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1951: Abilene Christian College Bible Lectures - Full Text

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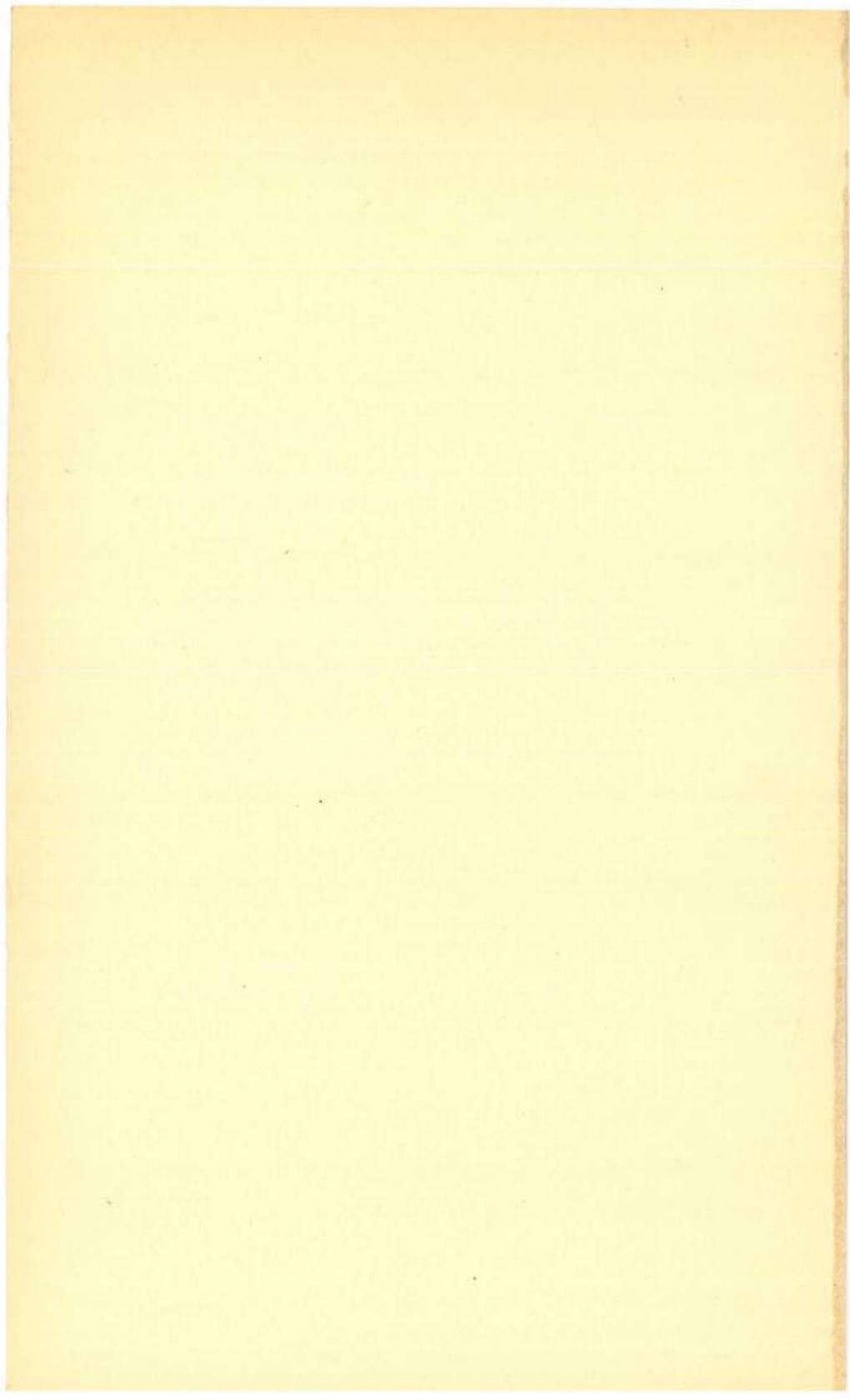
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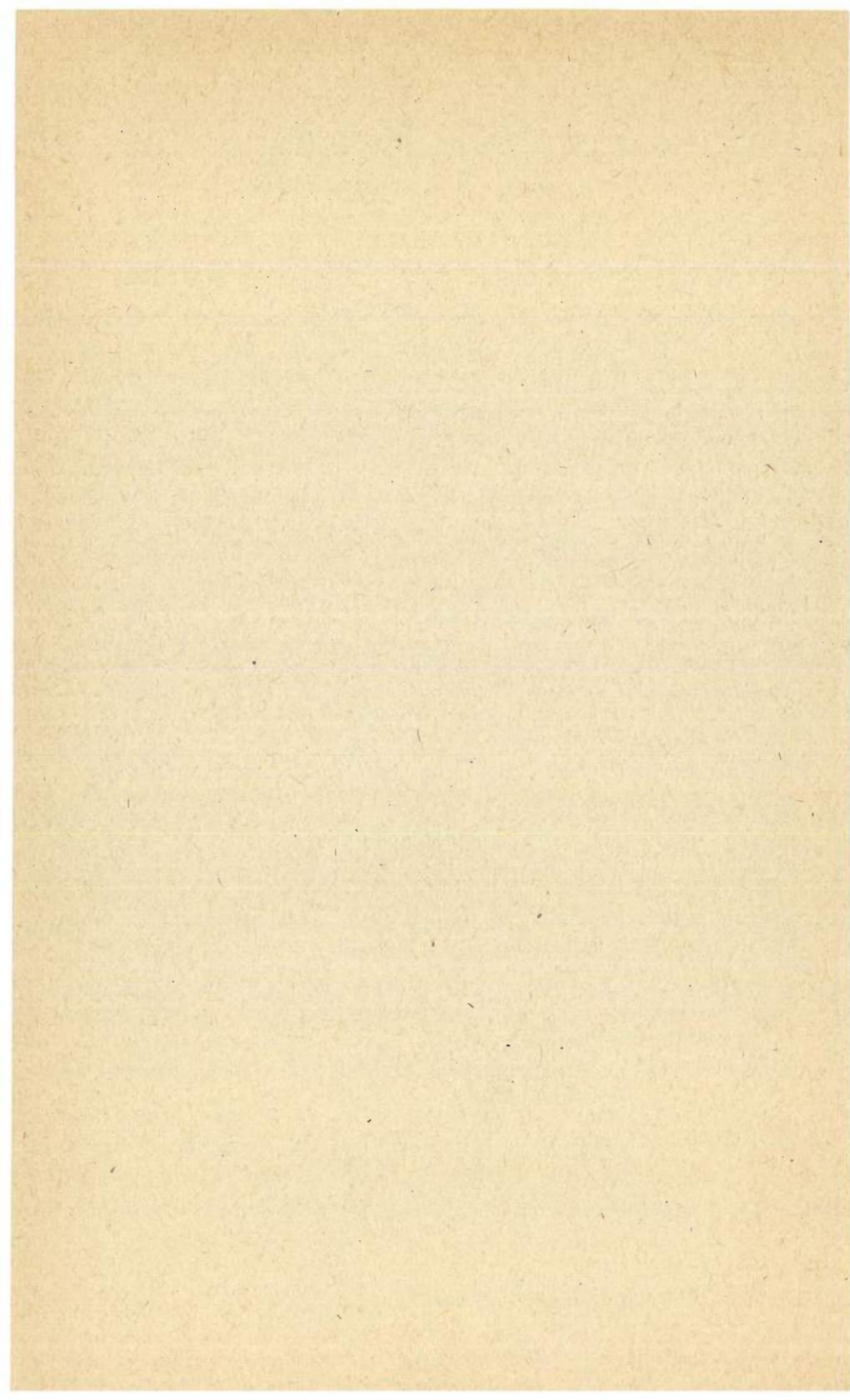
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"IF THE FOUNDATIONS BE DESTROYED"

Glenn L. Wallace

"If the foundations be destroyed, what can the righteous do?" (Psalms 11:3).

Are the foundations of our civilization crumbling? There are many who profess to see signs in this age of the decay of our society and when called to our attention, these evidences are alarming indeed.

Gibbons gives the following reasons for the decline and fall of the ancient Roman Empire:

1. Rapid increase of divorce, with the undermining of the sanctity of the home, which is the basis of society.
2. Higher and higher taxes; the spending of public money for bread and celebrations.
2. The mad craze for pleasure; sports becoming every year more exciting and more brutal.
4. The building of gigantic armaments, when the real enemy was within; the decadence of the people.
5. The decay of religion; faith fading into mere form, losing touch with life and becoming impotent to guide it.

A close look at the conditions that prevail in America will reveal a startling parallel with the conditions that prevailed in ancient Rome.

What Is Behind All Disorder?

Some say bad politics has brought us to our present condition, but what leads to bad politics? Poor economic conditions, concludes one. When some have plenty and others not enough, this leads to corrupt politics, but what makes a bad economic system? Vicious moral standards, and back of it all is the man with no spiritual footing.

Political Foundations Are Rotten

There are few statesmen left in the world, and our own nation is lacking in the type of men who were great leaders in the beginning of our national existence. The recent Kefauver Crim Investigating Committee reveals that positions can be purchased from the least county precinct to the governor's chair. It is well known that corrupt political machines, with their bloc voting, have elected some of the highest officers of our land. It is alarming when the ordinary Christian, who should stand for the right, has no interest in good government, but will permit "poll tax dances" and other such efforts to draw out the type of citizen who will elect the poor leadership which has characterized our cities and nations in the past. There are many Christians who do not know the men who represent them in Washington, and most never think to contact them under any circumstances. Some Christians who reject the premillennial theory accept some of its conclusions when they reason that we should leave the political world for the Lord to reform at his second coming. Christians should have a keen interest in good government.

Economic Life Is Threatened

There was a day when every man's "word was his bond." A motto often heard in the past was: "An honest day's pay for an honest work day." All Christians formerly preached and practiced the slogan: "pay your debts." All should believe with Paul: "Owe no man anything but love." Instead of this practice, it is common for most Americans to owe every one and pay as few as possible. Labor threatens capital, and capital is in a death struggle with labor. James warns the employer and the man of wealth: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have

heaped treasure together for the last days. Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth" (James 5:1-4).

Peter teaches the employee how he should serve his employer. "Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward" (1 Peter 2:18).

Moral Standards Have Been Lowered

The home, the foundation of civilization is not secure. Divorce which was once unpopular is now common, and many congregations have difficulty in finding enough teachers and helpers without using divorced people. Many counties in the state of Texas report more divorces issued yearly than marriage licenses. During January, 1951, Breckenridge, county seat of Stevens county, reported 12 marriage licenses issued and 14 divorces granted. No condition can create a worse citizen than a broken home. In such homes, fear, doubt, hatred, and uncertainty are born, and from such homes come the dwarfed men and women who make the leadership of our country.

Divorce is not just a problem in Hollywood and Reno alone. Thirty-five years ago, England and Wales had a divorce rate $1/5$ as large as ours. Today, the divorce rate is one-half as large as ours. There was a fifty per cent increase in divorces after the second world war in every nation of the world, except Sweden and Switzerland, the only nations that were neutral in that conflict. As we face the prospects of another world war, what will the harvest of broken homes be?

Our American social life is declining. Dancing has become popular, and to lift up one's voice in opposition is to immediately encounter the fury of the majority of people. A young lady in a large university, attended a dance at a fraternity house, and in telling her preacher about the dance, she said that the lights were turned low and the place became nothing more than a common brothel.

Some of the best in our land are not much better.

The source of our modern entertainments is Hollywood, "a dope-head's playground," and the hangout of some of the most degenerate characters in America. Hollywood is filled with sex-mad, pleasure seeking human swine, and this modern Sodom has more Fatty Arbuckles, Errol Flynn, Robert Mitchum and Ingrid Bergman than any other city on the face of the earth.

Jimmie Fidler, Hollywood commentator, says, "More than one-third of all the features previewed in the past three months have been based on crime." Ninety million people attend the movies each week, and the federal admission tax from theaters in one year amounts to \$330,027,705.00. The movie industry is the pattern maker for America. It behooves Christian citizens to lift their voice in opposition to such a cesspool of iniquity.

The Faith of Man Is Being Undermined

There is a mild wave of modernism sweeping the church of our Lord. Preachers and preaching are permitted in many pulpits that would have been thrown out but a few years ago. This modernism is first detected in the ridicule of gospel preaching. When a preacher has nothing but slurs for those who preach the gospel, and when he finds comfort only in the sectarian reasoning of such men as Fosdick and others of this type, it is evident that such a one has lost his footing. There are pulpits today that ignore gospel preaching, and some even have discarded the invitation song. Sinners, if they recognize such, are told to call at the "minister's study" for information on how to "unite with the church." It is not uncommon for whole meetings to be conducted without even the great commission of Christ being quoted. Personal experiences, dramatic illustrations are offered in place of the conversions of the New Testament. In some meetings, more than fifty per cent of the sermons preached could find a hearty response in a sectarian meeting house. Such is modernism, and it is undermining the faith of thousands. Sensational methods are used to "jerk tears" and raise money for the

Lord's work. To parade precious little babies before an audience as a means to move people to give is unscriptural and an unfair appeal to man's heart. The voice of a little child singing from the pulpit may cause a tear to come to the eye, but it is unscriptural to use in converting either the sinner or a Christian to his duty.

The modernists among us are those who contend that we should junk the past and launch out into the future on our own initiative. Some samples of their reasoning are the following: "Decisions can never be made once and for all." Jude says: "Ye should earnestly contend for the faith which was once delivered unto the saints" (Jude 3). But these moderns would have "each generation agonizingly find its own way." The modernist reveals himself when he says: "the restoration movement with its reaction to rabid sectarianism can help us but little," and "our ministers are better educated and the noise of sectarian strife is dying." We are told to "strike out on a completely new trail today." "Preach a Christ-centered gospel," they say. "The church can't save," only Christ can bring salvation." Can there be salvation out of the blood bought church? "Travel the high road with the wings of love" and leave the "legalism of the low road for those who are without real spirituality." "Preach a positive gospel," and "make the duty of man clear, but don't tell man what he should not do." Their contradictory philosophy is revealed in such reasoning. They warn gospel preachers: "don't say don't." Place a question mark after the name of a preacher whose vocabulary is filled with such expressions.

It is this new trail that many are seemingly determined to follow that will eventually lead the church away from its foundations. God give us Christians who will stand upon the old Book and ask for the "old paths." Such people will maintain high moral standards, and such people will deal fairly in the economic world, and finally such people will help to put our nation once again on a solid political foundation.

THE ORGANIZATION OF THE CHURCH

Melvin J. Wise

“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” (Eph. 4:11-13).

Whenever individuals unite for any purpose whatever, for a commercial, political, social, benevolent or religious purpose, there must be some kind of organization or government. There must be some basis of operation and co-operation; there must be superintendency and administration in order to accomplish the end in view. Those who work together for the promotion of any common interest must be organized in some way into one body, with a head to plan and direct, and with hands and feet to execute the plans and to carry out the work to be done.

Jesus Christ established a kingdom upon the earth. This kingdom or church is composed of persons who have been called out from the world and translated into the kingdom of God's dear Son. This church or kingdom is not without organization and administration. For mutual edification and for the spread of the gospel at home and abroad, it is necessary for Christ's disciples to unite together in some organization and under some government. What shall this organization be? What shall be the form of government for Christians? Has the Lord ordained a system of organization for his church, or is it true that Christians are at liberty to make their own arrangements and adopt their own form of government?

Jesus Christ is the King of his kingdom and the Head of his church, in whom is vested all authority both in heaven and on earth. But Christ does not rule by direct appearance and speak audibly to his widely scattered disciples. He has established laws for the governing of his kingdom. He has

ordained that there be certain officers for the regulation and administration of the affairs and interests of his church. In our text we have listed the order of these divinely ordained offices and officers. Let us study them in the order in which they are given.

I. The Apostolic Office

The apostles were first in the church. Paul said, "And God hath set some in the church, first apostles . . ." (1 Cor. 12:28). The word "apostle" is from the Greek word "apostolos," which is a compounded word; the term "apo" is a prefix which means "out," and the term "stolos" in its verb form means "to send"; hence the word "apostolos" or "apostle" means "one sent out." Thus the apostles were Christ's representatives or ambassadors, selected and instructed by him, sent forth by him, and inspired by the Holy Spirit to represent Christ's authority and to establish his kingdom upon the earth. To them Jesus said, " whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven" (Matt. 18:18). Therefore the system of church organization established by the apostles of Christ for the government of Christ's disciples is binding on the church for all time. Where the apostles bound, we are bound to observe their instructions, and where they left us free we are at liberty to make our own arrangements according to the law of expediency. Hence it is unwise, unapostolic, unscriptural and unChristian to neglect that which they have bound, or to bind what they left unbound..

Thus we can see that in the beginning of the Christian era the entire government of the church on earth rested in the apostles, and their personal supervision continued while they lived; but the Lord made provision for a continual supervision of the affairs of the church after their departure from this world. Jesus said to them, "And I appoint unto you a kingdom, as my Father hath appointed unto me; That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel" (Luke 22:29, 30). Hence to an extent the govern-

ment of the church is still under the rule and guidance of the apostles, for their directions are embodied in the New Testament, and the affairs of the church are now to be managed in harmony with their instructions.

The apostles had no official successors. This fact is seen in the nature of their qualifications. The one essential qualification to be an apostle of Christ was that he be a witness of Christ from the baptism of John until the resurrection of Christ (Read Acts 1:22). Christ never did confer upon any single individual supreme authority over the entire church and make provision for this official succession. Peter received the same commission as the other eleven apostles and none other (c.f. Matthew 16:19 and 18:18). Peter never exercised authority over the other apostles. He always acted with them. He sat in the council at Jerusalem presided over by James and participated in the discussions regarding the circumcision question on the same level with Paul and Barnabas.

So the Lord's prime ministers were properly called apostles. They were selected, trained and commissioned by the Lord himself in person. They faithfully and fully executed their commission; they completed the task of opening the doors of the kingdom; through them the church of Jesus Christ was fully established; the word was confirmed and revealed through them; they set in order the divine government of the church; and having completed their assignments they then entered into their everlasting rest. Thus the apostolic office ceased as a visible body on earth at the death of the apostle John, and evangelists and pastors became the permanent teachers and superintendents of the church, as we shall later see in this study.

II. The Prophetic Office

Like the word "apostle" the term "prophet" is also a compounded word. It is from the Greek word "prophetes"; the term "pro" is a prefix which means "for," while the term "pheteno" in its verb form means "to speak"; hence the word "prophet" or "prophetes" means "to speak for another." In both the Old and New Testaments a prophet

was one who was under the influence of the Holy Spirit, speaking the word of God, whether relating to the past, the present or the future. In the New Testament we read about prophets in the church (Read Acts 13:1; 15:32; 1 Cor. 12:28, 29; 13:8; 14:29-32, 39). From these passages we learn the following: First, the prophets were an order of teachers distinct from the apostles, and next to them in authority; second, they were under the influence of inspiration; third, their office or endowment was only temporary, designed for the establishment of the church; and then like the apostolic office, having accomplished its purpose, would cease.

III. The Evangelistic Office

In the study of the ministry of an evangelist in the church we would naturally ask: Of what practical value to the church of today are the pastoral epistles of Paul—1 and 2 Timothy, and Titus? Is there any person or persons in the church of our times to whom the instructions contained in these epistles particularly apply, and who are authorized to perform the duties therein enjoined? On this point there are two schools of thought. One is that Timothy and Titus were evangelists to preach the word just as any other Christian should do, whether officially or unofficially; but in their other ministries such as selecting and ordaining elders, and setting in order the things that were lacking among the churches, they were acting in these things solely as the representatives of Paul. If this view be correct, Timothy and Titus were merely sub-apostles, personally deputed to act as agents of the apostles in performing the work that they themselves were personally unable to do after their death. Furthermore, if this be true, then Paul's pastoral letters have no application to persons not personally appointed and specially qualified to perform these duties. The other school of thought in this matter is that Timothy and Titus were evangelists because they were eminently qualified to perform the duties and ministries of an evangelist. The apostles performed these necessary functions until they trained and qualified others to

perform them. Then it was that the office of an evangelist was constituted and men were inducted into it, of whom Timothy and Titus were worthy examples. This view of the matter makes the three pastoral epistles of Paul to be of great and practical value, for they define the work of an evangelist and of pastors, and give instructions regarding their work.

Thus we can see that the offices of the apostles and prophets were extraordinary and were accompanied with miraculous endowments of the Spirit. These special endowments ceased when the divine revelation was completed and the church was fully established and the divine government was fully set in order. The offices of the last three listed in the text—evangelists, pastors and teachers, depend upon native talent and acquired knowledge.

The duties of an evangelist are specifically stated. They are:

1. To preach the word (2 Tim. 4:1, 2).
2. To reprove, rebuke and exhort (2 Tim. 4:2).
3. To prove and approve elders and deacons (1 Tim. 3:1-13; Titus 1:5-9).
4. To receive accusations against elders, and see that they are tried before some scriptural tribunal, and to rebuke them that sin (1 Tim. 5:19-22; Titus 3:10, 11).

Such is the work of an evangelist, and only in so doing can he "make full proof of his ministry."

Who are eligible for the ministry of an evangelist? Women are excluded, for Paul said, "I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence" (1 Tim. 2:12). Thus in any capacity of teaching in which a woman usurps the authority of a man, she is not permitted to teach. But we do know that Paul commanded that the aged women teach the younger women in the church (Titus 2:3-5). But where "the whole church be come together into one place" (1 Cor. 14:23); that is, in the public assembly of worship, here the woman is not permitted to teach, for Paul further said to the Corinthians, "Let your women keep silence in the churches: for

it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law" (1 Cor. 14:34).

Only such men in the church are eligible to become evangelists as possess the specified requirements. An evangelist:

1. Must be learned in the holy scripture and continue in them (1 Tim. 4:6, 13-16; 2 Tim. 3:14, 17).
2. Must be gentle unto all men, apt to teach, patient (2 Tim. 2:24-26).
3. Must be pure (1 Tim. 5:22; 6:11; 2 Tim. 2:22).

How shall the evangelist be supported in his work? In answer to this question, Paul has said, "Even so hath the Lord ordained that they which preach the gospel should live of the gospel" (1 Cor. 9:14).

IV. The Pastoral Office

From the evangelists the authority in the church passes to the pastors or elders in the local church. The peace and efficiency of a local congregation require that some person or persons should be charged with the responsibility of oversight and instruction. This office God has ordained as that of the elders or presbyters, who are also called pastors, shepherds, overseers or bishops. This office may not be absolutely necessary to constitute a church of Jesus Christ, but it is indispensable to good order and to the greatest accomplishment in the mission of the church. How long the church in Jerusalem existed without elders or pastors we are not able to know. It is obvious that churches existed during the apostolic period that were incomplete (without elders), and still they were churches of Christ, and were engaged in some of the functions of the church without being a fully organized church. Had this not been the case Paul could not have left Titus in Crete to "set in order the things that were wanting, and ordain elders in every city." Good order, peace and effectiveness require, however, that some persons should be selected to oversee and direct the affairs in the local church. Yet the apostles would not consent to the ordination of a novice for

this important work, nor one who had not first been proved to be competent to the duties assigned to bishops and deacons. At this point we are greatly at fault today in many congregations throughout the brotherhood. It is my sincere conviction that one of the greatest hindrances to the advancement of the cause of our Redeemer is the want of an efficient administration of the divine government of the church.

The officers of a single church in apostolic days consisted of elders and deacons. Paul addressed his epistle to the Philippians "to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons" (Phil. 1:1). One thing is obvious in this passage; that is, there was a plurality of bishops and deacons in the Philippian church. There was always such a plurality of elders in every apostolic church. In the Jerusalem church there was a plurality of elders (Acts 15:6, 22, 23); and the same was true of the church at Ephesus (Acts 20:28). Upon Paul's first missionary journey, accompanied by Barnabas, they ordained elders in every church (Acts 14:23). Paul said to Titus, "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee" (Titus 1:5). From these passages it is very clear that as soon as it was possible and expedient bishops were ordained in every church, but never was one bishop set over two or more churches.

The duties and responsibilities of the eldership can best be learned from an examination of the words and passages in the New Testament in which their duties and work are indicated. There are three Greek words used in the original text of the New Testament which apply to this office. Each word expresses some particular characteristic of the office of the eldership. Let us now examine these words:

1. "*presbuteros*"—presbyter or elder; one advanced in life and experience. Elders among the Jews were the rulers of the people who took the lead in directing the re-

ligious lives of the people. In the New Testament the elders are those who direct the affairs of the church.

2. "*episkopos*"—bishop or overseer. The word expressed the idea of supervision or superintendence; it involves taking charge of affairs. "*Presbuteros*" denotes the office, while "*episkopos*" denotes the function.

3. "*poimeen*"—pastor or shepherd. Jesus speaks of himself as "the good shepherd" (John 10:11). Paul refers to Jesus as "that great shepherd of the sheep" (Heb. 13:20). Peter calls Jesus "the chief shepherd" (1 Peter 5:4). These adjectives "good," "great" and "chief" all imply that there are smaller ones. Hence the elders are the undershepherds of Jesus. They are to see that the will of "the chief shepherd" is respected and obeyed in the flock.

The duties of the elders or shepherds may be seen in the study of the life of the oriental shepherd lad. He was to:

1. *Feed the sheep.* The shepherd was to see that the flock was supplied with sufficient and wholesome food.

2. *Guide the sheep.* The shepherd went before the flock and led it out to the fields in the early morning and into the fold at night.

3. *Watch the flock.* The shepherd cared for the flock; he took care of the little lambs and kept them from going astray; and if one sheep went astray he went after it and brought it back into the fold.

4. *Guard the flock.* The shepherd, like David, protected the flock from the robbers, and from the attack of wild beasts that might seek to devour and destroy.

These duties, in a spiritual way, belong to the shepherds of the flock of God. They are to feed the flock; to guide the sheep by way of example (1 Peter 5:3); to watch after the sheep and keep them from going astray; and to protect the flock from sin, worldliness and from immoral and heretical teachers.

In 1 Peter 5:1-3, Peter lists three negative injunctions. Let us note them:

1. "*Not by constraint.*" That is, not by compulsion or

reluctance, but a brother is to serve as an elder willingly. He must desire the office (1 Tim. 3:1).

2. "*Not for filthy lucre.*" That is, not simply for the money or support involved. This shows that elders in apostolic times were supported for their work.

3. "*Neither as being lords over God's heritage.*" The elders are to take the oversight, tend the flock, but they are not to act as feudal lords and treat the members as servants. They are not to be arbitrary, tyrannical or dictatorial. This will prevent a man in the eldership from being self-willed and domineering. All of their work is to be done, not for their own personal glory or gratification, but for the glory of God and for the good of his church.

What are the qualifications required of an elder? There are about twenty-four listed by the Holy Spirit which are found in 1 Tim. 3:1-7 and in Titus 1:6-9. First, let us consider those given in 1 Tim.:

1. "*Blameless*"—not sinless, but as rendered in the Revised Version "without reproach." One against whom no evil can be proved.

2. "*The husband of one wife*"—What is the meaning of the apostle in this qualification? Does he mean that an elder must not necessarily be married, but if married he should have but one wife; or does he mean that an elder must have at least one wife; or does he mean that an elder must be a married man with but one wife? Objections can be found to the first two interpretations mentioned, but none whatsoever can be found with the last one. Hence the safest view is that a married man with but one wife can fulfill this qualification, and that either celibacy or polygamy would disqualify a man from serving as an elder in the church of God.

3. "*Vigilant*"—that is, watchful, for one chief duty is to watch over the flock; to keep sin, error and worldliness out of the church.

4. "*Sober*"—or "soberminded" as rendered in the Revised Version.

5. "*Of good behaviour*"—that is, "orderly" as given in the Revised Version.

6. "*Given to hospitality*"—or a lover of strangers; a man of the same spirit of the good Samaritan, always ready to pour into the wounds of bleeding and suffering humanity the oil and wine of the gospel; always ready to receive and entertain those who might come his way. This is the duty of all Christians (Heb. 13:2), but especially of elders, for they are examples of the flock.

7. "*Apt to teach*"—which means fitted or capable to teach. Goodspeed renders this phrase "able to teach," and Mofatt translates it in his translation "a skilled teacher."

8. "*Not given to wine*"—that is; he should not indulge in the habit of drinking wine or any other kind of intoxicating liquors.

9. "*No striker*"—or as Weymouth renders it, "Not given to blows," and "Not pugnacious" as rendered by Goodspeed. Adam Clark comments on this qualification in these words: "Not ready to strike a person who may displease him. No persecutor of those who may differ from him." Hence not one who would resort to violence in order to have his own way about matters.

10. "*Not greedy of filthy lucre*"—He must not be so greedy for money that he would resort to base and dishonorable means to gain money.

11. "*Patient*"—that is, he must be distinguished for his general mildness and meekness of character. It takes patience and longsuffering to lead any people. Many times church trouble could be avoided if this virtue were exercised more.

12. "*Not a brawler*"—not contentious or quarrelsome; not a wrangler.

13. "*Not covetous*"—or "no lover of money" as rendered in the Revised Version. Not avaricious for "the love of money is the root of all evil" (1 Tim. 6:10).

14. "*One that ruleth well his own house*"—that is, one who has command of his own house, not by severity or tyranny, but by gravity.

15. "*Not a novice*"—that is, not a new convert.

16. "*A good report of them which are without*"—he must be well respected among those who are not Christians. He must have a reputation for his integrity of character. Those outside the church may not believe what he stands for, but his life before them must be consistent with his profession.

Now let us consider those qualifications listed in Titus not found in 1 Timothy:

1. "*Having faithful children*"—or as rendered in the Revised Version, "having children that believe." In Weymouth's translation this phrase reads, "having children who are believers," and in Goodspeed's translation it is rendered, "whose children are Christians." The question is sometimes asked, "Does an elder have to have more than one child?" The qualification that Paul presents here is rulership and not fatherhood. "Children" is the only word that the Holy Spirit could use that would fully cover both the singular and plural. When Paul said, "And, ye fathers, provoke not your children to wrath" (Eph. 6:4), would anyone say that this does not apply to a man who has but one child, because he has only one child and not children? One child will bring out a man's ruling ability.

2. "*Not self-willed*"—that is, not one who is determined to have his own way, setting up his judgment against that of all others.

3. "*Not soon angry*"—or not irritable; not one who does not have the proper control of his temper.

4. "*A lover of good men*"—this is rendered "a lover of good" in the Revised Version. Hence an elder must be a lover of good in general; a lover of good things and good people.

5. "*Just*"—that is, upright in his dealings with all men.

6. "*Holy*"—in heart and in life.

7. "*Temperate*"—that is, having power or control over self.

8. "*Holding fast the faithful word*"—that is, he must be sound in the faith; he must be a man well grounded in

the faith of the gospel and under all circumstances he must be willing to defend the doctrine of Christ against all opposition and error.

In all these twenty-four qualifications which one could be omitted? In which of these could an elder be deficient? If these requirements appear to be stern, just consider them seriously, and ask which one of them any Christian should not possess. Aside from being a "novice," or "the husband of one wife," or "having children," there is not a thing required in an elder's character that is not also required of every other Christian.

In the apostolic church to assist the elders there were deacons. The word "deacon" is from the Greek word "diakonos," which means "a waiter, a servant, or a minister." While the eldership looks after the spiritual interests of the church, the deaconship is charged with the responsibility of the material interests of the church, serving, of course, like all other members of the congregation under the oversight of the elders.

V. The Teaching Office

The act of teaching denotes those who instruct or communicate knowledge. It is clear that the word "teachers" is used to denote a class of persons different from those who prophesied in the apostolic church. Luke declared that "Now there were in the church that was at Antioch certain prophets and teachers . . ." (Acts 13:1). We have teachers in the church today. Jesus said, "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 always, even unto the end of the world" (Matt. 28:19, 20). Paul said to Timothy, "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (2 Tim. 2:2). Hence teaching is a ministry of great importance.

Conclusion

We have been able to see that the Scriptures are clear as to God's plan of church government, as much so as to God's plan for the work and worship of the church. To believe that the Scriptures are all sufficient to "furnish us unto all good works," we must conclude that they furnish us with the instruction in the completeness and perfection of the organization of the church of God. To undertake to improve upon the organization of the church, by adding to, or failing to respect God's divine arrangement, is to express dissatisfaction with God's ways.

So the church of Jesus Christ with its elders to minister in the spiritual affairs of the church, the deacons to minister in the material affairs, with evangelists to preach the word publicly and privately, with teachers to teach the word of God, this is a sufficient organization to do all that God wants done on earth through his church.

EVANGELIZATION

Reuel Lemmons

Back before the beginning recorded in Genesis, there was a time when darkness covered the face of the deep, and the spirit of God moved upon the face of the waters. Out of chaos God brought order, and out of darkness he brought light. In a garden still wet with the fresh dew of time's morning he created a man, and gave to him the command to be fruitful and multiply and replenish the earth.

In penalty for having transgressed the command of God, man was forced to give up the paradise his heavenly parent had provided. His wandering feet meandered hopelessly down a trail of tears, edged with thorns and thistles, for four thousand years. In the end of those centuries, because God was not willing that any should perish but that all should come to repentance, he sent his only begotten son—down from the palisades of glory—that he might present to the world his word in flesh, and that Jesus might offer his own body upon the sacrificial cross as an atonement for man's transgression.

The guilt of sin was the universal heritage of transgressing men. There was not one righteous; all had sinned and fallen short of the glory of God. Some retribution was due to violated justice. The law decreed that the soul that sinneth, it shall die. The majesty of the law of God had to be sustained. There must have been wonder in heaven when Adam continued to live after he had sinned. Angels, men, and devils must have wondered. What a mystery must have been the promise of God that the seed of woman should bruise the serpent's head.

At the end of his life on the earth, Jesus was crucified. He was heaven's demonstration of God's boundless love for the race. His torn and mangled flesh hung as a sacrifice for the sins of the world. Here was the fulfillment of Isaiah 53: "He was led as a sheep to the slaughter and

as a lamb brought before his shearer is dumb, so opened he not his mouth . . . and by his stripes we are healed."

When he died the veil in the temple was rent from top to bottom, signifying that the way into the most holy place had now been made manifest. The bars of death were broken in the resurrection; and Jesus became the first fruits of them that slept, when he arose from that silent chamber.

From a little hill outside Jerusalem he ascended back to heaven, bearing in his nail-pierced hands the marks of his sacrifice. His own precious blood he offered once and for all as an atonement for the sins of the human race. Following his ascension the twenty-four elders surrounded the throne of God and were commanded to sing a new song, "Worthy art thou to take the book and open the seals thereof. For thou wast slain, and hath redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation." And all the rest of heaven's creatures said, "Amen."

It was resolved in the councils of heaven to offer surcease for the sin-shackled prisoners of earth upon the terms of the gospel. For every sinner the gospel is an emancipation proclamation written in blood. From that day until this it has furnished the light of life to millions of blind souls moulding their own images of God.

Just before he left the earth, Jesus gave what is generally called the "great commission." He knew that his work was finished. He knew that he was on his way back to heaven. He knew that upon the shoulders of earthly beings was soon to rest the responsibility of evangelizing the world. He commanded 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." In every age the gospel has been inseparably linked with "go."

The fervor of the apostles' zeal drove them to every corner of the inhabited world. They went everywhere preaching the gospel. No burden was too great to bear,

no sacrifice too great to make, no gulf too great to span. They became all things to all men that they might win some. They became the offscouring of creation, a spectacle to world, men and angels for the gospel's sake. They went sponsored and unsponsored, supported and unsupported. Sometimes they were sent by a church, sometimes they went alone. Nobody sponsored Peter on Pentecost or Philip in Samaria. The comparatively modern idea that every evangelist must have an organizational sponsor is killing some evangelism.

Evangelization has been the secret of religious freedom through the centuries. The power of the preached word has been the force that has broken the shackles of idolatry and lifted a fallen race. The power of the preached word was the force that liberated religious slaves in the reformation. The spirit of evangelization scorns today the fetters of sectarian orthodoxy. Evangelization has possessed more power through the century than any earthly government. When Rome, that iron nation, drew its carnal sword to match blows with the sword of the spirit, the sword of Rome was broken. All that is left of its wasted glory are a few broken columns sunk in the mud of the Tiber river. But the gospel of Christ goes marching on, striding across the fallen forms of its adversaries, mighty in its strength, unscared by criticism, across the centuries:

It has pleased God by the foolishness of preaching to save those that believe. Faith comes by hearing the word of God. God saves all who call. They call who believe. They believe who hear, and they hear who have the gospel preached unto them. Preaching the word of God is the greatest service that any man can render to mankind.

The supreme task of evangelization is laid upon us, who have been redeemed by the blood of Christ. We have been saved to save others. No greater calamity could befall the church than the influx of vast numbers whose only idea is to be saved, and be helped, and who are not set on fire with an unquenchable desire to help others and

to save others. Eternal salvation is dependent not only upon obedience to the first principles, but upon other things as well, chief among which is the willingness to wear one's self out saving the souls of others. He who comes into the church must come in as a soul saver. He must labor as a soul saver. His conquest must be measured in the souls he saves. If God cannot depend upon Christians bought by the blood of Jesus Christ to spread a knowledge of his mercy and grace throughout the length and breadth of the world, then, pray tell me, upon whom can he depend?

The task of evangelization is primarily an individual task. Many members of the body of Christ think of the church only in terms of an organization. My anti Bible school brethren, to a great degree, throttle the spirit of evangelization because it is hard for them to think of the church in any other terms than the terms of an organization.

Organization is often times the means of discouraging, rather than encouraging, effort. The true purpose of organization is to conserve and cooperate effort. This is true of the organization of a local congregation. On the other hand, so many times each individual element in an organization shifts to the composite whole responsibilities that originally rested on individual shoulders. The result is that instead of individual effort, individual responsibility is renounced, and organizational responsibility substituted. Then we usually conclude that it is the organization's responsibility to produce effort rather than coordinate effort. Organization often times results in less effort.

There can be no substitute for individual evangelism. The great commission was given in the broad sense to every human being, and in a very specific sense to every disciple. God has wisely given to every Christian the means of propagating the gospel. God has given you two things. He gave you a certain portion of this world's goods. He also gave you a tongue. God has given to you two corollary responsibilities: the preaching of the gospel of Christ

and the alleviation of human misery. You cannot alleviate human misery with your tongue. God did not give you a tongue for that purpose. You cannot say to the hungry, "Go, be warmed and filled," and accomplish the purpose. God gave you a portion of this world's goods that you might feed the hungry and clothe the naked. You cannot do this kind of work with your tongue.

On the other hand, let no brother among us suppose that he can preach the gospel with his purse. You cannot pay me to do your gospel preaching for you. I have all of it I can do to satisfy the Lord's requirements for myself alone. You can no more pay me to preach the gospel for you than you can pay me to go to heaven for you. There is no possible way for you to shirk your individual responsibility as a proclaimer of the gospel of Christ.

Every Christian must realize that he is his brother's keeper. Every man, for himself, must purge himself from the guilt of lost souls. We who have been taught must teach others also. We who have been saved must save others also.

We have each received, as an earthen vessel, a heavenly treasure. Each is a steward of this sacred trust with the command to advocate and advance it, to defend and maintain it, throughout the whole world. There is one qualification of a steward; that is, that he be found faithful.

Upon each of us is laid the supreme task of evangelizing the world—a task shared neither by God, Christ, angels, or Holy Spirit. We are his only ambassadors. We are laborers together with God in the sense that God provides the power in the gospel which we cannot provide, just as he provides the germ of life in the seed which the farmer sows. On the other hand, we are co-laborers with each other in the sowing of the seed.

Cooperation is an elementary principle. God made one star depend upon another to hold it in its trackless course. He made flowers, bees, and birds dependent upon each other. All nature is a cooperative scheme. Men build communities and live together in them because of the necessity

of combining their efforts. Cooperation reaches its nearest earthly perfection in the mutual efforts of members of the church. We are workers together in the supreme task of evangelizing the world. Cooperation, prompted by sincere love for the lost souls of men, need never be suspected.

Some friends one time brought a sick man to Jesus. Because of the multitude that pressed about him in the house, they climbed upon the roof, and tore a hole in it, and let the sick man down through the roof before the Lord. I shall never cease to be amazed at the compassionate love of men for a sick mortal, who in turn never lift a finger to cure the sins of his soul. Would to God that the singular and cooperative efforts of brethren would literally lift the roof for the souls of men, that they might bring them nearer to the Lord.

What a wonderful unity would be manifested if all the members of the church and all of the congregations they comprise would labor together in the perfect harmony and unity as parts of the body of Christ, each supplying that which was needful in the field of world evangelism.

Men are, primarily, what they have been taught. A doctor's son usually grows up to be a doctor, and a shoe cobbler's son to mend shoes. A man is a lawyer, a Buddhist, or a Baptist, depending upon what he has been taught. Rational men are as good as they have been taught. Only the depraved are worse. The world's benighted condition can well be attributed to its spiritual ignorance. As Moses lifted up the serpent in the wilderness, so must the son of man be lifted up. The task of evangelization is too vast for any single soul. It challenges the completely unified efforts of all the children of God.

The hand that drove the spear into the side of my Lord is no more stained with blood than the hand of the man who sharpens either pen or tongue to cut the lifeline that others have thrown out to men and nations, floundering in their sins upon the brink of eternity and hell.

The gospel of Christ must be preached with boldness. There is nothing about the message that needs even the hint

of an apology. The messenger is too aptly described as a soldier to be considered as an apologetic. When one takes in his hand the sword of the spirit, he ought to wield it fearlessly. He who is ashamed of the gospel is ashamed of his Lord. I would as soon apologize for Jesus as to apologize for the gospel.

We live in the middle of a reckless world. The surging seas toss every craft, and many a boat is without a compass. On a world-wide scale men have sowed to the wind and are reaping a whirlwind. Perhaps there has never been such a need for bold and fearless preaching. The world needs so badly a rock of ages to which it can cling.

Bold preaching can be kind preaching. Fearlessness and kindness can be found in the same man. It is not necessary to be ruthless to be a good soldier. It is not necessary to skin to heal. Sarcasm does not breed confidence. Ridicule does not produce faith, and boldness, based upon the impregnability of a fortress, may well be shown by a coward.

Kindness is the essence of evangelization. There are some old fundamentals that need to be reemphasized. The fatherhood of God, the vicarious suffering of Jesus, salvation by grace, the resurrection from the dead, judgment, heaven and hell need to be reemphasized kindly before a generation headed for eternity.

Kindness is inseparably linked with earnestness. Every evangelist ought to believe in his message. He who does not believe in his message, though he deliver a correct sequence of words, can do little to convert a world.

This restless world needs something permanent to which it may anchor. Give it a faith. Show it an example of what faith in God and in the word of God will do for a man. You can best show what Christ will do for others by demonstrating what he has done for you. After all, the highest peak of human attainment is reached by faith inspired action, not by slave-like obedience to a set of rules.

It is said of John the Baptist in John 1:23, "I am the voice of one crying in the wilderness. Make straight the way of the Lord." That's what John was. He was a voice.

His message was not his own. He was the voice of God crying in the wilderness of the world, "Make straight the way of the Lord."

And so are we. He who discharges his duty to evangelize the world is but the voice of God, crying in a wilderness, pleading for the lost souls of men. Every proclaimer of God's word should think of himself as beseeching the world in Christ's stead to be reconciled to God.

If a man shall think of himself as an ambassador of God and shall think of his preaching as the voice of God speaking to a sin cursed generation, he will find no room left in his preaching for his own opinions. He will not be found preaching the gospel in a mutilated, maimed, and imperfect form, but in its beauty, purity, and simplicity.

With all the earnestness of a man's soul, he ought to do the work of an evangelist. A real love for the lost must prompt his preaching. Then earnestness can strike fire to eloquence and the praise of God can ring from higher heights than the preacher ever thought himself capable of reaching. Let earnestness produce the world's best orators to extol the majestic beauty and the saving power of the gospel. We will evangelize the world when every child of God thinks of himself as the Lord's agent, snatching the lost, as it were, as brands from the burning.

Such earnestness will produce a preaching of the truth in love. Each of us will be willing to present himself a living sacrifice, upon the altar of service. We will love him because he first loved us. And we will love the lost millions of earth enough to go to them with the gospel. The Lord has no other agents. If the lost are ever saved, we must save them.

There is the grave danger, of course, that as the church becomes large, and as it numbers many of its members among the socially elite, that it may lose its evangelistic passion. The church must never get the idea that it is fighting for a place among churches. It must never evangelize for social acceptance. God forbid that its efforts be spent in proselyting numbers. May it never seek a

position of unpersecuted ease. The peculiar glory of the Christian religion is its evangelistic passion. Had the early disciples been content to enjoy their religion to themselves alone, they never would have been persecuted. The church must preach the gospel to save the souls of men.

While the task of evangelization is primarily an individual one, the fact must not be overlooked that the Lord set in the church, along with other offices, the office of an evangelist. Paul admonished Timothy to, "Do the work of an evangelist. Fulfill thy ministry." The church is in grave danger of destroying the office of an evangelist. The commission was to make disciples, to baptize them, and to teach them to observe all things. It is primarily the work of an evangelist to make disciples. It is primarily the work of the elders, and other members of the body of Christ, to teach the new converts how to live the Christian life. The evangelists are the shock troops of the Lord's army. They preach the gospel and convert sinners. This is their primary work.

In the past generation, we have gone a long way toward destroying the office of an evangelist. We have set our gospel preachers to the task of feeding the flock, and to, incidentally, converting a few. We have given to him a task that in the New Testament rested primarily upon others. I am afraid that we are becoming content to preach the gospel to ourselves alone and to care for the needs of the local congregation. This tendency is destroying the spirit of evangelism. Members of the body shift their responsibility to the organization. The organization hires an evangelist. They give him the task of evangelizing the evangelized. My brethren, this ought not so to be. Let the trend be changed: Let us re-emphasize the need for pure evangelization.

We are developing among us another very dangerous threat to the life giving spirit of evangelization. Many are becoming afraid to do anything, for fear they will do it wrong. Regardless of how wrong some trends may be, there is no trend so evil and so dangerous as the trend

toward doing nothing. There are methods certainly sinful and wrong, but it is a grievous sin, worthy indeed of eternal death in hell under the vengeance of God, for us to become so involved in a wrangle about methods that we let a generation flounder and die in its sins.

The seeds of apostasy are just as omnipresent as the seed of the kingdom. No farmer hesitates to plant his seed for fear some weeds will grow. Just as the seed of the kingdom will always produce a Christian, so the seeds of apostasy will always produce apostates. The church will always have a few. It is nothing short of suicide for the church to become afraid to go forward, lest an apostate raise his head. Eternal vigilance is still the price of liberty.

We have a most glorious opportunity before us. The future ahead is an untrodden path, but God grant us leaders with vision enough and evangelistic fervor enough to dare to dream of the gospel's covering the earth like the waters cover the sea. Give us men who are not afraid of criticism, and whose zeal for lost souls is such that it cannot be quenched though mistakes be many, and a million men will follow their lead to proclaim the gospel where it has never been heard.

There is a questioning attitude on the part of the people. The feeling of insecurity, posed by present conditions, has prodded the world's complacency into energetic investigation. We have said, in every field, "Give us the truth, regardless of what the truth may be." Two global wars have exacted a terrible toll in sweat and tears and blood. A third is in prospect. Half the world's income is being allotted to a planned program of self-destruction. Mankind is crying to be shown some more noble purpose on earth than to hate and fight and die. This is our opportunity.

In religious realms the trend is toward undenominationalism. The narrow barriers erected by hate and intolerance are being recognized and branded for what they are. The sectarian names, that reflect the animosity out of which

they sprang, are being discounted. Human creeds are being belittled, and the sham of human pride in a purely human organization is being uncovered. The trend is toward that basis of unity for which our Lord prayed. This is our opportunity.

Lift up your eyes and look, for the fields are white unto the harvest. We have made wonderful progress in the past few years. Churches have been established by the hundreds. Congregations have outgrown their buildings. The trickle of gospel literature has increased into a flood. The airwaves are criss-crossed with the lovely sound of faithful gospel preaching. Young men by the hundreds every year are courageously taking hold of the sword of the spirit. Doors of opportunity are being opened around the world. A new day is just dawning, if we can rekindle the fires of evangelistic zeal. Give to the world a brand of fearless preaching and faithful living, which is still the power of God and the salt of the earth. Let us use, energetically, every expedient at our command to present the whole truth of God to the world.

The world must stand today as it did then, in amazement at the wonderful power of God. The church must not assume the habit of a sect and live to itself alone. The gospel has always been a "go" gospel. It must continue to be. The gospel is not narrow, and we do not have a monopoly on it. We must not present a narrow sectarian view of it. Even we ourselves must war constantly against the danger of denominationalizing the church.

The word of God is a mighty force, a sword that challenges the strongest warrior to wield. When Paul took it to a heathen city, he turned the town upside down. My brethren are doing the same thing with the same gospel today. Opposition? Certainly. There would be no war if there were no opposition. As long as the gospel is preached it will meet opposition. Beware of the preacher who is not opposed, and beware of the time when the church has no opposition.

Beneath the blood-stained banner of Prince Immanuel

let us fight the fight of faith until the name of God rises in hymns of praise from the throats of men in the steaming jungles of Africa, and on the barren shores of the sea's remotest islands. Preach it—preach it—preach it! Preach it to your neighbor; preach it to your friend. Preach it across the sea. Teach men to respect it and demons to fear it. It is the one legitimate battle in which Christians can join until the hosts of Satan have been dispelled. Let the battle cry of freedom ring, and give the angels looking out over the battlements of heaven cause to rejoice. In the strength of our might, and with the help of our God, let the church, all glorious, go forth as an army with banners. Let a perfect unity in the bond of peace bind us together in a force for righteousness and salvation that can never be successfully assailed.

Let us return the task of evangelization to the individual level. Let each warrior, clad in the full armor of God, wield with a vengeance the sword of the spirit. Let it strike fear to the hearts of the denizens of earth. In the power of God's might, let him stand with his feet shod with a preparation of the gospel of peace. Let his loins be girt about with truth. Let his breastplate of righteousness shed an earthly light. Let his shield of faith be arrow-proof, and his helmet of salvation be crested with a cross. Let his sinews, seasoned with the strength of service, back the thrusts of a sword more potent than Damascus steel. Let him stand upon the battlefield mighty in the strength of the Lord, a champion of truth and righteousness. Let every Christian soldier stand until the fight is over, the foe vanquished, and the victory won. Then let him stand unchallenged on the battlefield.

When the last battle has been fought and the last victory won, then shall the captain of our salvation stand upon Zion's glorious summit with the kings of earth at his feet and the crown of crowns upon his head. His trumpeter shall call the victorious hosts of Armageddon, and they shall answer with a shout of victory as up from the land and sea they come—an innumerable host of living transformed

and dead resurrected. They shall flow up unto him a living sea of conquering heroes, and each shall stack his armor on the hills of light and enter in through the gates into the city. There the victor's song shall ring forever with the volume of a mighty waterfall, and in their midst a great white throne shall rise as a symbol of perennial peace.

THE EDIFICATION OF THE CHURCH

Leroy Brownlow

I. Introduction

Let us read:

"But we do all things, dearly beloved, for your edifying" (2 Cor. 12:19).

"Let every one of us please his neighbor for his good to edification" (Rom. 15:2).

"Let us therefore follow after the things which make for peace, and things wherewith one may edify another" (Rom. 14:19).

The word "edification" means building up, upbuilding. Hence, we are taught to follow after things wherewith one may build up another. May I now call attention to some things which I believe will build us up in the Lord's service.

II. Leadership

Let us start with the leaders of the church.

1. A few years ago a motorist was flagged to a stop by a colored man who said, "Mista, has youse seen a group of colored people down the road?" And when the gentleman in the car replied, "Yes," the colored man said, "I'd betta hurry on down dare, because Ise da leada." They had already gone off and left their leader. Here is a lesson for us. Leaders ought to lead. Elders ought to "elder." A business cannot rise above its leadership; a nation cannot progress above those who guide it; and likewise it is difficult for a church to become stronger than the men who oversee and lead it.

2. The elders, as the overseers of the church, should see that the church has a program of edification that will strengthen and build up its members; because they will have to account some day for the flock. "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that

they may do it with joy, and not with grief: for that is unprofitable for you" (Heb. 13:17).

III. Individual Cooperation

1. If leadership is essential in church work, then "followship" is also essential. This word "followship" is not in the dictionary, but you know what I mean. Neither can it be found in the lives of some church members. But there is no point in having leadership unless you have "followship" and vice versa. In the same passage in which Paul taught that the elders would have to account for the flock, he also taught that the flock should cooperate and allow themselves to be led. "Obey them that have the rule over you and submit yourselves" (Heb. 13:17).

2. Paul teaches that unity and cooperation are helpful in edifying the church: "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. 4:16). The human body is used to illustrate the church, the spiritual body. By every member working in his place and performing his duty, all of them together "maketh increase of the body unto the edifying of itself in love" (Eph. 4:16). Paul emphasized that every member has his work to do. By this joint and harmonious working of every member, the church increased. One of the faults in the church today is that we put too much emphasis on the work of a few in the church to the neglect of the universal work of every member of the church. We must work, and work together. "We then, as workers together with him . . ." (2 Cor. 6:1).

IV. Teaching Program

1. There is power in God's word to edify or build us up. Hear Paul as he speaks to the Ephesian elders: "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" (Acts 20:32). God's word is our spiritual food. It is milk to the newborn babe (1 Peter 2:1), and it is the meat to

the older Christian (Heb. 5:12-14). All scripture furnishes us unto doctrine, reproof, correction, instruction in righteousness and unto every good work (2 Tim. 3:16, 17).

2. Nothing will take the place of this spiritual food. Nothing will take the place of the word of God in the heart of a Christian. You may read newspapers, magazines and novels galore, and they may or may not help you in some respects, but they definitely will not take the place of the word of God and build you up spiritually. God's word has no substitute. Christians are to long for the sincere milk of the word (1 Peter 2:1). But the less converted a Christian is, the more he longs for something else. The less converted a congregation is, the more "oyster soup" it demands to keep it going. Many Christians are spiritually weak and puny because they have not had the proper spiritual diet. Many have been destroyed for the lack of knowledge. "My people are destroyed for lack of knowledge" (Hos. 4:6).

3. In the teaching program we should have an efficient Bible school on Sunday morning, Sunday evening classes (some designed for training), ladies' classes during the week, men's training class during the week, a class or two in singing, a class to train teachers, a class in personal evangelism, etc. We should take inventory and learn what our needs are, and then make plans to supply those needs.

4. The success of a class is chiefly dependent upon the teacher.

(1) For that reason, the elders should have high standards for the teachers. Too many congregations have almost no standards for their teachers, except a willingness to take a class. The public schools do not select teachers on that basis, and neither should we. A few years ago we set up some standards for our teachers in the Polytechnic church in Fort Worth. Consequently, it is an honor to be one of the teachers. For instance, one of the requirements is that a teacher, if possible, attend every service of the church. We think a Sunday-morning Christian is

not spiritually qualified to take a class. A person who is no more interested in the church than to attend on Sunday morning only is not interested enough in the church to build up his class. This is just one of the requirements. If you will make it an honor to be a teacher (and it should be) you will get better teachers and better results.

(2) We should be sure that the teachers are sound in the faith, and that they are using sound gospel literature. In the midst of our glorious success, it is easy to forget the struggles of the past. Success may become failure. Brethren, how short is our memory? Have we so soon forgotten the digression of the past century which crept into the church?

The first religious body of any kind ever established in Fort Worth was the church of Christ. It was back when there were only a fort and a few cabins along the high bluff overlooking the Trinity River. The big valley along the river was then in harvest fields. A fellow by the name of Dean with a pistol in one pocket and a Bible in the other rode his horse into this little settlement and secured a job as a harvest hand. He would work all day in the grain fields, and at night he would preach the gospel. At night, he brought in a different kind of sheaves. When the harvest was over, he got on his horse and rode away, leaving a church of eight members. The congregation grew. In time, they had three hundred members. But they began to use teachers weak in the faith and literature poisoned with error. The story can be summed up by saying the whole church, except a handful, went into digression, and a few faithful brethren had to start all over again. Yes, the church went into digression under the coveted name of progression; but, you know, there is a vast difference between digression and progression. The church is strong in Fort Worth today, but think how much stronger it would be if the church had been edified instead of being sabotaged, because we got there first.

A faithful, loyal brother who earns his bread as a ditch-digger, cotton picker, or a harvest hand, and who signs his

name with a mark, may help to build up the church, while some of us who have gone to school a little may help to tear down and vice versa. I say "and vice versa" because some brethren who sign their names with marks have almost marked out the church in some places. So the point of this remark is that in selecting teachers for our Bible classes, we should put a greater emphasis on soundness in doctrine and life than on secular training.

The teaching program is a major item in the edification of the church. If you will build up the Bible classes and teach the right things in them, you will in time, all other things being equal, build up a strong church.

A few years ago, I heard one of our evangelists say in a sermon that some churches today have so many classes: ladies' class, men's class, training class, etc., that they could not obey the great commission, and he quoted Matt. 28:19, 20. But he quoted the wrong verse, for that passage says that not only are we to teach the alien, but that we are to teach the baptized all things that Jesus commanded. We are to do both. Neither should be done at the expense of the other. Both can be done, or both would not have been commanded.

V. Program of Work

1. Putting the church to work is very vital in edifying it. Work strengthens; idleness weakens. A working church is warm and enthusiastic. A lazy church is cold and indifferent. Did you ever walk into a church building of worshippers that reminded you of a refrigerator? Icicles hanging down from the ceiling? The worship seemed cold, lifeless, and formal. The people in the pews seemed like corpses? And the man in the pulpit reminded you of a dead man? Oh! They are too dignified to work! Yes, and too dignified to go to heaven, too, unless some changes are made.

2. If we would become great in God's sight, we must serve. Jesus said, "But he that is greatest among you shall be your servant" (Matt. 23:11). Brethren, here is a point that needs much attention in the average congregation.

So many who have named the name of Christ want to be served rather than serve.

A teacher related the story of the good Samaritan to her class. Then she asked, "Boys and girls, what have you learned from this story?" One little boy said, "I have learned that when I get into trouble my neighbors ought to help me." The old selfish, self-centered spirit! "When I get into trouble my neighbors help me." Wonder where he learned that? Remember: "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. 20:28).

3. Some things which concern work and service are going to come up at the judgment. Jesus will say to those on the left hand, "For I was ahungered, and ye gave me no meat; I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not" (Matt. 25: 42, 43). Since Jesus commanded us to "Go into all the world and preach the gospel to every creature" then this will come up at the judgment, too. Christ said, "The word that I have spoken, the same shall judge him in the last day" (Jno. 12:48). The duty to be a personal evangelist and a soul winner is enjoined upon every Christian. Remember: the alien cannot obey the latter part of the great commission until we obey the first part of it.

4. Some say that there isn't enough work for everybody. Maybe they do not know what work is. They have reference to leading the songs and prayers, preaching the sermon, and waiting on the Lord's table. Well, that isn't work; that's worship. Some who complain about not getting to work enough really do not want to work; they want to lead in the worship. There is plenty of work for everybody, more than we shall ever get done. We need a program of work to aid the needy, visit the sick and the shut-ins, take census, pass out literature, comfort the bereaved, greet the strangers in our communities, visit the new members, strengthen the weak members, restore the fallen, convert the aliens, etc. There is no question about the amount

of work to be done. The question is: Are we going to do it?

5. If you will work for Christ, you will be happier and become stronger. If you will lead a soul to Christ, the experience will strengthen you. If you will take some groceries to a sick, starving family, you will go away as a better Christian. Brethren, if you will sit by the bed of a dying man, it will do something to you. Watch over him through the long hours of the night. Life is slowly ebbing away. One night seems like an eternity. You minister to his needs as best you can. You feel of a weak and jerky pulse. You lay your hand on a heated brow. You helplessly gaze into glassy eyes. You listen to the death rattle in the throat. You see the bosom rise and fall in the awful struggle between life and death. You see it fall never to rise again. You see the color of life as it gradually fades into the color of death. You go to break the news to the world that the end has come. My brother, you will be a better man and a better Christian because of the way you spent that night. We need to work and serve for our own good as well as for the good of others.

6. For five years now in the Polytechnic church we have had an organized system of personal work. On Sunday the worker will go to one of the offices and get a slip of paper showing the necessary information. The visit is made and the worker writes up a report of the visit and turns it in next Sunday and gets another assignment. The information on the returned slip is transferred to the permanent file. We have tried three or four different systems of personal work, and find this one the most satisfactory.

7. Organized personal work is good, but it only goes so far. It cannot take the place of individual initiative. Every Christian should work. Did I hear someone say, "I would like to serve, but I don't know where to start." If so, let me tell you this incident. In the Civil War a soldier, who had lost his place, timidly asked General Sherman, "Where shall I step in?" "Anywhere," said the Gen-

eral, "There is fighting all along this line." That is precisely true of the spiritual combat. You should not have to be told everything that needs to be done.

VI. Books and Tracts

A good church library is another helpful avenue in edifying the church. Religious papers and magazines serve in the same field. The teacher of our high school class has found it profitable to operate a small library right there in the classroom. It contains material on marriage, divorce, dancing, drinking, modernism and other problems boys and girls have to meet in the public schools. The results have been marvelous.

VII. Church Bulletin

A church bulletin or paper can accomplish much in a program of edification. It can be a "booster" for the church program. It can keep before the church the program of work and talk it up. Tell the members what you are doing, what you want to do, and ask them to help you. I think this should be the bulletin's mission rather than a medium to reach the alien. There are several periodicals especially designed to reach the alien which I think will serve better in this field than any church bulletin. For best results, it should be mailed out so that it will reach the members' homes on Friday or Saturday each week. Go into the members' homes through the bulletin week after week and appeal to them in different words and in different ways to cooperate. At first, it will seem hopeless. After about a year, it will begin to bear fruit.

VIII. Discipline

1. Here is another thing we can do to strengthen the church: exercise some discipline. When the worldly and unconverted think they can live any way they please and still enjoy the fellowship of the church, it has a weakening influence over the whole body. We have discipline in the army, school, government and home. We should have it in the church. The Bible says, "Now we command you,

brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly" (2 Thess. 3:6). A few evil members may weaken the whole congregation. Paul said, "Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump" (1 Cor. 5:6, 7). I think you will agree that we have too little discipline in the church today. Instead of rebuking before all them that sin that others may fear (1 Tim. 5:20), we are prone to want to call on them to serve the Lord's supper. The Bible teaches that we should exercise discipline for the good of the guilty party, and for the good and edification of the church. If we expect to succeed, we must do it God's way. God's way leads to success. Man's way leads to failure.

2. I think some of these things will edify the church, but do not expect too much. These suggestions won't "whip in line" all church members. Nothing else will.

Several years ago a family consisting of the old man and three boys lived over in the river brakes. They thought they no longer needed God and his church. The preacher and other Christians had talked to them about Christian living, but father and sons mocked and ridiculed. One day they, with alarm and haste, sent for the preacher. One of the boys had been bitten by a rattlesnake and was at the point of death. When the preacher arrived he was asked to pray. They all kneeled and the preacher prayed, "O God, we thank thee for rattlesnakes. We thank thee that one bit Jim. We pray that one will bite Bob, and we pray that thou will send another to bite Henry, and, O Lord, we pray that thou will send the biggest one of all to bite the old man; for only rattlesnakes will do this family any good." Only rattlesnakes will edify some indifferent members of the church.

IX. The Preaching

1. The preaching has a big influence in the edification of the church. There is power in the preaching either to build or to destroy the church. The soundness of a church

does not depend upon its size, but upon its teaching and preaching. Hence, let us now consider the preacher and his preaching.

2. First, it is hard to edify a church when there is a change of preachers every year or two. It keeps the membership in a turbulent state. They cannot get down to work for spending so much time "trying out" preachers. Oftentimes the preacher is to blame for this condition because he has "itching feet," but oftentimes the members are to blame, because they have "itching ears."

3. If we would edify and keep the church strong, we must indoctrinate it and keep it from compromise. We are taught to take heed in a twofold manner: "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee" (1 Tim. 4:16). So we must take heed to both the doctrine or teaching and to our personal manner of living in order to save ourselves and others. Then doctrine is essential in the edification of the church. It is so important that we cannot fellowship those who bring a different doctrine (2 Jno. 9:11).

We must indoctrinate each generation to keep the church strong. If we should fail to indoctrinate just one generation, it would be tragic for the church. But today in some places the cry is for something practical; however, if we indoctrinate the children so that when they get older, they will not be "tossed to and fro, and carried about with every wind of doctrine" (Eph. 4:14), then we have certainly given them something that is practical. Of course, there are other practical things we are to teach them, too, but that does not mean that this is not practical. We do not want to be religiously "lopsided" in any respect.

4. We must watch our attitudes, for apostasy begins with an attitude. Paul in speaking to Timothy has given the steps in apostasy: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth,

and shall be turned unto fables" (2 Tim. 4:3, 4). First, "Will not endure sound doctrine"—an attitude. Second, "Heap to themselves teachers"—segregation of teachers who tickle their ears; have only the teachers that teach what they want taught and refrain from teaching what they do not want taught. Third, "Turn away their ears from the truth"—refuse to hear it; will not have it. Fourth, "Shall be turned unto fables"—out; gone into error and apostasy; and it all began with an attitude. There are certain attitudes today toward preaching, which, in my belief, if they were universally accepted, would before long cause the church to be weakened and destroyed instead of edified and builded up.

(1) For instance, "Preach the gospel, but let people alone." Suppose the high command were to say to the army, "Boys, shoot, but be sure that you do not hit anybody." Such tactics would bring defeat.

A few years ago I went to a certain place to preach in a meeting. After a few days, one of the elders said, "The trouble here is that our preacher is a professional ball player. He winds up on Sunday morning and throws a curve around everybody in the house." Well, it is a mighty poor teacher who can't hit some of us sinful creatures once in awhile. This reminds us of the preacher who would preach on neither heaven nor hell, and they said it was just because he had friends in both places. God intends for us to wield the sword of the Spirit (Eph. 6:17) and a sword isn't something to spread butter with. It is something that cuts and pricks. This thought also: preaching over the heads of the people will not edify them either. Preacher friends, for the best results, we should aim low enough to hit the heart.

We must "stand fast in the faith" (1 Cor. 16:13). Standing for something necessitates our standing against something. You cannot stand for certain things without standing against certain other things. The Psalmist said, "I hate every false way" (Psa. 119:104). The person who loves truth hates error; therefore, a person's hatred for error is

in proportion to his love for truth, and vice versa. If one does not have much hatred for error, then he does not have much love for truth.

(2) Here is another attitude: "Don't preach a negative gospel." The person who lays down this rule violates his own rule by saying, "Don't preach a negative gospel." The person who lays down this rule indicts God, for God did not follow it. Eight of the ten commandments are negative. Paul said, "Reprove, rebuke, exhort with all long-suffering and doctrine" (2 Tim. 4:2). Two out of three are negative. Paul, in giving the works of the flesh, names seventeen negatives, things we should not do. In naming the fruit of the Spirit, he lists nine positive qualities. If this spirit of laying down human rules for preaching should prevail, it will lead to another apostasy. Those in the past century who had this idea are the ones who left the church and founded the digressive Christian Church.

(3) Here is something else: the attitude which attempts to please the people instead of save the people. This is a prevalent idea in denominationalism. This article that I clipped from the Fort Worth Star Telegram reveals the thinking in denominational circles. It is headed: "Showmanship for Churches Is Urged by Detroit Pastor." We now quote: "Showmanship that matches competition in other fields is a definite need of the church today if it intends keeping pace in a fast-changing world. Churchmen of the Southwest studied this advice as they met Wednesday in the third-day session of the Texas Pastors' School. A prominent Detroit Methodist and principal lecturer at the school, Rev. Frederick B. Fisher, Tuesday told the ministers that 'if it takes showmanship to draw customers to the churches, then let's give them exactly that.' He developed his theme with the assertion 'the petty ideas that ministers have been harping on for the last few hundred years, like smoking, dancing and the like, must not be played up. Only by putting on a better show than your competitor,' he added, 'can you hope to draw the business.'"

Anything which may interfere with drawing the crowds

and the business is to be omitted. Business has priority over the soul. It is evident that denominationalism is partially responsible for the moral decay in our land. It happened like this: One preacher on one corner began to wink at sin and lower the standards for his people. It appealed to the worldly and consequently he began to build up a crowd. The preacher on the opposite corner saw what was happening, so he lowered his standards still lower (in commercial language, he cut prices way down) in an effort to draw the crowds, too. So on and on it has spread. Denominationalism is in a mad race to see which one can make religion the easiest instead of the safest. We must watch lest we be overcome by this spirit. In edifying the church, we must teach against worldliness, idleness, covetousness, lukewarmness, compromise and "softism," premillennialism, denominationalism, modernism and everything else that threatens the welfare of the church of our Lord. We should fortify and strengthen our people against sin regardless of the clothes in which it may come dressed. We must teach them to love the truth and the church and to defend the same, to love God and to love one another, to be spiritual, and to be strong and steadfast in their calling.

I hold in my hand a copy of the Fort Worth Star Telegram, evening edition, November 11, 1947. Dr. Jeff D. Ray of Baptist fame, a professor in the Southwestern Baptist Theological Seminary for many years, is a columnist for this paper. Dr. Ray in his column says, "The most rapidly growing religious denomination in Texas today is the body calling themselves 'The Church of Christ.' Naturally they would expect me to admit that in certain vital matters I regard their teachings as erroneous. But why do they make such rapid growth?"

"I think there are three reasons: (1) While I think many of their interpretations of Scripture are hurtfully fallacious, they, both preachers and people, do stick to the Bible; (2) They definitely believe something and know what they believe; (3) They defend and boldly seek to propagate their views on every part of the ground."

Our growth has been wonderful and marvelous—the fastest growing religious body in the state. It has not been due to the finest church buildings; others have finer ones. It has not been due to the most accessible locations; others have better locations. It has not been because our preachers have had more college and university training, for they haven't. It has not been due to a larger number of paid workers, for others have more. My friends, this unusual growth which has attracted the attention of others has been due to the position we occupy and the plea we make. May we never forget that. Dr. Ray, an observer, says it is because we "stick to the Bible." May we ever be loyal to the principle, "Speak where the Bible speaks, and be silent where the Bible is silent." This motto has brought us a long ways. In the second place, Dr. Ray says that we "definitely believe something and know what we believe." A wonderful compliment. And one that cannot be paid the majority of religious folk. For us to edify the church and keep it from decaying within, our people must believe something and they must know what they believe. In the third place, Dr. Ray says that our tremendous growth is because we "defend and boldly seek to propagate" our "views on every part of the ground." There are some who are tired of this method, but Dr. Ray says it is one of the reasons we have come so far. I think he is right. It has brought us a long ways. Don't you think we had better stick with it and include it in any program of church edification? Dr. Ray, the Baptist preacher and educator, in speaking of our tactics and methods, says, "In their process of practically propagating their views it seems to me they are on the right trail. . . . I wish that all our religious bodies could see the wisdom of adopting that method of propagating and perpetuating their faith. Spreading yourself out so thin that you hold nothing and propagate nothing that people of other faiths could not adopt, is a hopeless method of promoting Christ's cause or bringing about vital Christian unity. Let every man personally know what he believes, proclaim his faith, and in the spirit of the gentle Master

defend it." Brethren, spreading ourselves out so thin that we hold nothing will destroy the church. An observer from the outside says that our glorious growth is due to our holding to something. May we not turn loose! Let's keep holding! Our methods are often criticized and many times by some of our own people, but if they are so bad and need changing, why have they been so successful? Our uncompromising attitude is often criticized, but it together with the truth and with God's help has raised up a powerful people. In edifying the church we must teach our people the principles of the restoration movement and loyalty to the truth. If we fail, decay will set in and success will be turned into failure. If we are true to the Book, our successes have only begun, and the future of the church will be far more wonderful than a glorious past.

THE WORK OF THE CHURCH IN ITALY

Cline R. Paden

The services rendered by Abilene Christian College are many and varied. Her influence is felt in practically every field of human endeavor and in practically every nation on earth. She has been outstanding in science and psychology. She has contributed substantially to music, medicine, and mathematics. However, her greatest contributions have always been to the church.

Improvements in the arts and sciences are considered essential to the well-being of this nation. Abilene Christian College is making her modest contributions to these fields. But these advancements are not as essential to the well-being of our nation as are the Christian principles that are taught by this institution. These are the advancements that America needs!

All of America needs to come here and sit at the feet of godly men and women, learning these Christian principles: love for God; the dignity of his word; the sovereignty of his will; the sanctity of his church; the honor of man; the purity of the home, and the value of the soul. These are the principles taught here in Abilene Christian College. And by so teaching, this institution is making a most valuable contribution to the church and to our nation.

One of the means used in making this contribution to the church is the conduct of this lecture program. There is a bit of magic in the mere pronouncement of the phrase "Abilene Christian College Lectureship." These words immediately set the mind in motion and bring to the memory a feast of good things. One sees a great gathering of Christian people; the renewing of good friendships and the making of new ones; the hearing of inspirational messages from the word of God. For those of us who have studied here for a time, it means hearing again "the sweetest singing this side of heaven" as the students of Abilene Christian College begin to sing.

Consequently, I am glad that there is an Abilene Christian College Lecture Program, for I know that much good

is accomplished during these annual events. I know that impressions are made here that will bear fruit in eternity. I know that vows are made here that find their keeping in far-off places of the earth—vows that result in the introduction to God's kingdom of souls that otherwise would be denied admittance to heaven in the last great day. So, I am happy for the occasion that brings us together today, grateful to those who are responsible for granting me the time to discuss with this great audience "The Work of the Church in Italy."

The Italian Man

In order to expedite matters, I think it will be necessary for me to introduce you to the Italian man. If you attempt to interpret his actions toward us, and his attitude toward the gospel in the light of American temperament and environment, you will miss much of what I shall be saying.

Anything that can be said of the Latin race in general can be said in italics of the Italian man. He is decidedly Latin. He is short-tempered; a lover of honor and position. He considers some sort of title as essential to his well-being. Pomp and show appeal to him, as well as do all things colorful and mysterious. Nearly all of these points are reflected to some extent in his religion.

Among all of his traits that affect our work, none are stronger than the fact that he is a born follower and a lover of tradition.

The former manifests itself in the history of the Italian people. Though the Italian man would probably be offended if you should tell him, the fact that he is a follower is perhaps an unconscious confession of his inability to think for himself. He finds a solution to this dilemma by placing himself (many times to his sorrow, and most times to his disadvantage) in the hands of those who are willing—but incapable—of thinking for him. I am sure that the Caesars who planned and produced the mighty Roman Empire would never have considered a program of world conquest had it not been for the assurance that they were being followed by millions of faithful, unquestioning Italians. Certainly,

Mussolini would never have been able to do what he did without this trait in the very nature of his people.

Nowhere is this trait more manifest than in matters religious. Catholicism early recognized this trait and exploited it to the fullest. Nowhere is to be found a better example of our Lord's statement concerning the blind leading the blind than in this instance. For centuries, the Italian man has blindly, meekly, and unquestionably followed his religious leaders without thought of making personal inquiry. It has obviously never occurred to him that he should "search the scriptures" for himself, or that John has warned him against believing every spirit because of the many false prophets that have gone out into the world. After all, he is a follower, and followers do not take the time for personal inquiry.

It is, therefore, a very trying and tedious task to wean him away from his religious leaders and thinkers. Not that it is difficult to show him the errors of Catholicism as opposed to the Way of Truth, but even after you have convinced him that he has been misled—it is a long distance yet to the baptistry.

He is very prejudiced against breaking traditions. Those who have been converted have gone against the grain of public opinion, in itself a bitter dose. Then, when there is added to this the loss of friends, the respect of families, and the loss of means of livelihood, it is easy to see that these new born babies are subjected to trials that would test the faith of many of us who have been in the church much longer.

Mothers, enraged at becoming a public scandal because of the conversion of their children, have ordered them to seek shelter elsewhere. Brothers have told brothers that they are no longer considered as such. The peace and tranquillity of entire families have been disrupted and the Lord's statement concerning a man's enemies being found in his own household has become true all over again in Italy. These infants in Christ have been insulted on the streets by former friends, ridiculed from the pulpits by

their former "spiritual fathers," and not a few of them have been beaten.

I wish I could say that, in spite of these trials of faith, all of them have remained faithful, but I cannot. Some have turned back. Many have been lured by jobs and positions offering them a little physical security.

There is the case of the young man who left on being offered a position in the Vatican.

There is the case of the man who returned to Catholicism, and to his wife, when she made that a condition of continuing her marriage to him.

There is the case, as told me by one member of the church, of the woman who became hysterical, ran to the priest and fell down before him. She kissed his hand, asking for forgiveness. She had read in the newspaper that no "Protestant" could expect to receive a housing unit, for which she had applied. This house was to be provided by your tax money.

While we have regretted to see some turn away, either because they had not counted well the cost, or because they were not willing to pay the cost, we have seen some rise to heights of heroic faith seldom reached in our day. When I consider how linked to traditionalism these people are, and how cruel the Catholic persecution has been, I greatly marvel at the power of the gospel in converting their souls, and at the courageous faith of those who have remained true.

The Effects of Politics

Soon after our arrival in Frascati, the Leftist press began introducing us as missionaries of the Marshall Plan and the Atlantic Pact. Once a class was dismissed by Brother Gordon Linscott in order to avoid a Communist-inspired riot. Though it was difficult for us to put the idea across, we repeatedly announced to our audiences that the church of Christ has no political connections.

We said that we believe in a complete separation of church and state; that we seek to make good citizens through Christianity; that we were not trying to make a

political party of the church. "A church without politics? How strange!"

But it had a ringing appeal. Soon some of the leftist elements were attending our meetings. Later, some were baptized, and this brought a new problem.

Anyone who is not a Catholic is considered by them as being a leftist, if not an outright Communist. The rank and file of even the Communist Party in Italy are good, well-meaning people, who have suffered from Catholic oppression, and have taken this means of expressing themselves. They believe in God and can be Christians. They are neither Marxists nor infidels. They have dared to think for themselves and have been automatically branded "Communist."

For a good example of this, look at the ends to which they went in calling us Communists. Why? We are not Catholic! In Italy, one is either red or black—Communist or Catholic.

We were called many times to the police station to answer charges of Communism hurled from the pulpits by the local priests. We repeated that we were "apolitico"—without interest in politics—and in order to maintain that position, it would not be possible for us to deny admittance into our classes to Communists, if they should decide to come, any more than we could deny admittance to Christian Democrats (Catholic Party), or members of the Catholic Action.

One of every three persons in Italy is a Communist. The Catholics claim that 99% of the people of Italy are Catholics. This necessarily means that one of every three Catholics is a Communist. At the highest point, not more than one of each ten members of the church was Communist. At present, I am sure that perhaps less than one of every twenty members in the church is Communist. One reason for this fact is that the Communist Party has recently purged its members, and in this effort to strengthen the party, it has brought new persecutions on the few who were Communists. As a result, some left Communism, but others left the Church. So the Church lost more members.

Is Catholicism the answer to Communism? Catholicism

had a fifteen century start on Communism, yet look at the condition of that Catholic country of Italy today. The truth is that Catholicism has fostered and presented Communism to the world.

We feel that these persecutions from the Catholic church, and the pressure from the Communist party, have in reality strengthened the church by taking away those members who were not able to stand "the heat of the sun." I am certain that if I were given the choice between a large membership of untested and untried Christians, and this sort of spiritual amputation that has reduced our numbers by "blowing away the chaff," that I would choose the latter. I think the Lord would do the same. He demonstrated through Gideon that he is more interested in strength than in numbers.

Our Beginning—January 14, 1949

We landed in Italy, January 14, 1949.

Our numbers consisted of: Brother and Sister William C. Hatcher of Detroit, Michigan; Brother and Sister Dayl Pittman of Corpus Christi, Texas; Brother and Sister Harold Paden of Lubbock, Texas; Brother J. R. Chisholm of Brownfield, Texas; Brother Wyndal Hudson of Seagraves, Texas; Brother and Sister Jack McPherson of Wyoming; my wife and I of Brownfield, Texas.

We were met in Naples by Brother Gordon Linscott of Montana, who helped us get on a truck and in a car to be carried to our new home in Frascati.

Frascati was headquarters for the German Army during the war, and was almost destroyed by bombing raids. Housing facilities were next-to-impossible to find. It was necessary for us to live in a "pensione" the first winter, which added nothing to our first impressions of the country, nor to the efficiency of our work. The one room we had was not equipped for heat, and our bed was furnished with a straw mattress and gunny sack quilts. There was no bath.

It was during this miserable existence that we read an article in one of our religious periodicals concerning the

"glamour of mission work." We had difficulty classifying the mind that could produce such, and we prayed, "Lord, forgive him. He knows not what he does."

I feel that the severity of that winter in such living quarters was responsible for the attack of rheumatic fever and arthritis that made it necessary for my wife to leave Italy last fall.

We launched immediately into our work. Within a month, we had had an audience of over three hundred persons present. But success brought us trouble.

The next Lord's Day after our first big service, the road from Frascati to Villa Speranza was full of priests and nuns, who warned the people against attending our services. They threatened all sorts of reprisals against those who did not obey. Without the slightest idea of who we were or what we were teaching, the priests warned the people from their pulpits against attending our services.

Our first baptisms were in March. Both of the young men who were baptized were faithful Catholics. One was a brother of the president of the local Catholic Action. Their conversion brought an immediate stir of excitement in ecclesiastical circles. They were denounced as having sold their faith. It was said that we had paid them 75,000 lire for being baptized. Yet, several messengers were sent to them, offering them jobs in the Vatican if they would return.

Gradually, the church began to grow.

Our first efforts outside of the Frascati area were centered in a little city called Montecompatri, where we sought to have an open-air meeting. Permission for this meeting was obtained from the police, and announcement was made that the meeting was to begin on a Monday night. But Monday morning, the priests were busy. They stirred up such feeling that one of the members of the church in Montecompatri rode his bicycle to Frascati and told Brother Hudson of the disturbance, advising him not to make an appearance.

It was well that Brother Hudson did not attend the meet-

ing since a group of men lay in ambush for him. A land mine, placed in the exact spot where he always parked his jeep, was set off by a small boy, who lost a portion of his hand in the explosion. Several members of the church were injured that night when their homes were entered by the same group of men who had waited in ambush for Brother Hudson. This was our first venture in a new place.

A similar treatment was awaiting us in many other new places that we entered. For instance, in Rocca di Papa, Brother Harold Paden's new class was broken up one night by a mob of shouting, whistling, blaspheming Catholic Action members. As Brother Paden left the building, they formed an aisle through which he was forced to walk to his jeep. This he walked alone, as they covered him with spit! Someone poured a bucket of dirty water over him. The breakline of his jeep had been severed, causing the rake fluid to drain on the ground. He realized this, in time—making a dangerous descent from the top of Rocca di Papa by using the low gear for a brake.

A group of native personal workers were driven out of Rocca Priori by a priest-led mob. A stone from out of the darkness felled one of our native preachers in a meeting in Bioiana. The new class in Marino was disturbed one night by the police, who came searching for an ammunition dump that they suspected us of concealing there. Twice, in a new place, Brother Salvatore Puliga was arrested and prevented from preaching, thus creating a bad impression on the people, and driving away many of them.

But there is this to report—no violence has come twice in the same city. It seems that this type of reception is characteristic of our beginning in new places. The church is meeting in many of the places just mentioned, and the people seem to accept it as a necessary evil. One newspaper summed it up this way:

“We suppose that in and among all of the dollars and food that America is sending to us, one cannot complain too much if he finds a few tanks and guns, Coca-Colas, the Reader's Digest, and the Protestants from Texas.”

After the priests saw that they could not rid themselves of us by staging riots or by the campaign of calumny which they so vigorously waged, they decided to try another method. They began to frequent our classes and, by their presence, drove some members away. The people greatly fear the priests, and even their presence was disquieting to some. In an attempt to disturb the classes, the priests continually asked irrelevant questions. We, at length, made them keep silent until the class was finished. Following the close of the class proper, we would have another session with them until the late hours of the night.

When the Catholic clergy felt that they had learned enough about the church of Christ to handle us in debates, they began challenging us to meet them in these public discussions. They spoke of Alexander Campbell, and wanted to know what we knew of him. They continued to press us for a public discussion—for many public discussions. In fact, they said, it would be their duty and pleasure to debate us nightly until we became so ashamed that we would leave Italy. This was repeated on the first night of the discussions, with the additional thought that they would be standing on the shore waving goodbye to us.

Apparently, they had learned that the threatening notes placed in our jeeps, warning us against extending our stay in Italy, and the signs they painted on our cars—"Death to the Protestants"—would not rid them of us. They had decided to test their doctrines against the truth in public debate.

These debates attracted a fairly large audience, something more than three or four hundred persons being in attendance. We discussed a different subject each night—such subjects as the infallibility of the pope, the primacy of Peter, the doctrine of transubstantiation, auricular confession, etc. Interest grew with each discussion. We were set for a showdown battle. These discussions, we considered all important.

Members of the church seemed happy to know that their new-found faith could be successfully defended against such

able exponents of Catholicism as the Capucinni monks. Those who were outside of the church were becoming interested, and many of them remained each night for further clarification of certain points.

The swagger and confidence with which our opponents approached each subject gave us reason to hope that the discussions would go on indefinitely. On the next to the last night of the series of discussions, our opponent used a good part of his first speech in reprimanding some of those who were present the previous night for saying that he had lost the discussion. I was disappointed in his saying what he did. I feared that our discussions might be nearing an end. I felt better when, after that session, he agreed to return the following night.

The subject was announced. The audience was reminded to be present for another discussion—same place, same time, the following night.

The next afternoon, however, he sent word that he could not obtain permission from his superiors to return. He stated that if we wanted to discuss the subject announced, we would have to do so in the monastery, privately.

Near five o'clock, we sent him the following message:

"The audience will be here tonight, as we both requested of them yesterday. We are sorry that your superiors will not permit you to come to Villa Speranza again. Of course, we are willing to meet you in the monastery or anywhere else. If you insist, we will be there tonight, as you suggest.

"However, it's only fair that we notify you that since the people will know nothing of this sudden change in the plans by your superiors, and since they will be here, desiring to hear a discussion on what we believe contrasted with Catholicism, we plan to send someone to discuss the question with you privately at the monastery. At the same time, we will have one of our preachers present your side of the arguments on tonight's subject here at Villa Speranza. Another of our preachers will tear them to pieces.

"All of this will take place before the audience you invited to be present.

"Therefore, if you desire to see your side of the question well represented and defended, we suggest that you be present yourself."

A messenger rushed back to say that the superior had changed his mind, and that our opponent would be present at Villa Speranza as announced.

After a rather difficult time in the discussion that night, he asked to make an announcement. It ran along this fashion:

"This is the last discussion. My superiors have prohibited my return. Therefore, the debate is over. My superiors have also told me to say that any person who comes to this place for any reason in the future will automatically be excommunicated. We will not hear your confessions, administer your last rite, or bury your dead."

His superior may have asked him to say other things, but he was not allowed to say them. At this point, the audience was on its feet—Christian and Catholic alike—and he was "booed" to silence.

I was not listening to the announcement. I was listening to one of the Capucinni monks who had come with him—an American. When the crowd began to "boo," this American remarked, "They certainly didn't like that, did they?" It was not until later that I realized what he had said.

Within a few days after these discussions, huge placards appeared on the buildings of Frascati, announcing a series of Bible Lectures which were to explain the difference between Protestantism and Catholicism. The public was invited. A question period was to follow each lecture.

As much as we wanted to attend, discretion told us that it would not be the wiser course. Italian members who attended to find what was taking place informed us that only a handful of people were present. Another interesting point to us was that in these discussions, the terms Protestant and American were being used interchangeably.

After these lectures had continued for some time, word came to me that Don Guisepppe, secretary to the Bishop of Frascati, had offered to debate me on the subject of original sin. This debate was to take place on a Monday night.

I confirmed the report. Don Guiseppe admitted that he would be glad to do so. This was on Saturday.

Within a few hours, many in Frascati had heard about the appointment. Later, however, Don Guiseppe sent word that it would be impossible to conduct the debate. I felt that it would still be necessary for me to make an appearance at the place for debate, since my absence might lend an opportunity for the boast that we were afraid to appear. (This situation had arisen previously. During a meeting I was holding in Montecompati, four or five monks came to tell me that I was scheduled to debate in about two hours in a nearby city. Of course, I couldn't go. Other arrangements had been made. It was then announced by them that I was afraid to debate with them.)

The next day, I announced at Villa Speranza that we had been challenged to the public discussion. When I arrived at the building on Monday night, the crowd outside was so dense that I could hardly make my way to the door. As I started to enter, two policemen stopped me and told me that I couldn't go in. I told them that I was scheduled to debate in there. Not tonight, I was told. And I didn't. But even my appearance seemed to serve a psychological purpose.

In a Catholic publication, "La Settimana del Clero," intended for the clergy, there appeared a write-up on our activities—the debates we had had, what we believe, and what the priest should do if we should appear in their community.

Shortly after this was published, we received a letter from a town on the Adriatic Sea—the other side of Italy. It was from an archpriest who said he knew a lot about the church of Christ, but that he wanted to know more. He stated that he liked what he knew. The letter was signed G. T. Brethren, S. C.

Two of our brethren went and met with him, returning to speak enthusiastically of the findings. Letters followed. And another visit, during which the priest decided to come to Frascati for further study. Thus, Brother Torrieri was baptized in December. Brother Torrieri was supported for

a year by the church in Crane, Texas. Although he is now without support, he is still working effectively for the church in Milano.

In September, we went to the Ministry of Education to ask for permission to open a school in the orphanage for the twenty-two boys who were then living in Frascati Orphan's Home.

We didn't know it then, but this was to be the first chapter in a very sad story. Our asking for permission for the school in the home seemed to remind them that perhaps something could be done in a legal way to rid themselves of us.

We had asked in writing to the Vice Prefect of the Rome province what authorization was needed, and had been assured that none was required. We asked for his assurance in writing. Our request was refused. Within a few days, the police chief of Frascati ordered us not to take any more children into the home. If we failed to comply with his order, he said he would be forced to place a guard at our gate.

One week later, he ordered us to close the orphanage.

I carried a letter to him in which I appealed, in the name of humanity, that this order be rescinded. I had places for an affirmative answer and a negative one. He signed it negatively, and placed his seal of office over his signature.

He said, "These are orders. Close the home immediately and send the boys away."

I replied that I realized I was a foreigner living in Italy, duty-bound to respect the laws of the land. I did not believe, however, that there existed a law, even in Italy, which prohibited the giving of food and shelter to innocent children—that I had no intention of complying with his request.

I told him I just didn't have the heart to send them away.

"But if you can find some reason to justify your actions, you may come and get them any time you want them. We will offer no resistance. I feel I must tell you, however, that when you do come, I have a 16 mm. movie camera,

loaded and waiting. I want a picture of the whole sad affair."

This was all I could think of, yet it seemed to work. He said he would have a truck come and pick them up.

Many orders came after that. All said the same thing, "Send the boys away." Although it may sound disrespectful to you now, our answer continued to be, "Come and get them any time you want them."

We counselled with the elders in Brownfield, directors of the home, and with the Embassy. They sustained us in our stand.

By these methods, we delayed them for a time during which we were frantically working for permission to stay in Italy and operate the home.

On December 24th, the Police called me in for the "last time." I was reminded of his previous orders, of the fact that our "permisso di soggiornos" were expiring in a little over a week, and that our failure to comply with his orders would greatly affect our chances of remaining in Italy. My efforts until now had been to try to save all of the different phases of the work. But if one phase, the orphanage, on which we were counting so heavily in future years, was to kill the other phases of our work, then we would have to sacrifice that part which seemed to be offending most. I told them I'd think it over.

I returned to Villa Speranza and though it was a bit late, I decided I would tell the boys the bad news. I had already made up my mind to send them away. As I entered the big room where they were all assembled, they greeted me with a noisy salute as usual. I quieted them and told them I had something very difficult to say to them. Then I told them for the first time that the police had ordered us to close the home and send them away. The time of their leaving was scheduled for the day after the Christmas presents were distributed.

I had intended to say much more but I couldn't. I went to my office and wept. We had done all we could do. Later, I went to the small house where Sister McPherson lives, to tell her to prepare a letter for the Commissario telling

him that if he would permit the boys to stay until after the Christmas party on the 23rd this letter would serve as my promise to comply with his wishes. When I walked into the hall there were twelve or fifteen boys on their knees grouped around Sister McPherson, praying aloud. They were weeping as they prayed. Even though it was the climax to a perfect day of heart breaks, yet there was a thrill to know that they would weep because they had to leave. We told them when we left that we hoped to be able to write them in a few days that they could return.

It was only a few days till the Commissario called me to tell me that the Prefect in Rome had notified him that it would be all right for us to keep the boys in the home until they had acted on a new application which we had made for the orphanage. That was December, 1949. We are still operating on those conditions. No action has been taken on that application made over a year ago.

Many problems came to a head in December of 1949. On December 9th, word was received from the customs that we could not receive any more packages from the States, and that those then in customs could be obtained only with an import license. It was quite odd that only a few days before, a member of one of our classes told Brother McPherson that a priest had told him we would not be getting any more packages. I shall not have time to tell you of our work with the clothing packages that you sent us, but I do want to thank you personally and to bring you the thanks of thousands of grateful Italians who were helped with your clothes.

During the month of December, in addition to the closing of the home, the stopping of packages and the expiration of our resident visas, there was also a riot in the little town of Castel Gondolfo. At the time, this added nothing to our worries. We didn't think enough of it to write home about it. There had been others much worse which we had reported to the Embassy and the various news services, but they had not considered them worthy of their attention. There was really not much to it, and it was very exaggerated in the press releases.

Brother Jack McPherson had been asked by one of the members of the church in Castel Gondolfo to come over and conduct a class for her friends in her home. This class had been going on for some time and was always very modest in size. One day the local priest came and started asking questions. Brother McPherson asked him to wait till the class was dismissed and he would then be free to talk with him. The priest waited outside. When the class was dismissed, the priest informed Brother McPherson that this class had lasted long enough. Brother McPherson was told not to return unless he was prepared to defend his position in a public debate. Brother McPherson told him he was not a debater but that he was sure some of the others among us would oblige him. A definite answer was to be given on the next Tuesday at the regular time for the class.

On that Tuesday, Brother McPherson, Brother Pittman, and others went in two jeeps to Castel Gondolfo. They were stopped outside the city by the police. The police told them that there were some 4,000 people waiting in the piazza for them and advised them to return to Frascati. However, they said, "If you want to go on, we will do our best to protect you, but there are only eight of us." These brethren did what they should have done—they got back into their jeeps. As they were turning around, some 200 of the people came running with sticks and stones. They began to club the jeeps and attempted to turn them over as our brethren were trying to turn them around. Though the jeeps were slightly damaged, none of the workers were injured. In the hasty getaway, two of the members of the church were left behind. They were forced to do as Peter chose to do, mix with the crowd and thus lose their identity.

This was the story as the brethren told it to me that night. I told them to forget it since we had worse news. Our visas were expiring in a few days, and there was the great likelihood that they would not be renewed. We thought little more of it until it broke in the newspapers. For the next month our life was rather hectic. There

were reporters everywhere. They came to our classes, asked us to baptize someone, anyone, so long as they could get a picture. They came into our bedrooms. They followed us to the police station. They were everywhere we went for a month. The Leftist press made hay while the sun was shining. They accused the Catholics of religious intolerance in screaming headlines. The same presses which once had called us missionaries of the Marshall Plan and the Atlantic Pact now printed our story in every publication available, even their weekly magazines. One magazine, published by Togliatti himself, gave us credit for the dismissal of Myron C. Taylor. The number one Communist in Italy called me "Bravo Cline."

The Catholics naturally felt they had to say something and, naturally, it was neither complimentary to us nor the Communists. The Vatican newspaper "L'Osservatore Romano" wrote a series of articles on us saying it had proof that we were a Communist organization and that our preachers were card holders. It said that instead of preaching religion we preached that religion was an opiate of the people, just as the true doctrines of Marxism taught us to preach. These were their very words.

The Minister of the Interior, Scelba, in an interview with Mr. Frank Bruto of the Associated Press accused all Protestant groups in Italy of aiding the Left. So the Protestants came out against us. Everybody tried to get into the show. Though they tried to make it appear that they were answering the charges against Protestantism, they were really trying to establish or maintain their identity as being organizations separate and apart from the church of Christ, thereby saving themselves.

A meeting was held in Rome of all Protestant churches in which a paper was drawn up to show that the church of Christ was not recognized by the Association of Evangelical Churches. It was prepared for publication but for some reason it was never released. For a month we were a political football, with everyone using us and nobody caring whether we bounced this way or that.

Of all the charges against us, the one branding us as

Communists seemed the worst. If the government actually thought we were Communists, as government and Vatican newspapers, even members of the Cabinet were saying, then our chances of staying in Italy would be greatly reduced. We went to the American ambassador and asked him to give us a statement. He refused to do so, though for some reason he did come and visit the orphanage. Finally, for some inexplicable reason the Communist press turned against us. A series of four front page articles accused us of being American spies and espionage agents. The last of this series of articles said that Sen. Tom Connally of Texas was the head of the church of Christ spying. "L'Osservatore Romano" commented on this article to say that at last the Communist press had seen the light.

We decided after the noise had died down that we would capitalize on the publicity the church had received, even though most of it had been bad. We rented a hall in the Collegio Romano which would seat 6,000 people. We printed large posters and thousands of hand bills. We worked for two weeks to prepare to tell as many as would come what the church of Christ really is. We rented office space, but lost it. On the evening before Brother Gordon Linscott was to discuss the subject "What is the church of Christ," we received a registered letter from the Ministry of Education stating that the building was no longer at our disposition, that we would have to make other provisions. It was too late for that. We tried everything that we could, but all to no avail. The night of the announced meeting some 1,500 people stood outside the locked doors of the Collegio Romano. They had come to learn of the church, but now that they had come, we couldn't tell them.

The Questura was there, so was the Commissario of Rome and so were the Celere, Italy's version of the Gestapo. They must have been expecting trouble. It would be difficult to describe the feeling of utter defeat, the deep down hurt we felt at having so wonderful an opportunity within our grasp, only to have to turn these hundreds away—many of them never to know of the church of Christ. We were told to announce that the meeting would not be

held, but were refused the opportunity to tell the people why.

Again the Communist press, forgetting that Sen. Tom Connally had sent us to Italy to sabotage the country, cried out "Religious Intolerance." The intellectual leftist paper "Il Paese" proposed the beatification of De Gasperi, the Prime Minister for such "Noble Deeds" done for the Roman Church.

A second hall was rented, this time from the Bank of Italy. We explained fully what had happened the first time and told them we didn't want a duplication of our experiences. They assured us that nothing like that would happen. But it did happen, with even less notice than we had before. In both instances, we had written contracts but at neither time did we have a key. One of those standing outside the locked building said to me, "This is the second time I've come to hear this discussion. Why don't you have a building of your own, where no one would bother you?" I couldn't answer that question.

The next day the newspaper said, "The church of Christ can't have a meeting here. They can't keep a rented building long enough and they don't have a building of their own." That was the sad truth. Even sadder than the reporter knew. We have been run out of ten to fifteen such buildings. We will continue to be run out until we own a building of our own. In many places of the world, even here in the United States, churches of Christ can successfully rent their buildings and carry on their work, but not in Italy. I hope that we can remedy that situation to some extent while we are here in this country. I am certain that we would have more than 25 members today in Rome, if we had had a building from the beginning.

As a result of the publicity, we had received from national and international papers, we began immediately to receive letters from every part of Italy and from five European countries. These letters came from France, Switzerland, Greece, Holland, and Portugal. They opened

up new doors to us that would otherwise have remained closed. In answer to the forty letters we received from Milano, we sent Brother Harold Paden to visit each of them and to stay in that city if he thought the prospects good. He left in March, 1950, with this list of forty names. He stayed on, and saw four individuals become Christians in June of last year. Since that time, twenty-five more have been baptized, with many more interested and ready for baptism.

Brethren Carl Mitchell and Howard Bybee, and Melvin Pownall, who came last year have aided wonderfully in that work in Milano. On January 9, 1951, another priest was baptized there. He was a professor in a university in Milano. Also, he is a prolific writer and lecturer. The workers believe that they have found another apostle Paul in him. From Milano, they have gone to Allesandro and Turino. In the latter city, they are working with a group of one hundred that claim to be non-denominational, whom they hope to teach more perfectly on some doctrinal points. All of this came through the publicity that we received.

Brother A. Sparagna, the ex-priest converted by Brother Ralph Graham, was indirectly made known to us through these letters. In Catanzaro, a congregation of one hundred and fifty members wrote asking that we visit them and preach for them. This group is in error, only as far as we could see, on the regularity of observing the Lord's supper, and the musical instrument. We are hoping to begin preaching regularly for them in the near future. From Cenzo, a letter arrived this last month from a member of the Catholic church, telling of a group of two hundred who were appealing for us to come and "set up a church based on the New Testament," as they said. It seems that the priest had stolen all the gold off the idols and had done many other things. They finally locked him out of the church building, and were now waiting for someone to come and teach them how to be simple Christians. Protestants have converted entire congregations under similar circumstances.

From this correspondence that continues to come Brother Hudson has under way a correspondence Bible course, based on those of the Lawrence Avenue church in Nashville, Tennessee. There are six or seven hundred students enrolled in this school. He also publishes and sends out over two thousand copies of the *Twentieth Century Christian*, a monthly publication. Some twenty-five hundred have written in asking to be placed on the mailing list, but our budget would allow us to send out only two thousand.

This in brief, is a resume of our twenty-five months of labor for Christ's cause in Italy. Many, many more incidents could be related, but time and space forbid.

We do have this certainty—that the church of Christ is established permanently in Italy. Whether we who have gone from America remain there or not, the church shall remain. Her trials and baptisms by fire have solidified her future—and God will furnish her increase.

AUSTRALIA AND INDIA

Charles S. Tinius

I am thankful that my family and I have been able to return home safely after three years' efforts many miles away. I am very grateful for the opportunity, by the kind invitation of the college here, to tell you something of the work in Australia and India. My efforts in these places were made possible by several congregations: the Central church in Houston, Texas, the 10th and Rockford church in Tulsa, Okla., but chiefly by the church meeting in Sewell Auditorium, Abilene, Texas, which has generously borne the greater burden of the work.

Truly, I must say, the disciples of the Lord in America, as compared with millions in this earth, are living today in the land of milk and honey. There are so many blessings. For how good it is to be with so many brothers and sisters after having been among so few. And after my observations during travels the past few months, I know that with the blessings of comfortable clothes, comfortable home, and an abundance of food, there should never fall from our lips one word of grumbling as to our lot in this world.

I rejoice to hear of the readiness with which the gospel is received in some fields, and I am also thankful for the efforts of my brethren who in fields with not so much encouragement, press on in preaching the wonderful news of salvation in Christ Jesus.

Past History of Australia

Just one hundred five years ago, the first known efforts to restore the New Testament church in Australia began. The beginning was after this fashion. In 1833, William Jones of London, began printing the British Millennial Harbinger which converted James Wallis to the necessity of restoration of the New Testament church. When William Jones ceased his publication, James Wallis began The Christian Messenger. There developed a close working relationship between Wallis and a Thomas Jackson who were of one faith. In 1843 Thomas Jackson left England

for New Zealand, as a business man, yet preaching the gospel and pleading for apostolic practice. He taught and immersed Thomas Magarey in 1845 and the same year Magarey moved to South Australia and through him thus began the first recorded work for restoration of the church of God (or Christ) in Australia.

In the years 1850 and 1860 Magarey appealed to England for preachers to come and help, but there being insufficient response, a call went out to America and several responded. Some of these American preachers spoke to audiences of 2500 people, an attendance rare even among denominations in Australia today.

Sadly, however, the greater American influence was by those preachers who about the turn of the century were encouraging the annual meetings in Australia which in time have become central organizations called Conferences. They, also, about the turn of the century began to introduce the organ into the churches. Though the originators of the early annual meetings held strongly against such meetings having any control over the churches, yet, sadly, today, they have become highly centralized organizations called Conferences which have powers that according to the New Testament belong to the elders or bishops of the congregations. As one told me, there never has been the development of a strong eldership in that country. One of the reasons is not difficult to discern for the work of the elders has been given to (or taken by) the Conference committees.

Of course some congregations were not swept into the tide of digression as quickly as others and today there are numerous individuals and a few churches which are sympathetic with our efforts. They would like to see a return to the ancient order, but at present they continue in digression.

Needless to say, there unfortunately followed other departures, but not with the rapidity nor to the degree as in America. The introduction of the Christian Endeavor Societies, is now destroying the effect of any distinctive preaching as the societies lead the young people to think

one doctrine or church is as good as another. Some exchange pulpits with the denominational preachers and some oppose the practice. Most have added to the divine mission of the church by carrying on recreational work. The committees of the Conference will try to control the churches as to whom they invite to speak or even what literature they read, rather reminding us of a list of forbidden books published by the Catholics for their members. However, the situation is not like that of the digression here in America—yet. For example, a preacher who would advocate the recognition of the sprinkled as members of the church would find the climate rather unhealthy just about anywhere in Australia and New Zealand, while in America open membership is not at all uncommon in the Christian Churches. There have been and are now some who have held a restraining hand, and with more teaching there will be more to rise up against digression in the Antipodes.

However, in those early years of digression, there were those scattered about who opposed the first innovations. These usually met in their homes. Brother J. W. Shepherd, during a few years in Australia about 1890 converted J. W. McGregor. To my knowledge, the Merrylands church and what is now Kurrajong are the only congregations continuing in the ancient order, which had their origin in those early years of digression. Brother John Allen Hudson found these meetings when he visited Australia in 1937. It is in this area that most of the preaching has been done the past ten years by S. Bell Jr., Allan Flaxman, Colin Smith, and your speaker, the latter three supported by American churches. The same trend of events has occurred in New Zealand.

Present Day

A. General Conditions

For several reasons preaching the good news is difficult in Australia and New Zealand. To me it seems to be rather similar soil to that of England and our New England states in America. These three sections of the world have one condition in common—inherited and traditional religion

which in Australia is predominantly Church of England. While going from door to door during tent meetings, we found that about 97% of the people would claim church membership. To a majority, this meant that they were carried to the meeting houses to be sprinkled, they went there to be buried. As some one put it, three times they are in the building—carried, married, and buried. With many, there is no further interest. They are satisfied that all is well with them in their inherited church, whether they ever work in it or not. Generally speaking, the old traditional denominations have lost their aggressiveness and are about as dead as the proverbial door nail.

Again, the common laboring man does not have too much respect for the "parsons." By reason of the conduct of denominational preachers of the past years, they think of them as men with a soft job and a fat salary. The church of England admits it has lost touch with the common man. So a preacher has this disadvantage to overcome.

Too, horse racing and Sunday sport of cricket and football add their part to difficulties. Also, there is a strong influence against the truth by reason of interdenominational organizations. These are formed of zealous people from especially the traditional religious organizations who were not to be fettered by the means and the methods of their old churches, and yet they still preach their false doctrines. These interdenominational and some of the newer, smaller religious organizations are aggressive as well as the Catholics. The latter pose about the same problems as in America. One, of course, also finds that in the minds of the people anything without the stamp of hoary tradition is likely not true.

B. Present Day Restoration

The work in Australia is that of beginning again. It is still in its infancy with little progress made thus far. There is not the responsiveness that we are happy to see in other parts of the world. Yet with a sufficient force of preachers for ten years, the work can be done. Throughout Australia, I know of today, four congregations following the New

Testament pattern of organization and worship. I know of a few churches meeting in homes for breaking of bread. Disciples in those meetings still number not more than 100. Two of the churches own a building to meet in. In spite of obstacles, within and without, there has been some growth. The work, though very trying, was the most interesting, and we hope most profitable of our experience.

Never being able to settle in one center by reason of housing shortage, forcing us to move every few months, I turned considerable of my time and effort to awaken and call the Associated Churches of Christ back to the ancient order of things. By personal efforts and by literature, we sowed the seed. Fifty display boards on Sydney railway stations, distribution of books, Ancient Landmarks, Gospel Advocates, Christian Chronicles, and a monthly paper, The Old Paths, published in Australia reached several thousand readers every month. They were well read and there was considerably more favorable reaction than expected. The Committees of state conferences tried to ban the papers—and that just helped increase reading interest.

The much or little good accomplished by this and my general program of work, I shall not presume to say. I was not especially encouraged by only some fifteen immersions during my work. However, I left behind me brethren in the areas I worked of Windsor, Merrylands, and Newcastle who will carry on. I am hopeful that there will be two brethren who will in time give their full time to preaching. Several brethren there are helping me to continue publishing The Old Paths. We have left behind a number of sympathetic people still in digressive churches (and a few preacher friends) whom we hope will someday stand as do we. By reason of the papers, we received letters from New Zealand and throughout Australia from people who were quite sympathetic and happy to know that not all in America had gone the way of the Disciples. The people in Australia and New Zealand were quite ignorant of the churches of Christ in America as leading men among

them had spoken about them as a little group of anti-organ people dying out.

We have succeeded in enlightening many and by reason of the seed sown, there have come and are coming changes among Associated churches of Christ with the very small efforts that I as only one could put forth. Indeed great changes would come with ten workers in Australia and New Zealand.

Here is an excerpt from one of numerous. It is from New Zealand.

“... One of the things that has surprised me much lately is that I have been in the dark so long with respect to the swing away from the New Testament practice in the New Zealand churches. Every visitor from our land to the United States, must have been dazzled by the magnificence of the Disciples' churches, for no mention was ever made, in my hearing, of any dissenters or rifters of the lute. Paradoxically perhaps, I would call myself an informed member of the church of Christ, having been during the years in many offices, the majority of which were not mentioned in the New Testament.

“Reading your messages in the Old Paths has now altered my old easy acceptance of things as they are now practiced to New Testament practice. This coming week I am to have a visit from a man and his wife who have dropped fellowshiping with a church known as Associated church of Christ. This will be my first opportunity of comparing notes with any like minded Christians.” There are others with the same mind as this correspondent.

From their own yearly statistics, it is evident that the digressive movement will be dead in 50 years at the present rate of 6000 decrease per ten year. Their members are 30,000—perhaps. There are those souls who still remember the old days and are not failing to tell the younger preachers about them, which is having influence upon them—especially in the Bible college in Sydney where I found some capable and thinking young men, whom I believe will not allow themselves to be cast into followers of the Disciple patterns.

The time is opportune to give leadership in this phase of the work in Australia and New Zealand. As one told me before I left, many of them now realize something is wrong for they read in the gospel papers, (that have been so generously sent by the saints here) of hundreds each week obeying the old fashioned gospel in America. And, the gentleman said, something is beginning to happen.

True, some will follow the trails blazed by American Disciples of Christ and will soon, we predict, be speaking of themselves as simply another denomination, but we also predict with certainty, that NOT ALL WILL FOLLOW.

The Future Plans for Australia

(1) By the grace of God and the co-operation of disciples here and there we will continue to preach the gospel in Australia through gospel papers such as The Old Paths which I will publish in Sydney and other American gospel papers. By this means we hope to keep the flame alight, and hope for a better day, giving teaching and encouragement for those scattered throughout Australia and New Zealand. Brother Roy Tidwell is ready to go to New Zealand.

(2) Part and full time preachers in Australia will carry on work already begun, but there is a great need for two full-time preachers at least in New Zealand as at present there are none pleading for the New Testament order in its entirety.

(3) The sending of ten preachers with some money to carry on their programs over a period of ten years, I firmly believe will put the New Testament church on a firm basis and bring a new day for the gospel in that land—a land of opportunity and destined to become a much greater influence in the world. It is a land to which many people are migrating, for it is one land with great resources and which is only in its infancy of development.

Here are some of the advantages:

1. Australia and New Zealand have small populations. In Australia there are but eight and a half million people, thus the task of reaching all is not endless.

2. The American dollar buys much in these times. Suitable modest neighborhood meetinghouses can be built for \$6000 to \$7500. Radio time except for large cities like Sydney can be purchased at a very, very reasonable cost. Low cost of living enables families to live much cheaper than in the United States.

3. The Australian is quite friendly with the American and there is little difference in customs. Some would rather be tied to the "Yanks" than the English.

4. There are those souls in digression who are quite sympathetic with American churches of Christ and mostly need guidance and leadership.

5. As we speak the language, we can begin preaching immediately.

6. There are those in New Zealand and Australia calling for leadership—aggressive preachers from America. They want you to come. Will you hear their call?

During the time it may take to muster ten men to begin ten-year programs of work, we want to continue our fellowship with brethren in the Antipodes. They are so few among so many and they need your encouragement. Should you have ever lived where you were practically isolated from all others of like precious faith, you would well understand the great strength it gives to receive a visit from some brother to spend some six months preaching the good news of salvation and edifying the disciples in those lands. Churches can in time be established in those lands if we will but send the men to preach with some means to help them. We can profit by experience of brethren who have gone as parties instead of ones and twos. Can we not find churches which will send ten men to start a ten-year program? With the work carried on by the college Church, Abilene, and others, better work can be done the next ten years. Men of faith—elders and preachers—are needed for this work. The Antipodes is calling!

India

By the grace of God, it was my pleasant experience to spend three months among some Indian brethren in the

province of Assam. These efforts were made possible by the College church of Christ which sent me and a sacrificing wife who took our two older children and baby back home to the States by herself from Australia to carry on for six months until I returned. My work there was a continuation of the work begun by brethren Glenn L. Wallace and E. W. McMillian some two years ago.

History

In the Khasi and Jainta Hills of Assam, from whence one may see the towering, majestic, Himalayan Mountains, there live some 300,000 Khasi Indians. Among these there is no caste system and the women have equality with men. Some one hundred years ago the Welsh Presbyterians went there preaching their doctrine. But as true with many denominations, they bound upon the people a humanly devised creed book, called a Constitution. By the Presbyterians, the Bible was translated into the Khasi tongue.

Becoming dissatisfied with a human creed, some cast it aside as well as the humanly devised name and mechanical music, taking the Bible only as their guide. That was as far as some 40 congregations progressed. However others during the past fifteen years have also put aside not only the Constitution, and their human name, but also their christening, mechanical music, sprinkling, and central organizations. Their practices in these matters are after the New Testament pattern and they have come to these scriptural practices, not by hearing preachers of churches of Christ in America, but by taking the Bible only as their guide.

Some two years ago, one of the brethren of Mawlai was told by a native sectarian preacher who had visited the States, that in America there were people who had similar beliefs to his. Those disciples meeting at Mawlai decided to investigate. Their letter was sent to the church of Christ, Abilene, Texas, and happened to come into the hands of Glenn L. Wallace. Their letter stated their beliefs and practices and inquired as to beliefs and practices of the people called churches of Christ in America. After con-

siderable correspondence with Brother Wallace, the College church, Abilene, sent Brother E. W. McMillian for a brief visit and his efforts are well remembered and appreciated by the faithful there. He taught especially concerning "open membership" and weekly observance of the Lord's Supper as some had not learned the truth on these subjects. At that time, there was but one congregation in Mawlai calling itself the church of Christ. By the time I arrived there were two.

After Brother McMillian's visit, a Christian Church preacher came among them teaching that the use of instrumental music was scriptural and the further error that such was the only difference between Christian churches and churches of Christ. It is to be remembered that the disciples there in Mawlai had decided twelve years before that the use of mechanical instruments was without scriptural authority in the New Testament, though they had been accustomed to it previously in Presbyterianism.

By the time I arrived, the brethren who contended against the recognition of the sprinkled as members, allowing denominational preachers to fill the pulpit, the use of mechanical instruments, (an issue introduced by Christian Church preachers) and who contended for weekly eating of the Lord's Supper had been asked to go elsewhere if they were going to so teach. So meekly, suffering the loss of their part of the building, rather than to go to law, these faithful brethren went out to carry on, as we did while I was there, in a small dirt-floor tabernacle.

It is to be noted that the Christian church preacher has aligned himself with those who recognize sprinkling. With this as one of the issues those contending for immersion were deprived the use of the building. This is a sad, but old, old story.

I was thankful that all had worked together that we might go and confirm the saints there in the faith, for naturally there had been the trials and discouragements attendant to their stand for the truth, and in view of the Christian church having stationed a man there to champion

the cause of the digressive element. Our brothers and sisters in the College church, who made possible the three month's preaching, can be well assured that the disciples there are thankful for your fellowship with them.

In the hills there are a few other congregations with which we visited. Some have been misled by the digressive preachers. Personally we would not estimate more than 200 disciples among the churches since the digression, which perhaps cut the ranks in half.

Our Work There

During the three months, with the zealous efforts of the preacher there were nineteen immersions. Of the adults half were from Presbyterianism and Catholicism, and half from the national Khasi religion of animism. There are animal sacrifices offered. There are Khasi villages which still would not allow one peacefully to preach about Jesus Christ; however, there are villages which soften every year in their opposition.

We have some fine, capable brethren there. There is much zeal. One brother supports himself and goes about telling the good news of salvation, edifying the saints, and thinks nothing of walking 25 miles a day in his efforts. Leaders in public work of the church are expected to be examples to the brothers and sisters. Some have very little education while a few have B.A. degree qualifications. Four different brethren interpreted for me. Though we lost a building, we have the soldiers. Most of the disciples are poor, but there are few destitute—by Indian standards. They have their internal problems, but there is a wonderful spirit of brotherly love, humility, and genuineness which are great blessings in their difficulties. There is considerable sickness and as medical help is beyond the reach of the average Indian, (doctor's call cost is five to six days labor) the sick must suffer until the disease has run its course. (A few are opposed to doctors.) We went almost daily to pray in the houses of those brothers and sisters sick and sometimes at late hours of the night. It is their practice to call for the elders to come and pray for them.

This also helped to create a fine spirit of brotherly love.

A few of their customs of interest are: the women sitting on one side of the house and men on the other; one container for the men and another for the women at the Lord's table; when I immersed them, the Indians would simply squat down into the water—the Indians being good squatters! Prayers were of ten to twenty minutes length.

Problems

The Khasi translation of the Scriptures brings some problems. Generally it is admitted that the language is a poor one.

For example, the lack of a definite article fails to give the force of the Greek or English text in such passages as Acts 20:7, which shows a weekly eating of the Lord's Supper. So it is not difficult to understand why this practice, had not begun until it was called to their attention by Brother Wallace in correspondence for their study. Although the Mawlai church has for some months now practiced weekly eating of the Lord's Supper, the subject still requires emphasis in the villages to teach disciples there. While we were there, one congregation purposed to begin the practice as soon as elements could be procured.

Again, either the wresting of the passage by preachers, or the use of words not suitable has prevented especially the young people from partaking of the Supper. 1 Corinthians 11:27 warns about eating and drinking at the Lord's table in an unworthy manner and the following verse in the English reads "For this cause many among you are weak and sickly and not a few sleep." The Khasi equivalent says, "For this cause many of you have consumption." As consumption is so greatly dreaded, they fear to partake lest they be stricken with the disease of consumption. There, however, has been considerable improvement in the number partaking, but it requires special attention still. Also, in the Khasi translation there is not a word equivalent to "deacon" used in the text. The word "preacher" is used in those passages as I recall. Thus one can more easily understand some of the problems of the church there.

The story of the Christians in India illustrates to us so realistically and beautifully the simple scriptural truth that if men and women will take the Bible only as their guide, they will become one in their faith and practices and be members of simply the Lord's church whether they have ever heard of or seen one another. Not so with the yoke of human creeds for to make people members of most denominations, there must be the circulation and teaching of a human creed in addition to the Bible. Let us thank God for the great freedom which is ours from the galling and hampering yoke of human creeds and rejoice in the power of the living word.

The Future in Assam

The brethren there will press on telling the glad news through the Khasi hills. They know the truth and stand for the truth and will carry on. At present one preacher is being supported by help from the College church. Twenty-five dollars a month supports a native preacher and the Mawlai church hopes to support that preacher by themselves by the end of the year. Another brother spends his full time, but sustains himself.

There are several needs. First, there is a pressing need for literature on all subjects in the Khasi tongue. That can be produced both here and there. Only a meager start has thus far been made, and it is very important that we address ourselves to this good work immediately. Secondly, there is a need for the printing of words of songs (English style) to make up a song book. Thirdly, the brethren are pressing on meeting in homes and in a brush arbor meeting place. Twenty-five hundred dollars would provide a suitable place. Fourthly, we want to continue our fellowship with these brethren by sending some brother annually to spend two to three months with them. That will help provide the inspiration and encouragement needed for the healthy growth and spreading of the gospel from the now existing centers. Just one word of caution. In our efforts to help in India, we must use wisdom lest the help we give create a great problem for brethren there by causing people

to seek out the church hoping for material rather than spiritual gain.

How wonderful it is that though 10,000 miles from us and unknown to us Indians have read the scriptures for themselves and become just Christians even as we and to learn of their staunch love for the truth of Christ, with a genuine and simple spirit in their efforts to do their best to serve the living God and follow the pattern of the New Testament. To God be the glory.

THE WORK OF THE CHURCH IN JAPAN

Harry Robert Fox, Jr.

This is the first time I have even had the pleasure of attending a lectureship at Abilene Christian College, and I am truly thankful for the opportunity now afforded me. For many years I have noted the emphasis you have placed on world-wide evangelism and the featured place you have given it on your lectureships. Therefore, I count it a special privilege to be here. If it were not for Christian schools such as this and other similar to it I do not believe that we should be seeing anything like the wide-spread evangelism we are witnessing today. For it takes a far bigger than average experience of Christianity to tear a man loose from the world's most favored country, America, and drive him out into the destitute places, sustaining him all the while. A man has to have received a lot before he can give very much. And the place where young Christians today are receiving the most is in our Christian colleges. For it is in these schools that they are learning what Christianity is, seven days a week and are getting their deepest insights into its meaning. Only an experience of this depth and duration is big enough to break the vicious circle of a man's self-centeredness and lead him to any real concern for the millions of earth who are lost. May each of us become so filled with the grace of God in Christ that we shall never rest content until all men now living shall at least have had the opportunity of tasting even a little of that grace also.

Before telling you of the work of the church in Japan as it is today I really ought to tell you something about the fifty years of work done over there before the war. But due to a lack of time I will not be able to give you so much as an outline of that history. For any of you who may wish to read of it I might refer you to Brother J. M. McCaleb's book, *Once Travelled Roads* or to an article by the same author in *The Harvest Field*.

Also for lack of time I will not be able to describe all

of the work being done in Japan, but will have to limit myself in the main to what is being done in the state of Ibaraki. However, since two of the families now in Japan but not in Ibaraki are Abilene Christian College graduates I thought you might be especially interested in hearing a firsthand, though brief report concerning them. I refer to the Ed Brown and Bill Carrell families. They are located in the state of Yamanashi seventy miles due west of Tokyo. This puts them 160 miles southwest of us who are in Ibaraki (90 miles northeast of Tokyo), and in some ways that seems as far to us in Japan as 500 miles would seem in America. Therefore, we do not get to see each other very often—perhaps not more than nine or ten times a year. Nevertheless, we are well acquainted with the work they are doing in Yamanashi and are very favorably impressed. I personally feel that they are doing the most outstanding piece of “located work” of any in Japan. Unlike us in Ibaraki who are spreading ourselves thin in an effort to reach as many as possible, the brethren in Yamanashi are concentrating on a limited number of places and building up some fine local congregations. Not only have they established these fine churches, but in the town of Otsuki they have built the finest church house among us: a building large enough to seat 250 people, and all for the small cost of \$3,000.00.

But now to move on up to Ibaraki which I just said was ninety miles northeast of Tokyo. Ibaraki is the name of a state just as Texas is the name of a state here in America. But whereas all of the Japanese islands put together would comprise an area less than that of California there are more states in Japan than in America. Therefore a Japanese “state” more nearly resembles a county in an American state. And when I tell you that the eight of us who are working in Ibaraki are covering no more than about half of so small an area as that little state you can understand me better when I say that we have not hardly begun to make so much as a small dent on Japan. Even when all of the eighteen workers (not

counting wives) are taken into consideration not much more can be said, for all of us are located within a radius of 120 miles of Tokyo. Yet within that small area there are probably not less than 20,000,000 people. So even if we never spread out any more than we are now we will still have plenty to keep us busy for the next fifty years. (The total population of Japan is 81,000,000).

Our post-war efforts in Ibaraki may be described under three headings: (1) Evangelism, (2) Located work, and (3) Ibaraki Christian College.

Evangelism. Our primary purpose for being in Japan is, of course, evangelism. In fact, everything we do is motivated by that purpose. Therefore, in one sense it might be said that everything we are doing is evangelistic. Yet part of our work is more directly evangelistic than other parts. I refer to our practice of roving evangelism. There is never a week but that each of us travels many miles through numerous villages, towns and cities preaching the gospel to hundreds of people. During the summer months we hold a great many protracted meetings. Most of this preaching is done in private homes, but much of it is done in rented civic and public school auditoriums. And there is never a week passes but that we do not get more calls to have the gospel preached than we can answer. What a heartbreaking experience to have to turn down people who have never before had one chance to hear the gospel! At first we tried to answer all the calls, but it wasn't long until most of us had broken down physically and had to place a limit on how much we could attempt doing. Never have I seen or heard of any other place that offers the golden opportunity for preaching the gospel than is to be found in Japan in these post-war years. To most of the people who hear it the gospel means exactly what the word implies: good news. And it is such surpassingly good news that they are not willing to settle for just thirty minutes of it. Nor are they willing in most cases to settle for less than two hours. In many places they ask for three and five hours, and in some places as

much as seven hours. One village I preached in last summer kept me going (off and on) for twelve hours.

Therefore, with all due respect to every other field I am inclined to believe that Japan offers the greatest opportunity for evangelism of any place in the world. It may even be true that the church has never been presented with a greater opportunity than this since the first century. Here is a whole nation of people temporarily in confusion looking for a new way to go. Up until the past war they had believed themselves to be a divine nation specially created by certain gods to rule the world—and the proof of this was supposed to be in the Japanese never having lost a war in all their more than two thousand years of history. Therefore when they did actually lose a war and have their divine Emperor tell them that he was not a god the people were given serious cause for reflection. If you want to put yourself somewhat in their place try to imagine our having lost this last war and Jesus appearing to all of us in person telling us that he was not the divine Son of God we had believed him to be these nearly two thousand years; that all we had believed and depended upon was nothing more than an empty lie. Is it any wonder that a lot of people over there have become sceptical of all religion and doubt the possibility of knowing any truth? Nevertheless there are a great many other people who are ready to make another try at a new start. And for most such people there are only two alternatives: Christianity and Communism.

It is too bad that the church has not responded to this challenge any more than it has. I am firmly convinced that if we had sent a thousand preachers over there immediately after the war there would now be (five years later) no less than 3000 congregations with a total membership of at least 100,000. I base this estimate on the experience the handful of us have had who did go to Japan after the war. Take Ibaraki for instance. From the fall of 1946 to the fall of 1950 no more than eight American evangelists have worked in that area. Yet in

those four years, six pre-war congregations have been revived and more than twenty new congregations have been established with a total membership of more than 1500. Such response to the gospel is phenomenal, and is especially so when compared with the pre-war response. Back in those days if an evangelist could baptize as many as five in one year he thought he had headline news. There were times when a worker might not baptize even one person in several years. Yet today I do not know of a single town, village or city in all of Japan where an evangelist might not go and, after a year or so of preaching, baptize many people and establish a congregation. Thus is removed one of the chief objections against sending workers to Japan which was raised back in pre-war days: that the results achieved over there were not worth the dollars invested.

Located work. The past several years of evangelism have produced so many responses to the gospel that baptisms have outrun our ability to care adequately for all those baptized. We do not have enough preachers to go around for all the congregations which have come into existence. But until such time as enough native preachers and elders can be trained and developed to serve in the various local churches we American evangelists are going to have to spend about a third of our time serving in the capacity of located preachers. Each of the eight of us in Ibaraki has selected a church to serve in this way, and there are several native preachers who have done likewise.

One of the greatest opportunities connected with local work in the Japanese churches is the Sunday school. Take for example the church in Ota where I was located with a membership of some two hundred. There are so many boys and girls who attend Sunday school there that we have to hold classes in two sections of town every Sunday morning. And how many pupils do you suppose are enrolled in these classes? Nearly one thousand. And most of these are present every Sunday. A similar proportion prevails between the church membership and Sunday school

enrollment in the majority of other congregations in Japan. No one can estimate the great amount of good which must surely come from such teaching programs.

Another similar teaching opportunity on week days exists in many of the communities where churches are located. That is the opportunity of using the church building for conducting a kindergarten for pre-school children. By means of this the church is able to reach hundreds of little children with the gospel for two years, five days a week just at a time when the deepest impression can be made on them. And just to give you some idea as to how effective this type of work is I should like to call your attention to the fact that about fifty per cent of all the young people we have baptized in Ota since the war were pupils in the church kindergarten we operated 15 to 20 years ago. There is no comparison between the kindergarten and Sunday school educated Japanese and those not so educated in their ability to understand the gospel when it is presented to them and to obey it. Their early experience of Christianity provides them with a capacity for believing in God which is entirely lacking in most of those who have never had such an experience.

Ibaraki Christian College. I am well aware that the establishment and operation of a "Christian College" is not the work of the church in the same sense that is true of the "evangelism" and "located work" which I have just described to you. Nevertheless since such work is not entirely unrelated to the church I do not think that it will be out of place for me to discuss Ibaraki Christian College in connection with "the work of the church in Japan."

Inasmuch as about ninety per cent of all the people we are baptizing in Ibaraki are between the ages of 17 and 25 we are confronted with a particularly acute problem. These young people are of high school and college age and most of them are going to school just as long as they possibly can. But young in the faith as they are, they are certain to find it extremely difficult if not impossible to maintain their faith against the infidelity, Communism

and other isms with which their own schools are filled. The two or three hours of Christian teaching which they receive on Sundays simply cannot compete with the overwhelming impact of what they get five or six days a week in the schools. But we are interested not only in seeing these young people negatively preserved from losing their faith, but also in seeing them positively grounded and strengthened in a full knowledge of the word of God. This cannot be accomplished in the few hours a week we have them on Sunday and Wednesday nights. Nor can we go into their schools and teach. Therefore we are firmly convinced that the situation demands the establishment of a Christian college after the pattern of the ones we have found so helpful here in the states.

Consequently in April of 1948 the first unit of Ibaraki Christian College was set up, and since then the school has grown to where it has three years of high school and two years of college located on a thirty acre campus and fully accredited. More than three hundred students are enrolled this year, and the results achieved so far have more than demonstrated the advisability of establishing the school. As far as I am personally concerned it is the fulfillment of a dream which dates back to the day in 1932 when I first saw and then attended one of our Christian colleges here in America. Never until then had it ever entered my imagination that there was anywhere on earth where so much of heaven could be experienced. And because it was largely the fulness of that experience which had enabled me to return to Japan in 1947 I hoped that it might be possible that such a school should be reproduced in Japan. Nor was I the only one who hoped for a school like that. All the others who went over felt the same way, not to mention several Japanese brethren. As a result, hundreds of Japanese young people are now able to enjoy what so many of you know who have attended one or the other of our Christian colleges in the states. The daily chapel hour itself is worth the price of the school, and it is to you who know what this means from experience that

I should like to appeal for help in completing the development of Ibaraki Christian College.

Now just a word concerning what we stand for—as well as what we stand against. We stand for the whole of God's word: nothing more, nothing less. This naturally puts us in opposition to all that is contrary to that word. Among the many isms which we believe to be out of harmony with the teaching of the Bible are Sectarianism, Modernism, Naturalism, Legalism and Premillennialism. We are opposed to all of these and any other teachings which we find to be untrue when measured by the Bible. Whenever and wherever any of these false doctrines raises its head we may be counted on to expose it and teach the truth that opposes it.

Needs and Opportunities. Our most promising need at the moment is for money with which to complete the construction of buildings on the campus of Ibaraki Christian College. Already thirty acres of land have been bought and paid for with your generous help. Also a high school building large enough to accommodate 200 students; a junior college building big enough to house an auditorium seating more than 300 people, five administrative offices, classrooms enough to care for 100 college students and a library; a home economics building; a science laboratory building; a quonset hut for laboratory; a small gymnasium and two American faculty homes have been built and paid for. With \$100,000.00 more we can build two badly needed dormitories, an administration building, two more classrooms, an adequate gymnasium and a few other small buildings. This will bring the total cost of the entire school to only \$150,000.00—which is less than the cost of one dormitory on the campuses of our Christian colleges in America. Think of it: fourteen buildings on a thirty acre campus for less than the cost of one in America. And the thing that must be kept in mind is that the students who go out from this school are going out as preachers, school teachers, carpenters, farmers and fishermen to spread the knowledge of God wherever they go. What a

small investment for such large results. (One hundred and fifty individuals contributing a hundred dollars apiece will make possible the girl's dormitory which we need so urgently right now).

A second need closely related to the first one just described is a student aid fund. We charge our students only two dollars a month tuition and eight dollars a month room and board. But very few Japanese can afford to pay that much. (The average salaried worker earns between \$15 to \$25 a month). Therefore if very many young people are ever to go through Ibaraki Christian College they are going to have to have financial assistance. We do not favor giving them their room, board and tuition outright. Rather we should like to be able to lend them enough to make it possible for them to finish their schooling. Then after they have graduated and have a job, they can pay back the loan into the revolving student aid fund, and the money can be used to help some others through. Already a number of individuals are contributing to this fund, and many others should be able to do so without any trouble at all. Even as little as two dollars a month—or even one dollar a month, for that matter—will mean a lot in providing a Christian education for many worthy Japanese young people.

A third need is for church buildings for the many congregations which have been established. The Japanese members are too poor to pay for the size buildings needed. Yet if we wait until such time as they may eventually be able to pay for them the work of the church will be seriously hampered in the meantime. As long as the churches continue to meet in private homes the average Japanese is going to get the impression that the church is a temporary thing—perhaps nothing more than a part of the American occupation and is sure to go when it leaves the country. But in every town and village the roof of the local Buddhist temple or the top of the Shinto shrine can be seen reminding the people that there are two religions that have been here a long time and with which they are

going to have to deal for a long time to come. Now if we can put up church houses in those same towns and villages the church will also be saying to the people that it, too, means business and intends to be there for a long time and does not intend to be ignored. And what do you think it will cost us to put up such buildings in the average town or village? They will be large enough to seat from 100 to 150 people and will be built on concrete foundations; also they will be built of sturdy and good lumber and covered with a hard tile roof; they will have lots of glass windows and will be wired for electric lighting; in front they will have a large vestibule and in the rear will have rest rooms. And the cost for such buildings will not be \$10,000.00. Nor will it be \$5,000.00—or even \$3,000.00. It will be only \$1,000.00. For the \$50,000.00 it is costing us to build the average church house here in America we can put up 50 buildings in Japan, and these are not houses that will fall to pieces tomorrow. They will still be here fifty years from now and by the time they may be worn out the Japanese brethren should be able to build what they need at that time.

A fourth need is for a limited amount of support for native evangelists. If the church is ever to become firmly rooted in Japan it is going to have to be done by the Japanese themselves. We are training men as rapidly as possible and at present have a number of men who could give full time to preaching if they had support. The Japanese churches are too poor to support evangelists full time right now. But the golden opportunity for evangelism is now, and we ought to use every man full time who is available. The cost is so small from the American standpoint that there is no reason why it cannot be done. A single man can be supported for as little as \$15.00 a month; a married man without children for as little as \$25.00 and a married man with children for between \$30.00 and \$40.00 depending upon how many children he has.

A fifth need is for money with which to publish gospel literature. The Japanese are voracious readers and will

read all the material we can furnish them. No church teaching program can be complete or lastingly effective that does not include the printed word.

Finally there is need for more American workers to go to Japan. And in order that the church may be inspired not only to send more workers to Japan but to all the nations of each I should like to tell you the following. During this past war I had more than one experience of having Americans come to me and complain, "Why, oh why, are the Japanese behaving so atrociously? How can anyone in this enlightened twentieth century do the things they are doing?" And they appeared shocked. But in reply I showed no surprise at all, and said, "What more can you expect? Surely you do not expect pagans to act like Christians." And that is the whole point exactly. Even though we had won many a debate with those who hold the false idea that men can be converted by the direct operation of the Holy Spirit independently of the written and preached word of God, we were daily practicing a denial of our very contention. For we were acting as though we believed that the Japanese as well as most other people would just naturally become "Christianized" and "civilized." No, there is no way for men to act like Christians except to become Christians first. But there is no way for men to become Christians other than to hear and obey the gospel of Christ. We all seem to be agreed that as far as Americans are concerned "faith comes by hearing and hearing by the word of God." Why should not the same be true of the Japanese and everybody else? Until we are willing to dig in and work hard to make Christians of all men everywhere the only way Christians can be made, let us quit complaining when they do not behave themselves. For this past war should have demonstrated once and for all the falsity of the idea that "it doesn't make any difference what a man believes just so he is sincere." What difference did it make that the Japanese believed themselves to be a divine nation and their Emperor a god? The answer to this was written unmistakably at Pearl

Harbor. Or what difference did it make that the Germans believed themselves to be the superior race? The answer to this has also been written in the blood of millions of men.

Let us therefore be about our Father's business of preaching the gospel in season and out of season.

Omika, Ibaraki Ken, Japan.

CHURCH BENEVOLENCE

A. R. Holton

"And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.

"And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written:

"The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord" (Luke 4:16-19).

It is said that upon one occasion the multitude was milling about like sheep without a shepherd. The disciples suggested to send them away, that they might go and buy bread. And then we have the significant statement that Jesus looked upon them and had compassion upon the multitude (Mark 6:34-36). Something enters into the situation here that the people had not been accustomed to. The compassion of Jesus was compelling. In the account of the Samaritan (Luke 10:30-37), we are told that this was the difference between the Samaritan and two others. A man was wounded and left by the roadside for dead. A priest came by, looked at him and passed by on the other side. A Levite looked at him and passed by on the other side. The Samaritan looked at him, and came to him and had compassion on him, and poured in oil and wine on the wounds of the man, carried him to an inn and saw that he was taken care of, and provided means for his further care. Two men saw him, but that was all. One saw him and had compassion on him. And it is this that makes the difference. Jesus went into this whole subject in the 25th chapter of Matthew, where he gives the account of the judgment. This scripture points out that mankind will be divided like the shepherd divides the

sheep from the goats. The sheep he places on his right hand, the goats on the left hand. Just as the shepherd makes this division, there will be a division in mankind. And this division will not be on the lines of race or nationality, or education, or any of the things that men form as barriers to each other. This division will be on the basis of our attitude and our relationship to our fellow men. This relationship, Jesus points out, is not only the relationship between human beings, it is, in the long run, the relationship between the individual and God; because Christ is the Son of God, and Christ is Lord, and he says that if you have visited the sick, if you have clothed the naked, if you have visited a man in prison, you have done these things to the Lord. And if you have not met these human needs, it is as if you had done them against the Lord himself. And mankind will be divided on that basis. Those who are hungry, those who need clothing, those who are sick, those who are in prison—your relationship to these unfortunates determines your relationship to Christ.

It is interesting to note what we would find today if we visited the sick, and the prisoners, and the hungry and the naked. We would find mental disorders as well as physical disorders. And Jesus simply means that the church, or his kingdom, is going to face up to these human needs and human problems. And our attitude toward them will determine our destiny. Christianity is a fellowship, and Christianity has a message for these unfortunates; it has a remedy for all these ills, and it was the purpose of Jesus Christ that his church and this fellowship spread to every creature on earth, because when he gave the commission, he said, "Go teach all nations, go preach the gospel to every creature." He intended this fellowship to be world-wide and to include all men and women. Jesus had a message for the unfortunate while he lived on earth. He had compassion on the multitudes. This was his attitude. Jesus said, "Seek ye first the kingdom of heaven, and all these things shall be added unto you." He was talking about food and clothing, things to wear, and things to eat. And

he knew how concerned the world was about these things; and not only did he know our concern about them, he knew the absolute necessity of food and clothing. He knows what we have need of; and he tells us the way to secure these things—"Seek ye first the kingdom of heaven, and all these things shall be added unto you." Anyone then who thinks that they have a real solution to the problems of the world without God and his kingdom, are certainly wrong. The mere dispensing of food and clothing is not the way. Jesus said there is something else if you will do, then all these things shall be added. The greatest thing then that the church can do for humanity is to increase the fellowship of the church and extend it as far as we can to all mankind.

Let us look then just a moment at what the Bible points out as the reason why we lack things that are needful. James tells us that ye have not because ye ask not (James 4:2). And this leads us at once then into the field of prayer and worship. What a boon could come to the suffering millions of our earth if they could be led into real worship of God! So much today of materialism has spread into the very places where hunger and disease and nakedness has full sway. These things could be done away with if the hearts and lives of the people were in accordance with the will of God. Worship is the place wherever a man lights a candle to carry with him into places of darkness. And worship is the place where we meet God, and have the inspiration to grow Christ-like. And somehow he managed to get along in a world of poverty, had no place to lay his head, but we have felt that somehow Jesus was rich, and that here is a life that had riches beyond all compare. What a wonderful blessing then could come to men if they learned really to cooperate with God. And not only do we lack these things because we do not ask, we are told in this same scripture that when we pray, we pray that we may consume these things upon our own lusts. In other words, waste is sinful, and the misuse of God's bounty is sinful. Jesus in teaching his disciples to pray,

told them to pray, "Give us this day our daily bread." And this is certainly a recognition that even bread comes from God, and that waste and selfish use of material is the reason that these things are taken away. And when we look at the economy of our world today, and realize that 50 per cent of our human resources on this earth goes to war and the prosecution of war, and when we think of the astounding debt, and interest, that the world has to pay on account of war, you can see at once that it is waste that destroys the very bounty of the world. To get mankind then to seek the kingdom of God, certainly all these things could be added.

The church has at its command the resources of science in the betterment of humankind. There isn't a congregation in the land but what could render a great service in any community, if they mobilized the resources of that congregation for human help. There are doctors, there are business men, there are successful teachers in all the professions, and successful men and women in many ways. If all of this could be turned and mobilized for human help and human aid, what a difference there could be in this world.

And then in the third place, we are told to work with our hands, that we may have to give to others. Paul said in Thessalonians, "If a man will not work, he shall not eat" (2 Thess. 3:10). It was said in the very beginning that man should earn his bread by the sweat of his brow (Gen. 3:19). Christianity then in this world would bring an honest day's work, and would dignify work to the level as something done for God, for humanity. We certainly need this blessing to come to the world. Work is a great character builder. A population without work is a dangerous situation, for the individual and to the community. The powder keg which may explode a world any minute is this great mass of unemployed. Work means also independence of mind. No man is absolutely miserable who has work to do. It is in work that self is forgotten. In work, we can forget human slights, and can forget many disagree-

able things by being lost in the doing of our duty. Many a man has found himself by giving himself to the duties of today. Work means courage, patience, and faith. And out of these come a peace, the peace of God. In work is refuge from the world. We need to come back in our country to preaching the old fashioned doctrine of work and its place in the affairs of men. It was Ralph Waldo Emerson who said, "To every reproach I know but one answer, to go again to my work." Work is the greatest balm for grief. How many people have you known who have been able to bear a great sorrow because they had great work to do? Work has been the relief and the release of many a broken heart. Thousands of people have turned away from a funeral service, where all the beauty of the word of God and the beauty of flowers were all around—they have turned away from this to relate themselves to the living who, in some way, it was their duty to uphold and protect. And in the discharge of these duties to the living, there was balm for sorrow and grief. It was Jesus who said, I must work while it is called today, for the night soon comes when no man can work (John 9:4). It was Tolbert Fanning at Franklin College in Nashville who, in the 1850's, said to his students and to the public, that no nation has produced a happy people without work. He said, "Show me a people who work, and I will show you a happy people." Happiness has a strange quality. If you seek it, you lose it. I am sure it has been the observation of us all that the happiest people are busy people. Health of body, peace of mind, and worthwhile work to do will bring its share of happiness. The New Testament church had for its ideal to have the mind of Jesus, and therefore, the New Testament church was a church that entered in wholeheartedly into this matter of meeting human needs. Jesus had said at the little synagogue in Nazareth, "The Spirit of God is upon me, and he hath anointed me to preach to the poor, to bind up the broken-hearted, to preach to those in prison, and to the blind, and to preach the acceptable year of the Lord" (Luke

4:18, 19). Jesus had just returned from the temptation, and in this temptation Satan had given him an entirely different program. Satan had said, "Make bread out of these stones." But Jesus answered, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." They were insisting, you see, that mere relief was all that was necessary. Jesus points out, Man shall not live by bread alone; it isn't enough to give bread to the world. And that's where the program of the church differs from every other relief program in the world. And then Satan had said, "Fall down and worship me." In other words, divide your loyalty. But Jesus said, "Thou shalt worship the Lord thy God with all thy heart, and with all thy mind, and with all thy soul." A division of loyalty to God is fatal. This is the same thing as when he said, "Seek ye first the kingdom of heaven, and all these things shall be added." The worship of Satan is the point at which the kingdoms of the world begin their own destruction. It was Plato who said, "Every human organization has in it the seed of its own destruction." And that's why Jesus said, "Every plant which my heavenly Father hath not planted shall be rooted up" (Matt. 15:13). And then Satan said, "Climb up on the temple and jump off, and it will not hurt you." In other words, engage in some scheme, attract attention. And Jesus points out, "Thou shalt not tempt the Lord thy God." In other words, it is as much a religious act to use the brains that God has given you, and cooperate with him and all of his laws, as it is to pray or sing. Because in praying and singing, you are cooperating with God and his laws. In using your intelligence, you are also cooperating with God and his laws. Faith in God does not mean a lack of intelligence, or a lack of reason; faith in God is the summons of the entire man to follow the revelation of God. So Jesus comes back to the little town of Nazareth, and having met the three temptations of Satan, he announces his own program. The church got the idea very early, and we are told that they appointed seven men

to serve tables in Jerusalem (Acts 6:1-6). This was a care for the needy. But humanity is one, and the human personality is one. We are body, and we are soul, and there is no sharp distinction between spiritual matters and material matters; because the serving of tables was, after all, a spiritual matter. Which leads us to say that today mankind has only one problem, and that problem is spiritual. These seven men who were appointed to serve tables produced two of the church's greatest evangelists. Philip and Stephen came out of this group, which proves again that you cannot separate the material from the spiritual. Faithful discharge of duty in serving tables is a good preparation to be an evangelist. At Corinth Paul said, "As I have given order to the churches of Galatia, let each of you upon the first day of the week lay by in store" (2 Cor. 16:1, 2). The church had in mind the great help to the unfortunate and to the needy. They were carrying out this spirit of Jesus; and throughout the New Testament we find this same spirit. The qualifications of the leadership of the church in elders and deacons had the qualification of given to hospitality. Jesus had said that there are two things that fulfill the law—love God and love your neighbor. Brethren in the Jerusalem area "sold their possessions" (Acts 2:45); Barnabas from distant Cyprus joined the parade (Acts 4:36, 37); Antioch promptly dispatched messengers to Jerusalem with needed substance (Acts 11:27-30); Dorcas busied her hands in her individual effort to help the cause of mercy (Acts 9:36ff); Galatia, Macedonia and Achaia poured the wealth of their generosity into the stream of benevolence (1 Cor. 16:1-4; 8th and 9th chapters. 2 Cor.); the hearts of Philippian saints beat in sympathy with needs of the veteran Paul (Phil. 2:25-29; 4:10-20); and James informed them that they possessed pure religion only as they ministered to needy widows and orphans (James 1:27). Thus is seen the manner in which the early church handed down the spirit of compassionate ministry so wonderfully demonstrated by the Master. Now all this was done without aid of a single human society

or organization. It was the church at work! "Unto him be glory in the church" (Eph. 3:21) is herein indisputably demonstrated.

Young people need advice about marriage and home; they need advice about the selection of a calling and a work. Many broken homes could be saved if advice and help could be given. The benevolent program of the average congregation is growing weaker and weaker. We are depending more and more upon secular institutions. And secular institutions can no more fulfill this field than they can in the field of education. We believe that the church has a peculiar contribution to make to the education of our children, and we believe that the church has a peculiar contribution to make to the needs of humanity, and that somehow it is impossible for man to think straight without God. We will lose our freedom without God, we will dry up human compassion without God, and we will have a secular, godless world, poised finally as an army of scientists and technicians, but without heart, without conscience, without God. May the day never come when we shall wholly separate human life on this earth from God and his cause.

Lead me, yea lead me deeper into life,
This suffering human life, wherein thou liv'st
And breathest still, and hold'st thy way divine.
'Tis here, O pitying Christ, where thee I seek,
Here where the strife is fiercest; where the sun
Beats down upon the highway thronged with men.

THE CHURCH IN KOREA

S. K. Dong

I am more than glad to have this privilege again on this lectureship. I thank Abilene Christian College faculty for this privilege. Last year they gave me the subject, "The church in Korea." I have again the same subject, "The church in Korea." Last year I told that the church in Korea needed many things, but first of all, she needed two American missionaries and asked you friends to pray "the Lord of the harvest, that he would send forth laborers into his harvest" because Korea is the field white already to harvest. Thank the Lord that he called two young couples to go to Korea as missionaries to help the Korean young and weak Christians grow in the wisdom of our Lord, and teach them to be teachers, preachers, and leaders in the future churches. One is Brother C. W. Rhodes, Mangum High School Principal, Mangum, Oklahoma, who decided to go to Korea as a missionary with his fine young Christian wife; and the other is Brother Wallace Whitehorn, one of the Abilene Christian College graduates and one of the Mars Hill Bible school teachers in Florence, Alabama, who also decided to be a missionary in Korea with his good Christian wife. Certainly, it is wonderful that the young people gave up everything—their fathers, mothers, relatives, and friends—to do the will of our Lord in Korea. I thank the Lord for them and thank you friends who prayed to the Lord. I hope they will go to Korea as soon as the conflict is settled and do the great work of our Lord in Korea.

Now I am standing before you again to speak on the subject, "The church in Korea." I will not tell you about the church in Korea—when and how the churches were established there or other things concerning her. But one thing I want to say to you is that the church in Korea needs good Samaritans today.

A long, long time ago a very intelligent and well educated young man came to Jesus and asked two questions—

first, "Master, what shall I do to inherit eternal life?" and secondly, "Who is my neighbor?" The result of these two questions was that there appeared three classes of men—namely, priest, Levite, and Samaritan—besides the thieves and wounded and half dead man. I will read the parable of the Good Samaritan according to the gospel of Luke (10:25-37). I am sure that you all know this parable well, but I want you to refresh your minds in this parable. "And behold, a certain lawyer stood up and tempted him saying, Master what shall I do to inherit eternal life? . . . Then said Jesus unto him, Go and do thou likewise."

Let us think about this parable. I believe that it is the best and greatest teaching of Jesus Christ by the parables, for both humanity and morality. In this parable there are five kinds of men—namely: priest, Levite, Samaritan, thieves, and wounded man. I think this parable represents the five human races in the world or the first three classes of men represent us in this room religiously. That is, according to the teaching of this parable, every one of us belongs to one of these classes—namely: priest, Levite, or Samaritan. Now where shall we put ourselves—in the place of the priest, Levite, or Samaritan? As far as I am concerned, I do not belong to any of these because I am a Korean and standing before you in behalf of the Korean refugees who are starving to death and frozen to death as you know through the first pages of the newspapers every day.

I would like to emphasize one word in this parable; that is, the word of "chance." Jesus Christ said, "And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side." "And likewise a Levite" and the Samaritan. These three men all had the same chance to prove themselves—what kind of people they were. I do believe that there is a chance for the world to be peaceful or to be in chaos. Each nation has also a chance to prove what kind of nation she is. So individually, every person has his or her chance to prove to be good or bad.

The priest and Levite had exactly the same chance as the Samaritan had. But the first two men when they saw the chance, they passed by on the other side. I am sure that chance never came to them again. Thank the Lord that the third man, a Gentile or heathen, yet instead of passing by on the other side, took the chance "and went to him and bound up his wounds, pouring in oil and wine and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence and gave them to the host, and said unto him, take care of him; and whatever thou spendest more, when I will come again, I will repay thee." Indeed, he was wise enough to take the chance and use it. Certainly, he was gracious enough to have "compassion on him" who fell among the thieves and was half dead. Surely, he was merciful enough to go to him, and bind up his wounds pouring in oil and wine and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence and gave them to the host saying unto him, "Take care of him, and whatever thou spendest more, when I come again, I will repay thee." Indeed, he was lovely enough to be the "neighbor unto him that fell among the thieves." I am sure you will agree with me if I will say that our Lord had said to that Samaritan, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" because, "Inasmuch as ye did it unto him that fell among the thieves, even this least, ye did it unto me." Don't you think it will be a fine and wonderful thing if all of you put yourselves in the place of the Samaritans and can hear the voice of our Lord? We should take the chance and do it.

Now I will show you a picture that we Koreans have never passed away the chance, when we get it, by telling my own experience.

In June, 1935, I came to Nashville, Tennessee, for my third trip to America. In Nashville I went to the graduation exercises of Mon Suk Kang (some of you might know

him) who was a very intelligent and faithful young Methodist preacher. Dr. Yang, a Methodist bishop, brought him to Vanderbilt University and educated him four years because he thought that he would be a very useful man in Korea if he had an American education. After the graduation exercises, we went to a restaurant and had a fine dinner. Then we went to the capitol grounds and sat down on the grass and were talking about different things. Finally he said, "Oh, I am happy." I said to him, "Why are you happy?" He said, "I will go back to Korea and will see my wife and daughter." I said, "When will you go?" and he answered, "Next Wednesday." I then said, "I am very sorry about it." He got mad at me and said, "What is the matter with you?" I said, "Because it is exactly my experience. You have been in Vanderbilt only four years, but I was in Northwestern University seven years and went back to Korea. I preached for fourteen years nothing but Methodism to the Koreans. So you will preach Methodism only because you have nothing but Methodism." He said, "What is the difference between Methodism and Christianity?" Then I took out my New Testament from my pocket and showed him the differences. Then he said, "It is different." "Where will you preach next Sunday?" I said to him, "I will preach in Waverly-Belmont." He asked me where the church was and I showed him how to get there. He came, and I preached on the subject, "What must I do to be saved." Then I went to the 12th Avenue church of Christ in the evening to speak. Mon Suk Kang went to Waverly-Belmont that very evening and was baptized by one of the elders, Brother Lipscomb. Indeed, he took the chance to be saved. Certainly, this story proves that the Koreans never pass up the chance, if they have any chance to be saved.

The next Monday morning he came to me and said, "Oh, I am really happy now." I said, "I am happy, too." He said, "I will go to Korea with you." I said, "It is right, but I would like to make a suggestion. If I were you, I would stay in one of the colleges of the church of

Christ at least two years. You have the truth but just enough for yourself. You don't have enough truth to give to the Koreans. Therefore, you must have plenty truth first in the college of the church of Christ, then you will go back to Korea with plenty of truth to give other Koreans." Then he said, "Oh, I would like to do that, but how can I stay here two years because I haven't any money. The Methodist church people supported me entirely for four years." I said to him, "Never mind about the money part, if you really want to stay in one of the colleges of the church of Christ. They will help you financially better than the Methodist." He said, "Yes, I will." So, I wrote to Brother N. B. Hardeman about him and Brother Hardeman wrote me back saying for me to send him there and they would take care of him. So he took that chance again and went to Freed-Hardeman College and got plenty of truth in two years there. Then he went back to Korea to give the chance to those Koreans who were in the shadows of death to be saved by the preaching of the simple New Testament truth. Do you think we Koreans pass away the chance as the priest and Levite or do we Koreans take the chance as the Samaritan? Certainly, we Koreans have never passed away the chance.

Now I will prove to you that the church in Korea has never failed to take the chance as Brother Mon Suk Kang did. Brother Kang went back to Korea and began to give the chance to the Koreans to be saved. In the first place, he gave the chance to his mother and wife by preaching the New Testament truth. They took the chance to be saved. His mother had been a Presbyterian Bible woman for thirty years. She had the highest salary among the Bible women because she worked longer than others, but she gave up the highest salary and position to take the chance to be saved. Then she began to help her son, Brother Kang.

I am sorry to say that Brother Kang got sick and died, then she couldn't live with her daughter-in-law because they had no income to support them. So she went to China

because her daughter who married a Presbyterian preacher was in China working among the Koreans. She stayed in the Presbyterian church preacher's home and got all of her support from him financially, but she kept the truth just the same. We have a proverb in Korea something like this, "If a man has a needle in his pocket, the needlepoint comes out when the pocket is touched outside." She had the truth in her heart. When she spoke with the Presbyterian women, the truth came out from her heart just a little, as the needlepoint came out from the pocket. One woman said, "Oh, I never heard that. Let me see my Bible." She looked up her Bible then. She was interested and another woman did the same thing. There were four women who wanted to know the truth. They asked her to teach them the Bible regularly on every Sunday. It is the Korean women's characteristic that when she sees something good, she wants to have it. She was very glad to have the chance to teach them the simple New Testament truth. Of course, it is a natural thing that those women were talking to their husbands at their homes, that they were learning the truth. One man was interested about it and said to his wife, "I would like to go to your Bible class and hear about the truth." So she brought her husband to her Bible class. Another woman talked about the Bible study to her husband, and he wanted to come to the class, too; so she brought her husband there, too. Finally the four women brought all their husbands to the Bible class. Then the other Presbyterian church people joined the Bible class to learn the New Testament truth. Indeed, it is in the Koreans' characteristic that if they know something good, they want to have it. Also, I may say it is the Korean church characteristic today because the Christians are the members of the body of the church of Christ.

Now they learned the truth fully how to be saved and wanted to be baptized in immersion for the remission of their sins, but who could baptize them? There wasn't anyone who was baptized in immersion except Brother Kang's mother, but she was a woman so she couldn't do

it according to the New Testament church. Their hearts were burning for the truth more and more. They wanted to obey the Lord in the baptism for the remission of sins. They knew through the Bible studies that they had to be buried with Jesus Christ in the baptism to be a new creature. Their hearts were burning continuously for the truth; therefore, they decided to collect some money and send one of the them to Korea to be baptized in immersion and come back to China to baptize them all. So they did it. One of them came to Seoul, Korea. I was in the North and he couldn't come to me for he had limited money so he went to one of the digressive preachers, Mr. Sung, and was baptized in immersion by him. Then he went back to China and baptized all of them there. It is the characteristic of the church in Korea. Did you ever hear such a story as this? Indeed, the Koreans are trying to have the truth, if someone will teach it to them. That is how the church in Korea wants to grow in wisdom of God and in the grace of our Lord.

Then the Presbyterian church in Korea heard about how their members in China had been baptized in immersion. They wrote to the missionary, "What was the matter? We sent you money every month to preach Presbyterianism, but you did something else." Of course, the preacher didn't want his mother-in-law to stay in his house any more so she had to come out from her son-in-law's house. Then all of the new born Christians came out from the Presbyterian church and had their own worship services to worship the Lord in spirit and truth as the apostolic church did, and they collected money on the first day of the week to support Sister Kang. They kept the Lord's Day, just as the churches of Christ in America, having communion services every Lord's Day and had no musical instruments in the worship of the Lord. They were getting along very nicely; but when the second World War was stopped, then the Chinese rose up and killed the Japanese and Koreans. All the Koreans were trying to come back to Korea. Three families of Christians came to Seoul and joined the Nasoo Chung

church of Christ which was the first of the four churches in Seoul and my family attended there. They were very active. The name of one of the three families is Chai. That family saved my family at the time of the Red's occupation of Seoul. It is also a wonderful story which shows the characteristic of the church in Korea.

When the Reds captured Seoul the first time on June 27, 1950, the Reds came to our home and forced all of my family to go to the outside of the city where no one could see them to kill them. But my wife and whole family were crying out and making a big noise. Then the Reds let them stay at the home, and they took away all the rice and money that my wife had, leaving them to starve to death. The Reds did this twice. After that robbers came with pistols and took away everything they could. Then my wife had absolutely nothing for the family to live on. There were many people around our home whom we thought were our friends. But they did nothing for my family. Even Mr. Lee, a son of the Methodist preacher who was very rich, and who I thought was our best friend and neighbor and who lives in the next house to us, did nothing for my family. But Brother Chai and his family brought a few pounds of barley to my wife, although they live a long way from us. My wife put a handful of the barley into a big kettle with lots of water and boiled it. The whole family ate the barley soup which helped to keep them alive until the U. N. Forces recaptured Seoul, September, 1950. Thank the Lord that he saved my family through Brother Chai and his family. This event proved the parable of the good Samaritan and the characteristic of the church in Korea. The church in Korea is certainly like the church at the apostolic age; they helped each other as they could.

The above event reminds me of a proverb in Korea which says, "Anything comes out from you will return to you." And I also remember the scripture which says, "Every man shall receive his own reward according to his own labor." I hope you all see the picture that I have tried to show you; that is, if I hadn't helped Mon Suk Kang in Nashville, June,

1935, to have the chance to obey the Lord, do you think my family could have been saved in Seoul last year? Surely it couldn't be. How wonderful the work of our Lord is! I did just little work of salvation in Nashville in 1935, but it went around to Korea and China and came back to Seoul and saved my whole family. Indeed, this event proved the parable of our Lord of the mustard seed (Matt. 13: 31-32).

By the way, I don't know how long I will speak this morning. The program shows that there isn't anyone going to speak after my speech until this evening. It means that I can speak all day long if you will listen to me that long. Well, I suppose you like to have your good dinner rather than to hear my poor speech; so I will stop my speech at twelve because I don't want you to miss your good dinner.

In conclusion, again I say to you, friends, I am standing before you and am seeking to find "Good Samaritans" for, as you know through the pictures on television, and through the voices on the radio, and from the first pages of the newspapers daily, the terrible conditions in Korea. Indeed, millions of Koreans fell among the thieves of communism. Some of them are the members of the church of Christ who are your brethren and sisters. Certainly, they are wounded and half dead physically and spiritually. Won't you have compassion on them? Won't you bind up their wounds and pour in oil and wine? Won't you take care of them? Won't you be a neighbor to them as the Samaritan was for the wounded man? I am sure if you do it, likewise you will hear the voice of our Lord, "Well done, good and faithful servant—enter thou into the joy of thy Lord." "Inasmuch as ye did it unto one of these, my brethren, even these least, ye did it unto me."

PREACHING THE GOSPEL IN GERMANY

Otis Gatewood

It is indeed a great joy to talk to you about the spreading of the gospel of Christ in Germany. Even though I shall talk primarily about Germany, I hope to tell of opportunities in other European nations.

Evangelists have gone to many other parts of the world, but we have been slow to realize that there is a need for going into Europe. Nothing was done in Europe by churches of Christ until following the second world war, but since then, churches have been established in Italy, France, Belgium, Holland, and Germany. I know when we think about Europe, we may think of a country that has been Christianized, but also we must think of a country that has been troubled, and when it is troubled, America is troubled. Up until following this last world war, we were to a great extent, isolationists, when it came to European affairs. But now since the world has been made smaller by fast airplanes and fast methods of transportation, we have learned that as is Europe, so is America. If Europe is at war, we are at war. If Europe is at peace, we are at peace, and so it is of vital concern to us as to what happens in Europe.

When we go to Europe to teach, we go among people who were our ancestors. They are therefore easy for us to understand. They are people who do not have to be taught to believe in God, Christ, or the Bible. They already believe in that. They do not need to be educated. They are among the leading educators of the world. They have produced some of the best scientists of the world. Some of the best musicians of the world have come from Europe. So naturally in thinking of spreading the gospel of Christ, it should have been our thought a long time ago to go to Europe with the message of the gospel of Christ. Why we haven't, I do not know.

I am sure that many of you are vitally interested in what has been going on down in Italy. The evangelists who have

gone to that field have done a wonderful job of preaching the gospel among almost impossible difficulties. But Brother Paden has already made a report on that field, so I shall not say more.

In France, Brother and Sister Maurice Hall, Brother and Sister Melvin Anderson, and Brother and Sister John Akin are faithfully teaching the word of God. It is unique that they are in Paris, the largest city in Europe, and it is fine to know that in the midst of the most wicked city in the world, about 60 people have already been baptized and a place of worship has already been purchased. Native men are being taught to preach the gospel.

We go on into Belgium, where we find Brother and Sister S. F. Timmerman. They are working gallantly and they are doing a fine work. Three congregations have been established, one in Pepinster, one in Liege, and one in Vervieres.

In Holland you find the work that lives as yet in honor of Brother Jacob C. Vandervis, who is now 75 years of age and is too old to continue that work and has returned to America. But there, Brother Harry Payne, Brother Bill Phillips, and Brother Bob Bakuis, a native of Holland, are laboring with two fine congregations, one in Haarlam and the other in Amsterdam.

While we are looking for opportunities to preach the gospel in Europe, there are people in Norway who are inviting us to come; there are people in Denmark who are pleading for preachers; there are people also in Sweden who are interested. There are also great opportunities as we look down further to the south in Athens, Greece, where members of the church have already sent numbers of packages of clothes and food to heal those people in mind and body. And then when you go over into Palestine, you find many Arabians who have been converted to believe in Christ and the Jews who are busy building up their country. I am sure that we are all glad to know that Brother E. Gaston Cogdell is studying Hebrew in a Jewish seminary in Cincinnati in preparation for going back to establish the

church in Jerusalem, the place where it was originally founded. Then as you go from there down in the south and on east, you find the Mohammedan empire, with perhaps Cairo presenting the most wonderful opportunity. Think of this, friends. There are more Mohammedans in the world than any other non-Christian religion, and up to this time we do not have a single evangelist devoting his time toward teaching the gospel of Christ to the Mohammedan world.

Now, as we return to Europe, we see Germany, the trouble spot of Europe. Yes, the nation that is to Europe what Europe is to America, and as we say, 'as goes Europe, so goes America,' so we can say also, 'as goes Germany, so goes Europe.' It seems therefore, to be only natural that we have more missionaries in Germany than we have in any other place in Europe. Germany has been our enemy for two world wars and it is good to know that we are doing much there to make them not only our friends but also our brethren. More people have been converted in Germany than in any other nation in Europe, or perhaps in all other nations in Europe. That doesn't mean that evangelists in Germany have done any better work than the others; we just had more men to work there. The people's ideas seemed to be uprooted in a greater way. They were in want and were quite receptive to the gospel of Christ. There are many of us tonight that could point a finger of accusation and scorn to Germany and say, "You killed our sons and caused trouble and unrest in the world." Yet members of the church of Christ should be very grateful to Germany because it was Martin Luther, a German, who broke away from the Catholic church in the 14th century and started the Reformation Movement. If the Reformation Movement had not been started by Martin Luther when it was, perhaps we would not be so far along in the Restoration Movement tonight and many of us might not have heard the gospel of Christ. Since Germany has been the leader in the Reformation Movement, since she has produced so many scientists, educators, and musicians, we should be convinced that Ger-

many is capable of great good, just as she is also capable of great harm. It is my firm conviction that if we can firmly establish the cause of the Lord in Germany, we will have done much to spread the kingdom of God throughout all of Europe.

It is good to be able to say that after 3½ years of labor in Germany that there are now in Germany nine congregations. If you would have told me 3½ years ago when we went to Germany, that I would be back here now telling you that there were nine congregations in Germany, as optimistic as I was in regard to the work in Germany, it would have been hard for me to believe. It would have been hard for most of those who have gone to believe it and even sometimes now, we stop almost in the midst of our work and say, "Is it true, what has happened?" And yet it has happened. And yet what has happened is only the beginning of what is going to happen in Germany. What has been done in Germany has not been the result of what one person or one congregation has done. It has been the result of the co-operation of a number of gospel preachers and a large number of churches who have realized that it is their responsibility to stand behind those who go and support them so that they can go and work as they should.

Brethren, we are just recovering from a period of time when an evangelist went away from our shores to preach the gospel when, to a great extent, he had to go at the risk of being starved to death and then forgotten. It hasn't been too long that churches have been interested in shouldering the responsibility and staying behind the man who went and supported them, but not only supporting them, but yea, advising them.

Not long ago I knew of a man who returned from a foreign field, after having spent several years there. He came back to his home congregation. He was there for a Sunday and they didn't even give way to let him report to that congregation. They only called on him for a short talk following the regular sermon. The elders of the church didn't even have a meeting with the man while he was in

their city to discuss with him what he was doing. They thought, "We are supplying the funds, that's enough." But, brethren, in New Testament times the churches took an interest in what the preachers were doing. The fact that Paul and Barnabas reported to Antioch what they had accomplished in Asia is proof that the church took an interest in what they were teaching and how they were doing it. I am glad tonight to know that churches in America are again beginning to do the same thing.

I know that it is different from the way pioneer preachers had to go in this country. I know that there are pioneer preachers who are in this audience tonight, who have gone out in mission fields in America when they didn't get even the expense of the trip that they went on. Many of them have made far greater sacrifices than those of us who are going today with the support of fine congregations and fine Christian people standing back of us. But oh, what a tragedy it is to see that there are within the church those who think that we ought to return to those old days when churches would not send preachers out and stay behind them. But some churches still think their only responsibility is to send evangelists their money and leave them alone, let them do what they want to, and take no more interest in them. The Lord placed upon the church the responsibility of planting the gospel in all the world. Paul said that the manifold wisdom of God should be made known by the church (Eph. 3:10.).

I am glad that over in Germany there are a number of faithful brethren supported by a number of different congregations and that these brethren are working together. We have learned how to work together peacefully, harmoniously, and constructively to build up the church of the Lord. It is easy for us preachers to bite and devour one another and it is sometimes hard for us to go into a new place and learn to work together, but I am glad to know that we have learned how in Germany. Shortly after Christ was baptized he chose twelve apostles to help him, and then seventy more disciples. They were not scattered into all parts

of the world. They concentrated their efforts in Palestine until they had changed that country to such an extent that Peter could preach one sermon on the day of Pentecost and convert three thousand. We are trying to follow their example, but let me point out a few other things to show you exactly how we are working in order to help one another and each contribute to what the other is doing in our work in Germany.

David Lipscomb College and the churches in Nashville have made a great contribution to the work in Germany by releasing and sending Brother and Sister J. C. Moore. Somebody asked "Why is he going over there? He is not a preacher." But I don't know of anybody that has done more for our work there than J. C. Moore. One thing, he has taught us preachers how to manage our business and, you know, preachers are about the poorest business managers that you will find. Now some of you say, "Oh, I don't know about that. What I get I manage pretty well. I just don't get enough." Well, that may be the reason we can't manage very well. We just don't get enough to manage. But Brother Moore has been there and he knows how to take care of the funds that have been contributed to the work. He knows when he is getting a bargain and if somebody wants to go do something and he knows that it is a bad deal, he will tell us about it.

There are Brother Lloyd Collier, Brother Palmer, Brother and Sister Helsten, Brother and Sister Bennett, Brother and Sister Artist. Ah, as I name over these, I think of the different places that they can fit into the work over there. Brother Collier is the kind of a man willing and ready to go around and do all the jobs no one else wants to do. Brother Palmer is the kind that likes to teach in a school and can lead our singing and teach people how to sing wonderful songs. Not long ago we had a singing, and it was wonderful to hear those people sing the gospel of Christ in the German tongue. It is a great inspiration to listen to Brother Palmer lead them. Brother Bob Helsten, why, he is the most humble man in our midst, willing to

work himself to death. No one would know he's around much, but everybody learns to love him. When everybody is discouraged, he can think of something funny to say and it really helps. One of our best evangelists for holding meetings is Brother Bennett. Brother and Sister Bennett are fine workers. Brother Artist got his Doctor's Degree in science. Somebody might ask, "Why would you want him over there?" Well, no one is any better qualified than Brother Artist to go in and talk with those modernists. He is always ready to show them that the Bible is inspired. Also in Germany are Brother and Sister Keith Coleman, Brother and Sister Richard Walker, Brother Herman Ziegert, Brother Delmar Bunn, Sister Helen Baker, a trained nurse, Sister Katherine Patton, a stenographer, Margaret Dunn, and Irene Johnson. Then down in Munich, there are Brother and Sister Bob Hare, Brother and Sister Jack Nadew, Brother and Sister Max Watson, and Brother and Sister Dick Smith. Let me say that out of this group, there is not a premillennialist, modernist, smoker, or warmonger in the whole group. The brethren who are over there are energetic and anxious to plant the church of the Lord, and there is not a brother in our midst who has been questioned doctrinally or judged as unsound. The congregations that are sending them are congregations that are known in the brotherhood as being firm in the truth, willing to stand behind them, advise them, and are personally interested in their welfare.

But what is being done in Germany is not just being done by Americans alone. If you would have told me three years ago that by this time, we would have Germans standing in the pulpit preaching, native preachers who had been Nazis and German soldiers, I wouldn't have believed it. I don't know how the providence of God led us to do it, but we found another Martin Luther over in Germany in the form of Dieter Alten. Fred Casmir and Helmut Prochnow are also fine. I think David Lipscomb College and the men who have taken time to instruct them and the churches who brought them here, can be justly proud of the accomplishments in sending those boys back to Germany to preach

the gospel of Christ. Dieter Alten, Fred Casmir, and Helmut Prochnow are able to defend the church before anyone. When I mention these boys I am reminded of what Africa did to help with the work in Germany. The Central church in Nashville has been helping for a long time to establish the church in Africa and as a result of that work today, we are blessed wonderfully in Germany through the providence of God. There was a young German man, back in about 1928 who went down to Africa. He saw the unrest that was in Germany and he got him a job to stay away from the influence of the Nazis and sent for his sweetheart to come down and join him. He was working for a rope factory, and while there in Africa, the war broke out between America, Germany, and Britain. He was interned and while he was in prison, the church of Christ there where Brother Chester Brown and Brother and Sister George Hook were preaching, needed an engineer. Brother Steineger, this young man that went from Germany and was interned, was an engineer. They released him to them, and what did that do? What did that start? Ah, that started back in 1945. In 1946, Brother Sherrod and I, one of the elders of the Broadway church, who is here (he has paid his own way to Germany twice) went to Germany, thinking we were beginning the foundation of the work in Germany; but down in Africa, something was working that we didn't know about. Brother Palmer and I landed in Germany on June 6, 1947. But on exactly the same day, Ulrich Steineger landed in Bramerhaven. He didn't know we were landing and we didn't know he was landing, but a few days later, here came a message from Africa, through America, to Germany saying there was a Christian in Hamburg who was converted in Africa. We wrote for him to come to Frankfurt. He came and has been working full time in the church there since. He is one of the most influential men in our congregations. His name is Ulrich Steineger. He has a fine Christian wife and four children. He takes the leadership in the Tiergarten congregation, does personal work daily and is now going to Heidelberg regularly to

help with that congregation. I verily believe that if every American had to leave Germany tomorrow the church would go on, because of men like Dieter Alten, Fred Casmir, Helmut Prochnow, Ulrich Steineger and a number of other German men.

Besides these men who are already working full time in Germany, we have some more boys in school here in America and some who are giving their full time to training in Germany. There are two more boys now in David Lipscomb College—Hans Nowak, and Dieter Goebel. Two are now attending A. C. C.—Rene Cheneaux Repond and Dieter Buchholz, and soon two will be receiving training in Harding College.

In addition to this we are giving training to a number of young men in our school in Frankfurt. Three years ago we started a school in Frankfurt with only a few students registered. When it opened for the third year in September 1950 there were twenty-five young men and women registered. In this school only religious subjects are taught and our specific aim is to train teachers, preachers, and church leaders. We have a regular course of study in which we teach the same Bible courses taught in a regular four year college. The third year includes courses that are usually offered to complete a Master of Arts Degree in religion. In addition to these courses that are taught in the day time, we have numbers of courses that are taught at night time in order to prepare the members of the church who cannot attend during the day time. All of these classes are taught in a building that was completed January 1951 and is located just across the street from the University of Frankfurt. If any of our students desire to study secular subjects they can get this training in the University for we do not teach secular subjects. We have class rooms in our building for five hundred and a small auditorium that seats two hundred and now a larger auditorium that will seat nine hundred is being built at this same location. All together in and near Frankfurt we teach about forty classes per week and have enrolled between two and three thousand

people. Of course not all of these classes are taught in this one building but in different halls that we have rented for this purpose.

But rooms for such classes are getting harder and harder to get. It has always been a problem to find places in which to conduct Bible classes and church services. But we were able to get them because we were helping so many people with food and clothing, and the universities, schools, and city officials were glad to do us favors. But the longer we have been there the more and more we have converted people. Naturally the Lutherans and Catholics do not like this and have been bringing pressure on city officials to not let us have those buildings. In some places they have succeeded in closing the school buildings we were using. For example, in Heidelberg we were teaching about one hundred children but the schools have closed their doors and now we have no places in which to teach them. For these and other reasons we believe it is time for us to erect buildings of our own in which to teach and preach. This is necessary if our work is going to continue to be successful. For that reason my brethren in Germany sent me back to America to raise funds for seven different church buildings with class rooms. These buildings are to be erected in Frankfurt, Hanau, Heppenheim, Heidelberg, Mannheim, and in Munich. All together we will need about \$200,000.00 to erect these buildings.

You might think that the German brethren should pay for the erection of these buildings, and they are doing all they can. Several of the congregations have laid aside substantial amounts, considering their incomes, to help in erecting their buildings. But it would take a number of years for the German brethren to set aside enough money to erect the buildings that are needed now. For that reason we came to America with the conviction that American brethren would be glad to furnish the money for these buildings and thus push the work in Germany ahead so that we can take advantage of the opportunities that are there now.

But we are not waiting for buildings to be erected before we work with all our strength. Summer before last we decided that we would like to conduct the first gospel meeting in Germany. We didn't know whether the people would come or not, but we experimented to see by renting a large tent in which to conduct a tent meeting. We were well pleased to see about five hundred people every night coming to hear the gospel of Christ. Then this last summer we bought our own tent and moved it every two weeks to a new location and I have seen as many as seven and eight hundred people per night coming to hear us preach. This coming summer and perhaps every summer from now on our tent will be on the move again while we go out to harvest souls for the kingdom of God. In these tent meetings two of us usually do the preaching while the rest of us do personal work. As we go out to do personal work we take the young men along with us who are in our school and teach them and train them just as Paul trained Timothy and Titus by giving them actual experience under our guidance in teaching and winning souls for the Lord.

It is good to be able to tell you about these good things that God has done with us and through us in the spreading of his kingdom. But there are opportunities in Germany we have never even begun to touch. The people in Berlin, Hamburg, Bremen, Hannover, Stuttgart, and hundreds of other German cities are just as receptive as the people in the cities where we have already gone with the gospel of Christ. It has been our earnest desire from the very beginning to go to these cities just as soon as possible with the gospel of Christ. For that reason we have been as busy as possible in training young men who are Germans that they might help us reap the harvest of souls that is now ripe. But we should not wait until we have these young men adequately trained to go. We should go now. Daily we receive letters begging us to send teachers not only to these cities but also even to eastern Germany behind the iron curtain.

We now have an opportunity to get on Radio Luxenbourg, the only radio station in Europe on which one can buy radio time, and start broadcasting the gospel all over Germany. This station is two and one half times as strong as the strongest radio station in America. The broadcasts will begin about the first of August and all winter long we shall be going into thousands of homes with the gospel where we have never before gone. Brother Dieter Alten will be doing the preaching and in connection with these broadcasts we shall be offering our correspondence Bible course to any who desire to enroll free of charge. All winter long these broadcasts will continue and by the time next summer comes we believe that we will have fifty or one hundred enrolled from Berlin, Hamburg, and other cities. By then we should have a number of men who will be prepared to go into these new places and work together in a united effort to establish the church just as we have worked together in and near Frankfurt and Munich.

But we need more American evangelists and teachers to come to Germany to help us. The German people now are particularly receptive to American preachers. They much prefer to hear American preachers to their own preachers. They are dissatisfied with their old religions and are looking for something that is new and better. If there are fathers and mothers who can send their sons away to die on the battlefields for their country there should also be hundreds of Christian fathers and mothers who will be willing for their sons and daughters to come to Germany to help us. If you have a son or daughter who has finished high school or is in college we would be glad for them to come to Germany. There they can continue their Bible training in our school while at the same time we use them and train them in mission work in a place where the people are begging for the truth. Within the next few years we hope to begin preaching the gospel in ten or twenty more German cities, and after several years of work in these cities we can tell you that we have ten or twenty thousand brethren in Germany. If we can convert a thousand in three

years in and near Frankfurt and Munich we can do equally as well in the other cities. Brethren, when we make investments by being willing to give our sons and daughters into this work we are helping to make troubled Europe a peaceful place in which to live. And in so doing we are making a real contribution to the peace of this world. War with its devastation, where it has killed more than twenty-two million people during the last war, has made the German people particularly receptive to the gospel of Christ, and we cannot claim to be true citizens of the kingdom of God if we allow this vacuum to go unfilled. They will turn to something, and if they do not turn to ways of peace they will again turn to ways of war. How do you know but what God has raised us up for such times as this. I close with the words of the song we have so often sung:

Far and near the fields are teeming
With their waves of ripened grain . . .
Lord of Harvest, send forth reapers . . .
Hear us Lord to thee we pray.
Send them now the sheaves to gather
Ere the harvest time pass by.

If we respond and are willing to go ourselves, we are only making an investment in the destiny of our own children. History shows us that apostasy has come in many places, and the indications are that it will come again here in America through the influence of some paper, school, corrupt and selfish preachers, or cold and indifferent congregations and elders. If we send the pure gospel to Germany now maybe in a few decades they will be sending evangelists back to our country to preach the gospel here after the truth has been destroyed by apostasy. And if we are willing to go now, willing to sacrifice enough in going and in sending, God will bless us, and if we are willing to work hard enough I feel sure that God will providentially overrule the destiny of the rulers of the different lands so that we will perhaps have the chance to go to many nations in Europe and make our contribution in helping to prevent the third world war.

THE WORK OF THE CHURCH IN AFRICA

Leonard Mullens

Africa, with its land area of 12,125,000 square miles, stretching for 5,000 miles from the north to the south and 4,500 miles from the west to the east, is a land of contrasts. Altitudes range from sea level to over 19,000 feet in the mountain ranges. The sands and wastes of the Sahara Desert embrace 3,500,000 square miles (500,000 square miles more than the area of the United States), while it is possible to ski on the slopes of mountains located on the equator. In Africa, men dwell in mud huts on the plains and in modern cities of a million in number. Lush tropical jungles grow in profusion at the very foot of snow-capped mountains, and the little muddy waterhole on the African savannah may be contrasted with great inland lakes, one of which is but slightly smaller in the area it floods than the whole country of Scotland. Africa, with its 150,000,000 people, who speak seven hundred different languages, is too vast and too varied to be summarized in the time of this discussion. The principal forms of native religion are Animism and Fetishism, while both Christianity and Mohammedanism have made some inroads in the past few centuries.

Now, the work of the church in Africa may be divided into three parts: the work in the Rhodesias, the work in Nigeria, and the work being done in the Union of South Africa.

The Work in the Rhodesias

First, we consider the work in the Rhodesias, which has been carried on for about thirty years. With this work, most of us are more or less familiar, and such names as Scott, Sheriff, Lawyer, Short, and others are well-known to us in this connection. This is a work among the native peoples, and is well established in nature, with about 15,000 having been immersed; however, we must report that many of these have drifted back to paganism. Among these native Christians in the Rhodesias are some very

able preachers and Bible students, who carry on the spread of the gospel entirely without assistance from the white race in some instances. Brother Foy Short found fourteen congregations, in various phases of development, on a trip recently, which we did not know existed. Sister Sewell and Burns, supported by the Trinity Heights church and the Sears and Summitt congregation have but recently begun work among these natives. The seed of the kingdom has been sown, and is being sown in the Rhodesias.

The Work in Nigeria

The spread of the word of God in Nigeria, with its population of 20,000,000, reads like a legend from a book of fairy tales. This country, a colonial possession of the British Empire, is known as the "white man's grave yard" and it is reported that everything in Nigeria either has a poisonous bite or a poisonous sting. Located just north of the equator, the mean annual temperature is about 80 degrees F., and its delta lands are very unhealthy, especially for the white race.

Now, the work of the church in Nigeria cannot be told without telling the story of Brother C. A. Essien, a native, and until a few years ago a member of the Methodist church. Through his study of the Bible, Brother Essien became dissatisfied with the Methodist religion, and began to find his way to the truth. In many ways, Brother Essien may be compared to Alexander Campbell, for he is truly the "Campbell" of his country, though he has come in eight years over the road that it took Campbell many years to travel. For five years, Brother Essien was on his own, and for the past three years has had some contact with others in the Lord's church. Brother Essien first heard of the church of Christ in March of 1948, through a Miss A. M. Braun of Bavaria, Germany, who runs a library of international correspondence schools in Europe. Somehow, Brother Essien had the address of this woman, and wrote to her, inquiring for a correspondence course in the Bible. Now, we do not know that this is true, but it is entirely

probable that Miss Braun had heard the "Back to the Bible" broadcast over the Lourenco Marques station, located on the lower eastern coast of Africa. Or, perhaps, Miss Braun had come into contact with some service men in the United States Army, who had acquainted her with the correspondence course which had been designed by the Lawrence Avenue church in Nashville, Tennessee, especially for the use of the military forces during the last war. At any rate, Brother Essien secured this Bible course, completed all the lessons, and immediately began to teach others. Truly, "God works in a mysterious way his wonders to perform."

In a few weeks time, the Lawrence Avenue church distributed about 160 sets of this course to the natives, under the direction of Brother Essien. The Central church in Cleburne, Texas, provided about 350 more of these series of lessons. As these natives learned the truth, they taught others, and the good news spread in all directions. Preachers began to leave the denominations, and bring their entire congregations with them to the truth. In a letter written to this country, on the 12th of December, 1950, Brother Essien stated: "It is true we have so many churches. They were converted some from the Apostolics, Catholics, Christ Army, church of Scotland, National church of Christ, Church of the Nazarene, African Church, African Apostolic, Lutherans, Methodists, and some from the Christ Apostolic Church of Gospel Missions." Up to the present time, there have been about 200 congregations formed, with a total membership of between 8,000 to 12,000 souls.

You are all familiar with the fact that Brethren Eldred Echols and Boyd Reese were sent to Nigeria from South Africa in August of 1950, and you are acquainted with the report which they brought back of the work. Brother Echols reports that there is no discernible difference between a worship service in Nigeria, and one in the average colored congregations of Texas or Tennessee. Our hearts rejoice at this great news from the jungles of Africa!

Brother Reuel Lemmons of the Central church in Cleburne met in January with leaders of some of the Nashville, Ten-

nessee churches to see what could be done to further this Nigerian work. From that meeting, two things have been planned: 1. Brethren Echols and Reese will return very soon to Nigeria for a period of four months, and during this time they will teach the native preachers of Nigeria. The Central congregation in Cleburne has undertaken the task of raising the \$2,500 that will be needed to finance the mission of these two brethren for this time. Not only will these brethren instruct the native evangelists in the way of the Lord more perfectly, but they will also survey the field and determine just what kind and type of help is most needed there. If it is deemed an act of wisdom to send white evangelists to Nigeria, then these brethren will make the necessary preparations for their coming, such as housing, and otherwise. 2. Tennessee churches will try, in the meantime, to find two American congregations that are willing to support two white families in the work there.

We are happy to announce that provision has been made for the support of Brother Essien and for a native preacher to assist him. In this respect, the sincerity of Brother Essien has been demonstrated by the fact that he has spent his own money in furthering the work. The proceeds of two farms and a blacksmith shop which he owned have gone to extend the borders of the church in his land. Brother Essien will receive about \$63 a month, and from this, he will pay his assistant, and also meet his car expenses. The salary he will receive will be equivalent to that which is paid by the British government for native officials in that colony. Further developments of the Nigerian work may be read in your papers from time to time. However, this news has but recently reached us from Brother Essien. He has been approached by a group of Nazarene churches, and writes about the matter after this fashion: "Many churches are waiting to see the white men come, especially the church of the Nazarenes. They are up to 200 churches, and want to be converted to the truth at seeing you brethren." What Brother Essien means by this is that the Nazarenes are convinced of the scripturalness of the plea of the church,

but that they are waiting to see some white members of the church. We do not understand such reasoning unless we realize that many Africans have no confidence in anything preached by a black man unless he can prove that there are white men somewhere who preach and believe the same doctrine. This is indicated by an incident that occurred when Brother Echols and Brother Reese first went to Nigeria. They were met by some men who wanted to be immersed, for they had learned the truth long before, but they would not obey it until Brother Essien had produced at least one white man who believed it. He had told them that there were many white Christians in other lands, but they called him a liar to his face. Upon meeting the white brethren, they said, "Now we have seen, and we know that he was telling the truth after all." This is a peculiarity of the African mind.

The needs of Nigeria will be presented to you when these needs are fully known. However, it would be most helpful to Brother Essien and the Christians in that country if they had a short wave battery radio. Then they could hear the broadcasts from Lourenco Marques. Incidentally, such a radio would cost about \$100.

The Work in the Union of South Africa

Now we shall consider the work in the Union of South Africa, which is a British Dominion consisting of the provinces of the Cape of Good Hope, Natal, Transvaal, and the Orange Free State. The Union covers an area of about 472,550 square miles, and is mostly composed of a high plateau, standing high above the Atlantic and Indian oceans, which wash its shores. It is a land of sunshine, with an average of twice as many sunny hours as London, and a very mild and pleasant climate. It would seem to be a topsy-turvy place to us, for winter comes in July and summer in January. The Union is sparsely settled, due mainly to the arid condition of the plains. However, the British government is at work now on irrigation projects which will greatly stimulate agriculture and industry. The South African Board of Trade has predicted that by 1955

the population will exceed 14,000,000, while it stands now at about 12,000,000, of whom about 2,500,000 are Europeans, 7,250,000 are Bantu (Negro), and the rest are mainly Jews and Asiatics. The white people live mainly in the towns located on the "gold reef," which is a backbone of mountain ranges that makes up the southern end of the great east-central range that stretches the entire length of the African continent. These people dwell in about fifty towns that range in population from about 25,000 to a million in Johannesburg. South Africa is the last large relatively undeveloped country in the temperate zone left on the earth, and the British government predicts that the Union will support a population of 200,000,000 people, and that Johannesburg will be the largest city on earth within a hundred years, larger than either London, or New York City. This points up the importance of the church getting there now, so that the Master's cause may grow with the country. The Dutch and the English are at this time engaged in a "cold war" between themselves for the control of the Union. The outcome of this struggle will have its effect on the future of the church in South Africa.

The preaching of the gospel began in South Africa through the medium of the radio. Brother Reuel Lemmons, preaching over the government radio station at Lourenco Marques, supported by several Texas churches, began to receive mail from several denominational preachers who were interested in the "Back to the Bible" plea of the Lord's church. As a result of inquiries for more information, a Bible correspondence course, especially fitted to the needs of the searchers after truth was made available. At this time, 500 are enrolled for this course, and perhaps 2,000 in all have taken it. Printed copies of the sermons also were, and are, distributed to those who write and request them. Then the names are placed on a permanent list, and each succeeding sermon is mailed to those so contacted. At the present time, about 1,000 receive a copy of the weekly sermon, while about 150 who have shown a marked interest are receiving the **Gospel Advocate** through

gift subscriptions solicited by Brother B. C. Goodpasture. Out of the young people who have written, about fifty are now receiving the 20th Century Christian through gift subscriptions. It is estimated that some 1,800,000 persons hear this gospel each week, carried on by means of transcriptions.

Incidentally, time has also been offered for this same broadcast of gospel sermons over station KCJB, "The Voice of the Andes," located at Quito, Equador, South America. This is reputed to be the strongest radio station on earth, and can be heard over the entire world. It is also entirely possible that these same transcriptions will be used over the GOA chain of radio stations that blanket the sub-continent of India. You may watch for later developments along these lines.

Now those who have journeyed to the Union of South Africa went there to follow up the work that had been done through this radio preaching. These radio sermons had been continued for over two years before any of the evangelists reached the field. In May of 1950, the first workers reached the Union. Brother Waymon Miller, supported by the Tulia, Texas church; Brother John Hardin, supported by the Riverside church in Fort Worth, Texas; Brother Guy Caskey, supported by the Edgefield church, Dallas, Texas; Brother Eldred Echols, supported by the Pearl and Bryan congregation, also of Dallas, Texas, along with the families of the first three men, went to Johannesburg. This city is a modern, Americanized city, with a population of one million, 360,000 of which are white or European, and the remainder is native, colored, and Asiatic. Johannesburg is very much like the average American city of comparable size, with a climate described by the brethren as "ideal." As soon as the brethren were settled, they began to contact the names of those who had written in from Johannesburg to the radio program. At first, the work was slow, and interest was small. However, the brethren persevered, and by personal visits and the teaching of Bible classes in the homes, greater interest was aroused. Soon the preach-

ers began to baptize the taught, but they encountered great difficulty in obtaining suitable places for baptizing and greater difficulty in obtaining permission to use the places located. People were immersed in public swimming pools, fish ponds, and rivers, at every hour of the day and night. Soon, the difficulty along this line was solved by having a canvas, collapsible, portable baptistry made. The brethren also had made a tent, forty feet by sixty feet, which they used for meetings in various parts of the city. Up to January 30th, thirty-five had been baptized in Johannesburg. The leading religious denominations are the Dutch Reformed church and the church of England, and the people belong to these churches like they belong to a certain nationality of people. They are social and political in nature, with the church of England characterized by cold, ritualistic formality, while the Dutch Reformed church is marked by an ardent, partisan spirit for the country and the government. Other denominations exist, such as the Baptist, Methodists, Seventh-Day Adventist, Catholics, and the Holiness groups. Coupled with this, the people of the city are concerned much in sports, such as tennis, golf, hockey, softball, and Sunday is the day used for indulgence in these things. Indifference to religion is noted, but this is due in some measure to the cold and formal atmosphere of the established state churches. All of this adds up to a great opportunity for the Lord's church, for we have something to offer these people that they do not have, and the inhabitants have noticed that there is a difference, and this will attract their attention in the days ahead. The brethren in this city feel very strongly that in a few years, good strong churches can be built in Johannesburg; and finally, that the Lord's church can be planted throughout the Union. One of the needs at this time is suitable locations for church buildings, so that the work can be carried forward. An ideal location for a church building has been located now by the brethren in the southern section of Johannesburg, and the lots have been purchased at a cost of about \$5,100. These lots are situated in a section of the city inhabited by home-owning

people, close to some nice apartment hotels. Soon a modest, but adequate building will be erected on these lots, and grant to the work there a foundation of permanency. The evangelists have also begun the publication of a monthly gospel paper, known as the **Christian Advocate**, which is designed to meet the spiritual needs of the South Africans. The mechanical make-up of this publication is pleasing and attractive, similar to those of the brotherhood in this country. None of the workers have any financial interest in this paper, and no profit accrues from it, since it is mailed free to those who will receive and read it. About a thousand copies have been printed the first three months, but the mailing list is increasing rapidly. The financial cost of this paper is about \$85 a month, which is supplied by the North Side church in Fort Worth, where Brother Miller, who is the editor, preached before going to Africa.

Thirty miles to the north of Johannesburg is Pretoria, the executive capital of the Union of South Africa, with a population of about 230,000. It is here that Brother Don Gardner, supported by the Highland Avenue church in Abilene, Texas, began his work on January 1st. Four have been baptized there, and a congregation of some ten to fourteen members has been started. A song director is needed to assist in the work at that place in a very bad way. The formation of this congregation means that now there are three churches composed of white people on the great African continent, counting the one at Bulawayo, in Southern Rhodesia, where Brother Foy Short is laboring, supported by the church at Ferris, Texas.

Churches are needed now at Durban and at Capetown, and then a chain of New Testament congregations, stretching out over 1600 miles at 400 mile intervals, shall stand like candlesticks along the rocky backbone of the southern part of Africa. In this connection, we hasten to add that Brother Martelle Petty, with his family, has landed in the Union. After some time in Johannesburg, where he will orient himself, he shall begin his work in Durban, supported by the Peak and East Side church in Dallas. Durban is a

city of paradox, where graceful minarets rear their domes to the sky, and electric trolleys dash through busy streets; where veiled Indian women gaze into the windows of modern European shops, and native chieftains lead their scantily-clad wives through the city, while Zulu ricksha boys ply for hire.

In Capetown are a few members of the church already. Here it was that a white man heard the radio broadcast, and wrote for a copy of the sermon, which he received. Later, as he walked through the streets, he came to a little Negro church, and paused to listen to the native preacher through the open door. The words sounded strangely familiar to him, and he took the radio sermon from his pocket, and found that he could follow the sermon word for word, since the Negro had memorized it! This same Negro man baptized him and his son, and now these two order correspondence courses three dozen at a time, which they distribute in Capetown. The names of the prospects in the Capetown vicinity are sent to this man.

Yes, the work in the Union is on the upsurge, and this ringing challenge can be made to any congregation who wants to send a man there to preach the gospel—just close your eyes before an opened map of the Union, and then jab out with a pin. Select the name of the town nearest your pin point, and you can be furnished with the names of people in that place who have taken the correspondence course, and by checking their answers to the questions, you can just about tell what they are religiously. Try it and see!

What does South Africa need? More preachers is the answer, and more congregations to support a man there! Others may go to South Africa if they desire, and find employment to support themselves while they aid the work of the Master there. You may write to the Embassy of South Africa, Washington 8, D.C., for information concerning the country and employment.

For centuries, Africa has been known as the Dark Continent. But today, the world is becoming more and more

aware of the importance of this vast continent, with its supplies of gold, diamonds, vanadium, coal, iron ore, uranium, great forests, and its great potential crop land of more than 25 per cent of that of the world. What has hindered the spread of the gospel in the past, which is the fact that these places were hard to reach, is now overcome with the radio and through air travel. Truly Africa is white unto harvest.

In the opinion of competent authorities, the native religions of Africa will gradually be superseded by either Christianity or Mohammedanism. At the present time, these two theistic missionary faiths are contending for the hearts of the people of Africa. Which shall it be for them—Christ or Mohammed, the Bible or the Koran, the truth or error? To a large degree, the answer depends upon us in the church of Jesus Christ in America.

In the Dark Continent, the glorious light of the gospel has sprung up, like brush fires that have been lighted on the mountain tops. In parts of Africa, these fires of truth burn brightly today, but they appear as do the stars to a man in the depths of a deep well. Shall we add fuel to the fires by our own sacrifices in talent, in energy, in money, and in prayers? Or shall we be content to allow the shroud of ignorance and superstition, error and falsehood, once more to drop over the benighted millions who roam the jungles and plains of this vast land? Let us rise up, and with faith in our God, and the spirit of sacrifice in our hearts, claim Africa as a rich prize that we may lay with toil worn hands at the pierced feet of our blessed Jesus. Let us rise up, and with heart and hand, see to it that these little fires of truth shall not be quenched, but that from these, many others shall be lit, until in the years ahead, as God may will it, all of Africa shall glow with the knowledge of Christ as a precious jewel in the canopy of God's universe!

THE WORK OF THE CHURCH IN LATIN AMERICA

J. W. Treat

Introduction and Definitions

A few observations and clarifications are in order always as one approaches the study of a given subject or field of knowledge. Especially is that true when the field is a broad one, as is the case now, "Work of the church in Latin America." Briefly, then, let us define terms.

"America" unmodified refers to two continents with the various outlying islands and territories. "Latin America" limits to that part of the Americas where Latin backgrounds have prevailed, especially as reflected in the countries or territories where Romance (or Latin-derived) languages are used. Sometimes the expression "Spanish America" appears, but this term is too limited, excluding the Portuguese and French speaking countries. "Iberoamerica" is better, because that does suggest the backgrounds of the Iberian Peninsula (Spain and Portugal). The term "Latin America" is, therefore, most acceptable.

Geographically, then, we have to do with Mexico, Central America, South America, and the West Indies, although in a very real sense there is a little "Latin America" within our own borders—the French of Louisiana and the Spanish-speaking peoples of the Southwest. Specifically we are to consider Mexico, the six Central American countries, Cuba, Santo Domingo, Puerto Rico, and the nine South American countries—or in other words, nineteen of the twenty-one Pan American countries of the Western Hemisphere.

Possibly one of the most misused and misunderstood expressions in our language—and in others as well—is "the church." Today, in this study it is not being used in its historical sense—as books of history use it—nor in the vague, ethereal or unreal sense implied in "the church invisible." Neither is it being used in a denominational or sectarian meaning. Reference to "the church," then, signifies "the called of Jesus Christ" (Rom. 1:6); "the church

of God" (Acts 20:28); "the body of Christ" (Eph. 4:12); or in the congregational sense, "the churches of God" (1 Cor. 11:16); "the churches of Christ" (Rom. 16:16); or "all the churches" (Rom. 16:4; 1 Cor. 14:33; 1 Cor. 7:17).

I should also like to make it clear that my talk, "The work of the church in Latin America" is of necessity limited to what I know—from my own observation and reading and from reports received from brethren in Christ. In no wise would I imply that only where some English-speaking preacher (or one thoroughly indoctrinated by such) has gone is there a church. Wherever the seed of the kingdom has produced its fruit, there the church is. I cry out against the idea, in whatever quarters it may be found, that Christianity must wear a U. S. or Yankee brand: three songs, a reading and prayer, another song and a sermon; anti-this and anti-that. We are to preach Christ and not the American way of life!

Latin America—A General View

In a lecture here four years ago, Brother Pedro R. Rivas of Torreon, Coahuila, Mexico, gave a masterly study on the Latin American countries as to history and topography, etc. Let us today simply make a few sweeping statements—a bird's-eye-view (or worm's-eye-view) of Latin America: historically, geographically, economically, racially, and educationally. Time permits only a broad outline.

The early story of Latin America is that of the Spanish conquistadores. Significantly the soldier-Catholic priest combination over three and one-half centuries stamped upon Latin America in general the Roman Catholic religion and the Spanish (and in parts French or Portuguese) language and culture. The surge of Independence came to these various countries between the years 1810 and 1824, except that of Cuba much later, 1898.

Geographically, as has already been indicated, many countries and all kinds of terrain are included, one of the countries alone—Brazil—being larger than our own United States.

In passing I would point out the great economic potenti-

alities as indicated in comparatively recent statistics. Latin America comprises 1-20 of the world population and about 1-5 of the world land area. It produces about 1-30 of the wheat of the world, about 1-8 of the cotton, 1-6 of the cattle, 1-8 of the wool, nearly 1-2 of the cane sugar, about 4-5 of the coffee, 94 per cent of the bananas, over 1-5 of the copper ore and a like amount of lead ore, about 1-7 of the tin ore, and 1-6 of the crude oil.

Mexico exports 30% of the world's export of silver, 74% of chicle (that's chewing gum to you and me, and 37% of henequen (hemp). Central America exports 30% of bananas; Cuba, 10% of sugar; Colombia, 5% of platinum; and Venezuela, 10% of petroleum. As to imports-exports ratios, in the chief countries they are about even, a good balance of trade. There are more exports than imports in these: Mexico, Cuba, Venezuela, and Chile. Argentina has slightly more imports than exports.

Racially, Latin America is another great melting pot: European whites (mostly Spaniards, originally), Indians and Negroes. The percentages vary from country to country.

Educationally, too, a varied picture prevails in most of the countries. Everywhere there are the upper groups of highly cultured, refined, educated people. Usually, there are the uneducated masses. However, other countries offer a high percentage of literacy, for example, Uruguay.

The Work

But now more directly to the question—the work of the church in Latin America. In the first place—aside from Mexico, Cuba, and the Panama Canal Zone—it is very easy to tell that story in four letters: none!

Panama Canal Zone

During World War II, members of the church among U. S. military personnel stationed in the Canal Zone formed the nucleus of a beginning work there. Under the guidance of the church at Cleburne, Texas, this work has had a continued growth. At the present time, there are three con-

gregations: one, at Balboa Road (in Balboa); one meeting in the American Legion Hall in Cristobal; and the third—composed entirely of native Panamanians—meeting in a school building in Panama City. The congregation in Balboa owns its property (less than \$1,000 indebtedness now against it).

One of the first preachers to work in the Canal Zone was Brother Gerald Fruzia. Brother D. P. Craig spent about a year and a half there, returning to the States in June of 1950 (*Christian Chronicle*, April 12, 1950). From Grand Prairie, Texas, went Brother W. Harlan Dilbeck and family to preach for that congregation. In a fairly recent report (*Christian Chronicle*, October 25, 1950), Brother Dilbeck announced eleven responses to the gospel in the Balboa work: eight baptisms, two to place membership, and one restoration. A native preacher may have joined forces in the work by now.

Problems in building a good permanent work there stem from the ever-shifting personnel, the lack of native leadership, and the ubiquitous worldliness.

Cuba

The story of the work of the church in Cuba revolves around two great soldiers of the Cross: Brother J. R. Jimenez and Brother Ernesto Estevez. These two men, sponsored by the Nebraska Avenue church in Tampa, Florida, have gradually gathered around them a teaching force which now numbers seventeen others. Brother Jimenez began that work in January of 1937. In January of 1940 Brother Estevez joined him. These brethren have kept most complete records. A monthly detailed report is sent to all who help support that work or who are interested. These reports give the number of services held during the month and the number of localities; the total attendance and the average weekly attendance and the average attendance per service; the number baptized; the number of visits made; the distance traveled by bus, by train, on foot, and on horseback; number of radio broadcasts; the literature distributed. Thus can be given the complete sum-

mary of the work of the church in Cuba from its beginning in 1937 through the year of 1950. Here is the picture: Services held—21,420 (7429 by brethren Jimenez and Estevez; 13,991 by their Cuban helpers; Total attendance—601,148; Average weekly attendance—828; Average attendance per service—28; Baptized—1469; Number of visits made—84,930; Total distance covered—524,155 kilometers (By bus and train, 465,158; on foot, 31,881; horseback, 27,116); Radio broadcasts—228; Individual classes—498; Literature distributed—Bibles, New Testaments and portions, 8027; tracts, etc., 73,389.

These brethren estimate the loss from the number baptized (1469) from 25% to 33%, due to death, moving away, indifference, and backsliding.

Of unusual interest is the work of Brother Luis Moreno in El Cristo, Oriente Province. A victim of Hansen's disease (leprosy), Brother Moreno has continued preaching the gospel in that colony, establishing a congregation there. He and his wife, both successfully treated, are substantial citizens of the colony community in addition to their fine religious leadership.

The Cuba work needs more financial support. This is not said to the discredit of those who have made possible the work already done and now being done. It simply means that additional help in the form of preachers' salaries, money for more radio programs, a station wagon for the Havana area, and a jeep for the inland work would double the amount of fine work being done now. Very powerful Havana stations can reach practically all of Spanish America. Although within the last year or two property has been acquired both in the Havana and the Pinar del Rio provinces (in Havana, a church building and a printing press; in Concepcion del Sur, property for residence of Brother Estevez and a temporary meeting house), there is still a need of modest church buildings for the work in the many outlying points where preaching services are regularly held.

The leadership-training work being done by the Cuban

brethren needs support. Unselfishly, Brethren Jimenez and Estevez, both very capable teachers, have given of their time and energy "beyond the line of duty" to train other natives for the program of evangelization. Brother Estevez has made a very valuable contribution to the field of agriculture, having gained the attention and appreciation of the Cuban government. It is not strange, then, that he and a fellow-Christian, trained in that field and commercial work, should have a special agricultural project in its formative stage.

Mexico

We come closer home now—in fact, right next door—to our sister-republic south of the border, Mexico. Although denominationalism has been active in Mexico for a century (including a conservative Christian church element in the Monterrey area and Northern Mexico), we of the church of the Lord have not seen Mexico, strangely enough, until a decade ago. Present work stems from a lone preacher in Torreon, Coahuila, Brother Pedro R. Rivas, and the year was 1940. The following summary tells graphically the progress in eleven years. The church in Mexico now:

21 part-time or full-time gospel preachers; 6 states in which there are congregations; 18 congregations (numbering from some 75 members each on down); 5 church buildings; 4 other properties (lots or residences for the preacher with space for a temporary meeting place); 4 annual Spanish Bible lectureships (Austin, Harlingen, Austin, and Torreon, Coah., Mexico); 4 leadership training schools in El Paso and C. Juarez; 2 leadership training schools in Torreon, Coah. (1949, 1950); 600, the approximate number of baptisms.

This does not begin to tell the heroic battle waged by soldiers of the Cross on both sides of the Rio Bravo, as our Mexican brethren call the border river. That story alone merits a separate volume, but in passing I do want to pay tribute to these preachers along with Brother Rivas from Mexico who, often with very meager or no support and never with support comparable to that of preachers here,

have pioneered the cause of New Testament Christianity in that republic. These preachers are Avila, Villagrana, Varela, Carrillo, Augustin Figueroa, Santiago Figueroa, Humberto Figueroa, Ruiz Cruz, Arturo Rodriguez, Maximo Zamorano, Saucedo, Epigmeneo Zuniga, Ortiz, Alvarado, Garcia, Reyes, Gutierrez, Lopez, Villa, Cano, and Sanchez. Today, in their behalf I bring greetings to you brethren in Christ of like precious faith, and I simply re-echo their frequent expressions of deep gratitude to you for all the help which "hands across the border" have brought to them. These men have met fearlessly the charge that they are not true Mexican citizens if they do not adore the Virgin of Guadalupe. Threats, and in some instances stonings, have been their lot. One sister died the martyr's death: her assassin testifying that he killed her because she did not believe in the "santitos" (saints or images).

Hand in hand with the work south of the border has been that north of the Rio Grande—the "Latin America" in our country. The picture of the Spanish-speaking work would be incomplete without such names as Schug, Cantu, Wolfe, Gill, Dias, Zamorano, Gomez, Fuentes (deceased), Kercheville, Hiler, Arrieta, Zuniga, Reeves, Partain, Stivers, Vasquez, Lujan, and many others. Three dozen congregations from Texas, New Mexico, California, Tennessee, and Oklahoma could be named which have encouraged and helped financially in the spread of the kingdom in Mexico over a part or all of this eleven-year history. Many others, along with individuals, have given once and again.

Yet the needs are still very great. Present workers need more adequate support. Money for printing books and literature in general in Spanish is needed. At least two standard books in English have been translated into Spanish in manuscript form but await the necessary finances for publishing. Spanish papers now in circulation need some underwriting. Help is needed on buildings now planned as follows: Central (Houston), on a \$20,000 building in Monterrey; College congregation here in Abilene, on a \$10,000 building in Durango, capital of the state of Durango; Hope

congregation (near Merkel), on a \$2,000 building in San Pedro, Coah.; Brownsville, on a \$10,000 building in Matamoras and a \$1,000 one in Jimenez. Then there are some seven or eight other places needing houses of worship now.

Added to the already-named opportunities are two others which fit into the Latin American field. Brother James D. Bales has already accepted the offer to furnish daily fifteen-minute sermons (tape recorded at Harding College) for two years over the world-wide short wave station at Cape Haitien in the Haiti republic. Brother D. L. Lawrence, 925 Acklen Avenue, Nashville 4, Tennessee, has a chance to broadcast at first in English and later in Spanish over HCJB, "The Voice of the Andes," in Quito, Ecuador. This station is heard all over South America. Lacking on this opportunity according to the last report I had about it is the financing of the program at \$15 per fifteen-minute program on a year's contract basis.

Some Observations

I would not close without pointing out that persecution is promised the evangelists of the Lord's church in Latin American work. This is not a new observation by any means. The apostle Paul told Timothy, "Yea, and all that will live godly in Christ Jesus shall suffer persecution" (2 Tim. 3:12). This takes a special form in Catholic-dominated countries. In the words of another (Converted Catholic, December, 1950, page 319): "The Roman Catholic holy office of the inquisition in Rome has never been closed, and unless every American Protestant constantly defends his right to freedom by using that freedom to denounce undemocratic actions, the Roman Catholic holy office of the inquisition with all its atrocities might become active in America." Destruction of Protestant church property and of Bibles and Testaments has already come through mob violence stirred by zealots and leaders of Romanism in Latin American countries. Instances in Mexico, Colombia, Brazil, Venezuela, and Bolivia too lengthy for this treatment can be cited. The movement of church-state, Spain-

inspired coalition has already taken five South American countries politically.

But Jesus still says, "All the world." Latin America is a large section of that world, and there are seventeen countries without a single church after the New Testament pattern! Some brethren have planned to go to Brazil but those plans have not yet worked out. Brother D. H. Hadwin and family (and as many others as they can persuade to go with them) are now readying themselves for work in Uruguay. What are you and I going to do about it? In Jno. 13:17, Jesus said to his disciples what can also be applied to us: "If ye know these things, happy are ye if ye do them."

You say that you cannot speak the language? Then get busy and learn it! You think you are too old to learn another language? Then at least begin with your children. The Lord's selective service laws, (his draft call), have been in effect a long, long time, but oh, how many deserters there are from the Army of the Lord! We too generally exalt and make heroes out of all soldiers except soldiers of the Cross! We are as a people not even willing to throw aside our carnal weapons of destructive arms, hatred, avarice, selfishness, and worldliness in general much less put on the whole armor of God (Eph. 6). Where is our shield of faith when we venture nothing for God? Where, our breastplate of righteousness, when we waste our time, energy, and substance in crass materialism and in fighting each other in fruitless wranglings and sinful animosities? Where, our "feet shod with the preparation of the gospel of peace" when our feet won't move into regions beyond? Where, our "sword of the Spirit" when we don't know what the book teaches; and about the only reason so many can give for the hope that is within us is: "Brother So-and-So says it is this way"?

"Say not there are four months and then cometh the harvest—" As to Isaiah of old the call comes—"Whom shall we send, and who will go for us?" Where are the hearty, brave soldiers of the Lord who, like Isaiah, will rise up and say, "Here am I, Lord; send me"?

THE WORSHIP OF THE CHURCH

John H. Banister

It is axiomatic that man is a worshipping being. Throughout history man, regardless of his moral or spiritual condition, has always paid homage to some power or being supposedly greater than himself. Man must worship for he has needs which only worship can satisfy. Man has an inherent desire for worship. He longs for a higher power before whom to bow and he instinctively recognizes his need of, and desire for, worship. Man will worship. If left to himself, he will find his own object of worship, but worship he will! Since, therefore, man needs to worship, has a desire for worship, and will, in spite of all hindrances thrown in his way, worship some higher power it is obvious that he must be taught concerning worship. Man must learn the true object of worship and the scriptural method of worship.

Jesus taught that some worship in vain (Matt. 15:9). Since this is true, man must learn just how to worship. Man cannot learn to worship acceptably through his own unaided experience. Both history and experience show that man, when left to himself in worship, always ends in idolatry. If man is to learn how to worship acceptably, he must have a divine revelation. In the New Testament, God has told man, in great detail, just how to worship. To it he must turn, then, if he would worship aright.

The New Testament reveals that the worship of the Apostolic church was one of its strongest characteristics. Worship was so precious and meaningful to the early Christians that, when outlawed by persecution, they met in secret places to engage in it. To them worship was a deeply moving and spiritually enriching experience. Worship must be the same to us today. Though we in this Twentieth Century have succeeded in restoring the correct outward form of Apostolic worship, we have not completely succeeded in restoring its true spirit and meaning!

What, we might ask, is the purpose of worship? Is it

just a "going to church" because of habit or custom? Is it nothing more than the recitation of certain rites and ceremonies? Surely worship is more than this. One of the main purposes of worship is to draw nigh to God. In worship, we are to commune with God, and meditate upon the majesty, glory, power, and mercy of God. We are to thank him for his blessings; we are to praise, adore, honor, exalt, magnify, and eulogize him. "Bless the Lord, O my soul, and all that is within me, bless his holy name" (Ps. 103:1). In worship we draw nigh to God that we might receive his blessings. We need help and strength, we need forgiveness, we need divine peace! All these blessings come to those who truly worship God. This worship is more than the perfunctory performance of rituals, it is the conscious, active drawing nigh of the soul into the very presence of him who fills us with his own fulness and gives strength and courage to face life's difficulties. If religion is personal fellowship with God, then worship is personal communion with God.

Another purpose of worship is that we might become like God. It is axiomatic that man tends to become like that which he worships. If man worships the god of sensuality, he will become morally degraded. If he worships the god of mammon, he will become covetous. If he worships the God of pleasure, he will become worldly. But if he worships the God of holiness, beauty, and truth, he will become holy, beautiful and true! To worship such a God as Jehovah elevates man morally, ethically, intellectually, socially, and spiritually! In the very nature of things, man cannot worship God without striving to become pure and loving like him! "But we all, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (2 Cor. 3:18). Christian living makes us like God, it is true; but it also takes Christian worship to make us God-like.

What is the scriptural method of worship? To be acceptable, worship must have the correct outward form of

expression and the true inward spirit of devotion. In Matt. 15:8, 9, Jesus indicted the Jews for vain worship on two counts. First, it was not in the right spirit; it was from the lips and mouth, but not the heart. Second, it was based on unscriptural teaching, the doctrines and commandments of men. A failure in one, or both, of these essential items will render worship unacceptable to God!

The worship of the Apostolic church consisted of five distinct acts, or items, of worship on the Lord's day. First, they observed the Lord's Supper (Acts 20:7); second, they sang psalms, hymns, and spiritual songs (Eph. 5:19); third, they prayed (Acts 2:42); fourth, they preached and taught (Acts 2:42); and, fifth, they gave of their money as they had been prospered (1 Cor. 16:1, 2). To be scriptural our Lord's day worship must contain all of these five required items. No specific order of them is given. We can just as scripturally open the worship with prayer, as with a song. We can have the Lord's Supper either before or after the sermon. We can have the contribution at the beginning, the middle, or the end of the service! These details are unimportant. The essential thing is that, when we worship, we engage in all these scriptural acts! To have less than these required five is to render the worship vain! To have more than these, is to corrupt the worship! Some brethren who could not conscientiously miss the communion will miss the song and prayer service and often refuse to contribute of their means! We cannot consistently criticize sectarians who corrupt the worship with instrumental music, incense, candle burning, etc., when we neglect some of the required items of worship. That denomination that leaves off the weekly observance of the Lord's Supper is not a greater sinner in God's sight than those brethren who leave off the singing or giving or who, perchance, are so indifferent to worship that they come so late as to miss them! To deviate from these scriptural items of worship, either by omitting some of them or corrupting others of them is to vitiate and corrupt the worship. When this is done, history shows that apostasy always results!

But we may observe these items of worship with exactness and still fail to worship. The Pharisees had the correct outward form but they left out the spirit of worship. Herein lies one of our greatest dangers today. We need to restore the apostolic spirit as well as the apostolic form of worship. Jesus taught that worship, to be acceptable, must be in the spirit as well as in truth (John 4:23, 24). It is not enough to sing, we must also make melody in our hearts unto God (Eph. 5:19). God does not listen primarily to the sound of the voice; he listens to the melody of the heart, and the beauty of the voice fails to impress him in the absence of the heart melody! We may "say" beautiful prayers that greatly "impress" the audience, but unless they come from sincere hearts, they are an abomination unto God! We may eat the bread and drink the wine but there is no intrinsic merit in mere eating and drinking. We must have a heart communion with Christ crucified, and such eating and drinking are vain in God's sight if we fail to "discern" the Lord's body! (1 Cor. 11:27-29). Since, then, worship is an inward spiritual act, as well as outward observance of correct forms, we must be certain that we approach worship in the right spirit. We should never go to worship without first engaging in prayer. We should always arrive at the house of worship several minutes ahead of time, then go immediately into the auditorium and spend a few minutes in quiet meditation and silent prayer. Deep spirituality should fill our hearts and pervade the place of worship. Noises, talking, "back-slapping" and other distractions are travesties on true worship! We do not go to church to see and be seen, or to talk of the ordinary affairs of the day! Rather we go to meet God and to adore him in prayer, praise, study, and communion! How humble, reverent, and solemn we should be! We worship as we live. If during the week, we live in a state of indifference, our worship will be indifferent and desultory. If we live close to Christ during the week, it will be easy to worship him on the Lord's day! Many Christians do not enjoy worship, nor derive any positive benefits therefrom, all be-

cause they have not yet learned to enjoy living with Christ in daily communion! Let us be certain that we, in worship, neglect neither the scriptural form nor the reverent spirit of worship. They who corrupt the worship with unscriptural innovations sin no greater than those brethren who (while holding strenuously to the correct form of worship) go through the worship without any real and vital communion with God! Let us today restore the spirit of quietness and reverence that characterized the worship of the Apostolic church. Let us restore the true meaning of worship. Let us restore the Lord's Supper to its place of prime importance. Today, the sermon has become all-important and the Lord's Supper secondary in too many places. The disciples did not come to hear Paul preach and take the Lord's Supper incidentally (Acts 20:7). They came "to break bread" and the preaching was secondary! Christ, not the preacher, is the center, and chief attraction, in worship. It is the opinion of this writer that our worship would be more meaningful if we gave more prominence to the communion and less to the sermon. Let us impress Christians with the fact that they have come to commune with Christ, and not to hear their favorite preacher! The reason some brethren absent themselves from the worship when the preacher is away, is because they have come to think of worship as revolving around the preacher rather than centering in Jesus Christ! Let us restore this emphasis to our worship. Let us restore the beauty and holiness of Apostolic worship. Let us make the worship service so spiritual, so reverent, so prayerful, so rich and uplifting, that no one will want to miss it!

When worship is thus conducted and engaged in, it brings untold blessings to all participants! In worship we find peace and joy. There we obtain forgiveness as we confess our sins. There we find help for our needs, strength for our weakness, assurance for our doubts, courage for our fears, and comfort for all the sorrows of our hearts!

In such worship as this we see our own insignificance, and God's greatness! We feel our own weakness, and real-

ize God's great power! We see our own sins, and God's redeeming grace. We see our own spiritual poverty, and God's great storehouse of spiritual blessings. We see our own shortcomings, and God's perfection. We leave the place of worship humbled and chastened by a realization of our own unworthiness; yet, strengthened and encouraged by a realization of what God can do for us and with us. We then are determined to love God more, serve the Christ better, and be holier in thought, word, and deed! If this is our attitude in worship, we will never miss such an enriching experience. Nor will we approach it carelessly or listlessly. The Lord's day will be the climax of our own week's activities and we shall look forward, with joyous anticipation, to the hour of worship "as we see the day approaching" for this will be the holiest and most sacred hour of the week!

THE HOPE OF THE CHURCH

John H. Banister

It was hope, more than anything else, that gave the Apostolic church faith, courage, assurance, and joy in the midst of severe persecution and martyrdom. To the early Christians, hope was more than a religious subject to be studied and discussed; it was a real, living, and vital thing. The abounding joy, indomitable heroism, unquenchable zeal, and conquering faith which characterized them were possible only because they looked past their present circumstances and saw the "hope beyond the veil." It was this hope which proved to be the real anchor of their souls in all life's trials and tribulations! The Apostolic Christians abounded in hope and, when everything else was lost, they clung tenaciously to it. They rejoiced in their hope. In a world of suffering and martyrdom they were supremely happy because they knew that things would be better "farther along," and that eventually they would be in glory with the Lord!

In these times of fear, doubt, and unrest, we Christians need to capture this blessed hope. So many of the professed followers of Christ are living in sadness, sorrow, worry, doubt, and fear, all because hope is not as real to us as it should be. We are of all men most miserable if we fail to utilize to the full this precious hope.

The hope of the Apostolic church was three-fold. They hoped for their Lord's return; for their resurrection after death; and for heaven their eternal home. This three-fold hope is emphasized in Paul's famous passage to the Thesalonians: "But we would not have you ignorant, brethren, concerning them that fall asleep; that ye sorrow not, even as the rest, who have no hope. For if we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we that are alive, that are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep. For the Lord himself

shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words" (1 Thess. 4:13-18). In this passage note that Paul assures them that "the Lord himself shall descend from heaven": that when this takes place "the dead in Christ shall rise first," and after that "we shall ever be with the Lord" in heaven!

The Apostolic Christians were absolutely certain of the second coming of Christ. This was the "blessed hope" to which they looked forward with anticipation (Titus 2:13). Christ had told them that he would some day return for them (Jno. 14:1-3) and, at his ascension, the angels had promised that Jesus would come again! They believed this and all their hopes were based on it. Many of them expected Christ to come even in their day. To them the second coming of Christ was not a subject merely for religious debate; rather it was a living, vital hope that caused them to count all things as loss for the sake of Christ. Though they knew not the hour of his return, they lived as though every hour would be that hour—as though every day would be their last day on earth! They watched and prayed unto the coming of the Lord. Like the wise virgins, they endeavoured to keep their lamps trimmed and burning bright so as to be ready when the Lord returned! Christ's coming was so real to them, that they ceased to be overly interested in this world. They became increasingly interested in the next world realizing that their real treasures were in heaven and not on earth. Like Abraham, they realized they were "strangers and pilgrims" on the earth and they looked for a city which hath foundations whose builder and maker is God. This they desired and for this they worked and prayed! They knew this world was not their home and that material things could not give the bliss and satisfaction for which they sighed. Because of this blessed

hope of meeting Christ, they set their affections on things above and not on things on the earth. They sought the things above and looked not at the things which were seen but at the things which were not seen. To them this world was only a temporary stopping place. Their real home was with Christ in heaven and, in their earthly sojourn, they never forgot that they were marching to Zion!

The Apostolic Christians had more than the hope of Christ's return to cheer them! They had the hope of the resurrection as well! Death was abroad in the land. Many of them became martyrs and others knew that, ere long, they too, would go the way of all the earth. Though they faced the ordeal of death, they were assured of a glorious resurrection! Jesus Christ had been raised and he was the first fruits of the dead. Though in Adam all mankind had died, yet in Christ all would be made alive. This was their hope. Because Christ lived, they would live also. They believed that death, to Christians, was not a defeat, but a victory; not a loss, but a gain. Death would be a promotion, an advancement to a better state! Beyond death was life—life eternal! To depart was to be with Christ and, to them, this was "very far better." They had no fear of death. Though the earthly house of their tabernacle would be dissolved, all was not lost. They would have something better, a house not made with hands eternal in the heavens! In the resurrection they would experience a glorious change. Though sown in corruption, their bodies would be raised in incorruption. Though sown in dishonor, they would be raised in glory. Though sown in weakness, they would be raised in power. Though sown as natural bodies, they would be raised as spiritual bodies. As they had in life borne the image of the earthly, they confidently believed they would some day bear the image of the heavenly! Whether they died or remained alive unto the coming of the Lord, they knew that they would experience this glorious change. If dead, they would be instantly raised at Christ's coming. If alive, they would be immediately changed in a moment, in the twinkling of an eye.

This change was absolutely necessary, for they knew that the corruptible must put on incorruption and the mortal must put on immortality. Of this future change these early Christians had not one doubt. Because of this they rose above the fear of death and, when facing it, died with the assurance that they were falling "asleep in Jesus" soon to waken "on the happy golden shore, where the faithful part no more." They knew the time would come when death would be swallowed up in victory. They believed that death would eventually lose its sting and the grave its power. With this triumphant assurance, they shouted the hallelujah, "Thanks be to God, who giveth us the victory through the Lord Jesus Christ." In this hope they exalted and because of it they were steadfast, unmovable, always abounding in the work of the Lord. They knew that their labors and sufferings would not be in vain in the Lord. Because of this hope they courageously faced death and patiently waited the time when it would blossom into glorious fruition (Rom. 8:23-25).

The Apostolic Christians had a third hope to inspire them, the hope of heaven. The second coming of Christ and the resurrection would have been of little comfort to them without this hope of heaven. Whether one wants to live eternally or not, depends on the kind of life to be lived there. Under some conditions life is unbearable and not worth living. Endless life would not be attractive if it were nothing but eternal misery, sorrow, and shame! God, however, did not promise them such a life as this! Rather he promised them, and all faithful Christians, eternal life. This means more than endless life, it is life in its fulness, life at its best. Heaven is to be a place of perfection, of happiness, and of holiness. It is to be a place where the spirits of just men are made perfect. It is to be an eternal city, a better country, a new garden of Eden, a sabbath rest for the people of God. Moreover, heaven is an inheritance that is incorruptible, undefiled, and a place that fades not away since it is reserved for all who are guarded by the power of God through faith! This the early Christians

believed. To them heaven was a very real and distinct place which Jesus had gone to prepare and to which he would some day bring them. They therefore looked forward with joy to the time when they would spend eternity in heaven with God, Christ, and the redeemed of all ages. Because heaven was so real to them, they lost much of their interest in material and secular things and developed an "other-worldliness" which constantly beckoned them on to their eternal reward. Because of this hope, they cheerfully and patiently endured persecutions, sorrows, trials, and tribulations. Their earthly afflictions were light, and but for a moment, but they would work for them an eternal weight of glory. Because of this they felt that their present sufferings were not worthy to be compared with the glory which was to be revealed in heaven.

This hope of heaven caused these primitive Christians to live pure lives, for they wanted to be like Christ and see him as he is (1 Jno. 3:2, 3). It caused them to greatly rejoice in a world of suffering and sorrow (Rom. 5:3). It brought comfort and assurance in the hour of bereavement for they did not sorrow as those who had no hope. It caused them to count all earthly things as but loss for the exalted privilege of gaining Christ and being found standing in his righteousness at the last day.

The church of today must capture the hope of the Apostolic church if it is to effectively accomplish its mission in the world. Individual Christians, too, must do the same if they would overcome their worries and fears! The only cure for worldliness is to get Christians to set their hopes and affections on heaven and the life beyond. When this is done, worldly things will cease to attract and entice. The only cure for the gross materialism—the striving for things of a material nature—that now pervades the church and threatens its spirituality, is to get Christians to realize the transient and unsatisfying nature of things material and the eternal and satisfying nature of things spiritual. The only cure for worry is to get Christians so absorbed in spiritual and heavenly things that secular and material things

will matter but little. To teach them, through prayer and trust, to cast all their anxiety on the Lord and find his peace that passeth all understanding! If we Christians today would overcome our fears—fears of poverty, war, sickness, old age, death, etc.—we must, like the Apostolic Christians, have a triumphant faith, fervent love, and abounding hope of the life beyond this veil of tears. To lose our interest in things of the flesh, we must cultivate an interest in things of the spirit. To lose our love for material things, we must fall in love with spiritual things. To be absorbed in heaven and eternal life, we must lose, to the extent of subordinating it, our interest in this world.

We members of the church should live every day as though it were our last day on earth; as though Christ were coming now! We should live each day with the thought that life is short, death is certain, and the judgment is sure. Though it is appointed unto man once to die and after that the judgment, we Christians need have no fear of the outcome. If we are living for Christ, if we are faithful, God in his mercy will save us and give us an abundant entrance into the everlasting kingdom above. This is the hope of the church, this is the hope of every true Christian.

