of us shall ever graduate from the study of the Bible, however many landmarks we may pass along the road.

To what may sound doctrine be applied? It may be applied to every aspect of man's life—not just to his religious life. It should dominate his social life, his business life and his religious life. To whom does sound doctrine apply? Paul urged Titus, in "speaking the things which become sound doctrine," to instruct the aged men, the aged women, the young men and the young women, and the servants. Yes, sound doctrine

constitutes a way of life for all people on God's footstool. 2 Tim. 2:2 is the golden text for the perpetuation of sound doctrine: "And the things which thou hast heard of men among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."

Sound doctrine provides no ground for hobby-riders or those with special interpretations. For "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds and destitute of the truth, supposing that gain is godliness: from such withdraw thyself" (1 Tim. 6:3-5). The inspired apostles by precept and example set the pattern to which we must hold fast. Paul said: "I marvel that you are so soon removed from him that called you into the grace of Christ unto another gospel; which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that which ye have received, let him be accursed" (Gal. 1:6-9).

We must likewise recognize principles and ideals and not become hair-splitters. Jesus taught usually in terms of principles and ideals. For instance, when one came to him and inquired what is the greatest

commandment. Jesus said: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets" (Matt. 22: 37-40). Here, Jesus recognized two great fields in which man moves. One concerned his relationship to God and this was to be controlled by his absorbing love for God which would make it a pleasure to keep God's commandments and to fulfill all of his obligations toward God. The second field concerns man's relationships to his fellow man. This again was to be controlled by love for his fellow man like love for himself. If man is motivated by that kind of love he will do his fellow man no harm. Jesus was not a hobby-rider. He was not a hair-splitter but he was a godly man, and he did believe, teach and obey God's commandments. He could hang an entire way of life on two great principles—love for God and love for man.

How shall we maintain sound doctrine in our schools where we are trying to prepare young people for life's eventualities and to prepare leadership in the kingdom of the Master? Our first concern should be in the selection of the Board of Directors and with the continued selection of new directors from time to time. These should be godly directors who *do direct* to the end that the institution may fulfill its highest responsibilities.

The academic administration should be made up of men who *administer* in such a way as to maintain a friendly environment for the study of the Bible and

for the practice of Christian principles and ideals on the campus. Should a large percentage of the people on any campus be unsympathetic with the teaching of the Bible and the practicing of Christian ideals the results can only be disappointing.

There must be teachers who *teach*. Great teachers are scarce. They can be found only one in a thousand. They should by all means be sought out for our Christian schools and colleges. Teachers in each field, including Bible, should be scholarly. The more people know about their field, the better they may teach. There are scholarly people who are poor teachers but there are also multitudes who are poor teachers and who are not scholarly. Being scholarly doesn't make one a poor teacher. It can make him a far better teacher. Teachers likewise should be dedicated Christian people who can see God in the rising of the sun, in the shining of the stars, the blooming of the flowers, and in a chemistry formula.

Likewise, there must be students who *study*. A school must be more than a place to play. A Christian college needs young people who love God and love his word, as a result of earlier training in the home and in the church—students willing to serve God in their most effective capacity—some as missionaries, some as preachers, some as farmers, some as merchants, etc.—but all with the determination to glorify God.

The only way to promote a knowledge of God and to create godliness is through teaching. May we sincerely teach through both precept and example in the home, in the church, and in the school.

OPPORTUNITIES OF CHRISTIAN DAY SCHOOLS

BENNIE LEE FUDGE

The opportunities of Christian education on the elementary and high school level may best be seen by examining the work now being done in that field.

At present we have in the United States and Canada eighteen schools for white students on the elementary and secondary level. These schools are as follows: Abilene Christian College Demonstration School, Abilene, Texas; Alabama Christian High School, Montgomery, Ala.; Athens Bible School, Athens, Ala.; Chattanooga Bible School, Chattanooga, Tenn.; Christian Home and Bible School, Mt. Dora, Fla.; Columbia Bible School, Portland, Ore.; Crowley's Ridge Academy, Paragould, Ark.; David Lipscomb High School, Nashville, Tenn.; Georgia Christian Institute, Valdosta, Ga.; Harding College Academy, Searcy, Ark.; Houston Christian Schools, Houston, Texas; Madison County Bible School, Huntsville, Ala.; Mars Hill Bible School, Florence, Ala.; Memphis Christian School, Memphis, Tenn.; Pacific Christian Academy, Graton, Calif.; Radville Christian College, Radville, Sask.; Rocky Mountain Christian School, Denver, Colo.

There is also a school in New Orleans with several hundred students, but I do not have the exact information on it.

You will notice that my home state of Alabama has more of these schools than any other state. In three

adjoining counties of North Alabama we have three schools with a total of nearly 1200 students enrolled at this time. At Athens Bible School we have 475. Just twenty-four miles east of us Huntsville has 250. This is Huntsville's first year of operation. In a few years they will have 400 or 500. Our next town on the other side, Florence, just forty-five miles away, has 450 students now.

I have completely up-to-date information on sixteen of these schools. In these sixteen schools there are 193 full-time teachers and 3,907 students enrolled this year. Nine of these schools have all twelve grades. Six of them go through the eighth or ninth grade. One has only high school with no elementary grades.

These schools have come into being in answer to a real demand from Christian students and parents. In my home county, for example, our boys and girls were almost ostracized in the public school because they refused to dance, smoke, attend the movies, girls dress in gym shorts, and take part in other forms of worldliness permitted and often encouraged by the school. In my own graduating class the Junior-Senior Banquet was followed immediately by a dance on the same floor. One of the twelve members of the church present danced. Only one of the 150 others present did not dance. In our particular case the greatest demand for a Christian school came from the young people themselves. The grass-roots nature of these schools over the country is shown by the fact that of the 3,907 students enrolled this year 3,570 stay in their own homes at night. Our Christian schools are

local schools, built by local people, to supply local needs.

The Christian Education movement is not a new thing. David Lipscomb's High School is in its sixty-fifth year. I believe high school work has been offered here at A.C.C. for its 50-year history. Pacific Christian Academy is thirty-eight years old. Yet thirteen of our eighteen schools are less than fourteen years old. This means that the great impetus in this movement has come about since the outbreak of World War II. Several new schools are now in the planning stage, including another one in North Alabama at Cullman.

Teachers in these small schools are for the most part working at great sacrifice because of their dedication to a Cause. The highest paid teachers in this field are those at Memphis, with an annual salary of \$3000. This means an average monthly salary of \$250. The lowest paid group is at Mt. Dora, Fla., with an average *annual* salary of \$711. These workers are paid an average salary of \$59.25 a month. The average monthly salary of the 193 men and women now devoting the hours of the school day to Christian education in our elementary and secondary schools is less than \$150 per month.

I failed to secure information on the scholastic preparation of the teachers in these schools. In our section the teachers in the Christian schools will rate higher than the public school teachers on the average when it comes to college degrees and teachers' certificates. Teachers in the Christian schools of our nation are, on the whole, well-educated, capable, conscien-

tious men and women who are making financial sacrifices comparable to those made by the pioneer preachers of the gospel.

Of course, these teachers cannot live on what the schools pay them. They work before and after school to make ends meet. At Athens Bible School, George Williams has a farm, A. H. Baldwin owns a dairy, E. B. Kuykendall has a print shop, Burl Grubb is bookkeeper at The C. E. I. Store, Clifford Buchanan, Bill Reeves and Winston Brackeen preach for rural churches over the county. The lady teachers are either married women whose husbands have an income or single women who can get by on what we pay them. The other schools have similar stories to tell.

Even the sacrifices of the teachers there is still a great financial load in the operation of a Christian school. Last year fifteen schools spent \$556,147.97 on operating expenses. The value of the property owned by the sixteen schools I have studied totals \$2,663,000. That is a lot of money for the Christian parents of sixteen average communities to raise. Money for a local school has to be raised locally. That is the reason most of you never heard of more than half of the schools I have named.

The end results of the training given in these Christian schools can be indicated by the fact that of last year's 180 high school graduates 110 went on to college—considerably above the national average percentage—and of these 110, 103 are in Christian colleges.

But the greatest results and the greatest opportunities of our Bible schools cannot be reduced to statis-

tics or measured in dollars and cents. It is hearing your little first grade girl name the books of the Bible, the authors of the New Testament, and quote the Beatitudes. It is having your sixth grade boy solemnly declare, "Daddy, I never will have a date with a girl that is not a Christian." It is of hearing an eighth grade boy publicly pointing out the error of a Baptist revivalist. It is going out and seeing the congregation established by two eleventh graders all on their own. It is seeing the singing in all the churches of the county improve 100 per cent because of your students and your graduates. It is in seeing your former students, now men and women, stand foursquare for the truth and against all kinds of worldliness in the church wherever they go. The elementary and high school years are the formative years. Ideals are instilled, convictions are formed, and lives are molded right here. I am 100 per cent for our Christian colleges, but I say without a moment's hesitation that if I had to choose for my boys between the public elementary and high school followed by a Christian College or a Christian elementary and high school followed by a state college I would choose the latter. I am thankful that I do not have to make a choice. The Lord willing, my boys will be educated under Christian teachers from the first grade through college.

CHRISTIAN PARENTS HAVE THE RIGHT TO BUILD AND SUPPORT SCHOOLS WHERE THE BIBLE IS TAUGHT

"If any provideth not for his son, and specially his own household, he has denied the faith and is worse than an unbeliever" (1 Tim. 5:8). This will include

the necessities of life—food, clothing, shelter, medical care, education, etc. All these are the responsibility of the parents. To provide food, clothing and shelter the father may operate a farm or a grocery store, work as a mechanic or factory laborer, practice law or dentistry. The Lord did not tell him *how* to provide for his own—he just told him to do it. Each man has the responsibility of providing for his own the best way possible under his particular circumstances.

In like manner God has not told the Christian parent *how* to provide an education for his children. The responsibility again is left with each parent to provide for his own the best way possible under his particular circumstances. The Christian parent is told something of the *kind* of education he is to provide for his children. "The fear of Jehovah is the beginning of wisdom" (Prov. 9:10). "Remember now thy Creator in the days of thy youth" (Eccl. 12:1). "Nurture them in the chastening and admonition of the Lord" (Eph. 6:4). "Be not deceived; Evil companionships corrupt good morals" (1 Cor. 15:33).

In providing for his own the kind of education described in these and similar passages of scripture the Christian parent has three possible courses.

1. He may educate his children himself, at home. Parents in general have neither the training nor the time to do this.

2. He may build, support and send his children to the public schools. Our public school system was built for this very purpose, that through them parents might discharge their responsibility of giving their

children the education that the parents themselves have neither time nor training to give at home. It is a well recognized fact that in most of the public school systems of our nation today children are not taught the fear of Jehovah as either the beginning or end of wisdom. Instead they are taught the Bible-denying theory of organic evolution of species and are thrown into an atmosphere of sex-stimulating dances, petting parties, mixed bathing, etc.

3. They may build, support and send their children to a school where all the teachers are Christians, where the word of God is honored and is taught daily, where science, history, and all other subjects are taught in the light of God's word, and where the companionship, the recreation, and every influence is guided by its holy principles. It is the sacred responsibility of Christian people to provide for their own the kind of education demanded by the word of the Lord and to use the means at their disposal to provide this education in the most complete way possible.

I believe I can best illustrate the true meaning of Christian Education by reading some papers that came from the hearts of some of the finest Christian girls I have ever known.

* * * *

Anniece Griggs came to our school after a background in the public schools of our country. In her Senior year she wrote:

"What I like best about Athens Bible School is hard to put into words; it is an atmosphere of goodness, a feeling that to do good is a privilege.

"When I think back to the school days before I at-

tended this school, I realize why so many Christian boys and girls who go to public schools have such a hard time being good, and why so many of them turn out to be worldly people.

"It is almost a shame to be pure and holy and honest in some of our public schools. Things we would never consider doing here at ABS are commonplace there. Cheating is an art, and those who are adept at it are respected. A person who cheats at Athens Bible School is frowned upon by the whole student body and mistrusted by them.

"In public schools immodest dress is admired. Standards are placed on beauty, wealth, or athletic ability, instead of morality, purity, and Christianity. Here at this school we live by God's word and base our ethics on it.

"At our school temptations to do wrong are seldom offered. Boys and girls at other schools are always faced with unpopularity and ridicule for not taking part in sinful recreations. I thank God that I have been able to go to a school where I am not hindered in doing good, but rather, encouraged in living better here at Athens Bible School.

"I think that what I like best about our school is the ease and honorableness of being good."

* * * *

Nell Daly was in the tenth grade last year when she wrote this paper, expressing the impact Christian Education has made on her life.

"The thing that I like best about Athens Bible School is the spirit of friendliness among the students and teachers. They seem to be all one big family. Another thing connected with this friendship is the fine Christian association. It would be good if every young person in the world could experience the friendliness of Athens Bible School or another Christian school. In 1 Cor. 15:33, it says that 'Evil companion-

ships corrupt good morals' or manners. If you are associated with good, clean, Christian people you won't be found with the low, corrupt group that would go to ungodly places such as the movies or the dance. The importance of the fine Christian association and friendship you will have here at Athens Bible School will show in your later life. It will show in your family if you marry a good Christian. The future of the church depends on your friends; on whether you go around with a low, immoral person or good, Christian friends that you associate with at a Christian school. Gal. 6:7, 8 says that whatsoever a man soweth that shall he also reap. If a person has friends that are ungodly he will probably follow in their footsteps. If a person has good, Christian friends he will be an asset to the church or anything with which he is connected."

* * * *

Evelyn Blanton came to us in the tenth grade from Florida's public schools. In the eleventh grade after nearly two years of Christian Education, here is her contrast between the two systems.

"I attended a public school in Florida the first nine years of my school life. Now I don't believe I could enter a public school again and feel right about it.

"In this school the people are different. They are not like public school students and teachers. They are God-fearing people.

"It really surprised me when I found that there are no snickers or laughs when you mention the Bible. The people here cherish the Bible. They know it is not something to be laughed at or made fun of. Here you feel free to discuss and ask questions about the Bible in any class.

Every day we have at least an hour of worshipping God by studying the Word of God, singing praises and going to God in prayer. Forty-five minutes of

this is done in separate classrooms and fifteen minutes is spent in worshipping at chapel time. It is almost unbelievable how the students and teachers enter into the worship service with the spirit and understanding.

"It really amazed me when I found that you could leave your pocketbook, money and all, on a desk or table and it be there when you returned. The people here at Athens Bible School are honest. Just think! It is true that there are such schools.

"Here you don't sit and wonder if your teacher is around the corner smoking, or how long it will take him to get over a hangover from spending most of the night before in drinking, dancing, gambling and keeping the wrong company. You know if your teacher is absent he is somewhere doing good.

"The relations between the teachers and students are are not like that of the public school. The students don't think of their teachers as big black bears, but as sisters and brothers in Christ. The teachers don't think of the student as just another person to teach but as children of God."

THE MASSES SHALL BE TAUGHT OF GOD

T. E. MILLHOLLAND

Every 60 seconds 156 deaths are recorded throughout the world. That means that every minute more than 150 souls have gone into eternity unprepared to meet their God. It would be difficult to ascertain how many of these died without ever knowing anything about Jesus the Christ, but we certainly can estimate that a vast majority of them never heard the gospel preached in its purity and simplicity nor read it from the pages of the New Testament.

The gospel is the only thing that could have given hope to these poor lost souls. The gospel could have saved them for it is "God's power unto salvation."

There are approximately two billion people on the face of the earth in a lost condition. The gospel is able to touch, convert and save. Now then, the problem naturally arises as to how we are to get the gospel to these multiplied millions who are leaving the "scene of action" as the rate of 156 every minute.

As God has delivered into our hands the gospel, so also, working through the ingenuity of man's mind, he has provided means by which the gospel can be effectively carried into hearts of the lost. There are scores of ways by which the gospel can be carried to the lost. No one of them can be described as a panacea so that all other means may be abandoned, but it behooves us, because of the tremendous responsibility

in our hands, to use every means that is right to the best of our ability.

For some time Christian business men and preachers have been thinking in various parts of the country of this question: "Are we using all of the opportunities to reach the lost with the gospel?" One of these, an elder of the Central church in Nashville, Tennessee, the late Ray Tenpenny, decided that there was an avenue that had been overlooked—the pages of national magazines—and he began to visit in various parts of the country, talking with preachers, elders and Christian business men. He found that others had been thinking along the same lines.

Brother Tenpenny's enthusiasm and dedication to the task of one day seeing full page articles in national magazines, telling the gospel story in its purity, inspired others so that in November 1954 a group of preachers and Christian business men met in Dallas to discuss what they could do in using this particular avenue.

The dream of Ray Tenpenny was beginning to take form and shape, but before it could become a reality, he was taken by a severe heart attack. No doubt, much of the travel and energy that he had spent in trying to make this dream come true contributed to his death.

These men who had been brought together decided that they would do something. After a great deal of prayer and discussion, in March of 1955 the decision was made that they would ask other individuals to help them carry the gospel to the millions by use of the pages of national magazines. A non-profit founda-

tion was organized and in meeting after meeting plans were carefully laid for this work.

This non-profit publishing house was named "Gospel Press" and just as the "Firm Foundation," "Gospel Advocate," "20th Century Christian," the Chronicle Publishing Company and others have for many years been teaching through the printed page, so it was planned for this publishing house to teach through the pages of prominent national magazines. The men selected to the Board of Directors of the non-profit company were:

T. E. Milholland—the eldest son of the late Thomas E. Milholland, a pioneer gospel preacher. He is President of the Zenith Cleaning & Laundry Company of Dallas, Texas. Other than President of the Gospel Press, he is on several Boards: Insurance, Christian Colleges and Civic organizations. He has been a member of the church for 47 years.

R. G. Meggs—has been a member of the church 42 years, and has taught a class 35 years. He is an elder of the Skillman Avenue Church of Christ. He is on the board of Abilene Christian College and Boles Orphan Home. He is President of The Meggs Company of Dallas, Texas.

Truman Peek—has been practicing dentistry in Dallas, Texas, for twenty-two years. He is a deacon in Skillman Avenue Church of Christ; director of an insurance company and a member of American Dental Association. He has been a member of the church for 22 years.

H. E. Acklin—was born in Holland, Texas, and

came to Dallas in 1925. He is president of the Acklin Electric Company. He is board member of the National Electrical Contractors Association and co-owner of the Carpenter Plastering Co. He is a strong supporter of Abilene Christian College and other Christian institutions. He has been a member of the church for nineteen years.

John H. Banister—preacher at the Skillman Avenue Church of Christ in Dallas, Texas. He has been preaching the gospel for twenty-seven years and has done local work in Texas and Oklahoma and held meetings in about twenty different states. He is on the Board of Trustees of Abilene Christian College. He has been a member of the church for thirty-three years.

P. S. Kendrick, Sr.—is a son of the late Allen R. Kendrick, a gospel preacher. He is managing partner of Kendrick Oil Co., President of Big Bend Mining, Inc., Chairman of Board of Directors of Chronicle Publishing Co., all of Abilene, Texas. Also on the Boards of district and State organizations that have to do with the oil and gas business. He has been a member of the church for 51 years.

Harry Lemmons—is President of Saladmaster Corporation; Vice President in Charge of Sales, Kitchen-Quip, Inc.; President of Kitchen-Quip Finance Company, Inc.; President of Food Co. Appliance Corporation. He is also a member of the Board of Regents of Rutgers University Graduate School of Sales Management and Marketing, an associate member of the National Sales Executives Club, Inc., and a director in a number of business organizations. He is a member

of the Skillman Avenue Church of Christ, Dallas, Texas.

Homer Putman Reeves—is preacher at the Central Church of Christ, Houston, Texas. He is a graduate of David Lipscomb and Harding Colleges. He has been preaching for some 23 years and during that time he has been the regular preacher for churches in Tennessee, Alabama, Arkansas, New York City and Texas and has held meetings in many of the states.

Paul Sherrod—is owner of the Sherrod Hardware Co. of Lubbock, Texas, and has interest in other business enterprises. He has been a member of the church for 45 years. He is an elder of Broadway Church of Christ. He has been actively associated from the beginning with the mission work in Germany, in the establishment and growth of the Children's Home of Lubbock. He is a trustee of Lubbock Christian School.

M. Norvel Young—is the preacher at the Broadway Church of Christ, Lubbock, Texas, Editor of 20th Century Christian and Power for Today. Staff writer, Gospel Advocate, Board of Trustees, Abilene Christian College.

John G. Young, M.D.—is the son of the late F. L. Young and Martha Higgins Young. His father, F. L. Young, was a pioneer gospel preacher. He is a practicing and clinical Professor of Pediatrics at Southwestern Medical School, Dallas, Texas, and has been president of several medical organizations. He is President of Southwestern Christian College Board of Trustees, Terrell, Texas, and on the Board of Trustees of Harding College, Searcy, Arkansas. He has been a

member of the church for 43 years and is an elder at the Skillman Avenue congregation in Dallas, Texas.

Recently Brother Kenneth Winters, a Certified Public Accountant, business consultant and very zealous member of the Lord's church in Dallas, was added to this Board.

One of the first actions of the Board was to provide that no member of the Board of Directors should receive any kind of remuneration for services rendered for the Gospel Press.

As a result of many hours of planning and of work, the November issue of Coronet magazine, with a circulation of 3,000,000 and approximately 10,000,000 readers, carried two full pages devoted to the answering of the question, "What is the Church of Christ?"

This was the first time that Coronet magazine had ever carried any kind of religious ad and the first time that any national magazine had ever carried a full two-page spread.

Although this first in a series of articles was carried in November, responses to this ad continue to come in. More than 4,000 have written in response to the article, "What is the Church of Christ?" The effectiveness of this article was greatly enhanced by the assistance of brethren throughout the country, many of whom carried ads in their local newspapers, calling the attention of the general public in Coronet. Let me read you just a few of the letters that we have received.

From a Baptist preacher comes:

"I want to take a minute of your time to tell you

how much I appreciate your material on pages 102-103 of the last issue of the *Coronet*. It is just what is needed and what I have urged some groups to do for years. to the K. of C's.

"It is arranged in fine taste and it is a real answer

"If you are going to continue this, I will be glad to send along a gift from time to time to help support this. I pray God may lead you to increase this type of work in many places."

From the General Board of Education of the Methodist Church in Nashville, Tenn., came this letter:

"Your attractive advertisement in the November issue of *Coronet* has come to my attention I would appreciate having a copy of your booklet, *What is the Church of Christ?* Though you have a great deal of support from this general area, I must confess that I do not know as much about your work as I should Your willingness to invest money in a project of this sort indicates a very fine degree of zeal for outreach I am sure it would be difficult or impossible to evaluate returns on an advertising program of this sort. I admire your courage and your imagination in launching it. And I hope it will be highly successful in the best sense of the word."

A Catholic also wrote:

"Please send your pamphlet, 'What is the True Church of Christ?' I am a Catholic and looking for the true primitive Christianity."

Special booklets have been prepared to send to those who make further inquiries concerning the church and

a correspondence course is being offered. Every effort is being made to follow up these contacts.

Upon his return from Italy, Brother Cline Paden was employed by the Board of Directors of Gospel Press to work full time in this ministry of evangelism through the pages of national magazines. Brother Paden is doing a fine, effective job.

The second in a series of ads was carried on two pages of the January 1956 issue of *Coronet* and it is still too early to tabulate the response to this ad, but it will be even greater than the first in the series. The subject of this last article is "The Bible—A Basis for Religious Unity."

We believe that by the end of 1956 articles will have appeared in such magazines as "Look," "News Week," "Harper's Atlantic Monthly," "Collier's," "American Magazine" and, perhaps, even others.

I can't help but be thrilled as I have had opportunity to sit and read the letters from so many who have become interested in New Testament Christianity through use of these pages in national magazines. And yet, at the same time, I can't help but be saddened to realize that we are so many years behind the efforts of error.

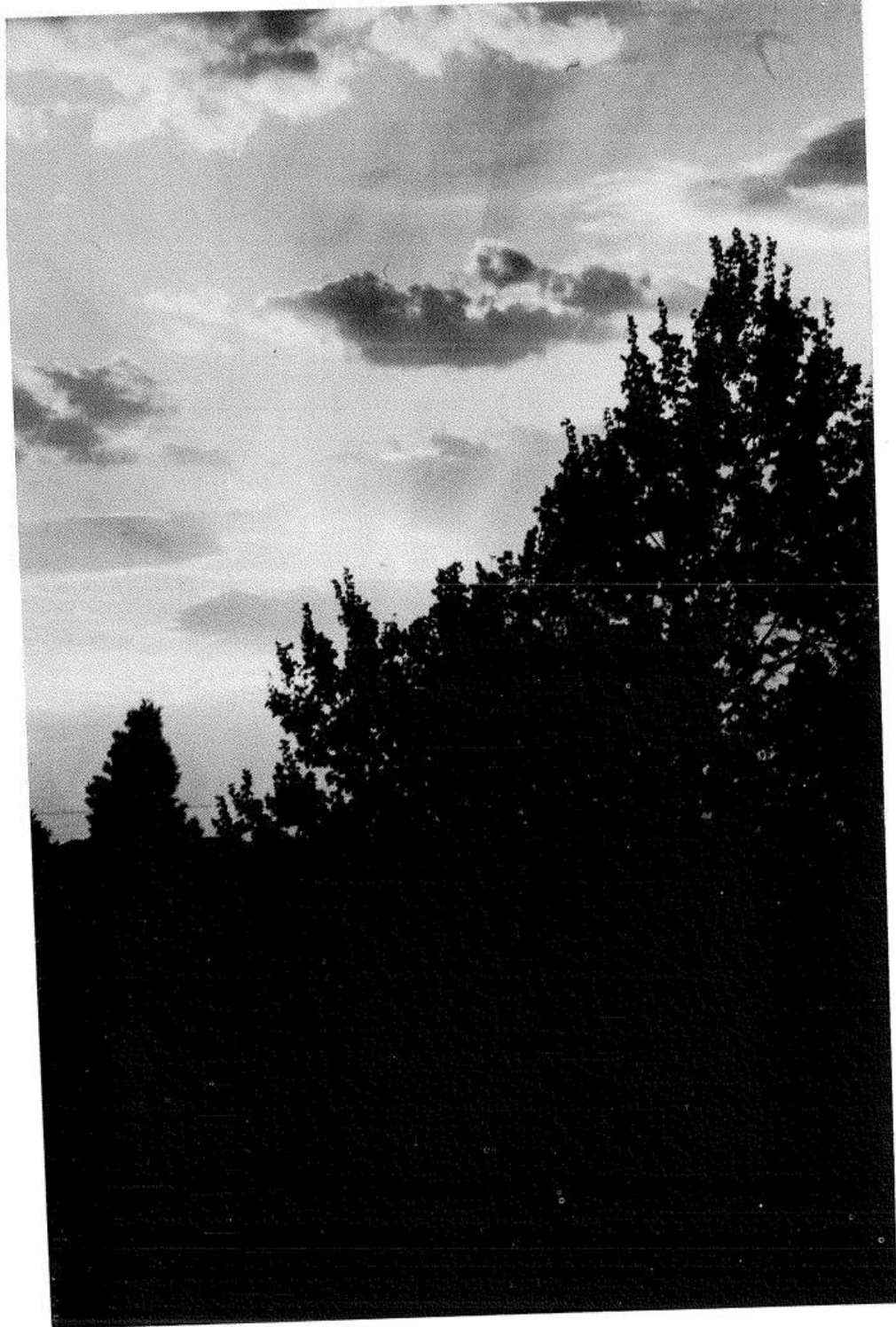
Recently Luke E. Hart of New Haven, Connecticut, founder of the "Advertising for Faith" program of the Knights of Columbus, stated that in 1955 approximately one million dollars was spent in a campaign to teach Catholicism through the pages of national magazines and that as a result of this program, more than 1,000 inquiries per day are received. He further stated that the advertisements "... including brief essays

of often-misunderstood church views, now appear regularly in newspapers, magazines and supplements with a national circulation of 50 million—a readership estimated at 100 million.”

Is not truth more valuable than error? Should we not, therefore, exert every effort to teach truth as effectively as those who teach error?

This work has begun but there is so much yet to do. We need your help—not next month or next year—we need it now! Some have indicated a willingness to forego the price of one good meal a month to help in this work of preaching to the masses, but there must be further support. Will you not do two things for us? Will you, right now, promise yourself that you are going to give something each month and that you will pledge yourself to interest some friend to also have a part in this work?

That is what it will take—willing, helping hands can encircle this globe with the truth. Yes, “they shall all be taught of God,” *if* we carry the gospel to them!



INTO ALL THE WORLD

Mission Lectures

THE WORK IN ITALY

CARL MITCHELL

About two thousand years ago a small ship sailed into the bay of Naples, and made port at the present day city of Pozzuoli. One of its passengers was the great apostle Paul who in chains was being taken as a prisoner to Rome. We can imagine how the heart of the apostle was gladdened after a long and perilous journey when he found Christians in Pozzuoli with whom he tarried seven days. We can also imagine the joy with which he continued his journey toward the city of Rome where he was to have the fellowship of the brethren whose faith was spoken of throughout the world. Neither was he to be disappointed in the things that he anticipated because we read in the 28th chapter of Acts that some of the Roman brethren walked about 30 miles to meet Paul, so eager were they to see him and comfort him. There follows a glorious period in which Paul exercised such a far reaching influence in his teaching that he was able to reach members of Caesar's household. History tells of how many of those early Christians were so fervent in their faith that they suffered martyrdom rather than deny their Lord. With such a wonderful beginning, it seems that those of Italy could never fall away from the faith, but they did; and that same congregation whose faith was at one time admired throughout the world, became eventually the strong-

hold of Satan whose task was to suffocate faith throughout the world. This should stand as a solemn warning to us as to what can happen. It isn't sufficient to have a beautiful beginning because if we are not diligent in "proving all things," "combatting for the faith," and upholding "sound doctrine" the same thing can happen to us.

About seven years ago, history repeated itself in that once more a ship sailed into the bay of Naples and among the passengers was a small group of Christians bent upon carrying the gospel to the Italian people. This time, however, there were no Italian Christians on hand to greet them, for long since, the voice of faith had been silenced in that nation.

Since it is rather general knowledge, I will not go into a long recital of the various developments and persecutions that have taken place since the first workers landed in Naples seven years ago. Through the press and from the pulpit you have followed the various efforts that have been made by the Catholic church and the Italian Government to halt our preaching of the gospel and to send us from the shores of their country. You have heard how we were accused of being spies, of being communists, of being vacationing tourists; how on different occasions physical violence was attempted against the workers and against members; how preachers of the gospel were arrested and charged with preaching Christ; how buildings were closed with police guards stationed to prohibit anyone from entering our buildings; how old fascist laws were used against us in violation of their own constitution; how we were denied the right to

advertise or to put up signs on our buildings (they just can't stand the fact that we wear the name "church of Christ" and have offered to let us put up signs if we would change our name); and how they have even been successful in forcing some to leave the country entirely. However, I would like to say that it is typical of Satan that he always repeats the same mistakes and has never learned yet that the more he persecutes the more we are going to grow if we will just remain faithful.

Through the efforts made to force us out of the country a great deal of attention was given the church of Christ by both the Italian press and radio, so that even though we could not have bought space and time to advertise the work we are trying to do, they very generously gave us a much greater and better advertisement campaign than we could ever have afforded. Almost overnight our presence was announced to all of Italy, and almost immediately cards and letters began to arrive from interested people throughout the country. As we could we accepted the invitations that we had to go into various cities and thus the cause of Christ began to spread and grow, until at this time there are twenty-eight congregations in Italy that comprise a total of about seven hundred faithful members, that is, those who attend services and take an active interest. Fourteen ex-priests have been converted of which five are preaching at the present time; in addition one nun has been baptized. Some 26 native Italians are dedicating their time to the preaching of Christ, and many more do preach when they have the opportunity, but are not dedicating full time.

In addition, there is a wonderful orphanage in Frascati that houses about thirty-five young boys, and is a living symbol of the love we are preaching. Also, a good number of the congregations in Italy are sending out a correspondence course in their immediate area, with a grand total of several hundred who are studying the Bible through the mail.

Some have expressed the thought that they were not too sure as to the stability of our missionary work. I would like to put your minds at ease on this point. First of all, you should remember that the present members have been proven by the fires of persecution, and have remained faithful. Then, too, you should know that we are at this time reaching a very stable type people, largely from the middle class. For instance, in Florence where I preached, we have a member who is the head of his office at the railroad, another who owns a welding business, one who works for the post office, a hotel worker, a leather craftsman, a translator, an author, a painter, two carpenters, etc. I also want to add that there is a growing feeling of personal responsibility on the part of our Italian brethren as far as financial things are concerned. The church at Florence is paying \$20 per month on their preacher's salary, plus the other personal expenses of utilities, etc, and helping on the rent. Other congregations are making similar efforts to begin answering as they can their own needs. Of course, we must understand that they are poor according to our own standards, and it will take a good deal of time and patience on our part, but they have

the will and are gradually working toward financial independence.

You see then, that God has abundantly blessed the efforts put forth in Italy so that much and good fruit has resulted. I believe that the work there will be increasingly more stable and that progress will be increasingly great now that many initial mistakes have been overcome.

I now want to attempt to impress upon your minds the terrible danger that lies in Catholicism in our own country. I have said many times before, and I want to repeat, that the greatest threat to the present freedom that we enjoy and that has allowed us to carry the gospel into many parts of the world, is, I believe, Catholicism. Through my experience in Italy, I know that Catholicism does not condone liberty, and when they are in power, will stop short of nothing in promoting their system, and in silencing those who want to believe otherwise. I know that many of my fellow Americans and possibly some of my own brethren would accuse me of being an extremist. They say that American Catholicism is different, and that the things that happen in Italy and other Catholic countries could never happen here. I submit unto you that they are already happening. If you think we really have freedom of the press, try to tell the truth about Catholicism and see if you can get it printed. If you think we really have freedom of speech, then try telling the truth about Catholicism on the radio and see how long you last. If we honestly begin to take stock of our freedoms, we will find that they are slowly but surely being undermined and destroyed by the evil

forces of Catholicism. While they, through the various publications that they have and on television and radio, attempt to impress the American people as to their love of democracy, they are using our same democratic system to destroy our democracy. As I have said many times before, Catholicism thrives upon ignorance, poverty, superstition, and hate; and these things are directly opposed to every principle of democracy. Catholicism cannot continue to exist for any great period of time together with freedom. They will tolerate freedom until they are strong enough to do something about it, and then they will destroy it, even as they have in every nation today where they are in the majority. Please, do not think that it is too remote a possibility that even in our own life time things similar to those which are happening in Italy can happen here; because while we are kidding ourselves into apathy and indifference, they are working day and night toward their goals. America is the big prize for Catholicism. I was talking with an American Jesuit in Florence who told me that a big percentage of all the Jesuit priests in the whole world are in the United States and that they are carrying on a tremendous propaganda activity. Of course, the Jesuits are the militant arm of the Catholic church.

You might be asking yourself, "but what can be *done about it?*" The only answer is "preach the gospel." as Giuseppe Garibaldi, the great George Washington of Italy said, "here is the cannon that will destroy the Vatican." Catholicism is not invincible, and the word of God can and will overcome it if we will

be but up and about our Father's business. In private and semi-public discussions with some of the foremost exponents of Catholicism in Italy, I have seen them remain speechless before the awful truths of God's word. I think we need to break down some of the awe in our thinking concerning them and realize that they are just poor, deluded, mistaken men who cannot possibly stand before a fair examination of God's word. Also, we need to realize that an overwhelming percentage of Catholics throughout the world are not really Catholic in any sense of the word. I would estimate that in Italy not over 10% of their vaunted 99% Catholic population is actually faithful to the church. A good percentage of them hate the whole system and can be taught if we but have the men there to teach them. In a recent survey made in France, only 14% of the survey considered themselves fervent Catholics. The great Cardinal Elia Della Costa of Florence some time ago in an address to the heads of Catholic Action throughout Tuscany, said, "do not delude yourselves with the great masses of followers that we have, because our might is only material, for we have lost the souls of the people." Fortunately, among the Catholics many of them subconsciously realize that Catholicism is empty and not satisfying the needs of their souls. They are disgusted with medieval pagan practices, and are desirous of God's dear truth. We are fully equipped to satisfy this need, and if we will but work, as we can, and as God would have us to, we can meet and defeat the threat to our liberty, and bring countless souls to Christ in so doing.

However, it can't be done without workers and that

is why we are appealing to you to accept this great challenge and take an active part in preaching the gospel in Italy. Take this opportunity of striking at the very roots of the evil system. Nowhere else will the blow be so much felt as there on their home base. There is at this time a need of at least fifteen new men for the Italian field. It isn't hard being a missionary. I don't feel like I have sacrificed anything, but even if it does cost us a little sacrifice, we should remember what Christ did for us. I remember how I made my decision to preach in Italy. I was lying in bed one morning while I was in my last year at college. Harold Paden came in and said, "Why don't you go to Italy with us and do missionary work?" I said, "All right, I will." Harold got me up out of bed and into missionary work and I am glad he did. Some of the rest of us need to get out of bed. A lot of members of the church are like the man who goes to a restaurant. He just wants to be served and not have the worry of preparing or cleaning up afterwards, and if there is someone else who will pay, all the better. We have too many people in the church who want to be served. But you know the Bible tells us that the blessed dead are those who rest from their labors and if we haven't been laboring, how can we expect to rest. I know that some of you here are already giving yourselves a lot of excuses for not going into mission work or for not contributing to it; I'm too old, or I have a family, or I couldn't learn the language, or I don't have the ability, or we are already doing a lot here, etc. Just excuses. If we want to go, there is nothing that can stop us; if we want to help some-

one go, we will find we are never doing so much but that we can do a little more. We need to have the faith of the prophet who said, "here am I, send me." The field is white unto harvest, but the laborers are too few. The Lord is calling you and you and you to come over and help, not only in Italy, but also in all the many other countries of the world where the gospel needs to be preached. Sometimes when you get to thinking about how much we are doing, get the map down and look at all the countries where we aren't and then compare them to the ones where we are, and then you won't feel like we are doing very much at all.

May God help us to do better. But the question that is most important is, "What are you going to do about it?"

NIGERIA; WEST AFRICA: THE MODERN
MACEDONIA

HOWARD HORTON

It was just another application for enrollment in the Bible correspondence course. Even the fact that the letter was obviously written by one for whom English was not native was not remarkable, since the course was going to more than 10,000 students, including scores of non-Americans in a dozen foreign countries where our GI's were stationed. No more than mild curiosity concerning the manner in which a policeman learned of the course passed through the mind of the lady who entered the application and sent out the first lessons.

No man could have predicted the electrifying chain of reactions which were being set in motion, events which were to change the plans and the whole pattern of work of a congregation and which would set in motion an amazing restoration movement reminiscent of the American restoration in the days of the Campbells, Stone, Smith and others early in the nineteenth century.

The policeman, C. A. Essien, was converted; he converted others; they converted whole churches. By 1950 these natives had established a score of churches with only the aid of the Bible course. In January, 1953, there were sixty congregations; a year later there were more than one hundred congregations; be-

fore the end of 1954 one hundred and eighty-five congregations were worshipping after the New Testament order; today the number stands at nearly two hundred and fifty congregations, with three to six hundred souls being baptized each month. This is the story of ten years—ten exciting and inspiring years—in which brethren have been thrilled by the realization that the word of God will still produce an hundred fold wherever it finds good soil.

Where has all of this happened? By now the story is familiar to brethren all over the world. In order to appreciate these thrilling events more let us look at the setting where they sprang up—Nigeria, West Africa.

Located on the southern coast of the mammoth western bulge of Africa, Nigeria is a part of the loose-jointed "British West Africa." Four rather widely scattered countries comprise this part of the British empire: Nigeria, the Gold Coast, Sierra Leone and the Gambia. These countries are not joined geographically and have little to tie them together except a common tie to the commonwealth, a common currency and the English language. Even the tie varies from one to the other, as each has its own unique situation varying from virtually total independence in the Gold Coast to more or less subjection to the crown.

In a more real sense than is true of any other part of the continent this is what John Gunther calls "Black Africa." Nowhere else in the world is the black man more completely in control, even though technically the countries are under British rule. The

population is almost one hundred per cent Negro—.0003 white.

White men simply do not go to West Africa to settle, as a rule. There are no white colonizations or land settlers, as in Kenya or the Rhodesias. Mau Mau uprisings are not likely in the West, for the simple reason that they do not have the same incentives which exist farther east—the presence of white settlers whom he considers as taking his land.

Nigeria is a third larger than Texas, or just about equals all the southeastern states: Alabama, Florida, Georgia, Mississippi, North Carolina, South Carolina and Tennessee. The major divisions of the country are determined by two large rivers. The Niger, rising in the Sahara in French territory, is the ninth longest river in the world and the third great river in Africa, after the Nile and the Congo. The Benue River rises in the Cameron mountains east of Nigeria and flows westward to south central Nigeria where it empties into the mighty Niger, flowing from the west. The combined stream turns southward until it spreads in an endless labyrinth of swamp and lagoon in the coastal belt. These rivers thus form a giant widespread Y which divides Nigeria into its major regions—North, East and West.

Within these regions there are many different unfused tribes—approximately 250 altogether—and an appalling variety of dialects. One small area, of the Ogoja Province, has thirteen *main* languages. The government prints its information pamphlets in at least twelve different languages, besides English, which is the universal language of Nigeria.

Politically Nigeria as it is today is hardly more than forty years old. Early in 1954 the Lagos conference almost ended in riots. Since then events have moved very fast. A third constitution has been written incorporating the results of the London and Lagos conferences. The name of the country was changed to the Federation of Nigeria, and the first federal elections were held in November, 1954. Nigeria has made such marked political progress that they are on the brink of self-government. Here . . . Africans are running Africa.

Those of us who have lived in the bush and have seen a side of Nigeria which the visitor could never see from the Governor's mansion, nor from the houses of assemblies, nor even by visiting the native markets and night clubs in Lagos, feel that a tremendous weight of ignorance, superstition, graft, and tribal selfishness will try to the limit the adequacy of native federal administration. Vast areas in isolated sections exist where the natives have never seen a white man nor heard of the federal constitution. Only about 20,000 Nigerians (six out of 10,000 population) have the equivalent of a high-school education. In the Eastern Region, only 10.2 per cent of the population have finished Standard II, equivalent of the fourth grade here. This would be a great weight upon even a strong and broadly experienced government. It will be dangerously difficult for an infant government.

Still the die is cast. There will be no turning back. Nigeria will be a free country with tremendous potential. The spirit of confidence in their ability to direct their own affairs and to attain the good life

of the western world permeates the directing minds of Nigeria. The University of Ibadan was organized in 1948 and is rapidly becoming an extremely important factor in developing an educated elite in the West African culture. More than a thousand Nigerians are in British universities and another four hundred are engaged in higher studies in America. The most influential politician in Nigeria today, Dr. Nnamdi Azikiwe (Ah-zeek-way), went to Harvard University in Washington, D.C., and did graduate work at Columbia and the University of Pennsylvania. One of his teachers was Dr. Ralph Bunche, America's own highly respected Negro leader.

There is considerable mineral wealth in Nigeria, but the main source of income is the oil palm. The national income has multiplied six times in the last twenty years and the development of industry and commerce is only starting. New export contacts are being formed every year and great effort is expended to improve methods of marketing Nigerian products.

Nigeria is a boiling cauldron in which every conceivable element of civilization and savagery are together. Mingling in the same seething mixture it is not difficult to detect the *juju* of pagan witch doctors (elephant teeth, half-decayed rat heads, dog eyes, monkey intestines, chicken gizzards blown up like balloons) competing with the newer implements of medical science (microscopes, test tubes, syringes, penicillin, various sulphas and mycins and surgical supplies); tribal native courts judging according to native law and custom alongside British-like courts of law; trudging burden-bearers with heavy loads on

their heads dodging new trucks; dugout river canoes bobbing cheery greetings to modern airplanes; superstition and ignorance vying with education; idolatry, Mohammedanism, Catholicism, denominationalism, secularism and Christianity.

Just what the future will dip out of this confused mixture, boiling at a furious rate, is not clear yet. One thing is certain: Nigeria is not, nor will she be for several decades, static. She is going somewhere—just where nobody can predict—and no force can turn the tide back even to the point of three years ago.

Into this seething confusion God saw fit to inject his word, the one force which could stabilize the young and violently energetic country. From the very first it has been a story to stir the hearts of those who love the Lord and his work. Let me tell you about it.

1945: In the providence of God a native policeman grew troubled in spirit and longed for instruction in the things of God. Through some unknown lady in Germany he received the address of the Lawrence Avenue church of Christ, Nashville, Tennessee, who were offering a correspondence Bible course to service men all over the world. Enrolling in the course, Essien soon recognized that he had been in error and immediately began to preach the things which he learned. Soon he had converted four sectarian preachers and had enrolled them in the course. Together these men completed the Bible course and set out to preach the gospel to their people. Small groups began to recognize the truth of their message and to turn in obedience.

1948: Within three years the zeal of the Nigerians had reached such a pitch that the mails were constantly bringing letters from them pleading for someone to come to Nigeria to teach them the way of God more perfectly. They wrote: "Please send us men to teach us the way of God more perfectly. We can preach to our people, but we ourselves need more teaching lest we lead them astray. If white men will come and teach us, we shall take Nigeria for Christ." For two years these letters came to American brethren in Tennessee and Texas.

1950: Finally when they could no longer bear the thoughts of a nation calling for the gospel with none to send it to them, the elders of the Lawrence Avenue church borrowed Boyd Reese and Eldred Echols, supported at the time by the Union Avenue church in Memphis and the Central church in Cleburne, Texas, respectively, and sent them to West Africa to contact the native preachers and investigate the work being done by them. After two weeks they wrote: "We came to Nigeria eager to learn how the work had begun in this country In three and one-half years 45 congregations were established We are impressed with the enthusiasm of the brethren. They confidently affirm that they will soon have congregations throughout Nigeria, and judging from their past accomplishments, they may have Every congregation has its own meeting house already constructed, which is certainly a strong recommendation for their zeal The leaders themselves are still babes in Christ who need much teaching. They recognize this and earnestly plead for someone to guide them. They

stated that they did not want white preachers to convert the Non-Christian natives; they feel that they can do that themselves Once in a long time an opportunity occurs for the spread of the gospel in some part of the world which cannot be explained on the usual 'interested percentage of the population' basis In Nigeria a remarkable chain of events has, without conscious direction of any human agency, produced an opportunity for the spread of New Testament Christianity which has no parallel in the history of Africa The American churches cannot afford to ignore this challenge. Nigeria and West Africa lie within our grasp; we have only to reach out and take hold Seldom has the chance been offered to accomplish so much for so little. May God grant that the people of Nigeria receive the help for which they so eloquently pleaded Several thousand native Africans have, without the presence of a single white man, fought their way out of denominationalism and have found the church of God. This is without precedent in Africa May God bless them with teachers."

1951: There was still no family ready to go from America for work in Nigeria, so the Lawrence Avenue church again borrowed Eldred Echols from the work in South Africa and sent him to Nigeria for four months of Bible Instruction for the native preachers. He accomplished almost impossible feats in organizing classes and planting the truth in the hearts of the preachers. To all who are familiar with the work first hand, it is easy to observe strong influences still flowing throughout the Calabar province from Brother

Echols' work. It was hoped that a family could be found and sent to Nigeria before Echols left, but this was impossible. He returned to the work from which he was borrowed in the fall.

1952: The Lawrence Avenue church, which had been endeavoring to arouse the interest of some church to send workers to Nigeria, decided to undertake the support of one family. Soon they raised their goal to two families. Funds were raised and the James E. Johnsons and the Howard Hortons arrived at Ikot Usen December 6 and settled in a native mud house to begin the work.

Essien had already scheduled visits to all of the congregations. Many days we traveled one hundred to two hundred miles and preached from three to five times a day. One of the first endeavors was a week's lectureship for the native preachers. They attended from miles in all directions and asked every imaginable Bible question. We were greatly impressed by their fervent interest in the things of God. Time and again we were moved deeply by their child-like simplicity and hunger for the word of God.

1953: Within six weeks we started the first three-month training course which was to set a pattern for the work still carried on at intervals. We taught classes from 8:00 A.M. to 4:00 P.M. and then would drive from fifteen to forty miles to visit a congregation or to preach in a market place or road junction. Individuals came before breakfast and after supper to study the Bible. Delegations came from every part of the province to plead with us to come and preach to their people. Time and again we found ourselves

unable to meet the requests. Village after village offered us the village school to guide and to inaugurate daily Bible classes for each pupil. Parents told of their children being expelled from denominational schools because the parent obeyed the gospel. Others told of the efforts of the Catholics to take over their school and asked us to help them. Teachers were fired when they obeyed the gospel. We could not see a remedy.

The Bible classes for the preachers were inspiring. They eagerly studied and asked questions, but they were so woefully ignorant of the Scriptures! We realized that three months could never suffice to prepare them to make really sound and strong churches, and began to visualize a two-year Bible training school in which preachers could be taken for two years and given thorough instruction in the way of the Lord. However, another problem was immediately evident. Even during the three-month course some of the men were not properly fed. Their money ran out. One day I discovered one of the best men in the entire group who had been without food for three days, and yet he was remaining for the classes. If such a condition could arise in three months, what could happen in two years? We could not see a remedy.

Calabar province, where our work is located, has seven districts, or counties, extending thirty miles west, thirty miles north, seventy miles east and eighty miles south. New churches were springing up every week. Scores of villages in remote corners of the province were calling for the gospel. The native preachers needed constant attention and instruction.

The two men there found themselves being overwhelmed with pathetically urgent calls. We saw no remedy.

By July the pressure had become so unbearable that we requested a special visit to America to seek aid. Leaving my family in Africa, I flew to Nashville and spent two weeks telling the brethren of the most urgent needs. When I returned to Nigeria the brethren had justified my confidence in them and had assured us that we would be able to make plans for meeting some of the needs.

Immediately we selected fifteen native preachers for special training and full time evangelistic work with small support from America. September and October were devoted to concentrated teaching aimed at helping them meet error and build up the churches.

In the midst of this special course the Eugene Pedens arrived from America. Immediately Brother Peden started giving special attention to the evangelistic work, traveling all over the province establishing churches and training native leaders. During his first year he saw 1500 souls baptized in meetings where he preached. He joined Brother Johnson and me in teaching the native preachers. The natives knew him from one end of the province to the other.

Mrs. Peden is a registered nurse and filled a special need in the work. Disease is prevalent and deadly in this part of the world. Wounds canker; blood weakens, insects conspire with all other forces of nature to destroy men and women. Every day streams of sick and wounded came seeking aid.

Women in childbirth died all around us at first, but the people were urged to go to the hospitals and clinics for care. As a result such deaths are decreasing. Malaria and yellow fever are frequent killers. One of the native evangelists died with yellow fever. He was one of the strongest of the preachers and an excellent interpreter. Another young preacher's wife died in childbirth simply because of improper care of some filthy midwife. A Christian doctor could have unlimited opportunity to bring relief to suffering humanity while administering spiritual food as well.

December brought the Elvis Huffards to Nigeria. Brother Huffard came for the specific purpose of exploring the possibilities of managing some of the native village schools. Here is one of the most unique opportunities in the world. Mrs. Huffard took an active lead in classes for ladies and children. All of the wives of Americans taught classes and helped the African women to a better understanding of Christian principles. Mrs. Huffard and Mrs. C. A. O. Essien translated several of the children's songs into the Efik and the Nigerian children sang them with great fervor.

1954: The new year opened with Elvis Huffard completing plans to open some of the village schools. He had cut red tape in record time, had hired some faculties and opened three schools. By late spring Brother Huffard could write: "1. I am managing five village schools with over 800 students. 2. These schools are staffed with native Christian teachers. 3. Many students are old enough to be members of the church. 4. Several Bibles have been placed in each school. All

students have Bible work books. 5. The Bible is taught to every student every day following a Scripture study scheme worked out by me. 6. Two weeks of Bible instruction given all teachers in school vacation. 7. Three concrete school buildings have been completed at the expense of the villages. 8. Twenty-five teachers employed with salaries paid wholly by tuition, village contributions and county tax. 9. Five men in the Government Teacher Training Center with prospect of doubling the number in 1955."

Think of it! Public schools, tax supported, without proper management, being offered to any gospel preacher who will take about one or two days a week to visit the schools and make reports to the government. The schools are completely controlled by the manager. He guides the lives and characters of the pupils. Eight years from now there will be prospective preachers selected for the Bible training school who have already studied the Bible every day for eight school years. This means better preachers. Also there will be prospective wives for those preachers who have also studied the Bible for eight years. *And all of that without expense to the church, in public village schools.*

Truly here is a "Bible Chair" unparalleled anywhere else in the world. To date no church has undertaken to keep a man in Nigeria to fill that *Bible Chair*. At the present time there are nearly fifteen hundred pupils in schools managed by Christians and staffed by Christian teachers. A man could well spend full time traveling among these public schools and teaching and outlining Bible courses for the pupils. Nowhere is there an opportunity to have a free hand in

the direction of so many boys and girls. *Here is a ready made missionary endeavor for some faithful congregation with vision.*

February 1, 1954, was a day of tremendous significance in the work in Nigeria. Every plan was aimed ultimately at the preparation of native preachers to take the gospel of Christ to their people in an effective way. We had dreamed of a two-year Bible training school in which we could have a group of selected young men separate from their normal environment for concentrated Bible study. Brethren in America began to send monthly contributions to help feed a group of about forty young men while they carried on such studies. In an old native mud church building the classes were inaugurated on February 1, 1954. Very quickly it was realized that here was the key to the future. Every white man in the field taught classes and we felt a stronger and stronger conviction that we were watching the beginnings of a permanent and sound church in Nigeria. The young men grew rapidly. We have never known a greater thrill than that experience in the Bible school.

In addition to their regular class work the students were encouraged to preach every week-end. Several were used as interpreters for the white men. During school vacations each student was asked to hold a meeting somewhere.

Their reports of their first such vacation-time meetings would make your heart burn. One young man, I. A. Imeh, went to a village where the church was unknown. When he converted a few villagers a denominational preacher had him arrested and threat-

ened with imprisonment and heavy fine. He was detained by the police for three days, but after his release he went back to the same village and baptized nearly the whole village.

A. E. Ekanem found a congregation almost dead because of a polygamous self-appointed elder. The young preacher spent his entire vacation (three weeks) ousting the polygamist and building the church up from 20 to 50 members. When he returned to school he gave me a letter in which he pleaded, "Please, brothers, advise all not to appoint unqualificationed elders, because that thing effect the church too much." Do you see why these young men thrill us? Here was a young man with only six months of Bible study grieving that the church was being hurt by an ungodly Diotrophes. These young men are discovering sins that white men could never find. They are not afraid to take hold of a situation which threatens the Lord's body. Esuabana Okon was preaching in an area where a disgruntled half-converted preacher departed from the faith and tried to spoil the churches. This young man met the false teacher on every hand and saved five of six churches being affected.

During the summer the James Johnsons completed their period of work in Nigeria and returned home. Jimmy had done a great work supervising construction of the permanent dwellings, besides a full schedule of preaching and teaching. He is now doing an effective work in Ithaca, New York.

By late summer plans were moving forward for the construction of a classroom building for the Bible school. The Vultee Boulevard church, Nashville, Ten-

nessee, provided the money, land was leased and construction begun. I saw it under roof before leaving for America in December.

Preaching in all areas continued to spread the gospel rapidly. Brother Essien went into a new area about seventy miles east and spent three weeks preaching, during which time about 1430 persons were baptized and seventeen new congregations established. This took the Lord's body into the only county in the entire province where there was no congregation.

October was headlined by the arrival of the E. Lucien Palmers. Brother Palmer assumed direction of the Bible training school and has given it efficient and firm direction, developing it into an efficient organization.

With reluctant and heavy hearts we bade farewell to the students, native preachers, congregations and American workers and sailed for home December 8, 1954. But we rejoiced that the work of the Lord was in the hands of such men as Brethren Peden, Huffard and Palmer.

Two days after we left Nigeria the Burney E. Bawcoms arrived and immediately entered wholeheartedly into the work. The year ended with every phase of the work looking bright.

1955: The new year had a happy and enthusiastic beginning. The biggest news for all Christians in Nigeria was completion of the new classroom building and plans for the opening day. Important personages from miles around came and more than 1,000 assembled for opening exercises. It was an important milestone in the development of the work.

With the opening of the new school session, January 18, the first class became seniors and a new group of twenty-five entered as freshmen. *Nearly seventy young men studying the Bible—nothing but the Bible—four hours every day.*

The comparison of first-year and second-year students enabled the teachers to measure the results of the first year's work. They said that great contrast in knowledge, attitude and zeal made them proud of the work accomplished.

Brother Huffard opened eight village schools and placed more than thirty Christian teachers in them. Many villages are calling for a school managed by a Christian. The need becomes more and more urgent for some church to concentrate upon this phase of the work and to support a man to spend much time planning and directing the Bible teaching. When Brother Huffard completed his scheduled period of work last spring he had succeeded in untangling the maze of red tape and setting up procedures for gaining government permission to open schools. He had completed a vast file of potential teachers and laid down sound and firm policies governing the direction of this work. His experience will enable him to give valuable counsel to any church or individual interested in that work. *Where is there a consecrated eldership overseeing a consecrated and zealous congregation who would like to put a man where he can have complete authority to direct the religious training of from two to five thousand boys and girls right at the age when their faith and character are being formed? Where else in the world can such an oppor-*

tunity be found? Brother Lucien Palmer is acting in that capacity along with his many other tasks until someone can be sent for that specific work.

Brother Huffard returned home in June and is now located with the Sunset Ridge church in San Antonio, where he can be contacted for full information about that work.

Brother Bawcom has given special attention to work with the native evangelists. He has helped guide them in their preaching work and has discovered some hidden cases of polygamy. This is being eliminated as quickly as found. However, the native preachers themselves are developing more conscience about the matter, and Brother Bawcom is making great progress in removing this cancerous corruption.

In August the Eugene Pedens completed their scheduled work in Nigeria and returned to begin work with the church in Rochester, N.Y. Their leaving was a source of great sorrow on the part of the native Christians. Sister Peden had endeared herself to everyone by her unselfish and efficient care for them. As a registered nurse she was well fitted to open doors for the gospel by her compassionate service to the suffering. Brother Peden's zeal in preaching and efficiency in teaching will be missed.

By August the Wendell Brooms were ready for Nigeria. They have entered wholeheartedly into the work and already the impact of their ability, fervor and consecration is being felt.

In September, the Billy Nicks family departed for Nigeria. They are living at Ukpom in the house with the Palmers until another house can be constructed.

Brother Nicks has undertaken the work of visiting the churches and strengthening the preachers in Iboland. This is a vast area north of the province where the work started. No white family is in Iboland, but there are now almost twenty congregations. So important are the Ibo people that the Roman Catholics have more than two hundred priests and nuns working among them. They are natural leaders. They speak an entirely different language than that spoken in the Calabar province, where all of the white workers live.

"There are some four million Ibos This is one of the most distinctive and important of all African tribes They are a mobile, vividly industrious people—sometimes they are called the 'Jew of Africa'—and they have spread all over Nigeria as traders and small merchants The population of Lagos (Nigerian capital), far to the west, is thirty-five per cent Ibo They push hard to make money; they can do anything on this good earth" (Gunther, p. 760).

In many respects Iboland is the key to all of Nigeria. With a settlement of Ibos in every important city in Nigeria, that tribe could easily be the vehicle for bearing the gospel of Christ to every corner of the country. *A strong church could, by placing two families in Iboland as Lawrence Avenue has done in Calabar province, build a springboard that could plunge the saving gospel right into the heart of every major city of Nigeria. Land has been offered for locating white families. The door is wide open. A few hun-*

dred Ibos are going to hell every day. Who will save them?

Six or eight Ibo boys are in the Bible training school and are ready to serve as interpreters for white men in Iboland. *Who will go? Who will send?*

Of great significance to the work in Nigeria is the church "Registration." This means that the church of Christ is now recognized in Nigeria. It is approved by the Nigerian government and will allow our workers to enter Nigeria without the large deposit formerly required. This also paves the way for the village schools managed by a member of the church to become eligible for the grant-in-aid from the government in addition to the county school tax.

Last December the first class graduated from the Bible training school. Some are well qualified for full time evangelistic work. One of them can be supported for about \$20.00 per month. Here is a most worthy work for some who cannot assume greater responsibility.

A new school year is now in progress and there are more than sixty young men studying only the Bible every day. Their feeding can be provided for \$10.00 per month—\$30.00 per month will feed three of them. Here again is a most worthy work and one that even small congregations or individuals can undertake.

The government health office has condemned the mud dormitory where the students have been living. We have feared that this would happen. A greater fear, however, kept us awake nights. The mud floors

are damp; there are no windows nor screens and mosquitoes swarm over the boys night and day. We have lived in prayerful hope than an epidemic of fever would not break out among the students. One student died with yellow fever soon after the school started. At night I would awaken almost in a cold sweat thinking of those young preachers, some of whom were fired from good jobs because they obeyed the gospel, and wondering if they were developing some disease because of the poor housing. It has become a necessity to build a more healthful living quarters if the training is to continue. It is felt that \$10,000 will probably build an adequate block dormitory for the present. This may well save lives as well as souls. *Vultee Boulevard church built the class rooms: who will build the dormitory?*

A most encouraging feature of the work has been the faithful churches who have participated in it. The Lawrence Avenue church, Nashville, supported the James Johnsons and my family and are now supporting fully the Lucien Palmers and the Burney Bawcoms. They plan to continue supporting at least two men in Nigeria. Scores of churches and individuals have helped these men raise their travel and equipment funds.

The Sixth Street church, Port Arthur, Texas, supported Eugene Peden and are preparing to support James L. Finney when he goes this spring. He is now in the process of raising travel and equipment funds.

The Brainerd church, Chattanooga, Tennessee, han-

dled Elvis Huffard's support, and many churches helped raise the travel funds.

Wendell Broom is supported by the Tenth and Francis church in Oklahoma City, and many churches provided the travel fund.

Proctor Street church, Port Arthur, Texas, supports Billy Nicks, and other churches and individuals provided the other necessary funds.

When James Finney reaches Nigeria this spring there will be five families in Nigeria for the first time in the history of that work. It is possible that a sixth family will reach there before any of the present personnel are ready to come home.

God is blessing the work beyond imagination. No human explanation can account for the amazing progress of the gospel in Nigeria. God wants Nigeria saved *now*. The seething unrest which prevails throughout this country makes them desire something to tie to—something permanent.

From the first day I reached Nigeria I had a vague, undefined feeling, which eluded definition. At night I lay awake trying to find the right word to express the gnawing, growing impression. One night as I lay listening to the crickets, frogs, night birds and humanity, the impression became clear to me.

From the moment I landed in Nigeria I had been trying to define the feeling that we had flown into the night—a long, dark, tropical night, full of strange and weird noises, unrest, laughter and wailing. Every noise and impression filling a tropical night had its counterpart in tropical African life, where all is night

—civilization, health, standards of living, education, religion, skills—everywhere.

Every night for two weeks or more a baby somewhere out in the village cried nearly all night. At various hours I have heard the wails, filled with pain and anguish. At times I wanted to go and see about it. At other times I was almost overwhelmed by the thought, "this is not a baby at all." In such moments the tiny wailing voice became the voice of all Nigeria. Nigeria—so weak and helpless, so blind and full of need! So overwhelmed by needs, especially need of salvation.

"But what am I?

An infant crying in the night:

An infant crying for the light:

And with no language but a cry."

In Nigeria the night is passing and the infant is growing up. The infant is beginning to help himself in the characteristic irresponsibility and indiscretion of a growing child. And as a child he is ready to receive whatever offers hope of help to a better life.

Let us pray that as the day dawns we can make the light of the gospel of Christ outshine the vain baubles of political and social reforms. Let us pray.

IN RETROSPECT AND PROSPECT

E. W. McMILLAN

INTRODUCTION

In this lecture I live again the vivid memories and the deep emotions of eight ardent years, as these embrace the one single work of my life, which today is most affectionately cherished.

In late October, 1947, I left Memphis, Tennessee on the most adventurous service of faith in my life. It embraced the ideal of Christian education in Japan, China, Korea, and as developments decreed later, far off India also. I need not say to an audience at the lectureship of Abilene Christian College that this adventure was authorized by the great commission "Go, teach all nations." And as I now look back over the total facts of these eight years I also can see that the adventure of that autumn day started the most momentous movement ever made for the conversion of Japan to pure, undenominational Christianity, and unsectarian Christianity is the only real Christianity that there is.

In the Abilene Christian College Lectureship of 1948, I outlined the possibilities for Christian Education in the Far East and requested cooperation from Christians who were able. That help came. I am here today as a trusted steward to report the progress

made during these eight intervening years, and to urge a continuation of the help to meet the growing needs. In that 1948 lecture I said that Japanese from all walks of life, and General Douglas McArthur, as well as persons of importance elsewhere, assured me of two most fundamental facts:

1. First, they all said that the heart of the Orient was empty spiritually, and that Christianity affords the only anchorage needed to stabilize and fill these lives.

2. They all said, as with one voice, that if Christian people did not bring Christian hope to fill the vacuum in the heart of Orientals, Communism, with its many devices, deceptions and glamorous promises would win the major portion of those desolate peoples within the next twenty years.

Almost one-half of that twenty years has passed. Based on all that I experienced on that trip, I said on my own judgment that denominational representations of Christianity could not win the confidence of Japan, but that undenominational teachings and faith could do so. Every word spoken in that 1948 lecture has been proved true many, many times since. On leaving Japan, I pledged an audience of Japanese and American people that I would never, as long as I live, cease to work for the great cause espoused there then. I have kept that promise as faithfully as I know how. I am here in an effort to fulfill that promise in the largest possible way today.

THE APPROACH TO BE MADE

The use that has been made of opportunities in the

state of Ibaraki could be duplicated in many other sections of Japan. No doubt that the same amount of money spent elsewhere, under a comparable amount of wise leadership would be rewarding in large proportions. My praise of the work in Ibaraki must not be deemed a disparagement of other efforts elsewhere, or of possibilities there. But my duty in this lecture is defined by definite order and I shall fill that order, if God will help me.

I. Allow me to speak first by way of comparison.

1. In October of 1947, there were five churches of Christ in Ibaraki; in October of 1955, there were thirty-nine.

2. In October of 1947, there were estimated to be 125 faithful members; in 1955 there were more than 3000.

3. In October of 1947, we had five Japanese preachers there; in 1955 we had around fifteen, most of them trained in Ibaraki Christian College.

4. In October 1947, we had one American missionary in Ibaraki; in 1955 we had twelve.

5. In 1947, we owned one house of worship; in 1955 we owned twelve.

6. In 1947, we owned no land, had no school; in 1955, we owned a twenty-five acre college campus with buildings on it to accommodate 500 high school and college students, at a cost of approximately \$150,000.

II. The significant importance of this school.

1. Brother Logan Fox's statement. In a letter from

Brother Logan Fox a few months ago, it was said. "I realize more all the time the importance of Ibaraki Christian College in our evangelistic efforts." How and why is this statement so very true and significant?

2. General MacArthur's statement. General Douglas MacArthur said to me as I was leaving Japan in October, 1949: "I am proud of your college in Ibaraki because it is Christian education on the democratic pattern, and that is what we must demonstrate to Japan." The General's comments went on saying that dictatorship is anti-Christian and that democracy respects the freedom of others. His occupation forces, therefore, co-sponsored with our college a summer session of school, attended by high school teachers for the study of English, Democracy, and Christianity.

3. The students of our college, on graduation, are received into colleges and universities with credit. On graduation from advanced schools, these alumni, many of them Christians before they leave our school, invite our teachers to visit and speak at their schools, in their parent-teachers meetings, and for other similar lectures. These numerous contacts open many doors for gospel meetings in those communities, and they build good will toward Christianity.

OUR IMMEDIATE AND FUTURE NEEDS—*What are our immediate and future needs?*

I. *Brethren have learned.* Thirty years ago Christian people said to our colleges, "We will give a donation this time, but we expect you to get all you need pretty soon and stop coming back for more." But all of us have learned long ago that any man who makes

a promise that people's immediate donations will be permanently adequate does not know his own job well. Education of all kinds is a growing thing, with growing needs. Christian education everywhere has these growing needs. Thank God for generous Christian hearts who realize this with Abilene Christian College, and God give us more and more men like them for Ibaraki Christian College.

(a) *The first way in which you can help is with cash.* It is unthinkable that any person able to pay the expense of coming to this lectureship is unable to give as much as five dollars. Many could give \$100.00. There are several young men stationed at or near the doors of exit. You can hand your cash to them. Will these young men please stand at this time?

(b) *The second way you can help is by a monthly pledge.* These young men have check books and pledge cards for you. We have in California what is known as Ibaraki Christian Foundation. It is a non-profit organization, through which people give to Ibaraki Christian College and receive deduction for their gifts on income tax. This Foundation has been in operation one year. We sent to Japan through it last year slightly more than \$6,000.00. We expect to treble that amount this year. But if we do so, it will be because people like you share the giving with others. We want thirty chapters in local communities, each giving \$1,000, before another two years have passed. Lubbock, Houston, Wichita Falls, and Dallas now have each a chapter in Texas. Each chapter has a chairman and the donors give him their donations monthly. He sends them to us in California and we, after acknowl-

edgment by letter or receipt, send the total on to Japan. And every donor receives a souvenir from Japan at the end of the year as a token of appreciation. This year, the appreciation will be this lovely lacquered bowl. Many of you could organize a chapter in your county or city. We try to raise \$1000 each year through each chapter, but not all of them succeed in raising this amount. Some raise more. Enough chapters sending money to Japan, giving enough Japanese a Christian education, could make the difference between permanent friendship between Japan and us and another Pearl Harbor. We have a solemn duty, therefore.

(c) *A third way you can help is through student sponsorship.* It works this way: If you will agree to send \$5.00 a month, one additional Japanese student will be enrolled in our college or high school who could not have attended otherwise. That student and the school can absorb the remainder of the cost for board and tuition. So, you can educate one student a whole year for that \$5.00 a month. Moreover, you will know the name of your student, will receive a picture of him or her, and will correspond with your student during the year. I can assure you that you will get as much good out of that year's donations as your student does. The experience will help you know better than ever before the meaning "It is more blessed to give than to receive." We are asking for 200 student sponsors out of this lectureship. Ibaraki Christian Foundation has a booth in one of the buildings on this campus. Please go by and see our display. Also, please sign up for the sponsor of one or more students;

leave a cash donation, with your name and address; and leave word that you would like to organize a chapter in your county.

I will contact you and help you. If necessary, will come to your city and help you get a start.

Finally, this lecture will be read by thousands, many of whom may not hear it in person. You who read it, will you not respond also?

OPPORTUNITIES IN THE NORTHEAST

BURTON COFFMAN

It is an honor to have a share in this lectureship marking the Fiftieth Anniversary of Abilene Christian College, and I am thankful for the invitation extended to me by Brother J. D. Thomas to discuss "Opportunities in the Northeast."

Churches of Christ are on the march in the entire Northeast. There are countless opportunities in every section of the Northeastern States, and the activities of the past twelve months indicate a ground swell of interest and enthusiasm as brethren move to take advantage of the most wonderful opportunity in this century to establish the New Testament church in this vital section of the United States.

The Northeast comprises roughly three centers of activity, namely, New England, New York State, and New York City, the latter breaking down into three additional divisions, New Jersey, Long Island, and Manhattan. The year 1955 has seen marvelous growth and development in every section of the whole Northeast.

Greater New York City has 16,000,000 people, served at the present time by fifteen faithful congregations and twenty preachers of the gospel. Among the preachers now working in the Metropolitan area are Eddie Grindley, Sewell Hall, William Reeves, Roger Hawley, Ernest Sumerlin, Gustave Winter,

Edward Rockey, Faye Starr, Clancy King, Howard Johnson, Bob Johnson, Bill Fryer, Antonio Ochoa, Ed Ransome, Harold Holland, Sam Turrentine, Burton Coffman, Arthur Moody, and Clark Hanna. On October 9, last fall, there were 1,041 persons actually in attendance at New York City congregations, according to a survey made on that date by William Reeves, minister of East Orange, New Jersey congregation.

Brooklyn, New York, the largest of the great city boroughs, has over 2,000,000 souls and is the scene of diligent activity on the part of several congregations. Roger Hawley and Bill Fryer have launched a building campaign, purchased a lot, and are getting ready to erect a church house in Brooklyn. A brotherhood-wide campaign was conducted in 1955 to raise some of the funds necessary for this installation. Flushing congregation has made a strong comeback under the preaching of Harold Holland. Their congregation owns an adequate small building in Flushing, New York, about twenty minutes from downtown Manhattan.

Ernest Sumerlin, formerly an elder of the church in San Antonio, is the able minister of East Meadow church, one of the fastest growing groups on Long Island. Brother Sumerlin is aided by Brother Gustave Winter in his special mission to the Jews, and also by Brother Ed Rockey, the converted Baptist preacher, who is proving effective as a teacher and preacher.

On the Jersey side of Metropolitan New York City, there are several outstanding developments. William Reeves at East Orange has one of the best church loca-

tions in the Greater New York area. The church is located at 169 Main Street, East Orange, New Jersey. Their church plant was financed partly by the sale of bonds. The small indebtedness of about \$15,000.00 is only a fraction of the value of this excellent church plant, a converted funeral home, in a location which is worth several times the low purchase price.

Sewall Hall, minister at Westfield, New Jersey, deserves the outstanding recognition achieved by him and his congregation during the past four years during which the Echo Lake church of Christ, located in Westfield, has moved from a small beginning to a self-supporting status in one of the most desirable locations in Greater New York. Their group held a lectureship in October to mark the occasion of their becoming self-supporting. They have over a hundred in regular attendance, a beautiful building practically paid for, and prospects unlimited.

The Fairlawn congregation in Fairlawn, New Jersey, which was served by Clancy King till the end of 1955, has a beautifully constructed new church edifice at the corner of Marlot Avenue and another prominent thoroughfare. This installation is situated on a large lot to allow for future development.

The Negro work both in Brooklyn and New Jersey is worthy of praise, as is also that in Manhattan. Numerically, some of the Negro congregations are as strong as any in the area. Manhattan Negroes at Washington Heights are planning a new building.

Manhattan Island, the original city of New York, has nearly two million people on 22 square miles. There are three congregations, Eastside, Washington

Heights, and Manhattan. Brother Grindley, Antonio Ochoa, and Ed Ransom all work at Eastside, 313 East 83rd Street, with a strong emphasis on the summer camp at Shiloh, near Bernardsville, New Jersey. Ochoa works with the Spanish speaking group. Ransom and Grindley work with the English speaking congregation.

Manhattan church of Christ, 48 East 80th Street, is the oldest, strongest congregation in the area. After seventeen years meeting in an upper converted residence auditorium, Manhattan church of Christ launched a campaign late in 1955 to raise a million dollars for expansion in the heart of Mid-town Manhattan. The first unit in the million dollar plan is a corner-lot purchase at the intersection of East Eightieth Street and Madison Avenue, for \$190,000.00. Manhattan elders are campaigning in 1956 for funds with which to pay for this purchase. A. M. Burton, a lifelong friend and benefactor of the work in New York City, has called on brethren everywhere to get behind this move to establish a really adequate center for teaching and preaching the gospel in the world's greatest city. This campaign, one of the largest ever undertaken by a local congregation, eventually calls for the erection of a new church edifice with rooms for Bible classes and apartments for the ministers who will serve the congregation.

It is felt by brethren throughout the Northeast that the building of a truly adequate church structure in Manhattan will automatically benefit all the churches in the area and convey strength to the entire work in the Northeast. Wonderful enthusiasm for this project

has engendered interest in many places. Contributions have already been received from thirty states in the Union, the District of Columbia, Wake Island, Spain, and Korea. In Korea, S. K. Dong read the appeal of Mahattan elders to the Korean preachers meeting with a result that eleven churches of Christ in Korea took up a collection for Manhattan's building program. The amount was \$157.58.

Up-state New York is also rich in opportunity and unfolding power for the churches of Christ. Schenectady, where Russell Gleaves is minister, has recently erected a new church building, obtaining a loan of some \$40,000.00 from a local bank. The desirability of their location, the beauty of their building, and the evident strength of this work are a great joy to all who have seen it.

Also in up-state New York, the work at Binghamton is getting under way. Located about 200 miles from New York City, along the Pennsylvania line, the small group at Binghamton began meeting in the YMCA on Washington Street during 1955. Plans are under way to bring a gospel minister to that city.

New England, long a leader in the Northeastern field, is making steady progress. Harold Thomas, and many others in that section have shown initiative and perseverance in establishing the work firmly in numbers of New England cities. Efforts are currently under way to move into New Hampshire and Vermont. Boston, of course, is moving forward. Brother Sanders of that city is minister at the old Brookline congregation.

In this discussion of opportunities in the Northeast,

it should be pointed out that a higher quality of workmanship is being expected of ministers who come to the area. It was once thought perfectly all right for a minister to make his "mission work" in the Northeast purely a sidelight of his pursuit of an additional university degree, but it has now come to be an accepted thing that a minister will devote at least a fair share of his time to the church which claims his labors.

Another change in emphasis is seen in the attitude toward elders. The establishment of a strong eldership at Manhattan church of Christ early in 1955 has encouraged and strengthened the desire for elders throughout the area. It is increasingly obvious that no church is established until it is in the hands of a competent, Scripturally qualified eldership. It is sincerely hoped that we in the Northeast will continue to emphasize the office of the eldership and its vital function in the restoration of genuine New Testament Christianity. Without a doubt, many of the sorrows which have in the past overtaken some of the churches in the Northeastern section have resulted from a failure to qualify and appoint faithful men to the office of the eldership.

For the Northeast, there are countless problems. The lethargy that naturally accompanies a deeply rooted population with its traditions reaching back to the Mayflower, the disregard of true religion which sometimes goes with affluence, and the power and prestige of old established patterns in the religious life of the section—these are some of the problems that make the Restoration plea difficult of reception in the Northeast. There is also the long-time neglect of the

whole area, for which, God forgive us, the churches of Christ must accept some of the blame. The Northeast can be won, if only brethren will provide money and men to do the work.

Some have expressed the thought that a million dollars for Manhattan is a lot of money! Indeed, for an individual, such a sum is great, but for *the church of Christ*, no. There are 1,600,000 members of the churches of Christ, or about one in one hundred for the entire 160,000,000 in the United States. There are about 15,000 congregations. Take this one little fact as an indication of the potential strength of the whole brotherhood. If only one-third of the churches publish a Sunday bulletin and pass it out or mail it to members, and if the average price of that bulletin is only \$7.50 a week including postage, *then the churches of Christ are spending nearly a million dollars every six months on this single item!*

Yes, churches of Christ are able to move now into the Northeast with an army of brave and faithful men, and we are able to supply the basic tools for the task of establishing firmly the work of the Lord in our section.

This one fact should be burned into the conscience of the whole brotherhood. *Twenty per cent of the United States is the Northeast!* One-tenth of all the people in the United States live in New York City alone. There are more Jews in New York City than in Jerusalem, more Austrians than there are in Vienna, more Germans than there are in Berlin, more Puerto Ricans than there are in San Juan, more Italians than there are in Rome, more Negroes than in

any other Negro city in the world. If churches of Christ are ever to overcome the old sneer often heard in the Northeast to the effect that the churches of Christ are only a small, southern, rural cult with no influence or ability in the great world centers of intellectual and political authority,—if this old sneer is ever to be thrown off, there is *one way to do it. Evangelize the Northeast.*

Can it be done? The answer is a thousand times yes. The Manhattan church of Christ alone in the last twelve months has more than doubled its membership. About twenty have been baptized, including a Roman priest. There is, in fact, a spiritual vacuum in New York and other Northeastern sections that invites the fullest effort of the churches of our Lord to move into the area with the life-giving, soul-saving gospel of the Lord. This speaker was privileged to attend 22 ceremonies marking the installation of Dr. Hollis Leland Caswell as new head of Teacher's College, Columbia University. I marched as the representative of Dr. Don H. Morris and Abilene Christian College. Here, in the great two-day ceremonies, marked by a dinner in the grand ballroom of the Waldorf-Astoria, and impressive ceremonies at Riverside Church, I saw the spiritual emptiness of the intellectual lives of many at the top of the educational structure in our nation. It was difficult to believe that in the entire two day ceremonies, there was not a single reference to Christ or to his holy religion. . . . This was true in spite of the fact that the ceremonies were held in a Christian (?) church, and a minister of the Christian religion (?) on several occasions led prayer!

One rejoices to think of all the wonderful mission projects undertaken and in part at least accomplished by brethren during the past thrilling decade of New Testament evangelism, yet one who knows the facts is astounded at the utter neglect of the most wonderful and potentially the most fruitful field of all, namely the *Northeast*.

Does it make any sense at all, let me ask you, to build church buildings in Monterrey, Tokyo, Frankfurt, etc., and *not build one* in the world's first and greatest city which happens to be our own? Now, at this point, I do not wish to be misunderstood. Indeed, I will not be understood. I am not opposed to the building of churches. It was my privilege to help build *all three* mentioned at the head of this paragraph. Indeed, these should have been built, *but New York City also!* Churches of Christ have never built a church house on Manhattan Island, the capitol of the United Nations, permanent home of two million peoples, and the economic heart of the New World! It just doesn't make sense that it has been so long neglected. The Catholic church is not neglecting New York. The Knights of Columbus have reportedly bought the ground under Yankee Stadium for over \$50,000,000.00! The newly organized Murray Hill Parish in the Grand Central area of Manhattan will cost two million at least.

Now, please, bear with me while I explode a myth. Many people think the Northeast has already obtained its growth, but this is far from the truth. In New York City alone, the Port Authority is spending \$2 billion in the next ten years to take care of a *Nine Million*

Increase in the population of New York City expected during the next twenty years. In other words, New York will have 25,000,000 by 1975 instead of 16,000,000 as at present.

If the nine million more residents of New York City are members of the churches of Christ at the national ratio of 1-100, there will be 90,000 members of the churches of Christ come to New York in the next 20 years. Does this suggest any opportunity! Truth is, there will probably be at least a hundred congregations in New York alone by the end of 1970. In fact, the churches of Christ in New York City are now as strong in that area as they were in Houston and Harris County, Texas, in 1938 when I first moved there to work with Central church of Christ.

I cannot close this appeal without a plea for brethren everywhere to help build a good strong congregation in Manhattan. There are many things about our work there that should commend it to brethren and churches who wish to do something to further the cause of Christ. First, there is a capable, Scripturally qualified eldership. There is as faithful a small congregation as can be found on this earth. It is sometimes suggested to me that Manhattan is a weak, or has been a weak congregation. Don't you ever believe it. Manhattan is a *strong* congregation. Twice in the past twenty years when a modern-liberal preacher on one occasion and an infidel preacher on another occasion departed from the true word of God while holding the honor of the Manhattan pulpit, *this little church* rose up in righteous wrath and threw the sinners out. This is not a mark of weakness but of

strength. Furthermore, in each case, they did it without the advantage of an eldership but by the spontaneous exercise of a militant faith that will not stand by while the Lord is crucified. There is no other congregation within the scope of my acquaintance which has a more enviable record for true soundness in the faith than the Manhattan church of Christ.

One other thing about the Northeast should be said, and an erroneous impression could be corrected. Last year from this platform I heard a speaker plead for just "one outstanding man" in the entire Northeast. If I may be granted the privilege of an opinion, I will say that we have in New York City alone not less than half a dozen of the most outstanding young ministers of the gospel in this nation. Sewall Hall, a well-educated, brilliant and fluent speaker, has brought a young congregation to full status as a self-supporting church, and has done it in less than four years from the very humblest beginning. Roger Hawley, Bill Reeves, Bill Fryer, and Ernest Sumerlin shall ever stand together as four men who stood for the *faith* under difficult and tempting circumstances and hazarded their good name to arouse an unwary brotherhood against the encroaching dangers of too-liberal, modernistic trends in New York. Their key part in staying the creeping death of an emasculated gospel entitles these young men to honor as soldiers who were on the field when crucial battles were won. When the future history of the New York work is written, their action will appear in sharper focus as a significant and far-reaching contribution to the movement of restoring New Testament Christianity in the Northeast.

Brother Eddie Grindley also is a man in a million. Where is there another just like him? Also, Harold Holland, Bob Johnson, and others too numerous to mention here *are outstanding men*. I honor them today and salute these and other outstanding young men who are doing a far-reaching, noble work.

The Northeast is the cradle of American strength and glory. The multiplied millions of this stronghold of the New World are ready to receive the gospel. God, help all of us to bring it to them.

48 East 80th Street, New York 21, New York.

EVANGELIZING THE WORLD

CLINE PADEN

The most militant command ever to fall on human ears was the commission the Lord gave to his apostles the day he ascended into heaven. All the schooling he had given them during the past three years pointed to this moment. He had taught them privately but told them that they would later be announcing those truths from the housetops. He had sent them on limited commissions but told them that soon the boundaries of Judaism would be broken down and the color scheme of the races be blended into one. He had said, "Let us go into the next towns that I may preach there also" (Mark 1:38), to show them that neither his message nor his mission could be geographically located, and that he had come not to be a local leader but a world's redeemer. And so with all their schooling behind them, he commissioned them to: "Go ye therefore, and make disciples of all nations . . ." (Matt. 28:19). The command was terse and precise. They were to make disciples. They were to make disciples in every nation. They were to make disciples by preaching the gospel.

Someone has said that this command "has the ring of challenge, the breath of life, the fire of compassion, the spirit of conquest, the call of sacrifice, the vision of the world, and the objective of God himself." But the early church was not moved in its quest for souls

by the simple compulsion of obedience to a Divine directive. It was rather a generous spontaneous reaction to an inner urge to share with others the joys they had discovered in Christ. And thus the conversion of the world became their one concern. It was the aim and purpose of apostolic preaching.

As a general rule it can be affirmed that no law either in the realm of the spirit or in nature can be obeyed without benefiting the one obeying it, nor can it be violated without avenging itself and vindicating its authority. The history of the church of the Lord will bear out this principle. It has flourished or declined in proportion as it has fulfilled the primary object of its constitution. The period of its greatest growth was the period marked by its most faithful adherence to the order to go into all the world with the gospel.

The primary success which crowned the apostles is a bit startling—especially when compared to present day results. Three thousand heard and obeyed the gospel the first day the great commission went into effect. This number was increased in a few days so that the number of men was about five thousand. As the good tidings spread, men and women all the more were added to the Lord. Finally "multitudes" came to know the way of salvation. When challenged to show authority for their preaching they replied "by the name of Jesus Christ of Nazareth" (Acts 4:10), when ordered to cease such speaking they said, "We ought to obey God rather than men" (Acts 5:29) and when threatened with violence and death if their work of evangelization were not terminated they announced,

"We cannot but speak the things we have seen and heard" (Acts 4:20). We have difficulty believing that these were men "subject to like passions as we are," and not some sort of robots. We are prone to think that these men, were, by some quirk of nature, not given the physical capacity to keep silent. We think that they were some sort of phonograph that could not be turned off. But they were not men who had any special equipment that we don't have, they were just men who "had been with Jesus" (Acts 4:13). "They had been with Jesus" and he had lighted a flame in their hearts. He showed them the world and told them that every foot of it was to be covered and every soul in it must hear the gospel. "They had been with Jesus" and he had given them his telescopic vision of the whole world as well as his microscopic view of the individual. Paul explained further why men of that day could not keep the story of the cross to themselves, when he said, "I have believed, therefore have I spoken." Some people do not believe in evangelizing the world. How can they? They don't even believe in Christ. If they truly believed, they too would speak.

With this gospel to be preached and with men who loved the souls of those about them to the extent that they could wish themselves "accursed from Christ for my brethren, my kinsmen according to the flesh" (Rom. 9:3), to do the preaching, it was not long before "every creature which is under heaven had heard the gospel preacher" (Col. 1:23). We take a lot for granted when we read this verse of Scripture. We read it without considering the bloody path they trod in reaching the ends of the earth with the story of the

cross. Pagan religions with their temples and priests raised their ugly heads to challenge the onward sweep of the gospel. With fair means and foul they bitterly contested every encroachment upon their territory. And only after a long and bitter struggle did this evil force die reluctantly. Proud Judaism was crushed, and in time her principal proponents became her chief opponents, but the toll of human life and sacrifice she exacted makes us sick at heart. But this opposition did not stop the church from obeying her Lord who commanded that the gospel be preached to every creature in every nation.

The most significant fact of first century church history is that she went into all the world. The saddest fact of subsequent church history is that of the sixty odd "worlds" or generations that have succeeded the "world" into which the Lord sent his apostles, only a very few of them have even partially heard. Too soon did the church begin to hear with dull hearing the command that had once electrified the world without began to be consumed in fierce contentions within. Instead of being the channel through which the Water of Life could flow incessantly to the heathen world, the church became the stagnant reservoir in which life itself was stifled and by corruption became an evil fountain of venomous innovations. When it should have been the birthplace of souls it became the grave of piety, when it should have been converting the world it became an ally of it, and by uniting with it, served its vilest purposes.

Today we have a task almost as great as the apostles had. The church with its million members has only

slightly better odds, as it faces the world in which 2,000,000,000 people live, than the apostles had as they faced the world of their day. Though we have the same gospel to preach and the same Lord to be with us "even unto the end of the world," we simply do not have the burning love for the souls of the lost and have subsequently turned a deaf ear to their pleas for the saving gospel. Like turtles we have withdrawn ourselves into our little shells of complacency, and, hiding behind our narrow parochial concepts of the church, we have come to regard world evangelism as a work of the few—a sort of extra curricular activity engaged in by a *Peculiar stripe* of Christian who may care to do this kind of work. It is little wonder that the world lies in darkness about us. And the condition is improving only slightly. It is not likely to improve greatly until we realize that everyone who is called to be saved is also sent to be a savior.

Unless the great commission has been modified or repealed it comes down to our generation annihilating every object and excuse we have ever invented for soothing our conscience. The Lord is still "walking in the midst" of his churches and still solemnly entreating, "Go into all the world and preach the gospel to every creature" We withstand this order at our own peril. Our prewar mission efforts were largely confined to the work of the few courageous souls who spent themselves in the few mission stations in some part of Japan and Africa. Today with about 100 men in a few of the many nations of the earth we have begun to think that we are over-exerting ourselves. By comparison with our former accomplish-

ments this is progress, and we wish to salute it. But the tragedy is that we may be already leveling off and may have already reached our missionary zenith. The world the Lord sends us into is the one before us. It is the world in which some two thousand million men now live—the majority of whom will go to judgment without having heard of the way of salvation.

This world the Lord sends me into includes the Northern, Eastern, and Western parts of the United States of America. It even includes the 25,000,000 unchurched people of the South, sometimes called "the Bible belt." It includes the 10,000 villages of the United States without any kind of church. It includes the teeming millions of Mexicans across the Rio Grande, and the "shirtless ones" of the Argentine.

Recently I visited the capital cities of the three great Scandinavian countries and had occasion to talk with some of the religious leaders of those nations. I learned that there is complete freedom of religion in all of them and was surprised to learn that Lutheranism, the state religion in each of these nations, is making no great appeal to the people. A Baptist preacher in Oslo told me that he lived in a parish in which some 13,000 Lutherans lived and that less than 20 of them participated in the communion service on Easter Sunday last year. In Copenhagen, so pro-American that they celebrate our own fourth of July each year, it would be possible to do a good work in the English language since so many of them speak it. Thousands, dissatisfied with Lutheranism in Sweden, are turning to the Pentecostal movements. The leader of these movements in Stockholm told me that many people

were asking about the church of Christ. I was surprised until he told me that the Swedish newspapers had carried many stories of our difficulties in Italy. Then I remembered that Swedish newsmen had come to us in Rome and Frascati for feature stories on the church. In the Scandinavian countries contacts have been made with interested parties, and a work could be immediately launched in all of them.

Many of our brethren who have toured Greece in the past few years are convinced that the Greek people are ripe for the sowing of the seed of the kingdom. The same impressions have been expressed by some of the nations about Israel. While the doors are closed to missionaries in Yugoslavia, Baptist "tourists" are stationed in Trieste and are going into Yugoslavia regularly to work. They have established churches in many cities this way. Some of our brethren have made similar efforts in Yugoslavia that have been inspiring. France, Germany, Switzerland, Belgium, Holland, Italy and Austria have been entered since the end of the war and today have succeeded in establishing themselves as spring boards for greater works in those nations and others around them. Singapore has been entered, and Korea and Japan have had their work strengthened to give Asia a better chance for the future. Some of the most inspiring news since the restoration movement has come out of parts of Africa.

Though some encouraging progress has been made of late we are still overwhelmed at the task before us. When I think of Africa still struggling in the moral and spiritual darkness that hangs over it as dense as midnight, and the continent of Asia in the clutches of

Buddhism, Shintoism, and Communism; Egypt in the throes of the Moslem faith, Russia with her atheists, I reach the point of despair and think how utterly humanly impossible. And truly it is *humanly* impossible. But he who told us to "go into all the world" also said, "and lo, I am with you always, even unto the end of the world."

Looking at these staggering numbers of eternity bound human beings and then looking at our program of reaching them there is but one conclusion: Our program is too small. The Lord said, "teach all nations," and there are not only many nations into which we have never gone with the gospel, there is, at present, no plan being made to enter them in the near or distant future. We are not even planning to go into all the world. That is why I suggest that our program is too small. And maybe that is the key to the whole problem. We do so little because we plan so little. We are not likely to accomplish more than we plan to do. Moody once said, "If God be your partner, make your plans bigger." The preaching of the gospel to 2,000,000,000 people is a big task, and plans of equal magnitude should be the minimum in our planning.

Booker T. Washington once went to Mr. Carnegie and asked him to invest in Negro education. At the close of the interview, Mr. Carnegie told him that he was interested and wrote out a check for \$1, and handed it to him. When Booker T. Washington saw the amount on the check he said, "Sir, I have failed. I have failed to impress you with the bigness of the cause I represent . . ." and he continued until Mr. Carnegie presented him with a check for a half million

dollars. Our planning, or lack of planning, indicates that *we* are not even impressed with the bigness of our cause. We have a grasshopper complex. Anything big excites us, and some begin to see the shades of an apostasy lowering. The prophets of doom begin shouting, "Danger, danger" when an enlarged program is announced. I realize there are dangers. It is dangerous everytime a preacher rises to speak. There is the danger that he will misrepresent, mislead, misinterpret. But I doubt that there is any danger that faces us today more deadly than the danger of disobeying the Lord. He said, "Go into all the world" and we are not even considering it, we are not even thinking about it, we are not even planning to do it. The salvation of two billion people depends on us and we are not even very concerned. What could be more dangerous?

Not only is our planning too small, it is usually poorly done. There are probably not more than a half dozen men overseas now who were sent there by church who first decided to send someone and then got busy and found them and sent them. Most of those men there today are men who decided to go and spent some months trying to interest someone in sending them. Many times the final arrangements were made just in time for him to catch the boat. and he went to the field without even knowing or being known by the church sending him. This arrangement gives rise to the impression held by so many supporting churches that they are doing the man a favor by sending him. If you ask many congregations what they are doing they will say, "We have Brother A *working* for us

here and we are *supporting* Brother B. overseas." Why the difference? It is because they consider the work Brother B. is doing is his own and they are just helping him out. In the matter of sending workers to the distant fields we have the cart before the horse. We need churches with vision who will make up a program of work and then select the man they want to go to do the job. They will know their man, and they will give him something besides a "weakly" salary and will consider the work not his but theirs.

Brother Mont Witson recently sent out a questionnaire to several of our churches and got a reply from about fifty of them. According to the information compiled from this survey a fourth of all the contributions gathered by the churches goes into mission work. About a fifth of that that goes for mission work is spent overseas. These figures are probably high since the churches reporting include some of the largest and most active churches in the brotherhood. So from this we see that 25c of every dollar collected goes into mission programs. 20c of that 25c is spent in this country with 5c being spent overseas. Out of this five cents the salaries, travel funds, Bibles, tracts, rent or buildings, must be provided. No particular criticism is offered by your speaker, we merely submit these figures to show us what we are doing, and probably to answer the critics among us who maintain that our mission programs are bleeding us white. We would like to say that this is not likely to happen unless we are terribly ænemic.

The once-a-missionary-always-a-missionary idea has scared some of our people from going into some mis-

sion point. There are many who would enjoy the experience of spending two or three years on foreign soil but who feel that if they should go and return at the end of that time they would be criticized and probably conscience smitten. Of course we should have missionaries and not tourists, but the idea that one must buy a one-way ticket to oblivion is a misleading one. We need a more rapid turn over of our missionaires, and if it became an unwritten law among us that each preacher must give two or three years of his time in some mission point at home or abroad there would be less wrangling over methods and more meaning in our claim to love for the lost. We are too nationalistic. We would go into all the world if we could remain in Texas while doing so. We love our country, we love our good way of life, we love our central heating systems, and our frozen food lockers. We love them so much that we have allowed them to overshadow our love for God and love for the lost. Patriotism is a good thing, but it helped to crucify Christ. Nationalism is a good thing but it kept the gospel from the Gentiles for seven years, and is today probably one of the bitterest foes of world evangelization. We try to console ourselves in the fact that we have heathens at home and that that is where charity ought to begin. This may be true, but there is nothing in the Book that suggests that charity ought to be kept at home. The church should never be allowed to remain at home until her home embraces the world.

We have ample forces for the accomplishment of this program of world evangelization. We have a mil-

lion saints in this country. Our land is garrisoned with churches and strong institutions like Abilene Christian College. We are rich in resources. We are a united people. We have the truth and the talent. We are unfettered by a missionary society. We just need to lift up our eyes, raise our sights, extend our horizons, enlarge our planning, and stop trifling, jesting, and playing with the great commission while a world lies lost at our doorsteps. Scores of such lecture programs like this one have underscored the need for doing more mission work. We *know* what we should *do*—we just need to *do* what we *know*! We are like the late comer who arrived at the meeting house just before the service was dismissed. He met the preacher at the door and breathlessly inquired: "Is the sermon done?" The preacher replied: "The sermon has been spoken—but it remains to be done."



STRIVING FOR THE FAITH

Special Lectures

CHURCH LEADERSHIP AND VISION

M. NORVEL YOUNG

"Say not ye, There are yet four months, and then cometh the harvest? behold, I say unto you, Lift up your eyes, and look on the fields, that they are white already unto harvest. He that reapeth receiveth wages, and gathereth fruit unto life eternal; that he that soweth and he that reapeth may rejoice together" (John 4:35, 36).

WITHOUT VISION

After consulting with scores of elders, preachers, and Bible class teachers, I have found that the consensus of opinion among them is that there is *no greater need in the church of our Lord today than greater vision on the part of elders and preachers*. The Bible said a long time ago "without vision the people perish" (Prov. 29:18). As the leaders go, so go the people.

We can scarcely expect the babes in Christ, the little children in the Lord, who are immature in their knowledge and incomplete in their development, to *rise higher than the level of the vision of their leaders*.

It is an axiom that people as a whole do not do better or become better than their leaders. They may fall far short of the vision and the zeal of their leaders, but they are certainly not going to go much beyond it. Jesus, no doubt, had this in mind when he

called upon those who would become his apostles, his leaders in the kingdom, his lieutenants in the Army of the Lord, *to lift up their eyes and look on the fields!*

MUST HAVE EYES

First of all, let us notice the fact that in order to lift up our eyes, *we must have eyes*. Blindness from a physical standpoint is deplorable. Most of us had rather lose an arm or a leg or any other member of the body than to lose the benefit of our *eyes*. The Bible particularly deplores *spiritual blindness*. Jesus said, "If the blind lead the blind, they will both fall into the ditch." He was talking about the spiritual leadership of Israel. The elders of Israel in Jesus' time were blind. They were bound by the *customs and traditions of men* rather than seeing the revelation of God, through the prophecies concerning the Messiah. Many of these elders were conscientious, as was Paul, but they led their people into a blind hatred of the Son of God and responded to the greatest gift that God had ever given the world by *murder on the cross*. No wonder Jesus said, "Woe unto you, scribes and Pharisees, hypocrites! for ye tithe mint and anise and cummin, and have left undone the weightier matters of the law, justice, and mercy, and faith: but these ye ought to have done, and not to have left the others undone. Ye blind guides, that strain out the gnat, and swallow the camel!"

Under the law of Moses blindness disqualified a man for a priest. Spiritual blindness should disqualify a man for the worthy office of a bishop or pastor or elder in the Lord's church. The world today is

groping in blindness. Christians are to be the *light* of the world, but if they are led by those who are blind, they cannot see and they cannot give light. Lord, give us leaders with great vision!

The horrors of spiritual blindness are evident in the pagan lands of Bible times and around about us today. For example, the blind guides of the pagans led their people to worship such horrible gods as Molech and even the children of Israel when they were led by blind guides took their little children and laid them into the fiery hot arms of the iron statue, Molech, in the valley of Hinnom. No wonder Jesus exhorted his disciples to *open their eyes*, not to be blind.

LET US PRAY

Isaiah speaks of blindness as a curse, "For Jehovah hath poured out upon you the spirit of deep sleep, and hath closed your eyes, the prophets; and your heads, the seers, hath he covered. And all vision is become unto you as the words of a book that is sealed. . . ." (Isa. 29). Then Isaiah calls on the people to "Lift up thine eyes round about, and see. . . . Then thou shalt see and be radiant, and thy heart shall thrill and be enlarged. . . ." (Isa. 60). Let us pray that the Lord may send us elders, bishops, pastors and evangelists with great vision, with open eyes—Men who see the weightier matters of the law, judgment, mercy and faith, as well as the minute details of tithing, mint, anise and cummin—Men who do not forget the love of God and the compassion of Jesus Christ for the lost, for the poor, for the helpless, even while they are carefully holding to the old paths in carrying out

the Great Commission and the command to visit the fatherless and widows in their affliction.

WE MUST LIFT OUR EYES

To have eyes is not enough. We must lift them and look. You know how it is when you are walking down the road with your eyes downcast. You will only see the dirt, the problems, the difficulties. It is only when you lift your eyes that you will see the light of the sun, the glories of God's earth, and eventually your destination. And so, God calls on us to lift *up* our eyes. God wants us to see beyond the problems and difficulties to the challenges and the opportunities. This kind of vision is desirable in all Christians but it is absolutely essential in capable leadership. The bishops of the Lord's churches have the responsibility for planning ahead so that the new Christians, the babes in Christ and the immature ones, will be given work that will challenge them. God wants the young Christians to have work that will keep them busy in the kingdom. The elders are duty-bound to plan ahead and arrange such a program of work. "Use them or lose them" is a good motto for elders. Christians who do not work for Christ will soon be working for the devil.

Jesus gave us an example of lifting up our eyes when he looked out upon the whole world and saw it as a great harvest field and commanded his few disciples to go teach all nations, to baptize those that were taught, and to teach those that were so baptized all the things that he had taught them (Matt. 28). Could you think of a more visionary statement? Could

you think of a more far-reaching and encompassing command? There is nothing *little* about the religion of Jesus Christ and its vision. It is not bound by language, by race, by sex, by time. It is for *all men in all times until the end of time*. It has to do with destiny for all eternity. Jesus, seventy generations ago, gave his disciples the vision to *plan for us today*. Through the Holy Spirit we have the teaching that we need, and it has been preserved in the providence of God in our Bibles. There were some in New Testament times who wanted to sit down and wait for the Lord to come, but they were severely rebuked by the Lord's apostles. There were some who didn't want to teach the Gentiles, but wanted salvation only for the Jews, but they too, were reprimanded by the Holy Spirit. Those, like Paul, who saw Jesus' vision and who sacrificed to carry the gospel to every creature in the then known world were pleasing to the Lord. We must lift up our eyes to see beyond our own neighborhoods, our own acquaintances, our own nation or race, if we would please the Lord. We must be willing to plan ahead as we look ahead!

PLANNING AHEAD

This means that we must not just plan the Lord's work a *day* ahead or a *week* or a *month* ahead or even a *year* ahead, but we must plan as best we can until he comes. He may come tomorrow. He may come seventy generations from now. No man knows the day nor hour, even as the Lord said. All too frequently churches of the Lord are run with little or no planning. Very little time is given by many of the

Lord's bishops to praying and thinking about what can be done today that will bear fruit in the conversion of souls one year from now or ten years from now. Too many elders' meetings are occupied with minute details concerning fixing the roof or mimeographing the bulletin instead of planning ahead. Elders need to delegate details as the apostles delegated the details of feeding the hungry in Jerusalem so that elders will have time for more prayer and more hours in planning.

Let us learn from the wisdom of men concerned with less important matters such as making money. Large corporations pay the biggest salaries to executives who spend most of their time *thinking ahead*. Based on their vision these businesses spend billions of dollars in plants that will not produce a profit for years.

Recently a printer in Nashville, Tenn., told me about visiting some of the big pulp companies in Canada. These business men are investing millions of dollars in planting trees that will not bear fruit for fifty, seventy-five, or one hundred years. "Oh, ye, of little faith," Jesus must say to his disciples. When we are unwilling to plan a building ten years in advance, we can only build for the attendance that we expect next year, and after we have been in the building twelve months, we find it too small. O, ye of little faith, he must say to pastors or elders that do not plan for the oncoming increase in population.

Truly, the children of this world are frequently wiser for their own generation than the children of light. How many churches are willing to plan ahead

ten years, not to mention twenty-five or fifty or a hundred years? How many are willing to plan a building to take care of the expected growth for the next ten years? How many are willing to plan a mission effort and stay with it for fifty years to plant the Cause firmly in a foreign nation? How many are planning their preaching and Bible teaching programs to take care of the increase in population in our own nation?

TIDAL WAVE

Let us notice the tidal wave of children rushing upon America now and consider how effectively the Lord's bishops are preparing for it. The population in the United States has doubled in the last fifty years. The numbers of births each year has almost doubled in the last twenty years. There have been 4,000,000 births each year since 1954. The number of births each year for the last eight years has been more than a million above the average for the eight years preceding.

To break this down further it means that whereas there were only 23,514,000 children in elementary schools in 1930 there will be 33,559,000 by 1960. It means that at the present rate of increase the high school population of the U. S. will grow from 6,734,000 now to 10,979,000 by 1966. Whereas there were only 238,210 college students in all colleges in the U. S. in 1900 when brethren like David Lipscomb, T. B. Larmore, James A. Harding, A. B. Barret, J. N. Armstrong and others saw the need for more Christian schools, there are now 2,505,206 college students and the prospects are that there will be an additional mil-

lion by 1960 and more than five million by 1970 (From a report of special committee of the American Association of Collegiate Registrars and Admissions Officers).

WHAT ARE WE PLANNING?

What are the churches doing in the way of planning to train this increasing tide of children? Most churches of Christ today are using all of their Bible Class rooms and auditorium space on any Lord's day when the weather is fair. New congregations are not being established fast enough to take care of the present generation to say nothing of this onrushing tidal wave of the coming generation. Someone is going to teach them something. Shall we envision the future and begin laying plans to enlarge or double or triple our present facilities? Shall we plan to build new churches of Christ on the unit system so that they can expand most economically as the population increases so rapidly? Shall we purchase good locations on well-known and travelled thoroughfares so that new buildings can be erected five or ten or fifteen years from now?

But even more important than planning ahead in physical facilities is the imperative need to plan ahead in training men and women who can teach these huge crowds of children and young people! It takes time to grow an oak. It takes time to develop good Bible School teachers, adequately-trained evangelists, spiritually mature bishops or pastors. It takes time to get Christians ready to convert good prospects in Europe or Asia or Africa or South America. The harvest is ripe but the laborers are too few. May I

challenge every elder or preacher who reads this message to prayerfully consider what you can do to encourage more young people to devote full-time to serving the Lord. Ten consecrated Christian families can adequately support another devoted family in giving full-time, provided they really want to do so. Let us not only seek out the brightest and most qualified to plan toward giving full-time, but let us help provide the kind of training they need. The local churches can do much more than they usually do in this kind of training. Local evangelists can afford to give more time in conducting training classes and training-in-service programs for the devoted few who are willing to prepare to do their best for the Lord. In addition to what the church can do, the Christian home can do much more. In addition to both of these the Christian schools on the elementary, secondary, and college level can enlarge their scope of usefulness in view of the tremendous demands which are at our door. Then we need Christians of vision to see the need not only for enlarging our present Christian schools and supporting them more fully, but also of starting new schools, especially new junior colleges and high schools closer to the homes of thousands of Christian youths. May the Lord raise up among us men with as much vision for our day as F. L. Young, H. Leo Boles, Charles H. Roberson, J. M. McCaleb and others had for their day. "Lift up your eyes and look!"

THE FIELDS ARE WHITE!

Not only must we lift up our eyes and look, but we

are told to look on the fields. The fields, of course, are not the fields of ripened grain in the literal sense, but the *fields of souls*. How the Lord needs elders, evangelists who will lift up their eyes beyond their neighborhood and see the fields far and near!

“Far and near the fields are teeming with the
waves of ripened grain.
Far and near their gold is gleaming o’er the
sunny slope and plain.
Lord of harvest, send forth reapers! Hear
us, Lord, to Thee we cry;
Send them now the sheaves to gather, Ere the
harvest time pass by.”

This song brings to mind Jesus’ admonition in Luke 10:2: “And he said unto them, The harvest indeed is plenteous, but the laborers are few: pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest.”

Here Jesus is sending out the seventy and he sends them out admonishing them to *pray* the Lord of harvest for more laborers. I believe one of the greatest needs we have today is for *more Christians to pray to the Lord more fervently*, urgently, constantly, that there will be more laborers sent into the harvest. This will certainly include praying that the elders will catch the vision to train the young men and young women under their care who can go out in their respective fields of labor and serve the Lord as men like Cline Paden, Otis Gatewood, Harold Thomas, Logan and Harry Robert Fox, Delmar Bunn, S. F. Timmerman, and others have done. I firmly believe that *one reason* there are not more laborers is because we haven’t

prayed more about it and because elders haven't been alert to the opportunity to challenge young men of ability to go into full time Christian service. Today, in our country, there are at least 15,000 congregations that we know something about and according to the best information that we have not over 6,500 full-time gospel preachers. No wonder we are crying for laborers in New England, Canada, and the great north-west. No wonder we are crying for laborers in Germany, Italy, indeed in all of Europe, Asia and Africa. There is nothing that is *more needed* than *consecrated men and women*. We have more *money* than we have *men*. God has given us the money in such abundance that *even gospel preachers* can own cars and buy life insurance. May God give us the *laborers*, and may God give us *pastors* who will guide the brightest and finest young characters under their influence into giving more time to the accomplishment of God's commission, to preach the gospel to the whole world.

ONE GENERATION

This gospel can be preached to the whole world in one generation. It was done in the first century. It can be done again. There are some two and one-half billion people in the world today. Some estimate that there are something like one and one-half million members of the church in the United States alone. If each member of the church would win only *one more* in *one year* and so each one won would win another one, without the loss of any, we could win the whole world in less than twelve years according to the mathematical law of progression. Of course, we realize that there

would be other factors. Some would not be won and some would not be faithful, but even considering this, if the members of the church today could somehow be set on fire with love for the Lord and the kingdom, they could certainly see that the gospel was preached to every creature on earth within our generation. To stimulate our vision in this regard may we introduce some facts and figures about two fast-growing religious denominations of our times. This is not to compare any denomination with the church of our Lord, but to show that the possibilities for growth are tremendous. Truth is more powerful than error, but New Testament Christianity should inspire Christians to do more for Christ than any comparable body of people do for their faith anywhere.

For example, just a few decades ago the Southern Baptists were a small, relatively sleepy and unaggressive group of people. Some of their leaders admit that they did not grow very rapidly until they began to look ahead and emphasize Bible School training and giving. In the last five years they have baptized an average of 1,000 new members a day. The 30,000 congregations affiliated with their organization only operate in 24 states, yet they contribute \$305 million each year. In 1954 their Sunday school membership increased 597,361 and they now claim 6,354,000 in Sunday school attendance. They support 30 colleges and 20 junior colleges. In their six preacher-training schools they have more students training to preach and teach than all the other Protestant seminaries in the U. S. put together. The Baptists may preach the erroneous doctrine of faith only, but they work like

beavers to propagate their faith. Too often we have been content to preach emphatically the Bible truth that faith only is not enough, that we must let our faith work through love (Gal. 5:6), yet many Christians have been content to practice "faith only," neglecting to do the hard work necessary to promote the kingdom.

Another interesting group that is growing rapidly is the Seventh Day Adventists. With 2,845 congregations and 270,000 members in the U. S., these people spent more than \$20 million in foreign mission work last year. They employ 37,000 full-time workers and use 17,000 in evangelistic services and are 20th in publishing, medical and educational endeavors. They have publications in 197 languages and the circulation runs into the millions. When we consider that there are approximately five times as many members of the churches of Christ in the U.S., we realize that there is so much more which not only needs to be done, but which can be done when we are ready to sacrifice and plan as these people do for their faith. "Woe to them that are at ease in Zion" (Amos 6:1).

God expects more of us than we are doing. "To him that knoweth to do good and doeth it not, to him it is sin" (James 4:17). When we compare what we are doing with what the early Christians did with the resources at their command we are constrained to realize that nothing really "big" is being done today. There are no big churches compared with the Jerusalem church. There are no big benevolent programs compared with the program Paul carried on for the poor saints in Judea. There are no large evangelistic

efforts at home or abroad compared with the marvelous work done by the early Christians who preached to every creature in the then known world. The church is like a sleeping giant. Only God knows our potential in talent, time, money. When the bishops who watch for our souls challenge us to do ten times as much as we are doing today for Christ we will still only be touching the hem of the garment.

One of the encouraging signs, however, is the increasing interest which elders are showing in doing a better job of their wonderful work. Recently the West End Church in Nashville invited a number of us to meet with them and with several hundred elders or pastors to discuss how God's overseers could do a better job. Here are some of the practical suggestions from this meeting and the planning that went into preparation for it. They are written in the first person to make them more practical and are in the form of ten resolutions for the elder who wishes to improve his work:

To improve my effectiveness as a pastor or shepherd of souls under Christ

1. I can give more attention to my own spiritual growth as a Christian. Am I more consecrated to Christ than when I became an elder? Do I take more time from my busy life to go into my closet to pray to God in secret? Do I take more time for my personal study of the Bible to learn God's will for me as a Christian? (This should be in addition to time spent in studying for lessons or sermons to teach others.) Am I growing spiritually? Am I more considerate

of others, more easily entreated than I used to be? Am I more compassionate?

2. I can give more time to thinking about the work and worship of the Lord's church. I realize that any successful business requires much time on the part of those who plan for its future. Most churches suffer from lack of adequate long-range planning of their work. I can encourage my fellow elders to meet more often to prayerfully consecrate hours to planning the work and worship of the church (not just to care for crises that arise). I realize that much more would be done for the Lord if elders led out and challenged each member to do more for the Lord.

3. I will make a greater effort to "feed the flock." If I am unable to teach as well as I should I will train to be a better teacher of others in private and in public. In addition to my personal efforts I will be on the alert to give the congregation the advantage of the best spiritual teaching available. I will work with my fellow bishops in carefully selecting preachers and teachers to teach God's word in a way that God will be pleased. I will encourage each member to take advantage of all the Bible training he can obtain not only in the local church, but in the area. I will encourage each member to read and study the Bible daily in the home. I will encourage them to read good, wholesome gospel papers and books.

4. I will try to be a better pastor or shepherd of the flock. Of course I may not have time to see each member each week, but I will work toward the end that we will have enough pastors to keep up with the flock by proper distribution of labor and by good

records. I realize that being a pastor is not a matter of serving on a board of directors, but rather that it is a personal obligation to help each member as much as possible. I will try to be available for counsel with the young, and to visit the sick and bereaved.

5. Under Christ as the chief shepherd, I will seek to guard the flock from those who would sow discord among brethren, teach false doctrine, or lead astray the faithful. To keep informed I will check the hobbies of my brethren or those outside the church with the Bible. I will humbly try never to ride a hobby myself or permit the pulpit to be used to further the hobbies or opinions of men, but preserve it for the proclamation of the pure word of God.

6. I will guard the independence of the church where I serve and refuse to allow preachers or writers or teachers or anyone else to dictate to the church. However, I shall maintain the freedom of each congregation to work with others of like faith in caring for the widows and orphans or in sending the gospel abroad according to the New Testament plan.

7. In matters of faith I shall strive to have the courage to follow Christ only. In matters of judgment or opinion I shall endeavor to be agreeable and to work with the other elders and be open to suggestions from the congregation. I pray that I may never serve so long as an elder that I think that my judgment is always perfect or that the church belongs to me or the other elders. I pray that we may always remember Peter's warning not to lord it over the flock.

8. I shall try to exhort or encourage all who are living in the way of Christ, to rebuke those who are in

sin, and to support the weak and be "longsuffering toward all" (1 Thess. 5). May I never be guilty of discouraging any good work because I didn't think of it, or won't get credit for it.

9. I hope that I can always keep in mind the world-wide commission of Jesus Christ. May I put first in my prayers the kingdom of God, and may I take advantage of every opportunity to know more of what Christians are doing all over the world and help wherever possible.

10. When the chief shepherd appears I trust that he will extend to me and to those under my care his grace and that we may "receive the crown of glory that fadeth not away."

OUR CHALLENGE

To whom much is given, of him much shall be required. The Lord has certainly given us a wonderful opportunity in our time. We are living in the midst of a resurge in interest in religion. The majority of the books on the best seller list in the last three years have been books with religious contents. Some of the most popular programs on radio and television are programs that deal with religious themes or highlight religious personalities, even though they are in error in many instances. Twenty million people have chosen some kind of religion in America in the last fifteen years and it is estimated that at least twenty-five million more will chose some religious faith in the next fifteen years.

For the first time in the history of the United States of America the majority of the population is listed as

believing in God and belonging to some kind of religious organization. More Bibles were bought in the last ten years than in the preceding forty years. The Bible today is spread over the world in more than one thousand languages and more than one billion copies. "The word is the seed of the kingdom." We know that his word will not return unto him void. More scientists, more educators, more statesmen are calling upon people to read the Bible, to believe in God and to search for religious meaning to life than in any modern time. It is certainly true that many false religions are flourishing due to these conditions, but this only indicates the fertility of the soil. The weeds and the wild grass grow most luxuriously where the soil is richest and when the seeds are rooted up and the good seed is planted the harvest will be most bountiful.

"FULLNESS OF TIME"

It is certainly true in history that there are times when the conditions are more favorable to the growth of the church than at other times. For example, the Bible teaches us that the church was established in the fullness of time. "But when the fullness of the time was come, God sent forth his Son made of woman, made under the law, to redeem men that were under the law that we might receive the adoption of sons" (Gal. 4:4, 5). Paul speaks of the fullness of time again in Eph. 1. We do not know all that was involved in this expression. It involves the preparation of the people of Israel, the prophecies, the coming of John the Baptizer to prepare the way. But it probably also involves the fact that the world was helped in peace by

the Romans, that their roads made it easy to gain access to the world in one generation, that the Greek language provided a common language that people in any part of the Mediterranean world could understand. Also, it probably referred to the fact that the people were hungry for God, that the Greeks and Romans had grown weary of their pagan deities which they had fashioned in their own image and had worshipped. Many of them had turned to agnosticism and they were ripe for the coming of the revelation of the true God through Jesus Christ. It may also refer to the fact that although the world was enjoying unprecedented prosperity, the people were tired of their materialism and found that it did not bring them happiness. Just how much of this and more is involved in this fruitful expression "The fullness of time" we do not know, but we do know that the *church spread like wildfire*.

I am convinced that we live today in a period which is similar in terms of opportunity. It is a world in which there is not only a tremendous upsurge in religious concern, but also a world that has been made aware of the poverty of materialism by two world wars. We live in a world in which there is peace by virtue of the threat of an atomic war and in which missionaries can go into most lands and preach Christ, even though some are forbidden by the iron or bamboo curtain. We live in a world in which communications and transportation are faster than ever before. By jet planes we can go into any part of the world within 24 hours. We have the benefit of radio and television and of national magazines where-

by we can get Christ's message to *millions instead of to hundreds*. And we live in a time of unprecedented prosperity when we can build the buildings and pay to support the preaching of the word with greater ease than ever before. Certainly we are living in a greater time for the growth of the kingdom *if we will* only lift up our eyes and look on the fields for they are white unto harvest. Pray the Lord of the harvest that he may send forth laborers into the harvest.

In order to take advantage of these wonderful opportunities before us, we need first of all elders and evangelists who *pray* more, who *love* the Lord more, and who have more *faith* to launch out in planning a work that will challenge the entire capacity of every Christian. When more mission work is envisioned and planned, more money will be given, more laborers will volunteer to accomplish it. When larger buildings are envisioned larger buildings will be erected. When more benevolent work is planned more will be done. *Nothing worthwhile is ever accomplished without planning*. God planned the salvation of the world from the beginning. *Bishops must plan if a church accomplishes much*. Great churches after the New Testament pattern are not an accident, but a result of men who work with God in planning, in praying, in giving and in sacrificing of their time and talents to the glory of God.

DANGERS

There are many dangers that face us. One of the greatest of these is the danger of *infiltrating worldliness*, the danger of *secularism*, the danger of *modernism* and *unbelief*. There is also the danger of Pharisee-

ism, of our becoming so concerned about tithing mint, anise, and cummin that we neglect mercy and justice, faith and love. There is the danger of making the church nothing but a worshipping society with no work, or sacrifice involved. There is the danger of letting our possessions master instead of mastering our possessions as the early church in Jerusalem did when they sold what they had and gave that the needs might be met. There is the danger always of those who would sow *discord* and *division*. The Devil knows that if he can only divide, he can conquer, so he will constantly be trying to get elders to oppose one another, elders and evangelists to fight each other, churches to be envious and jealous of each other, and so give their energies to opposing other brethren rather than to opposing the world and the Devil and the ignorance that hangs like a dark cloud over ninety per cent of the world's people. There is the danger of feeling that we have arrived in restoring New Testament Christianity and failing to teach each generation to take the Bible in its hand as it came fresh from God to them and to study for itself and to keep on working at the tremendous task of restoring the zeal, the faith, the love, the generosity that characterized the New Testament church. There is a danger of *spectatoritis*. Too many Christians think that they are only spectators in the game of the Christian life. They want to sit in the stands and cheer when the elders or preachers make a "touchdown." They remind me of a high-school boy of unusual talent who never made the first team in football because he had "spectatoritis." He always thought of himself as being on the bench. One

day the coach considered putting him into the game because a crisis had arisen. He asked him: "What would you do if our team was on the one yard line with only one minute to play and needing only one touch-down to win?" He replied readily: "I would move down to the end of the bench so I could see better." How many Christians have that attitude toward the victory we are trying to win over Satan and his team? How many think of Christianity as just being a "church member," belonging to a certain congregation, attending once or twice a week and tipping the Lord on Sunday about as much as they would tip a good waitress at the hotel? Christianity is a *personal* matter. God calls each one of us by the gospel to play on the team and cooperate with the other players in achieving victory for truth and righteousness.

But the greatest danger of all is the danger of doing nothing. Nothing could be more wrong than doing nothing. Of course there are dangers, but the church was born in the midst of dangers. The church of Jesus Christ is at home in a crisis. God has promised us his power to work through us to achieve victory if we will walk by faith. Oh, elders, bishops, pastors, lift up your eyes and look on the fields and challenge us as Christians to take Christ to all the world. Don't underestimate God's power. With enough faith, enough prayer, enough love, Christ's church will succeed in doing the Father's will. All the power on earth and in hell cannot defeat the Lord's cause. "I would rather fail *temporarily* in a cause that will some day triumph than triumph in a cause that some day will fail (Woodrow Wilson)." "But thanks be to God who giveth us

the victory through our Lord Jesus Christ." "Therefore, my beloved brethren, be ye stedfast, unmoveable, always *abounding* in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

CHRISTIAN FELLOWSHIP

REUEL LEMMONS

When the gates of God closed upon the retreating back of Adam, man began a trail of tears that was to wind through the valley of sorrows for forty hopeless centuries. Blood, sweat and tears were to be his lot, without respite, until the Sun of Righteousness should arise to dispel the midnight of the darkness of his despair. What a welcome sight the star of Bethlehem must have been.

Jesus Christ, having been with God from the beginning, and knowing the awful penalty of transgression, as none of us may know it here, was willing to give up his place amid the Ivory Palaces of God and come down to this clod of clay that we might be provided with a respite from the wrath of a jilted God. Only because he knew the awfulness of Hell could he bear the shadow of the cross athwart his pathway for a third of a century, or the pains of the cross at Golgotha.

He paid with his life for the sins of the world, and with his blood purchased us out of every nation, kindred, tribe and tongue. His friends buried him in Joseph's tomb, but God raised him out of it. From a little hill outside Jerusalem his disciples watched with wonder as he returned through the clouds to the Ancient of Days. God sat him on the throne of David in the firmament on high, placed upon the brow that

had worn the thorns the crown of a King of Kings, and gave him all authority in heaven and upon earth.

On the following Pentecost, amid demonstrations of divine power, the "Ekklesia" of God was established. God's New Creation became a reality, and men whose sins had been forgiven, and whose hearts were filled with the Spirit of God, and the hope of everlasting life, ate their meat with gladness and singleness of heart. In the blessed fellowship produced by their common redemption from a common ruin, they continued of one accord. They had been washed in the same redemptive blood, and had undergone the same birth of water and of spirit. Their one Lord, one faith, one baptism insured their common fellowship.

There was a willingness among the saints to simply consider the church as the body of Christ, so adorned as to glorify the Head. Those who comprised its membership looked neither up nor down—but parallel—into each other's eyes. The firmness of their faith, and their willingness to sacrifice for it, won for them the respect of even their enemies. Their willingness to simply let the Word of God be their sole rule of faith and practice, and their willingness to try every teacher by it, bound them together in a non-sectarian fellowship that has been the marvel of intervening centuries.

I would to God that men had been content to allow this fellowship to continue unmarred to this day. Yet, the Apostles, knowing the course of human selfishness and egotism, and lust for power, knew that the time would come when this glorious fellowship would be

broken. Paul, accordingly, warned the elders from Ephesus: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Spirit hath made you overseers, to feed the church of God, which he purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears." Sorrowful as the sight might be, Paul saw it, and the disfellowship it would produce, coming.

The sin of "drawing away disciples" is the curse of the church today. There is no point in condemning the course of apostasy in the early centuries, nor the sinful practice of sectarian division in denominational circles today, when the only church for which my Lord died is cursed with sectarianism of the rankest sort. From time to time there have arisen among us teachers who have drawn away disciples after them.

The most stinging rebuke that the Apostle Paul ever delivered was against the sectarian party spirit that had arisen to curse the fellowship of the church at Corinth.

Hear Paul's words in 1 Cor. 1:10-13: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no division among you; but that ye be perfectly joined together in the same mind and in the same judgment. For it hath been declared unto me

of you, my brethren, by them which are of the house of Chloe, that there are contentions among you. Now this I say, that every one of you saith, I am of Paul: and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? Was Paul crucified for you? Or, were you baptized in the name of Paul?"

That this same spirit permeates the church today no man can deny. A condition exists among us that exactly parallels the condition that existed in Corinth. A party spirit separates the body of Christ. There are those who would put party above Christ; love for pre-eminence above love for the church. Through the years we have seen at least two major cleavages in the body of Christ, and countless smaller ones. All of us admit that conditions in the church today are parallel with the conditions condemned so soundly by the Holy Spirit through Paul. However, we are not as anxious and concerned about it as we should be. There is no stronger rebuke delivered in the word of God than the rebuke delivered against the man, or men, who would "lead away disciples after them," and thus create a faction within the body of Christ. Elders of the church should watch with extra caution the actions of any man who would promote a party spirit, either within the local congregation, or in the brotherhood.

In listing the works of the flesh (Gal. 6:19-21), Paul catalogued among them "hatred, variance, emulations, wrath, strife, seditions, heresies, and such like," and emphatically stated, "I tell you before, as I have told you in time past, that they which do such things shall not inherit the kingdom of God." Please

note the progress of the party spirit in this catalogue, "Hatred, variance, emulations, wrath, strife, seditions, heresies." A little matter, in a congregation or in the brotherhood, when put through these stages by a leader who thinks more of his hobby than he thinks of the church will result in a sect or a faction.

The spirit of faction will continue to breed sectarianism in the church wherever it is not checked. I thank God that elders are awakening to their God-given responsibilities to guard the flock against "those who sow discord among brethren." Anarchy reigns when any person, be he preacher, elder, Bible class teacher, or member, "takes over a congregation."

Any man with any influence at all can infiltrate a congregation with his views if the elders do not watch carefully. When he feels sufficiently entrenched he can call for a showdown with the elders, and the result is a broken church and a broken fellowship. Most anyone can infuse the party spirit into a congregation and split a church. It isn't a mark of special genius to be able to do that. The group he leads off from the rest of the church and from the elders, is a sect, regardless of how loudly he may plead his own innocence, nor how he may blame the elders.

Unless brethren generally understand this, and uphold the constituted elders of a congregation in such periods of strife, no eldership in the world is safe. A sect maker always protests how clean his own hands are and how innocent he is, and how he has been martyred while he tried to save the church, but the ugly fact still stands that he is the creator of a sect, and he must bear the awful guilt of his crime of dividing

the body of my Lord. We make a mistake when we do not deal as firmly and decisively with such men as the Bible teaches that they should be dealt with. Many a wolf has worn the clothing of a sheep.

We think those who crucified the Son of God upon the cross of Calvary were history's outstanding sinners. I tell you, Nay! Verily, they are dwarfs compared with those who, after twenty centuries, would deliberately rend the body of our blessed Lord and fill it with sects and schisms. In the Judgment I had rather be the one who did it ignorantly.

FAITH AND OPINION

Most of the division and disfellowship in the body has sprung from either taking the Word of God as if it were the word of a man, or else taking the word of man as if it were the Word of God. When we take the Word of God as if it were the word of man, we reduce matters of faith to the position of opinions. When we take the word of man as if it were the Word of God, we are guilty of elevating opinion to the level of faith.

Only things specifically set forth in the Word of God are matters of faith. Faith cometh by hearing and hearing by the Word of God. The complete structure of our religious faith must be fabricated from a "Thus saith the Lord." We live by faith. We walk by faith. Every Christian is admonished to contend earnestly for the faith once and for all delivered to the saints. Every deviation from divine truth must be rebuked with sternness. Many men in New Testament times claimed to be apostles and that they spake as apos-

tles. The early church did right when "they tried them that say they are apostles, and which are not, and hast found them liars." The saints did right when they expelled them from their midst before they had time to do their deadly work.

We have very little division in the church over what the Word of God says. We all see the Bible alike. We are not divided upon what it says. We have one faith, so far as what the text actually says. And we must remain so.

But there is also, within the realm of faith, the liberty of expediency. Expediency must never take the place of faith, nor must it be substituted for faith, nor must it interfere with faith. But it must be allowed existence within the framework of faith. The Bible clearly and specifically teaches its existence, and gives rules to safeguard the freedom of Christian opinion in this realm.

In the field of opinion falls much of individual Christian action. Here is a realm where absolute liberty must be allowed. God has given no man the right to bind his opinion as law upon his brother. Different attitudes and different opinions among us help to keep us from being exactly alike, and responding exactly alike in every given situation. Any number of different responses to a given situation may all be acceptable to the Lord. And none of us dares judge another man's servant.

Each us of us must stand accountable to the Lord for his actions. God has appointed none of us faith-maker for his brethren. Neither have any of us the right to judge his brother. Our Lord alone reserves

that prerogative. Each to his own master must stand or fall. Each brother has the right to his own opinion, and he has the right to differ with his brethren, in his opinion, without disunity ensuing. When one has expressed himself, he is not under obligation to wrangle. In opinions there must be liberty. This liberty must be respected.

In the field of expediency any one of a number of different ways of doing a thing may be all right. One may eat meat, and another herbs, and both please the Lord. Our trouble is that the herb-eater often insists that his way alone pleases the Lord. He tries to bind his opinion as a matter of faith upon his brother. When this occurs, a wedge is driven, and even though the herb-eater proclaims his own innocence, and blames the meat-eater, the man who drove the wedge is the man who split the log.

Sometimes misguided zeal is responsible for destroying the fellowship of saints. In the middle centuries, the boundless zeal of the reformers resulted in each establishing his own code of faith and requiring others to subscribe to it. This action produced denominational sectarianism. While we have fought this form of sectarianism with all our might, we have been producing it among ourselves. Occasionally, one of us, in his zeal to see the church be exactly as he has the opinion it ought to be, sets himself to correct all abuses and to purify the church according to his standard of purification. He may be against most anything—tobacco—coffee—short hair—Bible classes or orphan homes—and his zeal may drive him to sectarianism. When one of us establishes his own code

of faith and requires others to subscribe to it he is guilty of producing a sect. Paul prayed for the salvation of the Jews whose zeal was great, but was not according to knowledge. No man has the right to make a matter of expediency a matter of faith.

Christianity is a religion of principles, and the Christian law is a law of principles. Thus it is perfectly fitted to every given situation in every age of the world. Within the framework of these principles absolute liberty of individual opinion must be not only allowed, but must be faithfully maintained. Else we will become creedbound. If this were not so the Bible would be only a book of "thou shalt's" and of "thou shalt not's." In the final analysis, if this liberty is not allowed there is no such thing as the free moral agency of man. It is in this realm that faith *must not* be broken.

MATTERS OF OPINION

Through the centuries sects have sprung from the sinful practice of making matters of opinion matters of faith. Great and good men, filled with zeal, and devoutly conscientious, have unwittingly committed the sin of attempting to bind *their interpretations* of Scripture upon their brethren. The result is that a difference of opinion as to what a passage teaches becomes the wedge that destroys fellowship. A sect is formed and the man who drove the wedge is the man who forced his opinion.

We must always keep distinct in our thinking the difference between custom and law. No man has the right to bind where God has not bound. No man has

the right to require his brother to strain his religion through his mind. This is the creedmaker's paradise.

God has provided a safety measure against this very danger. He has left the church without any authority under heaven. Jesus Christ is the source of all authority in heaven and on earth. He alone retains that authority. The Bible is our only and complete rule of faith and practice. It is the legacy of every son of man as completely as if it had been prepared in heaven for him alone and delivered by special decree. He may rightfully defy any man, or group of men, who try to bind upon him as a matter that he must believe—a matter of faith—anything that he himself cannot find in the Bible.

Our writings are filled with a queer and unscriptural expression. We often refer to "the church as such." This is an expression that denotes that the Romanish concept of Diocesan Religion has crept into our thinking. The Bible knows neither the expression nor the idea. The church of the New Testament was simply the "Ekklesia" of God. It was simply a host of redeemed people, all of whom had received the same blessings, enjoyed the same fellowship, had the same promises and the same hope. It constituted every born-again person on earth. It "as such" had no authority—they were servants. Any attempt to sectarianize the body by the imposition of the authority of one brother, or the opinion of one brother, upon another must be resisted as one would resist the Devil, for the attempt is of the Devil.

In Romans 14, Paul sets forth this principle plainly, saying: "Him that is weak in the faith, receive ye, but

not to doubtful disputations. For one believeth that he may eat all things: another, who is weak, eateth herbs. Let not him that eateth despise him that eateth not; and let not him that eateth not judge him that eateth: for God hath received him." He then adds, "But why dost thou judge thy brother? or why dost thou set at naught thy brother? for we shall all stand before the judgment seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God." We constantly face the danger of men making matters of opinion matters of faith.

PRIDE AND VAINGLORY

Sad as the spectacle is, we must admit that sectarianism sometimes springs from human pride and vainglory. Since the days of the apostles there have been Diotrefes who "loveth to have the pre-eminence." Some have staggered not at carving the body of our blessed Lord into sectarian ribbons to satisfy an indomitable ego. It is necessary that we stress the exceedingly sinful spirit of a man who would split the church in order to be a big duck in a little pond!

Frustration is usually at the bottom of most factionalism. If brethren reject a self-appointed leader and champion he becomes an antagonist. If a man fails in his burning ambition to be the president of a college, he may become a rabid anti-college man. And if he possesses a paper he may become the rallying point of a new sect. If he is foiled in his desires to "take over a church" as a located preacher, he may become a fanatically anti-located-preacher champion.

If he has a means of getting himself before the brethren, he becomes the rallying point of a new sect. None but the ambitious suffer from the pangs of frustration. And frustration in an ambitious man is a diabolical thing. It makes demons out of men. They become willing even to press down the thorns of sectarian strife upon the brow of my Lord, and to thrust the sword of division into his side. The guilt of crucifying the Son of God afresh and of putting him to open shame rests squarely with the troublemaker.

The factionalist always blames the other side. The same thing that makes him a factionalist makes him think of himself as perfect, and of all others as at fault. Frustration destroys a sense of values and makes self-elevation to leadership—even if it be the leadership of a faction—worthy of all the sin required to achieve it. But let it ever be remembered that the mariner who shoots the bird of peace must ever wear the rotting Albatross swung about his neck.

GROUND FOR DISFELLOWSHIP

The fellowship of saints is precious. The unity of the body is precious. In the shadow of the cross Jesus prayed earnestly for it. The tenderest terms of apostolic language are used to describe it and to plead for it. The sharpest terms of condemnation are used to rebuke those who would destroy it. To the Romans Paul wrote: "I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them. For they are such as serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple" (Rom. 16:17, 18).

Hear Paul again as he pleads in 2 Tim. 2:16, 17: "... shun profane and vain babblings; for they will increase unto more ungodliness. And their word will eat as doth a gangrene; of whom is Hymenaeus and Philetus;" Paul does not leave us in doubt as to the action taken regarding them. He says in 1 Tim. 1:20, "of whom is Hymenaeus and Alexander, whom I have delivered unto Satan, that they may learn not to blaspheme." Paul dealt unequivocally with the factionalist, and taught Christians through succeeding ages to do so. The fellowship of saints is too precious to see it destroyed. Factionalism will eat as doth a gangrene. If it isn't removed promptly it may destroy the body.

A withdrawal of fellowship is a serious matter. It should never be treated lightly nor used flagrantly. Yet a failure to use it to stop the spread of factionalism in the church results in serious trouble. Withdrawal is necessary to save the gangrene from eating further. The consequence of sectarianism must be charged against factionalists in the church until it will not be popular to be the head of a faction or a party in the church.

God appreciates the man who refuses to be a rallying point for a new sect. Paul had that opportunity at Corinth. He handled the situation nobly. He put down firmly any attempt to make him the ringleader of a sect. No man, with Christianity enough in him to go to heaven, will allow himself, or his college, or his paper to become the standard bearer of a faction of the great brotherhood of Christ. Contrariwise, he

will strive with all his might to heal any breach that may threaten the fellowship of the church.

GLORIOUS FELLOWSHIP

The union of all the children of God in one great fellowship, as was the case in the early days of the church, is a thing to be devoutly wished. Every possible effort and very fervent prayer should be put forth to attain that unity. We will never be able to present to the world a united force, facing the foe as an unconquerable army, until we have put down sectarian division and the party spirit in our own ranks. We present to the world today the pitiable sight of several warring factions, each spending its energies upon the other, rather than in fighting the Devil.

No conscientious soul among us would for a moment countenance the idea of compromising the truth. Unity and fellowship, bought at the sacrifice of truth, is bought at too great a price. But we should be just as determined that no schism should ever mar the fellowship of the saints. Factionalism and sectarianism must not be tolerated, and the factionalist who "stirreth up strife among brethren" must be dealt with in such a decisive manner as to discourage division forever.

In the days of the apostles, Christ was lifted up before all men as the Savior of the world. Out of every nation, kindred, tribe and tongue, men turned to him in the forgiveness of their sins. They were united in the likeness of his death and of his resurrection also. Their faith in him and in his power to plead for them before the throne of God was the thing that

bound them together. As long as faith was the predominating principle, fellowship was unmarred and unity reigned.

Through the centuries controversy over many other things has polluted this simple principle. Many small and insignificant things have been elevated to such positions of prominence that sects have been built around them. Questions of church government, human agency, congregational autonomy, and other things have grown, through controversies and debate, to occupy such places of prominence in our thinking that these minor matters now control whole segments of the church. While we fight the idea of diocesan religion, we are producing it at a rapid rate. These matters have replaced the faith once delivered to the saints as the controlling force in our thinking. We have become more concerned with church-anity than with Christianity. Often our religion is reduced to ecclesiastical wrangling, which is at least practically Christless.

Let us re-focus our thinking. Let us study anew the New Testament church, and the elements that produced the unity of fellowship that it enjoyed. Let us—every Christ-loving soul among us—earnestly covet the fellowship of all the saints to such an extent that his efforts and his prayers may be for the things that produce unity and fellowship and that discourage division and strife.

My brethren, I plead with you. Let us lay aside the things that divide us into contradicting and sometimes warring camps. Let us shed our sectarian spirit, lay aside our opinions, and cease to bind our unwritten

creeds, and fill our hearts and the houses of our worship with the unadulterated gospel of Christ. Let the unity of spirit and bond of peace bind our hearts into an inseparable fellowship. Let us believe the same things, speak the same things, and be the same thing. Then, the fellowship of the saints will present to the world a unity that can stand the ravages of time, the scoffing of the skeptic, and the attack of the infidel. May God grant us the unselfishness, the humility, and the brotherly love, to make the personal sacrifices necessary that the things that divide us may be removed, and that the schisms that now mar the body of Christ may be forever banished.

By the grace of God and the power of the fountain filled with blood, let us stand as a band of men and women who shine as a single light in the world. Let not that light which is in us be darkness! In the fellowship of a common faith let us stand together so long as time may linger. Let the ranks of the Lord's army be unbroken. Let the body of Christ, fitly knit together in the unity of unbroken fellowship, present to the world a perfect picture of salvation by grace and living by faith.

And one of these days the hand of God shall sweep back into chaos the order that now is. An angel shall blow the silver trumpet, and the clan shall gather from the hills and vales of time. The gates of the heavenly city shall swing wide to receive the numberless hosts, and the saints shall enter in. The reunion of God's children shall take place, and the songs of rejoicing shall ring through the celestial city. The fellowship for which we plead here will there be enjoyed un-

marred by schism of any kind while the ceaseless ages roll. Then, truly, that which is perfect shall have come!

"EFFECTS OF MODERNISM"

LESLIE DIESTELKAMP

Modernism is moving out. By that I mean modernism is reaching out into every nook and cranny of our religious world. Whereas it may have been confined, a few years ago, to two or three of the prominent denominations, today it has found a place in the pulpits of most denominations and in the minds of a vast majority of those who profess Christianity. I do not mean that most people have denied the Virgin birth or the resurrection, but to some degree, at least, modernism has minimized the vitality of the religious experiences of so many people.

We are told that America is in the midst of a great religious revival. We have been informed that greater interest is being shown in religion than for many generations. But let us not be deceived. In many, many instances this great demonstration of religious fervor is only a sociological emphasis or a moral or cultural interest. Because some people may be frightened by the terrible threat of juvenile delinquency, they may be inclined to turn to something that points them and their children to a church building, but that does not mean that they are being filled with a deep conviction about God, Christ and truth. There is a vast difference between the conviction that is concerned with pleasing God and that which is interested in keeping out of jail. Jesus said, "Ye shall know the truth

and the truth shall make you free," but the people today are more inclined to cry, "Truce, truce." It is not a dynamic urge to be freed from sin by truth, but rather a fervent desire to make peace with Satan and the world and the conscience. The so-called religious revival today seems more like an effort at social peace than a desire to "be reconciled to God."

A few years ago I went to the homes of eight denominational preachers, asking them questions about divinity, inspiration, etc. Half of them denied the Bible record emphatically. They represented the most fashionable and popular sects in the country. They were frank to indicate that their beliefs were characteristic of most of their brethren. One young ministerial student whom I encountered on a train, and whose father was a preacher before him, was eager to boast that "We no longer believe in the inspiration of the Bible." A preacher for America's largest denomination (protestant) wrote to me after hearing me preach on the radio and said, "The story you told of the fall of Adam, perpetrates an ancient theological theory with a ridiculous conclusion." One popular city preacher asserted, "I have neither the time nor desire to try to build up the congregation." An honest denominational lady said, "We go to see and hear our religion," instead of participating in it.

Yes, modernism is moving out—it is spreading its devastating influence into almost all religious groups. The broadening power of modernism confronts us in every village and city; every town and country lane.

But modernism is also moving in. One elder's wife told me that there is a "grass roots movement" toward

a more liberal idea. Her affirmation is verified by observation on every hand. Modernism, in some of its many forms, is touching the very tap-root of Christianity. Many, many are departing from the faith. If you are about to say that Diestelkamp is excited, then listen while I tell you that ten men have preached for our own brethren in metropolitan Chicago in recent years who are now in denominations. Think of it: ten men gone astray in one city! Be assured they have had a great influence upon many, many others. What may be even worse than the fact that ten men departed from the faith is the fact that many members of the body of Christ will not admit that those men did thus depart. Some, at least, refuse to recognize them as apostates. One man who thus went astray was the most popular preacher within 200 miles of his home one week before he left the church. People refused to be warned that his teaching was a form of modernism. Brethren counted preachers sound and faithful while they were denying the essentiality of baptism, while they were saying instrumental music is inconsequential, while they were declaring that the church is a denomination, etc. Month after month news comes of others who have left the church—from Ohio, from Africa, from Tennessee, from Missouri, from California, and of course from Chicago.

Modernism has taken the "backbone" out of religion. One preacher said in a published article, "There is no room . . . for the old conception of sin. Furthermore there should be no attempt made to draw a line of distinction between things religious and secular,

holy and unholy, Christian and un-Christian, the church and the world." Sin, hell and damnation have been removed from the vocabulary of the average preacher. When asked why such songs as "There is power in the blood" and "Are you washed in the blood" are not included in their song books, a preacher said, "We no longer believe in a slaughter-house religion."

The word "contend" as used in Jude 3 is almost a forbidden word in religious circles today. The "speak softly, tread lightly" theory prevails almost everywhere. Modernism does not believe in "faith once for all delivered unto the saints." They rather talk of degrees of truth, denying that we actually know truth. They say there is no definite truth. They say we must give up the idea that we can actually teach the truth on any subject.

What modernism has taken out of the religion of the people is comparable to that which malaria takes out of a man's physical vitality. It is about like a soldier who hardly has energy to move one foot ahead of another one. Modernism saps the strength out of religion about like socialism saps the initiative out of labor. To believe the theories of modernism is to lose zeal and courage to "fight the good fight of faith."

Where Christians have been influenced much by modernism there will always be a determination to avoid anything resembling a debate, regardless of who the opponent is or how false the thing he advocates. In the places where modernism has had its greatest influence, even Catholicism cannot be opposed without criticism from brethren. Any exposure of

false doctrine is immediately branded "legalism" or "Pharisaism." Modernism has led to the idea that we should never declare anything as definitely false, nor should we conclude that any one thing is true to the exclusion of other ideas on the same subject. They say, "It is the truth as we see it," meaning that we can not be sure it is true.

Modernism has led to the "Social Gospel." James P. Sanders, formerly of Rockford, Illinois, and who left the church in 1954 to go to the liberal wing of the Christian Church, wrote some years before, when he was so widely accepted by brethren almost everywhere, that, "It was no accident, therefore, that one of the first practical results of the Modernistic movement was the rise of the 'Social Gospel' crusade. This was, of course, a part of the true gospel as we have seen, but a part that was being forgotten and neglected. Religion had lost sight of its goal of bringing mankind to a fuller life and had bogged down in the trivia and details of its own existence." Notice that this quotation says that the goal of religion is to *bring man to a fuller life*. (Personally, it has always been my conviction that the *only* real goal of religion should be to bring man to reconciliation with God, and every item in our religious activities should lead to a closer walk with God.) In a survey made by the *Catholic Digest* and quoted in the *Minneapolis Star*, we read that a questionnaire was sent to people of all faiths among the 104 million American adults. They were asked: "Which do you think is more important for the church to do—to convert people to a spiritual belief so that they can earn a happy life after

death; or to teach people how to live better every day with all other people?"

"Only 17 per cent of those interviewed felt that the more important thing for the church to do is to convert people to a spiritual belief in order to earn a happy future life.

"Forty-nine percent took the position the more important work of the churches is to teach people how to live better every day with all other people."

It is not our purpose in this speech to try to de-emphasize living a good, clean life and doing good to our fellow-man, but we must stress the fact that when we have done our very best in these ways we have not, by simply doing, gained forgiveness of sins and hope of eternal life. It is not a matter of choosing between acts of purity and kindness, and belief in and obedience to Christ's commands for remission of sins, but rather it is a matter of following the latter by the former. Our purpose just now is to point out that one effect of modernism is to de-emphasize faith and obedience by simply over-emphasizing social aspects of Christian conduct.

Prof. Walter M. Horton, in "Theism And The Modern Mood," p. 117, speaks of God as, "a vast cosmic drift or trend toward fellowship and mutual aid." Other writers speak of God as, "The spirit of the community" and "the spirit of humanity." This modern trend to a "social gospel" is expressed by Curtis W. Reese, a Unitarian minister, thus: "Liberalism is building a religion that would not be shaken even if the very thought of God were to pass away" (Unity, Aug. 12, 1920, p. 329).

The influence of modernism has led to a replacement of deep spirituality by cultural and social emphasis. Commitment of one's self to God in faith by obedience to the gospel is de-emphasized, and is overshadowed in many circles by great benevolent and cultural emphasis. To emphasize that "To obey is better than sacrifice" is *still* true, is to bring down upon oneself the ire of those influenced by modernism. To those thus influenced, the "golden rule" is a better rule than Christ's rule for sinful men as given by Peter when he said, "Repent and be baptized every one of you, for the remission of sins" (Acts 2:38). But in the same sermon in which he gave the so-called golden rule, Jesus also said, "Not every one that saith unto me, Lord, Lord, shall enter the kingdom of heaven, but he that doeth the will of my Father which is in heaven" (Matt. 7:21). And Paul wrote that Jesus is coming again to "take vengeance on them that know not God and obey not the gospel" (2 Thess. 1:8).

Modernism has minimized the authority of the written word. One who demands a "thus saith the Lord" is considered a hobbyist, a crank or a crack-pot. If a thing fits into the scheme of human reason, no authority from heaven is needed, it seems. Here, brethren, we ought to pause and take an inventory of our conduct. For all these years our plea has been for a revealed religion. Shall we abandon that great plea now? We have insisted that those who believe or practice a certain thing give "chapter and verse" to justify their action. Was that not a good practice—that is, was it not wholesome and right to insist

upon such authority? After all the battles with denominations, shall we now abandon the plea for precept or example for everything?

And, right here we need to consider some mistakes some brethren are making. The necessity for precept or example is being minimized. Brethren are saying, "Where is the command or pattern for teaching in classes, using individual communion equipment, preaching over the radio, etc.?" Since there is not found such specific instruction telling how many cups to use, how to arrange people for teaching or how to amplify the voice for reaching most people, some brethren are inclined to say that the power of precept or example is minimized, and we can do other things than that which is thus authorized. But notice that when we use many cups we are *doing* exactly that for which we have specific authority. We add not one thing to our worship. When we use classes to expedite teaching, we do only that for which we have a command, that is, we teach the word. When we use a radio to assist in reaching more people, we are doing the very thing that Jesus commanded. In other words, we need no command or example for what we *use* to aid us to do what God said, as long as that which we use is right in itself and as long as in *using it we do not do something else*. It is that which we *do* for which we must have precept or command.

To make an application of this principle, notice that we *use* a song book to aid us in doing what God said. But to *use* a musical instrument to thus aid us, we would immediately be involved in *doing* something for which we have no authority. We can't *use* an instru-

ment without *doing* something other than singing. Likewise we *use* class arrangements to aid us to do effective teaching. But what are we doing? Classing? No, teaching. We *use* glasses when we take the Lord's supper, but what do we do? We *drink* the cup of the Lord—exactly what we are authorized to do.

Then how binding is command and example? They are altogether binding as to what we do, and in all essentials in the doing of it. All that we do must be thus authorized. Our every practice must be circumscribed by a "thus saith the Lord." This is true with regard to worship, we would all agree, and it is as positively true with regard to work. Let us not be driven, either by visionary dreams of our own or by zeal without knowledge, to abandon authorized activities. It is the language of modernism to minimize the authority of God's word as it directs our lives by command and example. It is a trend toward modernistic thinking that would minimize the authority of precept or pattern as a limiting power over the church. If we are not limited by command or example with regard to the autonomy of the local church, then we are not limited to singing instead of singing and praying, nor are we limited to taking communion on the Lord's day. The same rule that will permit one church to relinquish or assume responsibilities that are not specifically her own will permit one man to take two wives at the same time. God's positive law forbids both.

The teacher who says we are to follow only principles, not patterns, is speaking the language of modernism. Principles are not *versus* patterns. No doubt

one who would hold such thoughts would have no idea that it was the product of modernism, but the subtle, cunning hand of Satan gladly moves with every unsuspecting soul who would be led to minimize the authority of God's word as a complete, infallible guide for wandering man. To counteract the influence of the Lord's people today, Satan can use one whose faith has not been questioned to a better advantage than one who has denied the faith. The Devil can probably use a respected gospel preacher to greater advantage today than he can the atheist. It may be entirely possible that Satan can use religious zeal today to gain his objective more easily than he can use the power of Rome. If he can get us to abandon the full authority of the New Testament as a directing and a limiting power, then there will be no righteous force to oppose Rome.

In our wild rush to be religious we may forget to be religiously right. Jesus did not come into the world to make it religious, but to make it right religiously. He did not command us to do everything, but by his word he commands us to do right. The Devil will be happy if he can stampede us into doing something even if we have no authority. I used to say, "I'd rather go to hell for doing wrong than for doing nothing," but that too is evidently modernistic language. The Christian does not have to make such a choice. The Scriptures furnish us unto every good work (2 Tim. 3: 16, 17), and all that pertains to life and godliness has been revealed (2 Peter 1:3). Let us "learn not to go beyond what is written" (1 Cor. 4:6), and with regard to every thing we believe, teach or practice, let us be determined to "abide in the teaching of Christ" (2 John 9).

Modernism is the parent of liberalism and liberalism denies the very basic principles of the gospel. Churches are being filled with people who admit that salvation may be attained in denominations. Preachers and others use such terms as "our group," with the evident implication that there are other groups that are in God's favor. The liberals deny that the Lord's church can be identified today, and say that to try to do so is sectarian. They deny that a people who wear a Bible name, who have believed, repented and have been baptized, and who work and worship according to the New Testament pattern are necessarily the Lord's people. At least they deny that others may not have done those things which are necessarily excluded from the Lord's church. Again I say an effect of modernism is to reduce the church of our Lord to denominational rating in the minds of those who are greatly influenced by the liberal ideals of those who espouse, or are contaminated with, modernism. Certainly it cannot be denied that many Christians have denominational conceptions and use sectarian language, but that does not make the blood-bought body a sect. Likewise, it must be remembered that simple gospel obedience never did make one a member of a denomination, nor did submission to the creeds and doctrines of men ever make a person a child of God and a member of the body of Christ. If one is saved by the terms that admit him to a denomination, he is saved without the blood of Christ and without the truth as revealed in the gospel. By the gospel one is brought to the cleansing blood, and this "born again" person is added to the church by the Lord.

Liberalism denies the essentiality of baptism. Some of those who have espoused liberalism, and who admit that they are "liberal," say they don't even know when they were saved. I tell you this so that you will see that, though they may deny it under pressure, they do not believe that remission positively takes place when the penitent believer is immersed. A play is made on the word "essential." It is declared to be a "non-Biblical word." Well, so is "Bible" a non-Biblical word. But "essential" does express a Bible principle. When Jesus said, "Ye must be born again," he made the new birth essential. When he said, "Except ye repent ye shall perish," he made repentance essential. When Peter commanded baptism "for remission of sins," he made baptism essential.

This same liberal movement makes the instrumental music issue a matter of no concern. Some Chicagoland Christians (?) freely agree that the use of the instrument does not bother them. Members of families of some elders and deacons whom I know see no harm in it. To brand the use of instrumental music in worship as sinful is to bring down upon oneself certain and dreadful ire. (They don't mind so much for one to "be against it," but to prove it to be violation of God's will and thus sinful is repulsive to them.) But liberal thinking will not eliminate the fact that instrumental music is still an addition to what God ordered and authorized. The positive command to sing is in itself a denial of our right to do anything more in that regard. Its use is either sinful or it is right, and it is *not right*—it is not authorized (Eph. 5:19; Col. 3:16; Eph. 5:10).

Modernism has contributed greatly to moral delinquency, perhaps on a world-wide scale, and certainly in its effect upon the church. Liberal thinking resulting from modernism minimizes immorality. Those who have been taught by the liberals have heard almost no teaching against immorality, and in some quarters years go by without even one sermon being preached in opposition to dancing, drinking, etc. Even in the best of circles, where there is no suspicion of modernism, this is so true that when one does condemn such practices it comes as a surprise to many members. And, again, as with instrumental music, they don't mind for the preacher to be against dancing and drinking, but for him to try to say that they are sinful and condemned by Scripture, is repulsive to them. Again in some circles it is not at all uncommon to find the families of elders and deacons dancing, and defending the practice. If it be said that this is a result of the age in which we live, let it be remembered that the morals of the age are greatly affected by the religious conviction, or lack of it, in the people. We are told that we live in a modern age and that the church must adapt itself to 20th Century conditions. In other words, the gospel must be made to fit the people. But *No! No!* The people must be made to fit the gospel. We hear so much talk about "20th Century Christianity," but if it is Christianity at all it is *First Century* Christianity. If it isn't First Century Christianity, then it isn't 20th Century Christianity or any other kind of Christianity. If our lives do not fit the moral standards of that first century, then they do not fit God's standards.

Brethren, let us be warned that the churches are being filled with juvenile and adult delinquents. And as surely as we can point to a lack of teaching by parents that causes much trouble today, so we can point to a lack of teaching by preachers that leads to the condition that we see everywhere. Liberal preachers, and some who deny any tendency to liberalism, don't preach against dancing, drinking, divorce, etc., and the result is that those evils show up in the lives of the people we teach.

Yes, modernism is moving in. Like a fog settling down upon a city, the weakening, demoralizing, contaminating influence of modernism settles upon the church. It is high time that we turn on the fog lights of truth and let them shine brightly. Paul wrote "that now it is high time to wake out of sleep" (Rom. 13: 11). Allow me to cry out to you today to "Wake up." Let us hear the battle cry and wake up to face the enemy of truth and righteousness. Let us remember that we are not God's friends simply because we do not espouse modernism, but only if we *oppose it*. If we remain asleep to its devastating effects, we will have done as much harm, perhaps as if we had been active in its propagation. The sleeping guard is just as guilty as the traitor who actively collaborates with the enemy. God's people today must arise to battle modernism in its every form and degree just as we fought premillennialism two decades ago.

One faithful Chicago Christian tells us that a few years ago she and others thought Brother J. D. Thomas excited when he constantly warned of the encroaching modernism that since then has had such devastating

effect upon the cause of Christ in Chicago-land. Now of course she and others can see that Brother Thomas was right. Over the nation many today think some of us who attribute so many things to modernism are excited. But with the welfare of the cause of truth in our hearts, let us awaken to realize that it is doomed to perilous times unless we recognize every modernistic trend and abandon it, at the same time upholding with all our might the blood stained banner of the King of Kings and Lord of Lords.

AN INSTITUTION UNIQUE

DR. H. L. BARBER

Multitudes of young men and women select by force of circumstances or chance a road to travel as they begin the adventure of adult living. Unless they know definitely where they are going, most of them become hopelessly lost and drift aimlessly from path to path in search of financial security, happiness, and spiritual contentment. Even though the journey may be well planned and they never wander from the thoroughfare which leads directly to their destination, unless they laugh a little, whistle a little, sing a little and enjoy the route they have chosen, the sweat and grime of traveling becomes unbearable. Hosts then drop by the wayside with broken health, shattered nerves, or disillusioned minds. The man who does not love the route he has chosen is, my friends, the most miserable of all creatures.

I am sure you have heard the statement "Once a teacher, always a teacher." There is probably more truth in that than you realize. If one is a true teacher he enjoys the profession he has chosen; the miles roll behind him all too soon and he finds greater beauty in the youth he serves around each bend of the road. If he is not a good teacher; if he does not believe in the cause he has chosen nor in the youth he serves, there can be no more pitiful creature.

Most school administrators enjoy talking to and

looking at beautiful women, even though I am sure, preachers do not. A few years ago at which time I was serving as superintendent of a city school system in this state, a very attractive young woman came to my office to apply for a teaching job. Remember there was a teacher shortage and, besides, she was very attractive. It did not take me long to decide I wanted her in our school system. I offered her a job. For three or four days I felt very smug, confident that I had employed a splendid young teacher as well as one that would brighten up the surroundings. Then I had a letter from her mother which read as follows:

Dear Superintendent:

"I appreciate your kind offer of a job for my girl. She had her heart set on being a school teacher, but I talked her out of it. Teaching school is to much like being a preacher's wife. It's a high callin', but people expect more'n they pay for.

"You take the teachers here in town. The only difference in them and Christian Martyrs is the date and lack of bonfire. They was hired to teach and they do it. They teach the youngun's that learn, and entertain the ones that fell on their heads when they was little. But that ain't enough. Their supposed to make obedient angels out of spoiled brats that never minded nobody, and wet-nurse little wildcats, so their mothers can get a rest, and make geniuses out o'children that couldn't have no sense with the parents they've got.

"But that ain't the worst. They've got to get up shows and plays to work the school out of debt, and sing in the choir, and teach Sunday school classes,

and when they ain't doing nothing else, they're supposed to be a good example.

"They don't get no pay for three months and can't pay their board or buy decent clothes, and on top of everything else, thy can't hold hands comin' home from Prayer Meetin' without some gossipy old sister startin' a scandal on them.

"I'd just as soon be a plow mule. A mule works just as hard, but it can relieve its soul by kickin' up it's heels after quittin' time without startin' any talk. I appreciate your kind offer and may the Lord have mercy on you, but my daughter is not interested."

Yours very truly,

Mrs. O'Rilly

I know there is One who regulates the seasons. I know there is One who causes the rains to come; the winds to blow; the snows to fall; the trees to bud and the flowers to bloom. I am not advocating pre-destination, but who am I to say that certain forces may not be thrown around our lives which may influence us in the paths we choose and direct our footsteps to some extent as we stroll through the valleys and climb the hills during the short time allocated to us?

In this, a land literally flowing with milk and honey, there are approximately one hundred fifty million people. Of this group, more than thirty millions are numbered among those commonly referred to as minority peoples. Think of it! One out of every five! The skins of some are red, some yellow, some brown, some white and some are black! Some are of the oldest culture known to civilized man. Others are the only

true native Americans on this continent! I ask you today, because the color of their skins may be different from ours, does that make their souls less valuable in the sight of God? Remember, one soul is worth more than all the world! One soul, then, is worth more than all our possessions, our pride, our social prestige, and our vanity. The environment from which the Savior came and his social background was such that the statement was made, "Can any good come out of Nazareth?"

For twenty years I have been privileged to work with large minority groups. I have taught Indians from the reservations of Oklahoma. For seven years I was superintendent of a school system which enrolled more than three thousand Latin Americans—Mexicans in the language of those not understanding the true status of these people. During most of the twenty years, I have had the supervision of a few Chinese, Japanese and Jews. During the past three years I have served as president of the only college in the world supported by members of the church of Christ and dedicated to the training of Negro youth. Mine has been a rare experience; a valuable education within itself and an opportunity for great service. For this, I am deeply grateful. No man could have enjoyed his travels more than I. For that I thank God.

Should I, as did the Pharisee, wrap the cloak of righteousness about me and say "Thank God I am not as that man?" In this land of one hundred fifty million people where at least five skin colors number into millions is there a Master race? Think carefully, my Christian friends; the Nazis believed in the theory of

a Master race. Does Christianity and Nazism go hand in hand? Is one soul more valuable in the sight of God than another?

Nothing has been said about social integration. That is an individual problem in a Democracy. We reserve the right to pick our friends upon the basis of their merits and our wishes. That will always be so. That will always be your privilege and is as it should be.

I am pleading for a more sympathetic understanding between all the races in this, the greatest nation in the world. It would touch your heart strings to see a child twelve or fifteen years of age collapse with fatigue at a school desk after having worked in a fruit packing shed week after week until two o'clock in the morning to help support eight or ten smaller brothers and sisters! He is in school eight hours a day and working eight hours a night that he might be able to earn more than the two dollars per day his father earns when he secures field work.

I have seen that and almost every teacher who has taught in the Rio Grande Valley of Texas has seen a similar situation. The masses cannot raise their economic and social standards until they become better educated. It is difficult for them to secure an education when it is an endless task to provide enough food to keep body and soul together. They must have a chance.

Those at Southwestern come from similar environments. With very few exceptions their parents are tenant farmers, household employees, or day laborers. The family income of seventy five percent is less than five hundred dollars per year. Great men, however,

have grown out of such humble surroundings! I have heard many young men say "My father does not have steady employment. When he works he makes about thirty dollars a week, but I think he can send fifteen dollars a month to the college. You see there are eight children." Or it may be six, or ten, or it may be twenty dollars, or fifteen dollars. Usually he concludes by saying, "I want to make a preacher." Or he may say, "I want to go to a Christian college." One girl even told me "I came here to marry me a Christian husband." She did, too! As she strolls down the pathway of life, I am sure she will never regret the hours and months she spent working in the kitchen in order to earn herself a Christian husband. There are so few among the Negroes!

Whatever their goal may be; whatever their plea may be; if you were in my chair; if you had worked with young people for more than twenty years; if you were a school teacher; if you loved your work or humanity, you would say "Come on, son, there is a job here where you can work for the portion of your expenses you cannot pay."

If you could see the expression of uncertainty on his face as he approaches you and the smile of happiness as he sees new horizons opening to him and feel his firm handclasp as he impulsively stretches his hand across your desk, you would do as I am doing. You would leave no stone unturned in telling the world of the need for a Christian education they can earn with whatever talents they may possess. Furthermore, my, friends, the color of their skins would make no difference to you.

Southwestern Christian College is not a Negro college if you please! It is a college where at least three races are working together on the campus with one common objective; that needy, deserving young people may receive a Christian education so long as they are worthy and willing to work. They do not all succeed; neither do they all stay, but the percentage of those remaining in the college is far higher than state colleges. We have regular support from Whites, Negroes, Japanese, Philipinos, Latin-Americans, Canadians, Jews and, strange as it may seem, from Mexicans as remote from us as Mexico City. We have received contributions from a blind woman, who herself is supported by a Dallas church. Our cash income has more than doubled in two years.

In a few short years we have become internationally known. Why? Because we have a philosophy which is workable! Thousands of other people are now convinced it is sound! What is that philosophy? *Put God first and give the youth of America a chance!* Give a sincere young man or woman a chance and they will prove themselves! Somewhere, somehow, they must be given that chance.

We have built buildings with our own hands and they are good buildings. We laid the brick, did the painting, wiring, plumbing, sheetrocking and floor sanding. We raise and kill about one thousand chickens every two months. We repair and sell used clothing donated to us. We do commercial printing for hundreds of churches and Christians everywhere. We have sung before more than two and one half million people in thirty-nine states, Canada and Old Mexico.

Our young men have spoken before many audiences and turned the contributions in that others might have a chance. We are building church furniture that is not excelled in quality by any church furniture factory in the country. We work three days per week and go to school three.

Our students want an education and if God will give us the strength and wisdom, they shall have that education they are striving so diligently to secure. I sincerely believe in ten years Southwestern Christian College can be almost entirely self-supporting aside from its physical plant.

We have come to you so many times. We shall continue. Most of you have been so good to us. We are humbly grateful to you. Many of you, however, for one reason or another have politely closed your doors in our faces. Oh, how many times have I read the statement from some of our good ministers or elders, "We believe in the great work you are doing, but we do not deem it expedient to have a group of your singers in our building." Or, "We are sorry, but our program is so full we cannot receive you, but we are sure for you." Some of you here today have written almost these identical words. That is the last we have heard from you or your group. I would to God you could sit behind my desk one time and hear one young man plead for the privilege of a Christian education.

My friends, this work is worthy of your support. It is worthy of your prayers. Don't leave it to the other man. Don't pass the buck. Do your share. Again re-

membering I am a school teacher, I conclude with the following verse:

"PASSING THE BUCK"

The College President:

Such remarks in a student is a shame
But lack of preparation is to blame.

The High School Principal:

Good heavens, what crudity! The boy's a fool.
The fault of course, is with the grammar school.

The Grammar School Principal:

Oh that from such a dunce I might be spared!
They send them up to me so unprepared.

The Primary Principal:

Poor kindergarten blockhead! and they call
That preparation! worse than none at all.

The Kindergarten Teacher:

Such lack of training never did I see!
What sort of person can that Mother be?

The Mother:

You poor little dumb bell, but then you're not
to blame,

Your father's people are all the same.

YORK COLLEGE — A UNIQUE OPPORTUNITY

HARVEY A. CHILDRESS

INTRODUCTION

Our success in the Lord's work depends on how intensively we sow the seed of the kingdom. Without the sowing of the seed, the word of God (Luke 8:11), there can be no Christians, no kingdom, no church—no hope. Therefore we should be interested in using every means at our disposal for the sowing of the seed. We have effective and powerful means at our disposal for such work. To use these means to the very best advantage demands work, sacrifice, and sometimes suffering. However, to hesitate to accept this challenge is to prove ourselves unworthy of the trust of the truth.

GRASP OPPORTUNITIES THAT ARE RIPE

Some areas of the world are more ready for the gospel than other places. This has been seen in mission fields since the war. A friend of mine was in Japan in 1938 and came home because he thought opportunities to teach the truth were not great enough at that time. Since the war this condition has been reversed. Japan, Germany, and Italy have become fertile fields since the war. It is certain we would have accomplished little good preaching there before the war. We needed to, and did, strike the iron while it was hot in these places, and have had good results.

We need to be on the lookout for such unusual opportunities all over the world.

By grasping some unusual opportunities when they present themselves, we set the Lord's work years ahead. That means many more souls will be saved. It means we have more workers, more money, more talent, more of everything that is necessary to continue to preach the gospel to the whole world.

This does not mean we have to abandon other areas, or let the work in one field die while we rush off to another. Let us develop, consolidate, then hold each area. Then we should expand into other areas when and where possible—using every means for rapid expansion of the gospel.

WE KNOW THE CONTRIBUTION OF CHRISTIAN EDUCATION TO THE DEVELOPMENT OF AN AREA

The church was small in West Texas when ACC began. There was not a full time preacher in the area—less than a half dozen in the entire state of Texas at the time.

When the split came over mechanical music and societies there were a few areas where we had, or established, schools and gospel papers which remained true to the Word. In those areas the church recovered its strength much more quickly, and began pressing the battle for the restoration of New Testament Christianity and today in those same areas the Lord's work is strong, whereas in areas like the northern states, where we had no such schools, the cause has remained weak and undeveloped. No one acquainted with the

facts can deny the aid faithful schools have given in the evangelization of the world.

Christian education gives the church better trained leaders in all capacities, and where you find a strong leadership in the church you will soon find a strong church—faithful in spreading the borders of the kingdom of God.

In an underdeveloped field we should grasp every opportunity that will more rapidly evangelize that area. When a Christian College is put in a mission field, it is soon no longer a mission field. It develops more rapidly into a supporting area, from which the gospel can be sent into other places. If we had a College in every area of this land today that is considered a mission area, it would soon move out of that category.

YORK COLLEGE IS SUCH AN OPPORTUNITY

We believe that God can use the means of unbelievers to advance his cause if he so desires (Dan. 4:25). God's power is unlimited to use whatever means he sees fit. His providence can work for us (Phil. 4:19).

For the first time in history we have had a complete college given to us. There are no strings attached to this gift. At York, Nebraska, we can operate a junior college with 200 students without building another building. All we have to raise is the operating deficit at the present time. This is certainly unique.

York College is in a mission field. Nebraska has 1000 members meeting in 40 places. Only five of these places are self-supporting. To the east and west

of Nebraska in Iowa and Colorado the situation is about the same. To the north, northeast, and northwest, the church of the Lord is much weaker than even Nebraska.

This is a fertile field. The Lord's church is already growing. In Minnesota, for instance, the Lord's work grew over 1000% the first ten years we were in the field. Other states are experiencing similar growth. We are interested in as rapid development of the area as possible. It not only means that small groups will grow into self-supporting congregations much more rapidly, but that many more souls will be saved in the process. *York College will help the entire area of the north central states.*

HOW WE CAME TO GET YORK COLLEGE

York College was set up under a private grant made in 1890 which set aside a seven acre campus to be used for school purposes "forever." Nothing on the campus could be mortgaged or sold.

The United Brethren church operated the school until they united with the Evangelical church. Then it was known as an Evangelical-United Brethren school until they closed the school in 1954. Since the school was opened in 1891 it had a 63-year history under its former operators. They could have continued its operation forever if they had not voluntarily closed the school.

The old administration building of the school burned in January, 1951. The general conference of the Evangelical-United Brethren church decided to close one of their schools, and since York College had no

administration building, it was voted to close that school. Under the terms of the trust for the school they could not mortgage or sell the campus, so they had to abandon it.

Brother Dale Larsen was then preaching for the church in Omaha, Nebraska. When he saw in the paper the school was to close he asked the Chamber of Commerce in York how much it would take to buy the school. They replied that the school could not be sold, that it would have to be given to the people who operated the school next. When this was reported to the brotherhood we saw that here was perhaps one of those rare opportunities that come along ever so often, which if we could seize it, would set the Lord's work in the north central states years ahead.

A temporary board of trustees was set up. Interest grew. Meetings were held in the area to determine the interest of members in securing the school. Brethren prominent in school work visited the school and were enthusiastic. Negotiations continued for a year.

The people in York became interested in us as operators of the college. They liked the way we organize and operate a college under an independent board of trustees. Our relations with these people have been most congenial.

Our temporary board of trustees was organized into a permanent board in May, 1955. Though the prospects of operating York College continued to be encouraging, yet we also were on the lookout for another college location in case this one did not materialize. Harvey Childress of Minneapolis was asked to head the movement for a college in the north central states.

In August, 1955, the Supreme Court of Nebraska ruled that the Evangelical-United Brethren could sell or move the equipment in the buildings on the campus. They asked \$40,000 for this equipment. Our board decided against paying the amount and determined to continue to look elsewhere for a location, when at that moment men of York came in to tell us they had made a settlement with the Evangelical-United Brethren people, and we could have everything on the campus, buildings and equipment, without paying a cent for them.

WHAT WE HAVE AT YORK

We have here seven acres of land. On this land are three brick buildings, a boys and girls dormitory and a library building; one stucco building, a gymnasium; five barracks-type buildings with two apartments in each building for married couples, and there are three concrete tennis courts.

Off the campus we have three residence buildings and two vacant lots. These are just across the street from the campus, and the buildings can be used in our college operation. There is other vacant property near by which we may acquire as the need arises and money is available.

THE COMMUNITY WHERE YORK COLLEGE IS LOCATED

The people in York, Nebraska, have taken a great deal of pride in this college. In the past they have helped the school generously. During the depression, for instance, they raised \$65,000 to pay off the operational indebtedness of the college. They have made

generous gifts at other times on the buildings on the campus.

The people in York want to live in a town where a college teaches the Bible. The influence of such a school makes a fine community in which to raise a family. These people have received us well. All the time of the negotiating for this school we did not have a single member of the church in the town. The good reputations of Abilene Christian College and Harding College helped us get this school.

OPPORTUNITIES YORK COLLEGE GIVES US

It gives us an opportunity to establish a church in the town. We plan to start a local congregation when we start the college. We can have an effective work in this town of over six thousand.

Our men on the faculty, and boys who can preach can do mission work in a 150-mile radius. We have numerous places where two or three families are meeting at the present time. These men and boys can do lots of mission work while conducting the college.

More men and boys who are capable of effective work in the church will be attracted to the north. Some of these will settle in the field. This will give us better trained leadership for the small churches in the area. Such leadership will greatly increase the program of work in evangelizing the area.

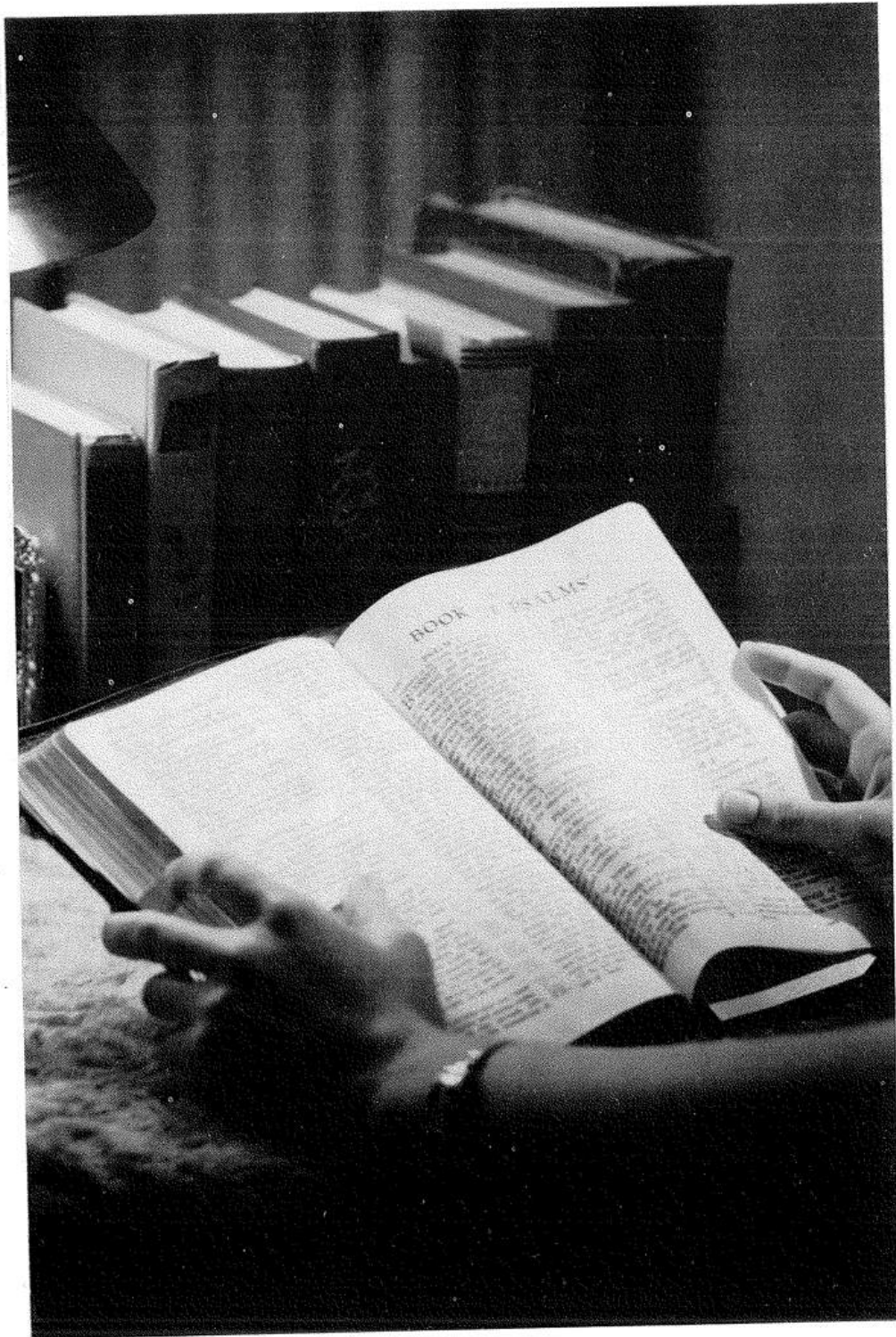
More of our young people will receive a Christian education. We have only about 10% of our young people now who are eligible in Christian colleges. We need the additional facilities for 200 more students

which this campus will provide. Certainly more of our young people in the north will have a chance at a Christian education.

Students will have an opportunity at York to attend a standard junior college. They can then transfer to other Christian schools, or to the University of Nebraska on probation, and if they can do a C average the first semester in those schools, their credits will be accepted without penalty. The local Chamber of Commerce is working up a list of job opportunities for those students who will need aid in going to school.

CONCLUSION

Brother Otto Foster of Cleburne, Texas has said, "Never before have we been given so much with which to begin a school." We accept this as the providence of God. We accept the challenge it presents us to build our first college in the north, and move forward in a program that will help teach all men the truth of God. God give us vision that we may see! (2 Kings 6:15-17).



THE BIBLE AND SOCIAL DRINKING

CLIFTON ROGERS

"Social drinking" is a very real problem facing the church of our Lord. You, ministers of the gospel, are called upon to help God's children meet this issue in harmony with truth and holiness. You, overseers of communities of saints, are urged to see the enlightenment of your charge. You, Christian parents, are admonished to guide your children in the right way. You, Christian youth, are challenged to mold the sentiments of your friends unto the only safe and sure practice.

A VERY REAL PROBLEM

Our "Drinking" World

Or, is it possible that you live so far removed from the "drinking" world that you sense no real danger? Have you presumed that "Wolf! Wolf!" is but the hysterical fanaticism of excitable preachers? Listen—here is the world we live in.

Our nation supports twice as many legalized liquor establishments as churches (four to one in our capital city of Washington). More money is spent annually on alcoholic beverages in the United States than for all educational and benevolent pursuits (not even considering the tremendous cost of absenteeism, of destruction of property through accidents, of law en-

forcement and criminal detention, of allied crimes and illnesses; or the larger cost in human misery and heart-ache, immorality and family discord, disease and death).

Indeed, there are approximately 65,000,000 citizens of our nation over twenty years of age who are users of alcoholic beverages, of whom some 7,000,000 are problem drinkers (3,000,000 heavy drinkers; 3,000,000 addictive drinkers; 1,000,000 chronic alcoholics).¹ Moreover, recent surveys among college students reveal these two startling facts: (1) A majority of college students who drink started doing so before entering college, four out of five of men, and two out of three of women (indicating that most drinking originates in high school age groups); and (2) The incidence of drinking increases with each college year—an increase among men from 69% among freshmen to 87% among seniors, and among women from 46% among freshmen to 77% among seniors.²

Social Drinking

In such a society it is obvious that social drinking would be a very real problem. It will become increasingly more evident unless sincere Christians "turn the tide" for the better. How serious is it? Permit

¹ Dr. Andrew C. Ivy in *Listen Magazine*, Fourth Quarter, 1953. Dr. Ivy is a distinguished physiologist and vice-president of the University of Illinois. Approximately the same facts are presented by Dr. E. M. Jellinek, chairman of the International Committee on Alcohol Problems of the Mental Health Section of the World Health Organization.

² A Survey of the Customs and Attitudes toward Alcohol of Men and Women in 27 American Colleges, by Robert Straus and Selden D. Bacon, Yale University Press, 1953.

me to say with all the vigor of my convictions, the social drinker is far more dangerous to the cause of our Beloved Master than is the addictive drinker or the chronic alcoholic!!

Who is the social drinker? Medically defined, he "is one who can apparently stop drinking at will, who limits his drinking, and whose important life activities, including the harmony of his home life, are not, seemingly, interfered with, impeded, or damaged by his drinking." He, or she, it is who drinks in a social way at a party in order to conform to what appears "accepted social practice"; who drinks at a business or civic gathering in order to be "a regular fellow"; who drinks for "relaxation" in the coziness of home at the close of a trying day. Then, of course, there is youth which usually drinks to fit into the gang (to belong), or for the thrill of alcoholic effects, or in order to remove the sense of void occasioned by the lack of affection or security or approval or recognition in home or school life.

FOR THE CHRISTIAN, TOTAL ABSTINENCE

Bible Warnings

Even the most casual reader of the Bible knows that excessive use of alcoholic beverages is prohibited. Grant, as you will, that our Master drank the common beverage weak wine of his day (Matt. 11:18, 19), and that he upon one occasion changed water into wine for

³ Robert V. Seliger, M.D., Fellow of the American Psychiatric Association; of Johns Hopkins; and Chief Psychiatrist, The Neuropsychiatric Institute of Baltimore, Maryland.

a wedding feast (John 2:1-11), you must not forget to turn your attention to the commands against intemperance (1 Tim. 3:8; Titus 2:3), nor must you fail to remember that drunkards are condemned as sinners also who, impenitent, cannot be extended the fellowship of other Christians (1 Cor. 5:11), and will not enter heaven (Rom. 13:13; Gal. 5:19; 1 Thess. 5:7; 1 Cor. 6:1). Verily, "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise" (Prov. 20:1).

Warnings of Experience

Too, should not years of experience long since have taught mankind real fear of using alcoholic beverages in any form and amount? "At the last it biteth like a serpent, and stingeth like an adder" (Prov. 23:32).

(1) *How Dangerous.* Which heavy drinker or which alcoholic determined to become one? Are not these enslaved folk the very ones who intended only to have the "benefits" of this narcotic? Are they not people who thought in terms of what alcoholic beverages used in moderation could do *for* them—forgetting what they could do *to* them. Every person who accepts a first drink runs that same danger. Believe, please believe, that this is a danger too stark for any sensible person to chance!

Or, consider what this supposedly "small" moral allowance can do to you in other ways. You "let down" in this one particular, you take the easy way, you follow the path of escapism—now what will keep you from applying this same principle to other phases of life? Tell me not that there is no loss save "self-

respect", for loss of respect for self, loss of confidence in self, is the first step (a big one) downward.

Ah, but look further into the dangers by thinking of what the social drinker's example can do to *others*. When moderation leads to excess (and this is so progressive as to defy explanation, for what is "moderation" in drinking?), there will be untold heartache for self, and family, and church. But, even if such excess never develops, know of a certainty that the danger of the children is yet greater. They come to think it natural and proper, beneficial and cultured, a happy part of the normal life, that they should drink. Will they be moderate? Hear ye: A drunkard parent is of far less danger to his or her children than a moderate drinker!

(2) *What Assets?* Dangers, many and terrible. Are there any real assets? Actually the lowering of Christian standards makes the social drinker none the more popular or successful. Our leading young people in high school and college need no such "crutch" to gain the good will and confidence of their fellow students, as is evidenced by the many who are elected to offices of distinction. Faithful Christian men are found in every outstanding honorable business and profession—respected and trusted and honored. In civic organizations the same is true. Last year in Rotary International the president was a prominent religious leader (a total abstainer), and the district governor of the area where I lived was an elder in the church of our Lord. What a tragedy to admit—and how foolish to admit—that one could not rise of his own ability and in harmony with accepted Chris-

tian principles to success in honorable business or profession when so many have done so!

Christian Influence

And what will your influence be *for* the church of the Lord, Social Drinker? Will your example lead people to the way of the Christ? Will you influence the youth of the church toward purity and soberness, away from the pitfalls of worldliness? Give heed: "It is good not to eat flesh, nor drink wine, nor to do anything whereby thy brother stumbleth, or is offended, or is made weak" (Rom. 14:21).

What will your influence be *in* the church? Will you be viewed as one of the deeply devoted members? Will you be chosen as a capable and dependable teacher for a Bible class? Will you be considered for the deaconship or eldership? How can you be used, Social Drinker?

No one will know you drink? Be sure many will know—long before you learn they do. Your religious neighbors will be quick to report your "looseness" at that party or business meeting. You drink at home? Your Christian friends will sooner or later smell it on your breath, will see it in your refrigerator, will walk in on you with a glass or a can in your hand. Your garbage man will tell of the "empties" he carries away. Oh, no, you can't drink in private. "Be sure your sin will find you out" (Num. 32:23).

"A HOLY NATION"

Resolve now and always with every moral fiber of your being that you will shun this form of evil as you do every form of evil (1 Thess. 5:22). Knowing

what social drinking can do *to you* and what it can do *to others*, realizing that it can destroy your influence *for* the church and *in* the church, understanding that your body is a temple of the Holy Spirit and that you are to glorify God in your body" (1 Cor. 6:19, 20), you will ever be among those dedicated soldiers of the cross who will not touch to their lips any alcoholic beverage (a symbol of compromise and worldliness). God grant that our number grow year by year!

CHRISTIAN SOCIETY AND ALCOHOL

P. A. CONAWAY

Alcoholism ranks fourth among American public health problems. It is outranked, in the United States, only by heart disease, cancer and tuberculosis. In many other countries its position is correspondingly high. Almost from the beginning of medicine, alcoholism has been a challenge to the profession. Until a comparatively recent date, doctors have been able to hold little, if any, hope to the problem drinker, the so called "chronic alcoholic."

For many centuries alcoholism was not recognized as an illness or a health problem. The man or woman who consistently drank to excess, who forfeited health, position and family responsibilities in pursuit of alcohol, was regarded more often with contempt than with understanding. He was considered lacking in will-power, a moral weakling. Once he crossed the border line from social to uncontrolled drinking he was virtually self-condemned to premature death or commitment to an institution. For the most part, doctors were unable to effect permanent recoveries from the strange affliction of alcoholism.

That picture has changed dramatically since 1935. Today few practitioners consider the alcoholic hopeless or beyond help. Medicine has taken a fresh look at both alcoholism and the alcoholic during the last generation. It has studied, and is continuing to study

both causes and effects. Even now, however, there appears to be far greater knowledge of the consequences of problem drinking than there is of the factors responsible for the illness.

For example, a group of sociologists under the direction of Edwin H. Sutherland, Ph.D., of Indiana University, conducted a survey of thirty-seven attempts by other researchers who had sought to determine what personality factors, if any, could be associated with alcoholism. The result of this study was totally inconclusive. Dr. Sutherland and his associates could merely report that any type of personality—"happy, sad, introvert, extrovert"—can become alcoholic.

Other scientists are inclined to agree that emotional factors can be found at the roots of most alcoholic problems. They suggest that at first the individual drinks in order to compensate for some deep seated unhappiness or insecurity. As the drinker progresses, they feel, his need for alcohol becomes increasingly compulsive. Like the victim of any form of addiction, the problem drinker develops a chronic dependence upon alcohol.

Dr. Edward T. Strecker, chairman of the Department of Psychiatry at the University of Pennsylvania School of Medicine, a veteran student of the problem, has suggested in a paper presented before the American Medical Association that "alcoholism is an adult escape mechanism motivated by the emotional immaturity produced in childhood by parental-loving dominance, which left him ill-equipped to deal with the problems of grown-up interpersonal relationships."

In a paper presented to the American Academy of

General Practice in 1953, Dr. Harold W. Lovel, Assistant Professor of Neurology at New York Medical College, summarized the approach of many general practitioners who have worked with alcoholics.

Dr. Lovel noted three main "hazards" of alcoholism: degeneration of physical organs, personality disorganization and social complications. Excessive drinking, he pointed out, may lead to cirrhosis of the liver. It is a factor in cardio-vascular (heart) disease and it affects the central nervous system, leading to such effects as the so-called "wet" brain, convulsive disorders and neuritis.

Disorganization and disintegration of the personality in problem drinkers has equally distinctive characteristics, the doctor said. The alcoholic becomes irresponsible and unreliable. He acts in an immature fashion. He becomes overly sensitive and irritable. In many cases he becomes downright dishonest in his dealing with family, friends, employers and even doctors.

The social complications of alcoholism affect the entire community, according to Dr. Lovel. Family life is disrupted and homes are broken up. The alcoholic and perhaps others become dependent upon the taxpayers in many cases. In addition, the alcoholic tends to come in conflict with the law and sometimes couples drug addiction with alcoholism.

Then there is the society of Alcoholics Anonymous whose members number some one hundred fifty thousand. This group believes that the alcoholic is sick and that alcoholism is a symptom of a very progressive illness or disorder. Generally they associate

two traits with this illness, a mental compulsion and a physical allergy.

Mental Compulsion, they believe, may be brought on by such things as: fear, frustration, egotism, inferiority complex, despondency, disappointment and even success itself. The alcoholic is compelled to drink to release this tension and allay these fears.

Once he has begun to drink there is a continuous and progressive demand for another and another. This is known as a physical allergy. No matter how much he may want to stop or how much may depend on his stopping, it seems impossible. He drinks on until blackouts (loss of memory), alcoholic coma and often delirium tremens occur.

Authorities have estimated that four million Americans drink alcoholic beverages to excess. Of this number one hundred seventy-five thousand are chronic alcoholics. Just how many of the other three million are alcoholics only time will tell. However, we believe that most of them are. This figure is greater than that of tuberculosis, cancer, heart disease or polio. Such men and women are groping in despair, suffering untold agonies and dying unnoticed and alone. He was an alcoholic, a skeleton in the closet, perhaps in some Christian home: the son or daughter of some good mother, a soul that Christ died to save.

"Am I my brother's keeper?" "Who am I to go unto the Children of Israel?" I have heard the story of love. I have learned the truth that sets men free. This message of truth and love has set me free from the bonds of iniquity, has given me hope, a peace of mind and a good conscience before God and man. I can keep

this peace and a good conscience just so long as I shoulder my responsibilities. Who is my responsibility? Jesus said: "Go . . . All the world . . . Every creature."

God raised Moses up to deliver his children from the bondage of Egypt, but he first schooled him in the palace of Pharaoh some forty years. He then sent him unto the land of Midian for another forty years. Then he sent him down to his people to lead them out of the land of Egypt. He was prepared for his mission, seasoned in experience, patience and understanding.

God sent his Son to give us a new law of liberty, but he came as Jesus of Nazareth. He was born of woman. He grew up in simple surroundings. He learned to work with his hands. He did not know earthly fame, glory or riches. He was tempted by the devil in all points as we. He too was seasoned in knowledge, patience and understanding.

God has charged us: Go teach every creature—in all the world. *This includes alcoholics*. If we are to teach alcoholics we need sorely to prepare ourselves for the task. We need knowledge of those to be taught. We need real understanding of his problems. We need patience to bear with his weakness. We need humility to meet him face to face on a common plane. We need faith in the God of heaven.

The following poem from the pen of the Plainsman (Amarillo, Texas Globe) is quite descriptive of a large number of worthwhile persons who have been caught in the compulsion of problem drinking. It shows how

many misinformed persons are prone to criticize some-
one whose problems they do not understand.

DELIVER ME, LORD

When some fellow yields to temptation
And breaks a conventional law,
We look for no good in his make-up—
But, oh, how we look for a flaw!
No one will ask, "How Tempted?"
Nor allow for the battles he's fought;
His name becomes fodder for jackals—
For us, who have never been caught.

"He has sinned!" we shout from the housetops,
We forget all the good he has done.
We center on one lost battle
And forget the times he has won.
"Come gaze on this sinner!" we thunder,
"And by his example be taught
"That his footsteps will lead to destruction,"
Cry we, who have never been caught.

I'm a sinner, oh Lord, and I know it,
I'm weak and I blunder, I fail.
I'm tossed about life's stormy ocean
Like a ship, embroiled in a gale.
I'm willing to trust in thy mercy;
To keep the Commandments thou'st taught.
But deliver me; Lord, from the judgment
Of saints who have never been caught!

THE BIBLE AND CHRISTIAN MARRIAGE

HARVEY SCOTT

The teaching of Christianity concerning Christian Marriage is plainly revealed in the gospel of the Christ. There is no need for any one to miss this teaching if he will only "search the Scriptures" in order that he may learn the truth.

But while we search the Scriptures to find the truth concerning this, we must at the same time have our minds made up that we are going to follow it when we learn what that truth is, for it will do us no good to learn what the Lord has required of us if we do not intend to translate that truth into our own lives.

We, therefore, invite your attention to this study under two major headings, namely, The Husband-Wife Relationship, and The Parent-Child Relationship.

THE HUSBAND-WIFE RELATIONSHIP

Does the Lord, in the gospel of the Christ, require Christians to marry only those who are Christians, or are they permitted to marry any one whom they may choose? This is a question to which too little attention has been given, and a condition which has resulted in no little trouble in the families of the church today. For one thing, we do know that many who have married those who are not Christians have made a grave mistake, and as a result they have lost their faith. In this case it was a serious mistake. In

other cases, those who have married out of Christ have faced difficult problems all of their married lives, and have never been able to do what they would have liked very much to have done for their Lord.

This is also true with some who have married those who are members of the church of our Lord—they too have been lost to the faith, and in many cases have been hindered from doing those things which they believe the Lord desires of them.

In one case we can be sure, for the Lord has said: "a woman is bound by law to her husband as long as he lives; but if her husband dies she is discharged from the law of her husband. Accordingly, she will be called an adulteress if she lives with another man while her husband lives. But if her husband dies she is free from that law, and if she marries another man she is not an adulteress; she is free to marry whom she wills, only in the Lord" (Rom. 7:2-3; 1 Cor. 7:39). I am not so sure but that this will apply to the man just as Paul has here applied it to the woman. In this case the second marriage must be with a Christian. Then why is it not just as important that the first marriage be with a Christian?

In 1 Cor. 7:1-39, Paul deals with a situation in which Christians are married to those who are not Christians and tells them that they are not to leave them if the non-Christian is pleased to live with them. But Paul does not say why this condition existed. Were they married before they became Christians, or did they marry after they became Christians? The Lord does not say, and we do not know.

However, one thing we do know, that the problems

of marriage are difficult enough when both of them are Christians without having to face more difficult problems by one companion not being a Christian. No Christian can be worth as much to his Lord whose companion is not a Christian as he can if his companion were a Christian. When any Christian marries one who is not a Christian and never converts that companion to Christianity, I am not so sure but that he may be lost.

Peter said: "Wives, be submissive to your husbands, so that some, though they do not obey the word, may be won without word by the behavior of their wives, when they see your reverent and chaste behavior" (1 Peter 3:1-2). But he does not say how it was that these women had husbands who were not Christians. One thing is certain, in becoming Christians the individual is not to leave his companion, but as in this case he is to so live that he may convert that companion.

There are many individuals in the church today who do not have Christian companions simply because they have not worked hard enough to convert them. I believe that they can convert them if they will live before them as they should—Peter said that the husbands could be led to obey the truth through the behavior of their wives when they could not be converted by word. This is a terrible charge to some women! We know that the safe thing to do is to marry a Christian to begin with. Even then our problems will not always be easy.

It was intended of the Lord that marriage should be a union for life and not a contract that might be

broken at will. The following passages contain the teaching of the gospel of the Christ on marriage and its sacredness and permanency: Matt. 5:31-32; 19:3-12; Mark 10:2-12; Luke 16:16-18; Rom. 7:1-3; 1 Cor. 7:1-39; and Eph. 5:21-33.

From these passages we have the following truths which we must consider:

1. Marriage is a union for life and not a contract.
2. Under some conditions separation may be permitted.
3. In case of separation on any other ground than that of fornication on the part of one there must be no remarriage.
4. Matthew alone records an implied conclusion that the innocent party of the separation for fornication on the part of the other can remarry. But this is not sustained by the other passages. It is left doubtful to say the least.
5. That the woman is bound to her husband as long as he lives; but, if he be dead, she is free to marry whom she wills only in the Lord.
6. The wife is to be subject to her husband as the church is subject to the Christ, and the husband is to love his wife as Christ loved the church.

These truths must be taken into consideration as we consider the teaching of our Lord concerning Christian Marriage. We would therefore suggest that the Christian should marry one who is a Christian—convert him before you marry, for if you cannot convert him before you marry, you cannot convert him after you marry.

THE RELATIONSHIP OF PARENTS AND CHILDREN

It is intended of the Lord that there be children brought into the world by this marriage relationship—if not by birth then by adoption, for no home is complete without children, for this is one purpose of marriage. This was one charge God gave Adam and Eve in the Garden when he said to them: "Be fruitful and multiply and replenish the earth" (Gen. 1:28).

Children are required of the Lord to "Obey your parents in the Lord, for this is right. Honor your father and mother, this is the first commandment, that it may be well with you and that you may live long on the earth" (Eph. 6:1-3).

But the parents are charged of the Lord: "Do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord" (Eph. 6:4). But how are the parents going to bring up their children in the discipline and instruction of the Lord when one of them is not a Christian? How can the father teach his children Christianity when mother is not a Christian, and does not care anything about the church of our Lord? Or how can mother train her children in Christianity when father is not a Christian and makes no effort to attend the services nor is interested in the church? This would be all but impossible.

In order that the instructions of the Lord may be carried out, parents first must build into their own lives the Christ-like personality in order that they may build into the lives of their children the characteristics which the Lord calls for.

This is why it is so important that both parents

should be Christians. The problem is difficult enough when both of them know their Christianity, but when one is not a Christian the problem then becomes much greater.

In too many cases where both parents are Christians they are not teaching their children "the statutes of the Lord"—they are not teaching them Christianity because they have not learned what Christianity is themselves. But when one parent is not a Christian the children do not have the example of their parents before them that they might learn what Christianity is.

If parents fail to "bring up their children in the nurture and admonition of the Lord" they fail in life's most important task and to their Lord they must answer at the Judgment. Better establish a Christian home first and then the task will be much easier. This is what the Lord desires of his people.

THE COUNSELOR AND CHRISTIAN MARRIAGE

MAX LEACH

Marriage is the greatest challenge of all human relationships. In marriage we find the greatest opportunity for human success, and in marriage we find the greatest opportunity for human failure. In marriage we need to use more intelligence, more planning, more forethought, more forbearance, more skill, more tolerance, more love, and more understanding than in any other area of life. These things being true, isn't it strange we so often give little thought to preparation for marriage, and sometimes even less thought as to the ways and means of perpetuating and making to abound a good marriage?

One of the chief aims in life of every Christian should be a Christian home, and the large majority of these Christian homes will contain a husband and wife. Their relationships—their marriage—will be the key to this Christian home.

What are some of the difficulties and obstacles that threaten the success of a Christian marriage? And can these difficulties and obstacles be overcome?

To answer the last question first, the answer is "yes, these difficulties and obstacles can be overcome." And it may be added here, that *all* marriages have difficulties and obstacles, just as *all* the areas of life have difficulties and obstacles. It will be good for the young married couple just beginning their great

adventure together to remember this when the honeymoon is over and their love becomes the foundation stones for a workaday home.

Probably one of the great obstacles to the smooth functioning of a marriage is lack of understanding of the causes of behavior on the part of one's husband or wife. Couple this with a good dash of selfishness, which further blinds our ability to see behind the behavior of one's mate, and we have the beginnings of some real marital trouble.

It has been my good fortune to attempt to assist many people with their problems in this area, and from my own experience and the experience of others, I am convinced that this lack of understanding is outstanding in marital difficulty.

If we do not understand why our husband or wife act as they do, we in all probability are forever trying to change them, and this, in most cases, makes for conflict. Too much conflict is not good for a marriage. On the other hand, if we are able to understand why they behave as they do, we are usually able to accept them as they are. This makes for harmony and peace, and for a happy marriage.

Nagging, pushing, haranguing, fussing rarely ever really change a person. But when one does not understand why a person behaves as he does, these vices may be set in operation. Thus a vicious circle is created in which the other may get worse, rather than better, to prove to themselves and the world that they cannot be pushed around, and even though married, are still an individual.

As an example, here is the husband that is very niggardly in the money that he gives his wife—forgetting that they two are one and share equally in everything they have—and doles it out to her penny by penny. To the wife this may mean only that he is mean, cruel, miserly and selfish. But if she can understand that such actions were partly learned from his father before him, and are partly because he has little confidence in himself thus can have little confidence in her—such knowledge will enable her to go far in helping both her husband and herself. With her feelings under control she then will be able to discuss this matter with him in a way designed to carry them both forward, knowing that such actions are more an expression of need than they are of meanness. We, as human beings, so easily attribute irritating actions of others to meanness, littleness, or badness—the mote and the beam again. If we can see someone else as mean or little it makes our own meanness and littleness look prettier.

Here is the wife that is jealous every time her husband must work late, or the few times he goes fishing with the fellows, or even if he reads a book at home when she's not in a book reading mood. To the husband who hasn't yet learned about such things, this may be incomprehensible, and he may think it only indicates a little person. If he can understand that his wife, in her life experiences before she was married to him, was an affectionately insecure person, starved for love and attention, and that her reactions stem largely from such situations, then he will not be nearly so disturbed, and will be better equipped emo-

tionally to help her achieve more maturity in this area.

Such understandings progress in the normal marriage by means of time and experience, but all too often the emotional factors reach such a point of intensity that the two need help in seeing through their problems. And the invariable rule in helping such persons is to help them change their actions through understanding—both self and the other.

Loving husband or wife as much as we love our own selves goes far in making this understanding come easy; where such love exists, there are never problems of large proportions.

Such love, to blossom, must be nurtured and tended; it more often comes with years of marriage than coming automatically with the marriage ceremony. And as this love is developing and growing, and thus we are becoming more unselfish and more mature, we find that many marriage problems are generated because of our concern with self.

A majority of divorce suits are filed in the first six years of marriage; it is during this time that our understanding of the causes of behavior of our marriage partner and our own interest in self are lowest and highest.

So many times marriages are made, not because one loves the other, but because one loves himself. Thus physical attraction is so often mistaken for love, and a marriage is made just to satisfy one's own needs and desires. True, this is one of the Christian reasons for marriage, but only one. If it is *the* only one, the marriage is almost surely doomed to failure, for

there will never be understanding without a lot of help, and there will be an excess of self-seeking. True love seeks not her own, but the good of the other; but it is God's plan that in seeking the good of others, good is also brought to us.

Quite often, in hearing about marital troubles, we hear the term "sexual incompatibility." Actually, there is no such thing. But in this area we do find many times the first indications of marriage difficulties. In this area where love, affection, warmth, tenderness, giving and sharing, oneness are a part—is it strange that in such an area we should find the first reflection of a diminishing or lack of these great emotions? Husbands and wives need to understand the full meaning of 1 Cor. 7, and many times need help in arriving at this understanding.

A major cause of marriage problems today is that husband, or wife, or both, are not interested enough in making a home. It is my belief that this fault lies more heavily on the husband's shoulders than on the wife's.

It is so easy for the husband to be lost in ambition. "Make more money—climb the ladder of opportunity while you can—make a name for yourself." So in pursuing these goals, he uses a wife and home only as a convenient means of keeping him filled and warm and content. It is my belief that this is a wrong emphasis; that for the Christian the success of his marriage and home is far more important than any other kind of success. And I believe that this is true for all of us—preachers, teachers, bankers, doctors, farmers or whatever. Such wrong emphases always bring

more or less unhappiness and trouble into a marriage.

There's hardly need to say that if the wife's ambition is outside the home, that the trouble and unhappiness is multiplied many times, for the Christian wife and mother is and must always be a keeper at home.

One of the great things in making a Christian marriage is appreciation—or thankfulness. Over and over again in the Bible we are taught the virtues of thankfulness, but sometimes there are those of us who seem to feel that we are to be thankful only to God, rarely ever to our fellowman, and never to husband or wife!

Probably one of the great needs in all of us is the need to be appreciated. Though as adults we do not actively and openly ask as often as children do for this appreciation, nevertheless we need it just as much.

There are so many ways in marriage that we can show appreciation to husband or wife, and we miss so many opportunities. It seems to be so easy to criticise and so hard to appreciate; yet appreciation builds and criticism destroys.

Marriage problems are nearly always charged with emotion—rarely ever can we consider such problems in the same light we would consider how to repair a leaky faucet or a broken window pane. Because they are so fraught with emotion it is many times advisable—if the problems have become really serious—to ask someone else to help us think about them and unravel them and understand them without the emotional coloring that we might give to them. Every preacher who has been preaching very long is eventually called into situations like this, as well as many others that call for a deep understanding of human

behavior, needs, and desires. Today we are seeing more clearly the urgent need for the prospective preacher to learn more and more about psychology—or human behavior, if you prefer—taught from the Christian viewpoint.

Thus we have problems in marriage because we are human beings. However, that naturally follows, for if we were not human beings we would not have marriage.

But more understanding of our own and others' behavior, more selflessness and more love, more attention to the worth of marriage and the home, more appreciation—all of these, applied in the Christian framework—help us, in time, to occupy that position that is just a little lower than the angels.

THE BIBLE'S DEMANDS TOWARD INDOCTRINATION

HULEN L. JACKSON

"But the Spirit saith expressly, that in later times some shall fall away from the faith, giving heed to seducing spirits and doctrines of demons, . . . If thou put the brethren in mind of these things, thou shalt be a good minister of Christ Jesus. . . . Take heed to thyself, and to thy teaching. Continue in these things; for in doing this thou shalt save both thyself and them that hear thee" (1 Tim. 4:1, 6, 16).

"And the things which thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (2 Tim. 2:2).

If the church is not different, there is no justification for its existence. If the church becomes denominational and sectarian, why should it exist? The farther the church drifts away from undenominational Christianity, the more rapidly it will die out, and rightfully it should. But, the preaching of the Bible and nothing but the Bible will not denominationalize the church of the Lord. Denominational religion springs up only when the opinions, theories, and traditions of men are taught. As we have said for years, the Bible *only* makes Christians *only*. And, sound

gospel preaching of the Word of God and nothing but the revealed Word of God will instill undenominational Christianity into the hearts and lives of those constituting the church of Christ.

You're not wasting time, therefore, in preaching "outsider" sermons to those "inside" the church. Sometimes as preachers we think this when we have maybe no unsaved friends in the audience. We can't evaluate the good accomplished by the preaching of the truth of God. A "first principle" sermon preached to members of the church may in the ultimate end accomplish more good than the same sermon preached only when we do have a few outsiders present. Members of the church need to be indoctrinated with the truth of the Bible. Yea, members of the church *must be* indoctrinated with this truth.

Nothing is right just because we preach it. The churches of Christ are right only to the extent that we preach and practice what the Bible teaches. The great apostacy could not and would not have developed had this fact not been so. The candlestick could not be removed and you would be making the church itself the sole authority in religion. This is the foundation of Roman Catholicism. But, it is not the truth of the Bible. It doesn't sound good to have brethren ask, what does the church of Christ teach about this or that? It would be far better for them to constantly inquire, what does the Bible say about it? Brethren, don't have a denominational concept of the church Jesus built. Let your faith be Christ-centered and be founded upon the plain teachings of his word rather than upon the theories of men or upon the stand that

some outstanding preacher, some college, or some religious paper might take. The world needs undenominational Christianity. It already has far too much denominationalism. The pure unadulterated truth of our God will save our souls. The notions of men might damn us forever. Can you not see, consequently, the absolute necessity of brethren knowing the truth that can make us free?

The purpose of indoctrinating all members of the church is fourfold.

1. Paul reminds us that in continuing in the teaching we save both ourselves and them that hear us (1 Tim. 4:16). Christians to be saved must know the truth. Members of the body of Christ must know that truth in order to worship and serve God acceptably. The truth of Christ makes the sinner free but it also keeps Christians free but only when they know this truth. Preach it to them. Instill God's word in their hearts. Why? To save them. It and it alone can.

2. In preaching to Christians the gospel we are preparing the church against the efforts of false teachers to lead them astray. The apostle commanded Timothy to "preach the word—reprove, rebuke, and exhort,—for the time will come when they will not endure sound doctrine." He is but saying that the safest preventative of an apostacy is the preaching of the Word. Christians who are not well grounded in the Bible truth are ready for the false teacher or religious speculator. You may not completely avoid the apostacy even though you teach them the truth; but, you *cannot* avoid it when you do not preach it to them.

Timothy was a preacher who also commanded to put the brethren in mind of these things. The departure will come. Our greatest safeguard against it is the teaching of God's word to faithful men who shall be able to teach others also. We are not the church of Christ just because we have this name on the building or just because we do not have a piano. It is a constant struggle to keep the church doctrinally pure and thus to keep it from denominationalizing.

3. Do you want to make a soul winner for Jesus out of every member of the church? How can it be done? Every child of God should have an insatiable passion for the souls of mankind. This must come from within. To create this desire for soul winning in the Christian heart, preach the truth. Fill his heart with God's word. That Word is Spirit-filled and it causes him to want to save others. For instance, when a Christian is thoroughly convinced that there is but the one church and that salvation is found only in it, he is going eagerly and zealously to tell others the story. There is something about the Bible which when planted in a human heart will make him want to share it with others. Herein is another reason for indoctrinating the church. Yes, we save ourselves by continuing in these things but we thereby save others as well. We need less speeches made and more gospel sermons preached. All of us need the Bible taught for our sake and the sake of others. To be sure, the church needs personal work classes; we need teacher training classes; and we need singing schools; but first and foremost, today and every day, in this generation and in the next, we need straightforward and

sound preaching of the Bible to every member of the church. The church cannot survive and will not grow without it. Don't let the people be destroyed "for lack of knowledge" (Hosea 4:6). Give it to them. On the platform, lecture; but in the pulpit, *preach*.

4. Souls sometimes are lost to Christ forever because some member of the church who was not prepared to teach endeavored to lead them unto the Savior. I must have more than merely the desire to save others. I must know what to teach them. Perhaps a majority of the members of the average congregation today do very little toward teaching others because they do not feel qualified to do so. They don't know enough about the Bible and admit it. A man cannot teach others the way of Christ if he does not know it himself. Why should we indoctrinate all Christians with the truth? To qualify them to save others by teaching them. To be a located preacher, you need to know the Bible; to be a traveling evangelist, you must know your Bible; to be an elder, deacon, or class teacher, you must know it. Yes, to be a Christian you need to know the Bible. God saved you in order that you in turn might save others, and you cannot do this unless you have been taught God's word. John (1 John 4:1), commanded the apostolic Christians to "prove the spirits, whether they are of God because many false prophets are gone out into the world." This likely refers to the supernatural power of discerning of spirits (1 Cor. 12:10), which was one of the nine such gifts existing in the early church. God gave some the divine power of discerning the spirits so that they could distinguish between false and true

prophets of God. They could, hence, test their preaching. We today can do this by testing it by the Book. Christians need to be so well taught that they can separate truth from error and, thus be fitted to teach their friends.

If a Christian is not well grounded in the truth, he has little desire to tell others the story; he is not prepared to do so; he can easily become a prey for some false teacher; and eventually thus may be lost himself. Preach the Word to saint and sinner. Unless they are taught and led to believe the truth, the whole truth, they will not be genuinely converted; we'll be having "joiners" rather than true additions to the body of Christ; and we'll be building up not the New Testament church but just another denomination. God, save us from that.

TENDENCIES TOWARD SECTARIANISM

CLAUD C. SMITH

In John 17:20-23, Jesus prayed, "Neither pray I for these alone, but for them also which shall believe on me through their word; that they may all be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may know that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." Paul wrote in 1 Cor. 1:10, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment."

The church built by our Lord was made up of all the saved (Acts 2:7). Paul addressed the church at Corinth as "them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord" (1 Cor. 1:2).

In apostolic times the church existed as a body made up of all who believed on the Lord Jesus Christ and obeyed the gospel of the Lord. There were no factions or sects until the doctrines of man brought divisions.

autonomous. There may be some tendency to surrender this autonomy, either because the local elders will not shoulder their responsibility to weigh their opportunities and reach their own decisions or because there may be some pressure or coercion from forces outside the local congregation. Whenever there is the surrender of the autonomy of the local congregation, there is a tendency toward sectarianism.

Sects are born of man's ambition for power. The church was hurt in apostolic times by some who sought the preeminence. Any time that a man's desire for power and influence in the church outweighs his love for the unity of God's people he is a potential creator of a faction or sect within the Lord's body. Whenever disciples become followers of a man rather than followers of the Lord to preserve the unity for which he prayed sectarianism exists.

The first safeguard against sectarianism is the knowledge of God's word, not just upon the part of the preachers or elders, but upon the part of every child of God. Sectarianism exists because men are ignorant of the truth. Paul wrote, "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in

to fellowship as God's children those who have obeyed the gospel unless they agree with them on every item of faith and practice or in some instances on every opinion that they may hold. Instead of opposing the unscriptural practices in worship or work of some who have obeyed the gospel, some deny that they are God's children and that they can be fellowshipped when they give up their unscriptural practices unless they are baptized by the hands of those whom they consider scriptural in every practice. Some who believe that the Bible can best be taught in classes refuse to recognize as the Lord's church any congregation that does not choose to teach the Bible in classes. In turn many who do not believe that the Bible should be taught in classes refuse to recognize and fellowship those who choose to teach God's word in classes. Some seem to be more anxious to find some ground to disfellowship others than to find a way to unite all believers in Christ. This is a sectarian spirit.

Sectarianism results from a failure to respect the authority of God's word. Any tendency to accept the word of man as authority is in the direction of sectarianism. To whatever degree we come to accept the word of any preacher, contemporary or pioneer, or the position taken by any paper or religious journal, or the word of any teacher or scholar or school as authority and the final word in what the church can or cannot do, we have become sectarian.

The Lord ordained that the church should be governed by a plurality of elders in each congregation who would oversee the work of that congregation and that each congregation should be independent and

autonomous. There may be some tendency to surrender this autonomy, either because the local elders will not shoulder their responsibility to weigh their opportunities and reach their own decisions or because there may be some pressure or coercion from forces outside the local congregation. Whenever there is the surrender of the autonomy of the local congregation, there is a tendency toward sectarianism.

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wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love" (Eph. 4:11-16).

A second safeguard against sectarianism is a spirit of humility and brotherly love. "With all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the spirit in the bonds of peace" (Eph. 4:2, 3).

I am not an alarmist. I believe in the Lord. I believe in the Lord's church. I believe in my brethren. Such faith gives me confidence that any tendencies toward sectarianism will be overcome and the church of our Lord will become increasingly triumphant over sin and error. For that triumph of the Lord's church I sincerely pray.

THE BIBLE AND FELLOWSHIP

CARL SPAIN

The word "fellowship" is used about thirteen times in the New Testament, and refers to various aspects of our partnership in Christ. It is not used with specific reference to our social and recreational life, yet the idea of social fellowship is expressed in other ways in the Scriptures. There is certainly room in a full and complete definition of "fellowship" for the social aspects of the life of believers. Social fellowship is one of the good fruits of a happy and harmonious relationship among Christians.

Our English translations of the Bible do not contain the word "recreation," in the sense we use it today, nor is there a Greek word that carries exactly the idea we have in mind in our use of the word. To re-create means to revive, refresh, amuse, entertain, cheer, etc. In its full meaning it is much more than mere play and fun, and may be correctly applied to mental, spiritual or physical activities.

Today we speak of "fellowship dinners." The idea is perfectly in harmony with Biblical principles. In fact, there is tremendous importance given to "eating together." The spiritual significance of eating together is emphasized by the teaching that prohibits our "eating with" a brother in Christ whom we cannot approve nor endorse because of his unspiritual and immoral life (1 Cor. 5:11). Social fellowship is of moral

and religious significance. Jesus ate with publicans and sinners and used this common meal time with tremendous effect in influencing others. This demonstrates that there is power in meal time fellowship. Eating is an important time in our experience, and we honor people by sharing this part of our life with them.

There should be "love-feasts" among Christians. By this we do not mean an institutional ordinance to be practiced in connection with the Lord's supper. Jude 12 speaks of love-feasts (agape). Certainly love-feasts are rightful expressions of Christian fellowship. Such a feast is the fruit of the spirit of love and high esteem that God's people have for each other.

Unless they are abused, such things as fellowship dinners, picnics, recreational outings, Bible class socials, and covered-dish luncheons in connection with important work projects are productive of good fruit. Our mutual love will prompt us to desire fellowship with each other in social as well as religious gatherings. A wise eldership will actively encourage and promote such fellowship in the congregation.

Jesus shared life's experiences with his disciples, around the table, walking through the fields in company. His fellowship with them was less formal and much more related to life than are our experiences together. Our fellowship today tends to be too formal. We meet each other at services, hurry away from each other, even avoid each other in other relationships. In too many cases we have withdrawn fellowship from people with whom we should be seeking fellowship.

There are dangerous extremes represented in the attitudes of our brethren on the subject of "recreation"

and "fellowship." On the one hand there are those who are "given to pleasure" (Isa. 47:8). Such people can be expected to have some radical suggestions concerning a program of social and recreational fellowship in the church. On the other hand, there are those who are anti-social and opposed to fun and laughter to such an extent that it seems sinful to them if brethren get together for the specific purpose of having good fun and experiences of joy and laughter. I am glad that I can say that I have seen brethren, young and old alike, meet for social fellowship, have a wonderfully good time, and yet never be so carnally minded as to be unable to stop at any moment for a prayer or a Christian hymn.

Christian people do have an obligation in providing wholesome leisure time activities. Leisure time is a serious moral and spiritual problem. Modern "pastime" activities are significant in the life of the members of the church. There is serious need for teaching and guidance and direction and supervision in this area of life.

Preachers are not employed as recreational directors, but this does not mean that the preacher as a Christian cannot be vitally concerned and interested in the social and recreational life of young people. Elders are not necessarily obligated to function as a board in the recreational life of all members of the church, but this does not mean that they should not be actively concerned about the social and recreational life of the members.

I remember when certain people opposed our providing a breakfast fellowship for students at Texas Tech

each morning prior to the early morning worship service. These same people would spend hundreds of dollars on guns and fishing tackle for their own personal pleasure, and criticized others who preferred to provide wholesome recreation for others. Is it any less righteous to provide for others than to provide for oneself?

Let us offer a final word of caution. We are living in an age of "fun," with a rather shallow, superficial attitude about pleasure. Many of our neighbors hold to the philosophy expressed in the secular song, "*What good is what you've got, if you're not having any fun!*" We cannot keep pace with the wild world on the world's level. We cannot compete with the world in the amusement field. But we can excel and surpass the world in providing recreation and fellowship that will bring us all closer to God and closer to each other.

WAYS OF CHRISTIAN FELLOWSHIP

HARDEMAN NICHOLS

There are two planes of fellowship: vertical and horizontal. The vertical indicates man's fellowship with God. This is conditional upon "walking in the light." "If we say that we have fellowship with him, and walk in darkness, we lie, and do not have the truth" (1 John 1:6). All who are walking in the light share a common ground which provides the basis of the second plane of fellowship horizontally of man with man. The vertical relationship of man with God makes the fellowship with one another possible. "If we walk in the light, as he is in the light, we have fellowship one with another" (1 John 1:7a). Fellowship of Christians is the result of sharing a mutual ground in walking with God.

Since fellowship is the product of our walking in the light, it is not so much a duty imposed by law as it is simply the natural fruit of Christianity. Let us notice some practical ways to partake of the privilege of fellowship with one another. As is true of every principle, those things designed to produce fellowship may be abused and fellowship will not be the result. Still, this does not condemn the right use to promote fellowship.

FELLOWSHIP IN CHURCH WORK

Both the learning how and the sharing in the work of the church produces fellowship. The elders should

encourage all members to engage in special projects which promote fellowship. Cottage singings and home Bible studies could be conducted. Often there is work to be done such as preparing Bible school materials and class worksheets, correspondence courses and the bulletin. A group could meet to assist in this work. Since fellowship includes the idea of a material sharing of goods (Acts 2:42), fellow Christians could visit the sick and the needy in the New Testament idea of "visiting" (James 1:27). Members could spend a day each week preparing and distributing supplies to the needy. The result would not only open the door to teach the lost, but also the fellowship of laboring together would help us to appreciate each other more.

FELLOWSHIP WITH CHRISTIANS FROM OTHER CONGREGATIONS

In many cities where there are several congregations, weekly fellowship luncheons at a hotel or cafeteria provide the occasion for many brethren to study, pray and "be" together.

Encampments where classes are conducted and the word preached have given those from many areas an opportunity to enjoy fellowship. Lectureships are ideal in strengthening a sympathetic bond between saints.

USE OF CHURCH BUILDING IN FELLOWSHIP

All of us acknowledge the need to "shake hands and be friendly" with those who worship with us. To encourage this, most church buildings have a foyer or vestibule. This is a most practical way of contribut-

ing to fellowship. Regardless of its size or name, the foyer is actually a fellowship hall. Some who do not oppose such a room at the entrance of the church building would object to a fellowship hall at the rear or side of the auditorium.

Many churches use a kitchen to promote fellowship. At the foundation of most all objections to eating a church building is the mistaken view that the building where worship is conducted is sacred. The New Testament does not contain the idea that the building is a sacred place. Many of the early congregations met in the private houses of saints (Rom. 16:5). Paul at Troas ate in the place where earlier they had worshipped (Acts 20:11).

HOMES AND FELLOWSHIP

We must encourage Christians to use hospitality as a means of promoting fellowship. Many parents will not allow their children to invite other young people into their homes. The result is the seeking out of questionable places to congregate. Vigilant Christian parents provide proper atmosphere for the gatherings of young people under supervision and guidance. Let young people feel welcome in your home.

EVERYDAY RELIGION IN FELLOWSHIP

The joint participation mentioned in the Scriptures by the term "one another" is Christian fellowship with an everyday meaning. Thayer defines the Greek word translated "one another" to mean "reciprocally, mutually." So, by exhorting (Heb. 3:13), considering (Heb. 10:24), provoking (to good works) (Heb. 10:

24), loving (John 13:34; Rom. 13:8; 1 John 4:7), forbearing and forgiving (Eph. 4:2; (Col. 3:13), ministering (1 Peter 4:9), comforting (1 Thes. 4:18), and serving (Gal. 5:13; 6:2), one another, we are having fellowship. When Christians perform any of these mutually, they are engaging in fellowship. "The members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it (1 Cor. 12:25, 26). The grace of such fellowship eases the burdens of life and blends kindred hearts in a bond of love.

