

1961

1961: Abilene Christian College Bible Lectures - Full Text

James O. Baird

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**"The
More Abundant
Life"**

1961

ABILENE CHRISTIAN COLLEGE BIBLE LECTURES

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**“THE
MORE ABUNDANT
LIFE”**

Being the

**Abilene Christian College
Annual Bible Lectures
1961**

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PREFACE

This book of lectures and panel discussions are those which were given at the 43rd Annual Bible Lectureship at Abilene Christian College during the 55th year of the College's operation. The purpose for this Lectureship on the theme of "THE MORE ABUNDANT LIFE" was to lift the horizons of the Lectureship visitors and the readers of the Lecture Book to new heights in the discernment of the greater spiritual values afforded by genuine New Testament Christianity but which oftentimes come to be taken for granted and are, therefore, not duly appreciated.

The Annual Bible Lectureship is conducted by the College each year primarily to further the cause of Christ in the world and to assist in the rapid growth of the kingdom of God. There are many different ways in which such a purpose can be realized through such a program, but the presentation of the very best ideas by some of the very best thinkers in the brotherhood is one important way of achieving such a goal. At the Lecture Program, many workable ideas are exchanged, which can expedite for others their work in the church; and the inspiration provided by the wonderful Christian fellowship and the high quality of the formal presentations given during the program altogether provide visiting Christians with some of their most wonderful spiritual experiences in each year.

The Committee feels that the brotherhood deserves in the presentation of the ACC Lecture Program the very "top-most quality" materials, to enable us to "be about our Father's business" — that of winning souls and of saving ourselves in the process. We dedicate the book to all whose lives have been a spiritual help to others, and we pray for all men, "especially them that are of the household of faith."

J. D. THOMAS, Director
The Annual Bible Lectureship

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THEME SPEECHES
The More Abundant Life

THEME SPEECHES
The More Abundant Life

THE ABUNDANT LIFE AS ONE OF SPIRITUAL MATURITY

By JAMES O. BAIRD

James O. Baird was born in Lebanon, Tennessee, where he graduated from Castle Heights Military Academy. After graduation he made an extended trip around the globe visiting England, Belgium, Holland, Iran, Iraq, India, French Indo China, China, Arabia, Malay, Burma, Greece, Italy, Egypt, Palestine, and Japan.

He attended Freed-Hardeman College 1938-40, during which time he began his preaching career. He received his B.A. and M.A. degrees from George Peabody College, Nashville, Tennessee, in the years 1941 and 1942 respectively. At that time, he preached for the Grandview Height church in Nashville.

In 1943-44, Bro. Baird worked with the church in Trenton, New Jersey, and attended Princeton Seminary. In 1944, he returned to

Nashville as a teacher at David Lipscomb College, and taught at that institution until 1950, at the same time preaching for the Grace Avenue church in Nashville. Bro. Baird continued his graduate studies at George Peabody College and received his doctor's degree in the history and philosophy of higher education in 1948.

In September, 1950, Bro. Baird became Dean of Oklahoma Christian College, which position he held until September of 1954 at which time he succeeded L. R. Wilson as President of that institution.

Dr. Baird is married to the former Avanelle Elliott, who



has an M.A. degree from George Peabody College. They have three daughters, Harriet, Lynn Muir, and Frances, and one son, James, III.

He serves on the editorial councils of three monthly religious periodicals: the "Minister's Monthly," the "20th Century Christian," and "The Teenage Christian."

Jesus said in John 10:10, "I am come that they might have life, and that they might have it more abundantly." The Jews in their history had been frequently victimized by poor leaders. Therefore, in Psalms 23, 80 and Ezekiel 34, Jehovah is likened to a good shepherd and He stands in contrast to the rulers who frequently as tyrannous and negligent shepherds had grossly abused their offices. There were also false messiahs in Jesus' time. In contrast to the disastrous consequences that came to the people from following these deceitful usurpers, Jesus likened Himself to the good shepherd who brings life and brings it abundantly.

What Is the Abundant Life?

Just what did Jesus mean? The word "life" is the most frequently used term in the book of John and of the thirty-six times it is used in seventeen instances the complete phrase is "eternal life" with no change in meaning.

John 5:24 declares, "Verily, verily, I say unto you, He that heareth my word and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." In John 6:54, Christ states, "Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day."

These Scriptures teach the believer has everlasting life

now. The phrase eternal life does not mean just an endless life — descriptive of quantity; it is descriptive of the quality of that life. It is everlasting. It partakes of the quality of Him who was from everlasting to everlasting.

Euripides of the Greeks taught that the death of the body alone could release man into a life which is life indeed. Paul looked forward to a release from the limitations of the flesh (II Cor. 5:2) but, even so, there is through Christ a quality of human life upon this earth that is everlasting. This is a quality of existence that begins here and now and continues through the experience of physical death into eternity. This is what Jesus was teaching Martha in John 11:25, 26, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die."

What is the significant characteristic of this life which Jesus came to make possible? The answer: acceptable spiritual union with God. Man is separated from God by sin, and as God is the source of life, being separated — away from Jehovah — is death. Jesus said in John 5:24, "Verily, verily, I say unto you, He that heareth my word and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." This is what Paul taught in Eph. 2:1, "And you hath he quickened, who were dead in trespasses and sins."

The truest meaning of man's life on this earth is found in acceptable spiritual union with God. The Biblical term "knowledge" frequently conveys this idea. In John 17:3, Jesus said, "And this is life eternal, that they might know

thee the only true God, and Jesus Christ, whom thou hast sent."

The German, Rudolf Bultmann, made an elaborate study on the difference the Greeks and the Hebrews placed upon the term "knowledge." To the Greeks to know was to see with the mind; it meant to discern the essential quality of a thing. To the Hebrews, the word "know" had much more of a personal meaning, consisting in the experience of the one who does the knowing in connection with that which is known. To know among the Hebrews was to achieve an immediate awareness of something as affecting oneself. Isaiah speaks of knowing the loss of children (Isa. 47:8) and Job of knowing quietness (Job 20:20). To know anything is to concern oneself about it, to take account of it. The will as well as the intelligence is involved.

Jesus said to have eternal life is to know God. This means to acknowledge Him in His works and to respond to His claims — to experience His dealings with man and to hear and obey His commands. This is what Jesus meant when He said, "O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me" (John 17:25).

Because of Christ, man's union with God is so intimate that God is no abstraction but a Living Being, whose existence we experience. This is what Paul said in Eph. 1:18, 19, "The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power."

It is to be acknowledged that the phrase "religious experience" has fallen in ill favor as it has come to mean the miraculous operation of the Holy Spirit working to convert; but let us not be ashamed to admit that to know God must mean one is experienced.

Jesus came to make possible a union with God which is so adequate and satisfying and deep that it is an abundant life. Abundance is a great word. It conjures up many images; the overflowing cornucopia at Thanksgiving; the old-fashioned smokehouse with a ham or sausage sack hanging from every nail; to a child, a Christmas tree with packages piled higher than a small lad himself; it suggests a quiet cool spring whose flow of precious water is never slackened. The real meaning of life here and now is acceptable union with God; and this union is abundantly provided!

At this point should we not confess together that we have forsaken Jesus' meaning of life? We twentieth century Christians need a restoration of awareness as to what life really is. Our thinking has been altogether too much saturated with the philosophy of the novelist Thomas Wolfe, who made the goal of his life to know every experience of mankind. C. E. Montague points out that many make a collection of experience as others do of stamps. Young people get drunk — for the experience. We touch the unholy — for the experience. This was the identical motive which prompted two young men over a generation ago to murder thirteen-year-old Bobby Franks. What a misunderstanding of what life really is!

Jesus says life is to know God. This is *the* experience of life. Life is not defined in the number of experiences,

physical well-being, or the abundance of things (Luke 12: 15). It is the nature and quality of our communion with God that gives the church its power. Ernest F. Scott in his volume, *The Nature of the Early Church*, describes the church as "the creation of an ecstasy — it throbbed with the fresh memory of the resurrection appearances."

An Abundant Life Will Lead to a Mature Life

This union with God which Jesus called abundant life must lead us into lives of greater spiritual maturity.

Jesus spoke to the rich young ruler about spiritual maturity (Matt. 19:21). Christ did not mean that by one deed of selling his goods that this young man would be without any spiritual flaw. Jesus saw that the strong interest in material things on the ruler's part was preventing him from developing spiritual maturity. This is the significance of the Greek term "telos." It means complete, full grown, or of full age.

Everlasting life — continuing union with God here and now — will inevitably lead us into lives of greater spiritual maturity. We might speak of a mature doctor or an immature one, a mature business man or an immature one. In each instance, what would we mean? In the doctor's case, he acquires experience in the pursuit of his medical practice, so that his knowledge becomes less theoretical and more realistic; he is better rounded, he performs more effectively and his judgment is sounder. The same would be true with the business man.

So it is with the Christian. Paul says in I Cor. 14:20, "Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men." In

Eph. 4:15, "But speaking the truth in love, may grow up into him in all things, which is the head, even Christ." In Eph. 4:13, "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." In Hebrews 5:12-14, "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskillful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil."

In I Pet. 2:2, "As newborn babes, desire the sincere milk of the word, that ye may grow thereby," and in II Pet. 1:3-8, "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge, and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."

It is hard to think of any part of the world where the cause of New Testament Christianity is any more vigor-

ous than it is in west Texas. I do not know of a larger gathering of New Testament Christians anywhere than right here at Abilene Christian College. I hardly know of a gathering where more interested preachers, teachers and elders can be found. But I submit to you that for ourselves and for those fellow Christians whom we might influence, we are not maturing in Christ as we should.

Brother J. N. Armstrong used to chide the brethren with these words, "What the church needs is not so much members, wealth, talent, organization, methods, but power. The supreme need of the Christian individual is power. Christians do not attempt much for the Lord for fear of failure. They will shy at bad cases of sin, and avoid those who need salvation most, because the difficulty of saving them seems to great. They bank their hope for the convert more on his natural ability and character than upon aught that God could do for him. They acquiesce in the miserable conditions of sinners around them because there is no help for it, and in the evil that reigns in the church because of a sense of sheer inability to cope with the matter. These are the confessions by which we of the church frankly admit a lack of power." I am wondering if conditions are not even worse today. A recent survey conducted among five well-known preachers concerning their worries for the future, cited their concern for growing worldliness in the church. We have had a great missionary expansion since World War II. In 1946, the church was in 20 nations. It is now in 83 nations, but it still takes 15,000 New Testament Christians to send one missionary into the mission field. It just takes 300 Mormons to do the same thing. One good church ran a survey and discovered that 50% of the giving was done by 20% of the members. The elder-

ship of another church that is considered an excellent congregation discovered that the members are giving less than three per cent of earned income.

One of the vice-presidents of the Republic Steel Company said with their same working force, if the people the company employed were really interested in their jobs production would go up 20% without adding a single new machine. If workers in the kingdom were as mature as they ought to be, just how much would production go up in the Lord's business?

"From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members? Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not" (James 4:1, 2). A recent study among churches where there was difficulty showed that 85% of the difficulties centered in personalities rather than in principle. What does this mean? The Lord's light container — the church (Rev. 1:20) — is blighted and weakened by spiritual immaturity.

Where do we need to correct this situation? Let us begin with ourselves. George Herbert said, "By all means be alone, salute thyself, see what thy soul doth wear." Paul put it much better, "But let a man examine himself, and so let him eat of that bread, and drink of that cup" (I Cor. 11:28).

How selfish we are; how independent! How childish we become when we are not consulted. How much we lean upon ourselves. How much we love things and use people when Jesus would have us use things and love people. How much we are of this world!

Let me exhort you that true union with God cannot be maintained unless we grow more spiritually. The early settlers in Texas and Oklahoma frequently got their start in a sod house — but they did not stay there! Like Hannah who brought a larger garment each year for her beloved Samuel, so we should lay aside outgrown garments of smaller Christianity each year. As Oliver Wendell Holmes wrote in *The Chambered Nautilus*:

Year after year beheld the silent toil
That spread his lustrous coil;
Still, as the spiral grew,
He left the past years dwelling for the new,
Stole with soft step to shining archway through,
Built up its idle door,
Stretched in his last found home, and knew the old no more.

Thanks for the heavenly message brought by thee,
Child of the wandering sea,
Cast from her hap, forlorn!
From thy dead lips a clearer note is born
Than ever Triton blew from wreathed horn!
While on mine ear it rings,
Through the deep caves of thought I hear a voice
that sings.

Build thee more stately mansions, O my soul,
As thy swift seasons roll!
Leave thy low vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea.

The apostle John should be a great example to us. The selfish, impatient John in his spiritual immaturity wanted fire to come from heaven to destroy the Samaritan village (Luke 9:54) and was selfishly insistent upon the choice

seat at the Master's side in the kingdom (Mk. 10:37). This same man became the patient, kind, loving man of God who "was in the Spirit on the Lord's day" (Rev. 1:10). Have we been maturing like Mark? He was apparently the lad who fled in wild disorder when Jesus was seized in the garden; he forsook Paul and Barnabas on the first missionary journey (Acts 13:13). But Mark's soul underwent a change. He matured. He became more devoted. His communion with God led him to something higher and better and Paul could write in the later years, "Take Mark, and bring him with thee: for he is profitable to me for the ministry" (II Tim. 4:11).

G. K. Chesterton said that we do not need a church that will move with the world but one that will move the world. The church that can move the world is the church whose membership is spiritually mature.

A great Christian man of this age was asked why as Christians we are often so immature and why churches have such a large proportion of half-grown Christians. His answer was, "We are guilty of spiritual profanity like Esau who sold his birthright for a mess of pottage." First century persecution was with the sword and flame; twentieth century persecution is the constant, insidious pressure to accept the world's standards and to put God in second place. Walter Lippman has said there has never been any cause known among men which achieved significance which did not receive its strength from self-sacrifice. Can we expect the cause of the Son of God to require less than the dreams and visions of man? We cannot grow until God is *first* with us!

We are in the mid-part of a century and in the heart-

land of our great nation; we face a decade that will bring many changes and much that is new. There is much that we cannot see; but this we know, life will challenge us. A. North Whitehead said, "It is the business of the future to be dangerous and we can be assured that the future will not disappoint us." Immature Christianity is not enough to face the future which confronts us today.

Only by growing as Christians can we know the sweetened character we desire (Gal. 5:22, 23), can we offer the spiritual service rightfully expected of us (Rom. 12:1; Gal. 6:1), express the spiritual worship which our Lord deserves (John 4:24; Heb. 12:22), and can we go on to claim the spiritual rewards over there (I John 3:2).

Once I took a sociology class to an institution for the mentally retarded. At the end of a long white room there was a large bed fashioned much like a crib. On it lay the figure of a 21-year-old man. The attendant told us that he had the mentality of a six-months-old baby.

That large figure on the bed had never grown in mind and because of this had been deprived of so much. As a three-year-old, he had never known what it was like to run barefoot across the lawn. He had never known the thrill of achievement over the first bicycle ride or what it was like to catch his first fish with his dad. He had never, with any comprehension whatever, looked into the blue sky and marveled at a God who could create such a universe.

In like manner we are deprived of so much when we fail to grow spiritually. The great and precious promises by which we become partakers of the divine nature are ours; but to know them we must grow!

In the Scripture we quoted at the beginning of the lesson, Jesus said, "I am come that they might have life, and that they might have it more abundantly." Jesus came to make possible for us the abundant life. But the reaching out — the stretching for it, if you please — is our responsibility! Where do you stand with regard to abundant living?

THE ABUNDANT LIFE AS ONE OF SELF-GIVING AND SERVICE

By A. V. ISBELL

A. V. Isbell was born in Wise County, Texas, February 19, 1913. He attended Weatherford College, Weatherford, Texas; West Texas State College, Canyon, Texas; and Texas Christian University, Fort Worth, Texas, where he received his bachelor of science degree and has done his graduate work.

For the first 12 of his 25 years of preaching, he combined this work with the teaching profession as an administrator in various Texas public schools and as a teacher in Weatherford College. At the end of this time, he entered full time local work, preaching for the following congregations: Sixth Street Church, Friona, Texas; Second and Adams Streets Church, Elk City, Oklahoma; Sixth and Arlington Streets Church, Lawton, Oklahoma; and North "A" and Tennessee Church in Midland, Texas.



In August, 1956, he left the work in Midland to become president of Southwestern Christian College. At that time, the college was having severe financial difficulties and it was doubtful that the school would be able to continue in operation. During the last 4 years, the college has paid above \$122,000 on old debts and has made substantial improvements in remodeling of buildings and purchasing new classroom and dining hall furniture.

In the summer of 1959 he delivered the commencement

address at Abilene Christian College.

He is married to the former Reta Green of Fort Worth, Texas. They have 4 children: Lacreata (Mrs. Jack Scott), Allen, Mary Sue, and John Paul. Allen is a graduate of Abilene Christian College and is now preaching for the Sunset Church of Christ in Carlsbad, New Mexico. Jack Scott, his son-in-law, is also a graduate of Abilene Christian College and is preaching for the New Haven Church of Christ in Connecticut.

God is the source of all life. The scripture states that He "hath life in Himself" (John 5:26). It is, therefore, apparent that the very essence of His being is wholly independent of any outside sustaining life, force, or power. In contrast to false gods (lifeless idols), He is the *living* God from everlasting to everlasting (Joshua. 3:10; Psalm 90:2).

The life principle that animated the lower order of creation and "the breath of life" that made man a living soul are derived from Him that "giveth to all life, and breath, and all things; . . . for in Him we live, and move, and have our being" (Acts 17:25, 28).

Life Imparted

Life, both natural and spiritual, is imparted only to *creatures* or created beings. Uncreated or Divine Beings alone have life underived. It was in relation to raising the dead, and having such power in His own right, that Jesus said the Father had given the Son to have life in Himself (John 5:26). This does not suggest that in His pre-existent and eternal state, when Jesus was known as the *Logos* or Word, He was lacking in any attribute of Divine Nature. For we read in John 1:1, "In the beginning was the Word and the Word was with God and the Word was God." And

in verse 4 it is expressly stated: "In *him* was life; and the life was the light of men."

The fountain of life, as was in God, was also in His Son. Had this not been so, the Word could not have been the "creative agency" by and through whom all things came into being. "For in him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through him, and unto him" (Col. 1:16). It is further stated in John 1:3, "And without him was not anything made that hath been made."

Life and Light to Man

The last and crowning glory of God's creation was man. And it is not without significance that before "the breath of life" was breathed into his nostrils and man became a living soul, God said: "Let *us* make man in *our* image, after *our* likeness" (Gen. 1:26). Truly, "In him (the Word) was *life*; and the life was the light of men" (John 1:4).

By His creative life-giving power, He animated the plant world and gave natural life to the animal world. But to man, He imparted more than natural life, for He made him in His own image. Thus, suitable to this higher endowment, the life that was in the Word became "the light of men." And out of that pre-existent and perfect life with God, "the Father of lights," the Word was made flesh and came into the world as the true Light to enlighten every man (John 1:9). Therefore, He is "the light of the world" and those who follow Him shall not walk in darkness, but shall have "the light of life" (John 8:12). For He, being

the Word of life" (I John 1:1) and having "life in himself" (John 1:4; 5:26), triumphantly came forth from the grave, bringing "life and immortality to light through the gospel" (II Tim. 1:10). It was to this end that Jesus said: "I am come that they might have life; and that they might have it more abundantly" (John 10:10).

Having briefly reviewed the source from whence came natural and spiritual life, and having set forth God's gracious provision to reclaim man to the high and holy state of his first creation, we now direct our thoughts to how the Christian may lay hold on that more abundant life.

As is suggested by the topic assigned to me, the more abundant life may be enjoyed by SELF-GIVING and SERVICE. Or stated in another way, GIVING SELF in SERVICE to GOD and MAN. The obvious import of this statement is apparent to all. But few have allowed themselves to fully grasp its far-reaching implication and significance. The very simplicity of its terms may be a stumbling block to many. But in these few words lie the *true purpose* of man's being and the *whole* of his obligations and responsibilities.

The reasonableness of SELF-GIVING and SERVICE is anchored in the goodness of God to man. Out of the dependent relationship of the creature upon the Creator, comes the reasonableness of our giving our *all* in service to Him who gave us being. And out of eternal gratitude for His unspeakable love in giving His only Son for our redemption, comes the reasonableness of our giving *ourselves* in service to others.

Jesus, Our Example of Self-Giving and Service

The true essence and spirit of the Christian religion is

one of self-denial and sacrifice. The very foundation upon which our hope is laid is the self-giving, suffering, crucified Lord. "Who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross" (Phil. 2:6-8). His purpose in coming to this sin-cursed world was expressed by Paul in these words: "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners" (I Tim. 1:15). The Lord Himself said, "I have come to seek and to save that which was lost" (Luke 19:10). His life was a living example of humble obedience and self-denial. He said, "I came down from heaven, not to do mine own will, but the will of Him that sent me" (John 6:38).

On one occasion, in His home town of Nazareth, Jesus stood up in the synagogue and read of His mission and service to humanity from the prophet Isaiah: "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 brokenhearted, 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 4:17-19).

When John the Baptist sent two of his disciples to inquire if He were the Christ, He said: "Go and shew John those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and

the deaf hear, the dead are raised up, and the poor have the gospel preached to them" (Matt. 11:4, 5).

His labor in service to others, as was foretold by the prophet, was offered by Jesus as proof that He was the expected Messiah. In like manner, by bearing much fruit in SELF-GIVING and SERVICE, the Christian establishes his identity as a *true* follower of the Lord (John 15:8; Matt. 7:16).

A most befitting tribute to the life and labors of Jesus was proclaimed by Peter who said, "He went about doing good" (Acts 10:38). His was truly a life of self-giving and personal service. He knew the pangs of hunger and had no certain dwellingplace. And though he was rich, yet for our sakes he became poor that we "through his poverty might become rich" (II Cor. 8:9).

In reply to a certain scribe who said, "Master, I will follow thee whithersoever thou goest," Jesus said: "The foxes have holes, and the birds of the heaven have nests; but the Son of man hath not where to lay his head" (Matt. 8:19, 20).

He was a "man of sorrows and acquainted with grief." And though He went about doing good, He was "despised and rejected of men." "He was wounded for our transgressions, he was bruised for our iniquities: . . . and with his stripes we are healed" (Isaiah 53:3-5).

Self-Giving and Service Required by Jesus

Our Lord and Master, whose life was a benediction of self-giving and service, expects no less from us if we are to have that more abundant life. His demands upon our lives are clearly set forth in the scriptures. He will ac-

cept no half-hearted service or allegiance, for "no man can serve two masters" (Matt. 6:24). If we would follow Him, we must be willing to be crucified unto the world and the world unto us (Gal. 6:14). If called upon, we must give up everything that we have — even our very lives — in service to Him (Luke 14:33).

The stern demands of true discipleship were announced by Jesus when He said: "Think not that I came to send peace on the earth: I came not to send peace, but a sword. For I came to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household. He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that doth not take his cross and follow after me, is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it" (Matt. 10: 34-39).

Among other things in this passage, Jesus said, "He that doth not take his cross and follow after me, is not worthy of me." In the Gospel according to Luke, the thought is expressed more pointedly in these words: "Whosoever doth not bear his own cross, and come after me, cannot be my disciple" (Luke 14:27). Thus, he who is unwilling to bear his cross for the Lord is not only *unworthy* of Him, but Jesus said he "*cannot* be my disciple." It is further pointed out in Luke 9:23 that he who follows the Lord must bear his cross *daily*. Jesus said, "If any man would come after me, let him deny himself, and take up his cross *daily*, and follow me.

True discipleship requires a daily living for Christ. Not

just on the Lord's day or at other times when we come together to worship, but we must live for Him every day of our lives. For we are not our own, but have been bought with the price of the precious blood of Jesus. We are, therefore, called upon to glorify God in our body (I Cor. 6:19, 20). To this end and purpose the apostle Paul said: "I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable unto God, which is your spiritual service. And be not fashioned according to this world: but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God" (Rom. 12:1, 2).

Self-Giving of the Macedonians

Before we can possibly be SELF-GIVING in SERVICE to others, and before we will have any sincere desire to present our bodies a living sacrifice unto God, we must *first* give our ourselves to the Lord. This was the secret to the abundance of joy experienced by the Macedonian brethren, who from "their deep poverty abounded unto the riches of their liberality." Paul said of them: "For according to their power, I bear witness, yea and beyond their power, they gave of their own accord, beseeching us with much entreaty in regard of this grace and the fellowship in the ministering to the saints" (II Cor. 8:3, 4). Out of their *extreme poverty* and beyond their means or ability to give, they begged earnestly for the favor to have part in the relief of the saints. Paul said they did this because "they first gave their ourselves to the Lord" (II Cor. 8:5).

We, of today, have many things that these brethren did not have. I am sure that few of us, if any, in this gen-

eration can truthfully say that we have experienced trials of afflictions in *deep poverty*. We abound in the blessings of material prosperity and enjoy the ease and comforts of modern living. But do we have what the Macedonian brethren had? They had the "peace of God that passeth all understanding," for they were joyfully giving themselves in service to others. How differently are things with us today! After much begging, pleading, warning, and entreaty that we give of our blessings to feed the poor and preach the gospel, we take great care lest from our *abundance* we give ourselves into *poverty*! Though millions of people in our own generation are dying "without God and without hope in the world," having never heard the sweet story of redeeming love, yet we refuse to lift up our eyes and behold the fields that are "already white unto harvest" (John 4:35). Why, my brethren, are these things so? I am persuaded that it is because we have not yet been "crucified with Christ."

True Values of Life Unfolded by Self-Giving

When we attain to the spiritual maturity that "we count all things as refuse that we may gain Christ," then out of a heart of overflowing love will spring a fountain of joy that will move us "to spend and be spent" in serving others. We can then say with Paul, "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me" (Gal. 2:20). The scales of indifference, selfishness, vanity, and pride will then fall from our eyes, and we can see clearly the true purpose of life, and the joys of peace beyond comprehension will swell our hearts.

Until we attain to such spiritual maturity, we will *never* understand why the Lord requires us to give ourselves in

service to others. The trials and sufferings of the apostle Paul will be only another story told. Though we may be able to trace his missionary journeys with the accuracy of a scholar, and though we may be able to probe into his logical mind and expound forth his difficult and masterful teachings; yet, try as we may, we will never understand the man, Paul, until we are able to weep as he wept, and to rejoice as he rejoiced in the cross he bore for a despised, rejected, and hated people. Only then will we be able to feel compassion for those in our own generation who, too, bear the image of God but are rejected of men.

The Christian who truly desires the more abundant life in this world and in the world to come may well ask himself the question: "Lord, in giving myself in service to others, "To whom shall I go?" Shall I go *only* to those of my own nation? Or shall I give myself in service *only* to those of my own race? *Only* to those of my own color?"

The Lord's answer has already been given. He will say at the judgment day, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25:40). This is why Paul could say to those of another race (though considered by the Jews as dogs), "My brethren, dearly beloved and longed for, my joy and crown" (Phil. 4:1). To these despised Gentiles, who were "the social outcasts" of his day, he said: "For what is our hope, or joy, or crown of rejoicing Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy" (I Thess. 2:19, 20). Then rising to the highest and greatest love that man can have, he said: "If I be offered upon the sacrifice and service of your faith, I rejoice" (Phil. 2:17). Jesus said: "Greater love hath no man than this" (John 15:13).

Sufferings of Paul to Serve Others

The writings of Paul may be hard to understand; but, my brethren, only he "whose life is hid with Christ in God" can understand Paul. With only our Lord excepted, he suffered more than any other man that has walked this earth. In his first letter to the brethren at Corinth, he wrote: "For, I think, God hath set forth us the apostles last of all, as men doomed to death: for we are made a spectacle unto the world, both to angels and men. . . . Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace; . . . being reviled, we bless; being persecuted, we suffer it; being defamed, we entreat: We are made as the filth of the world, the offscouring of all things, even until now" (I Cor. 4:9-13).

In his second letter to these same brethren of whom some had now begun to count him as an enemy, he said: "For out of much affliction and anguish of heart I wrote unto you with many tears" (II Cor. 2:4). And informing them of his present sufferings, he went on to say: "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of our Lord Jesus" (II Cor. 2:8-10).

Yes, Paul understood what the Lord meant when He said: "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." He also knew what the Lord meant when He declared: "For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it" (Lk. 9: 23, 24). That is why Paul could say to the Philippians:

"If I be offered upon the sacrifice and service of your faith, I rejoice."

In self-giving and service to others, he was willing to lose his life in this world that he might "keep it unto life eternal" in the world to come (John 12:25).

Rich Young Ruler Refusing to Serve

There are many who would follow the Lord if it were not for the cross to bear, and if they could live as they please here and still have the abundant life hereafter.

One time a rich young ruler came to Jesus and said: "Good Master, what good thing shall I do, that I may have eternal life?" (Matt. 19:16). It appears from all accounts that this young man was very sincere. His anxiety in seeking that more abundant life is shown by the manner in which he approached Jesus. It would seem that he could hardly wait to get to the Lord for he *came running* to him. And though he was a man of authority and had great wealth, he manifested a spirit of genuine humility. I cannot think how anyone could present himself before the Lord in a more admirable way than did this young man. The commendable qualities of sincerity, zeal, respect, humility, and eagerness to do good are clearly manifest.

Kneeling before the Lord, he petitions for some *good thing* to do that he may have eternal life. Jesus said to him, "If thou wilt enter into life, keep the commandments" (Matt. 19:17). Whereupon the young man affirmed that he had kept all these things from his youth. But Jesus put a cross on him when He said, "Yet lackest thou one thing: sell all that thou hast, and give to the poor, and thou shalt have treasure in heaven: And come, take up

the cross and follow me" (Mark 10:21; Luke 18:22). "And when he heard this he was very sad and went away grieved, for he had great possessions" (Mark 10:22; Luke 18:23). He saved his life in this world but lost his life in the world to come.

It is said that "Jesus beholding him loved him." But yet, He let him go, for the young man had made a choice between treasures here and treasures in heaven. Jesus knew that the "god of mammon" had first claim on his heart and that "no man can serve two masters" (Matt. 6:24). He was unwilling to take up his cross and give himself in service to others. He anxiously ran to Jesus, seeking something good to do; but he walked away with his heart filled with sadness for his money possessed him.

Sad indeed it is, but his story is told over and over in the lives of many Christians today who are letting the "mammon of unrighteousness" rob them of the "true riches" of life eternal (Luke 16:11).

The Price of Selfishness

Jesus said: "Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth" (Luke 12:15). By precept and example He taught the world that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:4). To those who were following Him only for the fishes and loaves, He said: "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life" (John 6:27).

In the parable of the rich farmer who chose to build greater barns to store his goods rather than have compas-

sion on the poor, Jesus points out the sins of greed and selfishness. The blessings from the ground that swelled the rich man's barns became a curse to his soul. Unwilling to use his blessings in service to others, and thinking solely of self, he said: "I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee" (Luke 12: 19, 20).

For the things of this world that perish with the using, he lost his soul! No wonder God said: "Thou fool." "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" (Mark 8:36).

THE ABUNDANT LIFE — ONE PRODUCED BY GOD'S WORD

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I take great joy in speaking on this subject

which exalts the word of God to far more than merely a theoretical account of long ago events and far-distant hopes. I staunchly believe the word of God is a power for the present, and a guide for the present, as well as for the eternal future. To limit God and His word to the future is as truly limiting Him as to limit Him to the present and suggest there is no future life.

The subject, "The Abundant Life — One Produced by God's Word," must include a consideration, along with many other passages, of the most lengthy of all of the Psalms, the beautiful 119th. The general theme of this psalm is the law of Jehovah as the rule of life. Note with me some excerpts from this lovely poem:

Psalm 119:

1 — Blessed are the undefiled in the way, who walk in the law of the Lord.

2 — Blessed are they that keep his testimonies, and that seek him with the whole heart.

9 — Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word.

10 — With my whole heart have I sought thee: O let me not wander from thy commandments.

11 — Thy word have I hid in mine heart, that I might not sin against thee.

15 — I will meditate in thy precepts, and have respect unto thy ways.

16 — I will delight myself in thy statutes: I will not forget thy word.

18 — Open thou mine eyes, that I may behold wondrous things out of thy law.

92 — Unless thy law had been my delights, I should then have perished in mine affliction.

93 — I will never forget thy precepts: for with them thou hast quickened me.

97 — O how love I thy law! it is my meditation all the day.

103 — How sweet are thy words unto my taste! yea, sweeter than honey to my mouth!

105 — Thy word is a lamp unto my feet, and a light unto my path.

106 — I have sworn, and I will perform it, that I will keep thy righteous judgments.

111 — Thy testimonies have I taken as an heritage for ever: for they are the rejoicing of my heart.

112 — I have inclined mine heart to perform thy statutes alway, even unto the end.

There are other passages which I would like to call to mind in the early portion of this message:

Col. 3:16: "Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

Prov. 30:5: "Every word of God is pure: he is a shield unto them that put their trust in him.

Luke 4:4: "And Jesus answered him (the devil), say-

ing, It is written, That man shall not live by bread alone, but by every word of God."

Romans 1:16: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."

These are but a few of the many passages of Scripture which suggest that the word of God not only is powerful to lead the alien sinner to Christ and salvation, but that it is also the power that is necessary for achieving spiritual maturity and the abundant life.

A. God's Word Has Power to Convert the Sinner

The urgency Paul felt in preaching the gospel of Christ to those in Rome grew out of his inspired knowledge that without the gospel they were without Christ and without salvation. Therefore he assured them, "I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, . . . that I might have some fruit among you also, even as among other Gentiles. I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith" (Rom. 1:13-17).

Paul knew there was no other power than the message of the Christ to redeem man from sin — "none other name under heaven, given among men, whereby we must be saved" (Acts 4:12). The pragmatic philosophy of experi-

mentalism promoted by the late John Dewey, the atheistic Utopian theories of Robert Owen, the noble inquiry of the Greeks for "the good life" in the period before the coming of Christ — these and all other theories, ideologies, religions and speculations fall miserably short of leading to salvation and pointing the way to the home of the soul. The Psalmist observed that "The heavens declare the glory of God, and the firmament sheweth his handiwork" (Ps. 19:1), but it is only the inspired word of the living God that reveals to man God's will and purpose for man.

In days past almost every gospel sermon clearly set forth these truths. Scriptures were repeatedly taught, such as:

(1) Luke 8:11: "Now the parable is this: The seed is the word of God. Those by the way side are they that hear; . . ." etc.

(2) John 16:13: "When he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come."

(3) Romans 10:1-17: "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth. For Moses describeth the righteousness which is of the law, . . . But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus,

and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report? So then faith cometh by hearing, and hearing by the word of God."

It is not needed to explain to this audience, taught as you are in the word of salvation, that the conversion of the sinner is accomplished through the teaching of God's word. But may I suggest: there is still a vital need for this message to the lost and dying of every generation. It is still the word of God that leads man, by obedience, out of the kingdom of darkness and into the kingdom of God's dear Son.

B. God's Word Has Power to Produce the Abundant Life

If life were to terminate at the grave, if there were no hereafter and no hope of heaven, God's word would still stand as the greatest blessing ever given to man, for it is a blueprint for the attainment of "the good life" sought

by the Greeks, and the fulness of life for which all the world yearns.

The word of God is not a lid of restraints upon all of man's joys and beauties, as the Quakers formerly thought and as the old Blue Laws of the New England states would suggest. Man is not a vibrant, happy, laughing creation only to have every feeling suppressed and every joy extinguished.

There seems to be a strong trend today to carry the burden of Christianity as a heavy load. The joy of worship, the gladness of being a faithful child of God has been lost by too many who are quite devoutly religious in an obligatory fashion. If there is a dark cloud on the horizon of our spiritual growth and progress in the church today, perhaps it is the threat of traditions, routine and habit which tend to dig deeper and deeper ruts of uniformity. Congregations are religiously "going through the motions," seriously abiding by specific restraints and directives, but failing entirely to find the spirit of gladness which characterized the children of Israel as they came up on the bank of the Sinai Peninsula after being miraculously delivered from the Egyptians. Christianity is a religion of devoted converts who have the assurance of happiness and the confidence of God's providential care in this life while looking forward to an indescribable home in eternity with God. The exultant joy of God's people should be expressed in praise and adoration to Him and fill the air with brightness and confidence as they serve their fellow men. The Christians should always be the happiest people of every community.

On the other hand, the word of the living God certainly

does not suggest a liberal "eat, drink and be merry" indulgence. "Righteousness exalteth a nation: but sin is a reproach unto any people" (Prov. 14:34). And in this case, the same principle is applicable to the individual. The emphatic message of Romans 6 is that a child of God rises from the burial with Christ by baptism unto a "newness of life." He is no longer to serve sin, for the old man is dead. He is now beckoned and led by "the high calling of God in Christ Jesus."

Life seems to be ever complicated by its contradictions. Yet, while it may seem that the immoral and irresponsible indulgence in sin, too much of which has entered unchallenged into the very entrails of the church, is at diametric opposites to the puritanical restraints exhibited by some, it would more accurately appear that they are both expressions of the same problem — a lack of genuine spiritual growth and maturation. Without the rich and abundant life which Christ has intended for His disciples, one with his "sour grapes" will cry, "Touch not, handle not!" while the other will only plead, "Don't I have a right to happiness?"

The great Creator of life not only knows that we want to find happiness, He also knows how we can find that happiness and has given us the blueprint and formula if we will but accept it and follow it. One need not turn to the Rosicrucians or the magic formulas of the present day Dale Carnegies. God's power is sufficient for us!

There are basic needs of man, but God has not been unmindful or ignorant of them. He rather has created them and provided for them. Among these we might mention the need for security, trust, a sense of service, a need for

giving and receiving love, and a sense of worth of self and work. All of these are essential for the full and rich life which God has purposed for His people. The Bible is far from silent on any of these. Consider, then, by way of illustration:

1. Security Contributes to the Abundant Life

“. . . the eyes of the Lord are over the righteous, and his ears are open unto their prayers. . . .” (I Pet. 3:12).

“Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: casting all your care upon him; for he careth for you” (I Pet. 5:6, 7).

“The Lord is my shepherd; I shall not want. . . .” (Ps. 23:1).

It is no wonder, then, that Paul was able to say, “. . . I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day” (II Tim. 1:12).

Predestination, so often either avoided by my brethren as the plague, or else “explained away,” is indeed a reality — and a very comforting assurance it is. Without the predestined assurances of God, man would be totally without security. There would be no way of knowing how God will judge man in the last day, no knowledge of God’s promise to care for His children, no hope for a home in eternity — for all would rest on an imaginative hope of unreality and a whim or fancy of the moment rather than on the pre-destined and pre-promised assurance of that which is to be. The word of God, with its vision of the future and the assurances of God’s provision for man, fulfills man’s

need for security, and thus guides him in achieving the abundant life.

2. Trust Contributes to the Abundant Life

Without faith and confidence there can be no security, there can be little hope. Jesus reasoned with His disciples: "Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink or wherewithal shall we be clothed? . . . for your heavenly Father knoweth that ye have need of all these things" (Matt. 6:26-32).

The inspired psalm-writer admonished: "My soul, wait thou only upon God; for my expectation is from him. He only is my rock and my salvation: he is my defence; I shall not be moved. In God is my salvation and my glory: the rock of my strength, and my refuge, is in God. Trust in him at all times; ye people, pour out your heart before him: God is a refuge for us" (Ps. 62:5-8).

The Christian does not learn to live blindly or ignorantly; he learns by God's word to live trustingly — and there is a difference! He learns the richness of the assurance that "all things work together for good to them that love

God. . . ." (Rom. 8:28). This, too, is an example of the power of God's word to bring about the happy, confident and abundant life.

3. Service Contributes to the Abundant Life

No life can be rich and full except it gives freely of the blessings it receives. There is a very expressive thought in a poem which is indeed true:

THE TWO SEAS

There is a sea which, day by day,
 Receives the rippling rills
 And streams that spring from wells of God,
 Or fall from cedared hills;
 But what it thus receives, it gives
 With glad, unsparing hand,
 And a stream more wide, with a deeper tide,
 Pours out to a lower land.
 But doth it lose by giving? Nay,
 Its shores and beauty see—
 The life and health and fruitful wealth of Galilee.

There is a sea which, day by day,
 Receives a deeper tide,
 And all its store it keeps, nor gives
 To shore nor sea beside;
 What gains its grasping greed? Behold
 Barrenness around its shore,
 Its fruits of lust, but apples of dust,
 Rotten from rind to core;
 Its Jordan water turned to brine,
 Lies heavy as molten lead,
 And its dreadful name doth ever proclaim
 That sea is DEAD.

Life is like that. Man cannot receive and refuse to give. Service is an imperative of a full and an abundant life. All philosophy teaches such, but nowhere is it so purpose-

fully taught and so beautifully presented as in the little tid-bit, a few words of the Master never recorded by any of the writers of the Gospels, which Paul brings to us: "It is more blessed to give than to receive." Jesus, by His life and His death, taught this. Many of His disciples of the first century were imbued with this same spirit of service, and by their lives taught others. The power of God's word to lead to the happy and abundant life is truly vividly displayed in the call of man to make a contribution to the world in which he lives, to lift up his fellow man, to leave blessings where there were curses and flowers where there were thorns. Only the word of God gives true purpose to service.

4. Man Must Love and Be Loved

At this point we come to the supreme theme of God's book. No lesson is so predominant and overruling, so oft repeated and oft exemplified. The love of God is evidenced at every step, climaxed in the sending of His Son to die on the cross for the sins of man. Jesus portrayed that same beneficence in life and in death: "Greater love hath no man than this, that a man lay down his life for his friends" (John 15:13). "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself" (John 10:17, 18). Then He instructed His disciples: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another" (John 13:34).

The same theme rings beautifully clear in all the preaching and the teaching of the apostles. John, the beloved, pleads for love to abound in the lives of all, that greater

God-likeness may be realized: "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought to also love one another" (I John 4:7-11).

Is there one anywhere in the broad expanse of this great country who can, by any measure, be considered to be educated who has not heard or read the thrilling thirteenth chapter of first Corinthians?

Though I speak with the tongues of men and of
angels, and have not love,
I am become as sounding brass,
or a tinkling cymbal.

And though I have the gift of prophecy,
and understand all mysteries,
and all knowledge;

And though I have all faith, so that I could remove
mountains, and have not love,
I am nothing.

And though I bestow all my goods to feed the poor,
and though I give my body to be burned,
and have not love,
it profiteth me nothing.

And now abideth faith, hope, love,
these three;
but the greatest of these is love.

Only God's inspiration could pen that. Only God could call from man his highest and most glorious expression of

life. And only God could put into man the need to express that love, one to another. Thus it is elementary to conclude that only God's word can give the true meaning to loving and being loved.

5. *A Knowledge of the Worth of Man and His Work Is Essential to the Attainment of Fulness in Life*

The story is told of a physician who had spent many years endearing himself to thousands in a foreign land by serving them unselfishly with little return. An oil company in the area was having public relations problems. They, therefore, sought to hire this man who had so endeared himself to the people. After offering him a salary many times that which he had ever before received, they were shocked that he declined the job. "What's the matter?" they inquired, "Isn't the salary big enough?" "Yes," he explained, "but the job isn't."

Man was not placed on earth to waste away a life. Nor can he find the fulness of enjoyment or the abundant life without a realization of his worth and the importance of what he is doing. It is a deplorable thing that today's young men seem more interested in "how much does it pay?" "how much vacation do I get?" and "how big is the retirement?" than they are in the importance and suitability of the job to be done.

In studying the life of the Master it becomes more and more obvious that He never failed to show respect for the individual personality of each one He met. What is the worth of a human being? The true value can only be learned from the importance Deity places upon him:

"The Lord . . . is longsuffering to us-ward, not willing

that any should perish, but that all should come to repentance" (II Peter 3:9).

"All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out" (John 6:37).

"O Jerusalem, Jerusalem, which killest the prophets, and stoneth them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!" (Luke 13:34).

The dignity and worth of man is a cardinal principle of Christianity. Man is not born for the state, nor a vassal of the state, but a child of God. When man realizes his destiny in life, submits to God's will and thus fulfills God's purposes for him, Peter describes his role as then being highly exalted: ". . . ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light" (I Pet. 2:9).

These illustrations should amply suffice to emphasize the fact that God's word gives direction and purpose to life and is the guide not only to convert the alien sinner from the error of his way, but just as adequately to lead the child of God to the fulness of an abundant life.

C. God's Word Can Achieve Its Purposes Only in the Heart of Man

There remains but one inevitable conclusion, and I would be derelict in my assignment were I to stop short of it: if the power of God for all of this is in the word of God, we must be more zealous, more active and more effective in

letting the word of Christ dwell in us richly and in planting this seed of the kingdom in the hearts of others.

The old cliché, "We've got the truth" will not suffice — even if it were true. This is mere nonsense. In the first place, anyone who has access to a Bible has the truth. It is not the truth in the pages of a book, however, that does any good, but the truth in the heart of man. And second, if "we've got the truth," what are we doing keeping it rather than sharing it with others with the spirit of urgency and diligence that characterized the Christians of the first century who went everywhere preaching the word? Until the security and trust of the abundant life is expressed in the tangibles of service, love and the pursuit of our worthy calling and vocation, it might be seriously and justifiably questioned that we have the truth or that the power of God's word has had a chance to truly develop the abundant life in us.

Permit me to suggest, therefore, a few realistic applications of this inevitable conclusion:

1. The word of God must be more consistently and emphatically taught in our homes by word and by precept, "when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up" (Deut. 6:7). Parents should avail themselves of the courses offered by churches for the training of teachers of God's word to better equip themselves for planned instruction in the home. Special hours should be set aside for this task. Close co-ordination and co-operation with the teachers in the Bible school should be evident.

2. Better training of teachers in the church should be given high priority in every congregation. Special classes

and workshops should be conducted regularly and purposefully. In-service training should give inexperienced teachers opportunity to work with the best teachers in the congregation. Teachers' meetings should create a spirit of growth and achievement. Books and periodicals must be made available to the teachers, and it should be understood that less than their best in the work of the Lord is not acceptable before God or to the elders.

3. More opportunities must be found for teaching, and the teaching must be more effectively done. The educational process of developing Christ-like personalities must be conceived as being much broader than mere instruction. It includes instruction and then nurture and training. Few churches are engaged in more than the first of these, and not many are doing that very effectively. Nurture and training must be applied to all the various avenues of the expressions of life: school, business, home, recreation, and social activities as well as in the church assemblies of worship. It is in these avenues that we live. If the word of God is to bring about the abundant life, it is in these avenues that it must be applied.

4. Adequate building facilities must be provided to undergird a serious program of work at home and abroad. Educational facilities must be provided that will allow for the best possible teaching. "Little" thinking which leads to terminals and limitations within four or five years must give way to "big" thinking that leads to unlimited and unhampered expansions of goals and accomplishments. This means the buildings must be well-planned — architecturally planned — for worship and education.

5. The preaching of the gospel from the pulpit must

be exalted, never treated as a secondary or routine matter. Yet, it must not be considered as the whole mission and complete activity of the church. It is but one of the many avenues through which the word of God may be taught. The other means must not be degraded or neglected.

6. Churches must become disturbed and concerned about the millions of lost souls, and less complacent with the traditional program of work at home. God's word, dwelling in the heart of man and developing an abundant life, will not permit that churches be self-satisfied with sending a few dollars per month to provide one-tenth, one-fourth or even one-half of the support of an under-paid and half-forgotten evangelist a few thousands of miles away from home.

Indeed, if this be God's word, and if it has the power we ascribe to it, then let us give it a chance to explode in our midst, leaven the whole lump, convert the world, and lead us all home to God!

THE MORE ABUNDANT LIFE AS ONE THAT IS A LIFE OF OBEDIENCE

By **HERSCHEL DYER**

He was born at Crosbyton, Texas on September 27, 1925, the son of Carrol L. and Lola Pearl Dyer. His father was a grocer and he grew up working in the grocery business. The home of his parents was for a great many years the home of numerous preachers who came to Crosbyton for meetings. In his youth he obeyed the gospel and while still at home decided he would preach the gospel. In the spring of 1942 he graduated from the Crosbyton High School and entered Harding College in the fall of that same year. In 1944 he transferred to Abilene Christian College where he graduated with the B.A. degree in 1946.

His first "local work" after graduation was with the Pioneer Park (8th & T) congregation in Lubbock, Texas. His ministry there began in the fall of 1946 and terminated in the summer of 1950. While there he was married to Charline Boyett, and they are now blessed with three children: Elizabeth, Russell and Rebecca.



The Broadway church of Lubbock asked him to move to Lincoln, Nebraska in 1950 and help to build the church in that mid-western city. During his better than six years of service in Lincoln the church property was cleared of all indebtedness and the church was enabled to support its preacher without outside assistance. It was also his privilege to help in the beginning of York College on whose board of direc-

tors he has served since the College came under our management.

In April of 1957 he moved to work with the 10th & Rockford congregation in Tulsa, Oklahoma. In addition to a full program of local work he holds several meetings each year. He also is a staff-writer for POWER FOR TODAY.

There are certain rights that come with being a creator or maker. The man who has labored with his hands or utilized his genius so as to amass a fortune is protected by civil law. Since the money is his, made through legitimate enterprise, he may give it away, hoard it up or foolishly waste it. Men may call him a spendthrift, a miser or a prodigal, but the law guards his right to do with his money what he pleases. His wealth is considered his by right of creation.

The artist may keep his masterpiece, sell it for a farthing or give it away. He may take up his brush in a moment of passion and with a few mad strokes destroy the arduous labor of many days. None can deny him this right for a creator has power over his creation.

According to Genesis 1:27 man is the creation of God. Being such, he is subject to an authority over him as much so as the lump of clay is subject to the wishes of the potter. The fact that man — unlike money, paintings, or clay — possesses a will does not nullify the prior authority of God over him. The possession of a will simply gives man the choice between respecting or disrespecting the divine wishes.

God has, in harmony with His changeless nature, always required what is right of man. A hearty, unqualified acceptance of this principle is indispensable to the righteous life. It may not be apparent to us why Abraham was com-

manded to offer Isaac. Human reason might inquire, "Could not God-fearing Abraham have been tested in some other way more in keeping with mercy and humaneness?" But this does not appear to have been a problem in Abraham's mind. He had been well taught through his experiences with God. An unfaltering submission to his Creator is earlier reflected in the rhetorical question, "Shall not the Judge of all the earth do right?" (Genesis 18:25). Abraham might not have understood just why or how the sacrifice of his son could be right but he was committed to a trust in God that did not confine itself to the boundaries of human understanding. A knowledge that we too lack understanding — of seeing and knowing all that God sees and knows — should make us agree that, whatever His requirements — "The Judge of all the earth will do right."

No topic which occupies the attention of man can possibly be more important than the salvation of his soul from sin. A right relationship with God here and any hope of an abode with Him hereafter rests upon the forgiveness of our sins. With regard to this momentous concern the New Testament speaks with great clarity: Salvation is contingent upon our obedience to the commands of God. Christ is "Unto all them that obey him the author of eternal salvation" (Hebrews 5:9). At His coming the Savior will direct the divine wrath and vengeance toward those who "know not God, and to them that obey not the gospel of our Lord Jesus" (II Thessalonians 1:8). It is difficult to understand how men who reverence the Word of God can disregard the imperative nature of obedience. Their chief problem seems to be this: They cannot reconcile the requirement of obedience with the doctrine of salvation by faith. John 3:16, Romans 5:1 and other passages are

often cited to show that we are saved by faith. It is pointed out that these scriptures promise salvation or peace with God apart from any mention of further obedience. But here a most glaring error should be corrected. We believe unequivocally in salvation by faith, the very faith mentioned in the foregoing passages. We do not believe in salvation by faith *plus* "further acts of obedience," i.e. acts that may be separated from faith. The faith which brings salvation is a faith which encompasses obedience, not a faith which can be separated from obedience. The issue is not, Does faith *or* obedience save? But, At what point of our obedience does faith save? To illustrate: We read, "By faith the walls of Jericho fell down . . ." (Hebrews 11:30). We know that the walls did not fall down until the Israelites had marched around the city for seven consecutive days. According to Joshua 6 God revealed before the march began that the walls would fall down on the seventh day. The people carefully followed the commands of the Lord and on the seventh day the walls collapsed. Now, at what point did their faith bring the walls down? When they first believed? Surely none would contend this. It was not until their faith had moved them to encircle Jericho for the appointed number of times, blow the trumpets and shout that Jehovah fulfilled His promise. Is it not plain that every move they made — the arrangement of the company, the marching, the sounding of the trumpets, the shouting — was an act of faith. Theirs was "the obedience of faith," and it is this type of obedient faith in relation to the commands of Christ that saves men today. We do not urge men to repent of their sins, to confess publicly their faith and to be baptized in water as if these were duties apart from and unrelated to faith. Rather, these constitute "the obedience of faith," or faith in action.

When we ask then, at what point of obedience the *believer* may expect the forgiveness of his alien sins, the answer is easily found. The penitent believer becomes a purified, cleansed and forgiven soul in Christ Jesus at the time of his baptism (Acts 22:16; Romans 6:3; II Corinthians 5:17). It is most difficult for us to see why any person, conversant with the New Testament, would undertake to dispute what is so obviously the truth of God.

The truly abundant spiritual life is to be found only in trustful obedience. That life which is "the light of men" was so lived. Numerous are the times that Jesus voiced His utter dedication to the will of His Father. "My meat," He declared, "is to do the will of Him that sent me, and to accomplish His work" (John 4:34). Again He said, "For I am come down from heaven, not to do mine own will, but the will of him that sent me" (John 6:38). These are but suggestive of His whole frame of mind, even during Gethsemane's trying hour. There His burdened soul yielded to the will of God with the victorious words, "Not as I will, but as thou wilt!" (Matthew 26:39). With a trust that knew no limit He "committed himself to him that judgeth righteously" (I Peter 2:23).

On the day of Pentecost just after the ascension of Jesus the apostles were baptized in the Holy Spirit. They began that day the discharge of the great commission. Being instructed and guided by the Spirit their lives become worthy of our close observation. The preaching of the apostles, confirmed by miraculous deeds, brought down upon the early church the wrath of those who had condemned Jesus. The apostles were drawn

before the Sanhedrin Court and ordered to cease their ministry. They knew that this ruling body had the power to punish and afflict them, still they answered, "We must obey God rather than men" (Acts 5:29). They were under orders from Christ and they preferred death above a life of disobedience.

There is a basic problem which seems ever to be present in the relationship between God and man. Men desire God to save but they are unwilling for Him to rule. The history of the Israelites furnishes many examples of this. One such instance is recorded in connection with the call of Gideon. After repeated apostasies, consequent oppressions, earnest supplications and divine deliverances, the Israelites again found themselves crushed and laid low by the Midianites. Their seven years of suffering brought them to their knees and "the children of Israel cried unto Jehovah." In response to their plea, God sent a prophet who reminded the people: ". . . I said unto you, I am Jehovah your God; ye shall not fear the gods of the Amorites, in whose land ye dwell. But ye have not hearkened unto my voice" (Judges 6:10). The Israelites were seeking again the deliverance of Jehovah but they had repeatedly refused to let Him rule over them. They wanted His salvation but they did not want Him to rule.

As a religious people, we have had to withstand a barrage of ridicule and scorn. The position we hold whereby every item of faith and practice for which there is no "thus saith the Lord" is to be rejected has not endeared us to many people. They have said that we make the New Testament a "blueprint," that such reasoning is "legalism" and that it is the "spirit" not the

"letter" that counts. They want to be saved by Christ but they insist on a great deal of latitude when it comes to His ruling their lives. The specific precepts of the New Testament are made matters of liberty and the apostolic doctrine becomes as flexible as soft plastic. Their problem is the same as that which beset Israel: They want God to save but they do not want Him to rule!

Our conduct as Christians must be settled on the basis of God's rule, not on the basis of what we like or may prefer. King Saul was commanded to slay the Amalekites and to destroy their livestock. However, Saul and the people had a preference over obeying the command of God. When they returned with King Agag and the choice livestock, the prophet Samuel spoke the displeasure of Jehovah: "Behold, to obey is better than sacrifice, and to hearken than the fat of rams" (I Samuel 15:22). Apparently, Saul and the people had planned to offer these select animals in sacrifice to God. But no matter how good their intentions, nothing can compensate for such flouting of Jehovah's will.

Our opposition to instruments of music in the worship of God is little understood outside the brotherhood. The well-nigh universal employment of such music by other religious peoples has made our practice all the more conspicuous. Often successfully, often vainly, we have labored with logical arguments to show that instrumental music does not belong in the worship of Christians. Perhaps it would help these interested friends whom we seek to enlighten on this matter if we reduced our efforts to one simple assertion: **WE CANNOT USE INSTRUMENTS OF MUSIC IN THE WORSHIP OF GOD WITH-**

WITHOUT RENOUNCING THE AUTHORITY OF JESUS CHRIST. We have chosen Jesus Christ as our Lord and it is out of a deep respect for His rule that we omit the instrument from our worship. We can no more worship God with instrumental music than we can honor Him with the counting of beads, burning incense or praying to departed saints. The latter practices, though not once hinted at in the New Testament, may be engaged in upon the same authority as that which can be claimed for instrumental music. If we would obey Christ, we must not only start with what He commands but we must also stop where He has given no command.

We must have the courage to avow openly a respect for the specific points of God's will. Like Israel poised on the bank of the Red Sea, let us move only at the command of God. But when God's command is known let us permit no obstacle to interfere with our obedience.

Let us not pause to question whether the revelation of God pertains to a great or small matter. Charles Spurgeon rightly said: "If Christ commands me to hold up my little finger, and I do not obey Him, it looks like coolness in my love toward Him." The words of Jesus must remain fresh in our mind: "He that is faithful in a very little is faithful also in much: and he that is unrighteous in a very little is unrighteous also in much" (Luke 16:10). The greatest among our race is but weak and ignorant by the standards of deity. How can anyone of us determine, among the points of God's revelation, that which is important and that which is insignificant? The man who would slight the disclosure of God touching upon a single duty is but setting himself up for the judgment of God.

Further, we must not ponder our standing with men as affected by our obedience to God. Socrates came nearer, perhaps, to an acknowledgment of the true God than all of the ancient Greek philosophers. He was a true humanitarian and there is scarcely anything in the way of moral and civil ideals which he advocated but what any honorable man would feel bound to support today. Speaking openly on matters of public concern he naturally aroused the ill will of some. During his latter years Athens fell into a state of anarchy and despotism. In the absence of just laws and fair-minded courts the innocent had often to suffer. Socrates was drawn before a revolutionary tribunal and basely charged. His words were quoted out of context and meanings were attached to them which were foreign to his principles. In the face of such vilification and slander the ever calm, unruffled statesman spoke: "Should you resolve to acquit me, on condition that I keep silence for the future, I should not hesitate to make answer, 'Athenians, I honor and love you, but I shall choose rather to obey God than you, and to my latest breath shall never renounce philosophy, nor cease to exhort and reprove you according to my custom, by telling each of you when you come in my way, My good friend, and citizen of the most famous city in the world for wisdom and valor, are you not ashamed of having no other thoughts than that of amassing wealth and acquiring glory, credit, and dignities, while you neglect the treasures of prudence, truth, and wisdom, and take no pains in rendering your soul as good and perfect as it is capable of being!'" (Rollin's History, Book 9, Chapter 4).

If this philosopher of Grecian antiquity with an imper-

fect knowledge of God could so defy public approbation for what he thought was the will of God, then certainly no Christian should let the influence of unbelieving men keep him from the path of duty. Our standing with men cannot be important for long, but our standing with God is a matter of eternal importance.

Obedience is the touchstone of our faith, the evidence of our fellowship with God. "And hereby we know that we know him, if we keep his commandments" (I John 2:3). Some influential men of Jesus' day believed on Him but they stopped short of confessing Him (John 12:42). They were unwilling to take up their cross and follow Him. Such inactive faith brought them no fellowship with Christ.

Each human soul is of inestimable value to God. He is "not willing that any should perish, but that all should come to repentance" (II Peter 3:9). While God is interested in us as regards our salvation from sin, we must not suppose that this is the sum total of His interest. Before Adam sinned, God was interested in him. Jehovah gave to the first man and his wife a beautiful habitation and made every provision for their happiness. In the midst of this blissful existence God and man communed as naturally and freely as man ever has with his fellowmen. This was as God wished it. Then came the day when that holy fellowship was broken by the disobedience of man. But the interest of God in man did not begin with or after the fall; it had already been manifested during man's period of innocence.

Through the ages God has called men to come back to Him. Bible history affords the examples of many such

as Enoch, Noah, Abraham, Moses, etc., who responded to the call of God. All of these were given commandments and through their ready and willing obedience they glorified Jehovah and enjoyed with Him a hallowed communion.

When God calls men through the gospel now it is not solely a call to salvation; it is also a call to the fellowship of God (I Corinthians 1:9). He wishes to become our partner and for us to become "fellow-workers" with Him. He would accomplish His wise and beneficent aims through us. "For we are *His workmanship*, created in Christ Jesus for good works . . ." (Ephesians 2:10). To each one of us God would give His work and only through the responsive, obedient life can we achieve oneness with Him.

Aboubeker, the successor of Mahomet, was once preparing for a mission of conquest. He wrote to Amrou, a submissive disciple of his, ordering him to raise a host of warriors who would join the forces of Aboubeker at Damascus. Amrou, who governed in peace his shepherd tribes, received the order with pain. Nevertheless, he sent this reply to his sovereign: "I am one of the arrows of Islamism; God has placed the bow in thy hand; it is for thee to launch the arrow in what destination thou mayest choose" (Lamartine's Turkey, p. 165).

The object of this Mohammedan's devotion was wrong, but his spirit of submissive obedience is an example of the most dedicated Christian. May we see ourselves as the arrows of God with the bow in the hand of Christ. Through His commandments let us be aimed and sent in whatever direction may please Him.

"I'll go where you want me to go, dear Lord,
Over mountain, or plain, or sea;
I'll say what you want me to say, dear Lord,
I'll be what you want me to be."

THE MORE ABUNDANT LIFE AS ONE OF HIGH FELLOWSHIP VALUES

By HOWARD HORTON

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"Jesus said, Verily
I say unto you, There
is no man that hath
left house or brethren,
or sisters, or mother,
or father, or children,
or lands, for my sake,
and for the Gospel's
sake, but he will re-
ceive a hundredfold
now in this time,
houses, and brethren,
and sisters, and moth-
ers, and children, and

lands, with persecution; and in the world to come eternal life" (Mark 10:29, 30).

Thus Jesus declared that His disciples shall find a new and higher fellowship, even in this life, and as infinitely greater climax, eternal life. Here is a twofold more abundant life. It is significant that here, as so often, Jesus expressed the riches of the "more abundant life" in terms of personal relationships. Christian fellowship gives personal relationships higher and nobler than family ties. The deep and rewarding joy of such a relationship is powerfully felt on certain special occasions, such as the moment when several hundred preachers, elders, and fellow-Christians at the climax of a fellowship banquet, or a group of young people around a campfire, clasp hands and with swelling hearts sing:

"Blest be the tie that binds Our hearts in Christian love;
The fellowship of kindred minds Is like to that above.

"We share our mutual woes; Our mutual burdens bear;
And often for each other flows The sympathizing tear.

"When we asunder part, It gives us inward pain;
But we shall still be joined in heart, And hope to meet
again."

However, there is the possibility that such experiences are for many hardly more than an impressive experience of human togetherness. If this is the case, the real meaning of fellowship is missed, as is clear from another scripture:

"That which we have heard and seen declare we unto you also, that ye may have fellowship with us: yea, and our fellowship is with the Father, and with his Son Jesus Christ" (I John 1:3).

The fellowship of Christians does not arise out of the

feeling of people for one another, though this is certainly present in Christian fellowship. John makes it clear that Christian fellowship exists because Christians have a mutual fellowship with the Father and the Son. The Greek words translated "fellowship" (*koinonia* and *metoche*) both express participation in something with someone else. The concept of association or mutuality of affection is a secondary meaning. There is both a vertical and a horizontal dimension in Christian fellowship.

The vertical relationship with God and Christ is first and the source of the horizontal; the horizontal relationship between Christians is the outward sign and proof of the vertical. Neither exists alone. The living relationship of the believer with Christ as the center sets him in relationship with every other true believer. Christian fellowship finds its origin and expression in the mutual sharing of Christ and the spiritual blessings in Him by all Christians. As the individual Christian experiences true fellowship with God in Christ, he in turn is drawn into fellowship with every other Christian. Let us consider some of the high fellowship values of the more abundant life.

Fellowship with the Godhead — Sonship

The very thought of human-divine fellowship is at first impossible for one who recognizes the transcendence and power of God Almighty. Solomon was keenly aware of this when he had completed the temple and prayed, "But will God in very deed dwell with men on the earth? behold, the heaven and the heaven of heavens cannot contain thee; How much less this house which I have builded!" (II Chronicles 6:18).

Perhaps this sense of God's transcendence accounts for the fact that the word for fellowship is not used in the Old Testament for the human-divine relationship. Many of the Psalms and passages in the prophets indicate that the Hebrews experienced very real and deep fellowship with God, yet seldom, if ever, does the natural word for expressing it appear. They describe the joy of communion as "*before the Lord,*" not *with him.*

In the New Testament we learn that the most unbelievable thing is a reality—the very God of Israel, God Almighty, has indeed dwelt among men in the person of Jesus of Nazareth, and continues to dwell in the hearts of His children. John expressed the grateful amazement of every believer: "Behold what manner of love the Father hath bestowed upon us, that we should be called children of God; and such we are" (I John 3:1).

Man was created for fellowship with God and is never fully man until that fellowship is a reality. From the fact that man is created in the image of God we may conclude that God is personal and that man may stand in personal relationship with Him. This kinship between God and man is seen again in the fact that Christ was made like man. The writer of Hebrews stated this clearly: "Wherefore it behooved him in all things to be made like unto his brethren, that he might become a merciful and faithful high priest" (Hebrews 2:17). The incarnation is the perfect manifestation of the fulness of man's nature and capabilities. We cannot learn the true potentiality of manhood by looking at man (any man, or all men). Jesus of Nazareth came in the flesh, revealing the fulness of God, the fulness of man, and the fulness of the fellowship that may exist between them.

For this man was created, and he is restless until he attains it.

Fellowship with God is man's natural climate; for this God created him. Traced to its deepest, most basic origin, man's radical uneasiness and dissatisfaction with himself is due to an awareness of guilt before God and the resulting loss of fellowship with God. By his own perfect nature revealed in Christ, and his perfect expectation of man, God set the pattern for man's free moral choices. Only within the framework of this divine example and expectation can man attain fellowship with God. Universal human experience reveals that no man has ever achieved this by himself. The good news of the gospel is that in Christ is accomplished that which man has failed to accomplish alone. It is of this fellowship that John writes:

"In him was life; and the life was the light of man. And the light shineth in the darkness; and the darkness apprehended it not . . . There was the true light, even the light which lighteth every man, coming into the world . . . He came unto his own, and they that were his own received him not. But as many as received him, to them gave he the right to become sons of God, even to them that believe on his name" (John 1:4-12). "And this is the message which we have heard from him and announce unto you, that God is light, and in Him is no darkness at all. If we say that we have fellowship with Him and walk in darkness, we lie, and do not the truth . . ." (I John 1:5, 6).

Fellowship with God is conditioned upon our walking with God. The climate of God is described as light. Therefore, fellowship with God is conditioned upon our walking in the light. God's light is revealed in Christ.

Hence, those who believe on Christ receive the light, become children of God and have fellowship with Him. Here is the wisdom of God, hid through the ages until revealed in Christ. Here is His final offer to man. He will bring men into fellowship with Himself as His own children by a person, His only begotten Son. Such infinite love will certainly win men when all else fails.

In His intercessory prayer Jesus associated fellowship with God and eternal life: "And this is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ" (John 17:3). To *know* God does not indicate the presumption that man may approach God as he would a biological specimen or a chemical compound. Nor does it suggest such an intimacy that man forgets which is God Himself or the Almighty. For all of the tenderness of God's concern for man, true fellowship with Him can never ignore the fact that it is fellowship with the CREATOR. The term consistently used in the Bible to express man's approach to such a God is "obedience." The New Testament, no less than the Old Testament makes it clear that man stands before God, if at all, in a posture of obedience, marked by reverent response to the will of the Father. It is this posture of reverence that makes fellowship with God a *vertical* relationship. Again it is the apostle John who makes this aspect of fellowship with God most clear:

"And thereby we know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar and the truth is not in him; but whoso keepeth his word, in him verily hath the love of God been perfected. Hereby we know that we are in him: he that saith he abideth in him ought himself also to walk even as he walked" (I John 2:3-6).

Lest any cry "legalism," let it be remembered that this fellowship is with GOD ALMIGHTY, not man. There is too much desire to forget that God is God and to brand every suggestion that God is still to be obeyed as legalism. The beloved apostle made it clear that love for God is impossible without obedience. This is the nature of love. "For this is the love of God, that we keep his commandments: and his commandments are not grievous" (I John 5:3). For the true believer the commandments of God are not grievous, because they are recognized as given by redeeming love, and they are obeyed in loving response to the Redeemer. No commandment can be grievous when love prompts its giving and love motivates the obedient response to it. The commandments of God are no longer a burden, because in Christ they are no longer considered a legal yoke by which one must earn salvation. Such a yoke Peter said, "Neither our fathers nor we were able to bear."

Obedience in Christ is different in nature from obedience under the Law of Moses. Under the law men obeyed as servants. But hear Jesus' words: "Ye are my friends, if ye do the things which I command you" (John 15:14). He stated further that He no longer called His disciples servants, but friends. If this were expressed in Hebrew, the word for friend would probably be *Chabar*. This is the very word that the Septuagint translates by the *koinon*-words, which in turn are translated into English by the word *fellowship*. Thus obedience, like faith and love, is an expression of fellowship with God. These three human responses are the foundation of fellowship with God. Out of them grows that posture of spirit that causes mind, will, affections and actions to

move in constant harmony with God. Perfect peace as its fruit; fervent thanksgiving, its expression; confident prayer, its privilege; absolute trust, its foundation and strength; constant fellowship with the Godhead, its crowning glory. "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all" (II Corinthians 13:14).

Fellowship with One Another — Brotherhood

Now let us return for a moment to a passage of Scripture read in part earlier:

"If we say that we have fellowship with him and walk in darkness, we lie, and do not the truth: but if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin" (I John 1:6-7).

When even two or three persons enter into this vertical fellowship with God, immediately a horizontal fellowship is born among them. The horizontal fellowship spreads to the exact degree that men enter into fellowship with God in Christ. No amount of sentimental talk about the "brotherhood of man" can remove the fact that the fellowship of God's children is limited to those who by obedient faith are in Christ. No one can arbitrarily create Christian fellowship, nor is it found by two or more persons seeking community with one another. Fellowship with God in the resurrected Christ makes possible fellowship with one another as God's family. The first disciples met on the common ground of mutual loyalty to the Lord, Jesus Christ. The resulting community was called the church, the family of God, the body of Christ, the kingdom of God, or the kingdom of heaven. Here was a community of sinners cleansed by the blood

of Christ. Each was conscious of his relation to the other, because all were related to God in the same way.

Man is made for fellowship with other humans. In our century we have become more and more conscious of the lost-ness of our race without a basis of fellowship that can span national and cultural barriers. Shaken by the development of unbelievable instruments of death, and living constantly under the shadow of self-destruction, humanity has become aware that the only alternative to annihilation is a bond of fellowship that will reach and include every man of every nation and race.

The church, fellowship in Christ, is the answer to man's search. In Christian fellowship is found both the basis for and an example of the uniting of all peoples in love. This was the power of the early church: both Jew and Gentile, both master and slave, both rich and poor, both the learned and the unlearned, both men and women were brought together in common love for God and for one another. The miracle of it forced the world to take it seriously. "Behold how they love one another," said even their enemies. The world is always astounded, and saved, when disunity is melted by the love found in Christian fellowship. This is the greatest miracle of God's new creation.

In recognition of mutual dependence upon the redeeming grace of God Christians lose all false pride and air of superiority. We can look at all men through different eyes. We stop justifying ourselves and condemning others. Living in an atmosphere of God's forgiveness, we readily forgive others. The Christian is a sinner who, in the discovery of God's love, is filled to overflowing

with love for others who know this love, and with compassion for everyone who has not yet made the discovery. In Christian fellowship is reflected something new under the sun: a love as broad as the human family. Here is a fellowship that shares equally the deepest depths of sorrow and need and the highest heights of joy and peace.

Fellowship Jointly with God — Worship and Work

To the vertical fellowship of the individual with God, and the horizontal fellowship among Christians may now be added the circular, corporate fellowship of the congregation, and congregations, with the Father. This finds expression in worship and work. These two are not really different. They are but two sides of the same coin. Neither is merely for *human* fellowship, nor for personal honor. In each the fellowship among the participants depends, not upon the function itself, but upon the Lord in whom both the worship and the work finds their meaning. Two clauses from Paul express this perfectly: "And whatsoever ye do in word or in deed, do all in the name of the Lord . . ." (Colossians 3:17); "whatsoever ye do, do all to the glory of God" (I Corinthians 10:31). Every soul sincerely engaged in this aim finds true fellowship with both God and every other human who is similarly engaged.

Here the church as God's community can fill the universal human need for a worthy cause with a worthy motivation, a need that men seek to fill by frantically multiplying clubs and associations for service and fellowship. In the urbanization of society the church has lost much of its natural expression of human togetherness. We live so dispersed geographically and occupationally

and are so involved in individual pursuits that often, even in small congregations, the assembly may be made up of people whose lives have not touched for a full week. This makes it even more important that our sharing of the fellowship in Christ flow from the very depths of the life of the church, not from mere surface togetherness. Out of true worship and dedicated service in Christ fellowship may be born and flourish as a most rewarding by-product. However, this can be realized only to the degree that *Christ* is made the common center around which our lives revolve as the planets around the sun. This demands special concern to make worship and work *experience* and *express* this mutual communion with God in Christ.

Let us look at worship as fellowship, vertically with God and horizontally, or circularly, with every other Christian. When Jesus declared that true worship must be "in spirit and in truth," He made it clear that no act is really worship unless man's spirit consciously communes with God, who is spirit. This has most wonderful implications for Christian fellowship.

We as a brotherhood have correctly insisted that truth reveals certain "items" of worship. What we have not always so clearly done is to transform these formal "items" into genuine experiences of communion with God and God's children. Cold and formal truth is as vain as warm, ecstatic error. God will have neither. One assumes that God is a stone with no feeling; the other, that He is an ecstatic sprite with no authority nor power.

How may we transform the scriptural "items" of worship into living experiences of fellowship? Even in the

corporate worship of the congregation it is individually achieved. It helps me to think of each item, or element, of worship as involving four stages: (1) the objective presence of the specific element of worship, (2) the conscious entrance of the worshiper into the purpose and meaning of the particular element, (3) the moment when the worshiper is completely absorbed in loving adoration of and communion with God, the objective element being lost to view, and (4) the return to the objective element of worship at its completion. Unless the worshiper goes beyond mere participation in the objective element he is only a *performer*, not a worshiper, and there is no *Christian* fellowship involved, because Christ has not really entered the event.

Let me illustrate with one specific element of worship — singing. The director announces this hymn, "Praise the Lord, Ye Heavens Adore Him." Here is stage one, the objective element — a psalm. As all prepare to sing the worshiper hastily reads the first stanza and becomes absorbed in the true sentiment of the phrases:

"Praise the Lord, ye heavens adore Him! Praise Him
angels in the height;
Sun and moon rejoice before Him; Praise Him, all ye stars
of light."

Stage two is reached. The worshiper has consciously entered into the sentiment of the words so that he does not merely begin singing a hymn, but, together with all the saints, he voices the heartfelt praise of his soul. Stage three quickly becomes a reality. With his spirit "lost in praise," the worshiper is completely absorbed in loving adoration of the Almighty. Awareness of everything

around him melts, and the worshiper stands in joyous reverence before the throne of God.

"Praise the Lord, for He has spoken, Worlds His mighty
voice obeyed;
Laws which never shall be broken, For their guidance He
hath made.

"Praise the Lord, for He is glorious, Never shall His
promise fail;
God hath made His saints victorious, Sin and death shall
not prevail.

"Praise the God of our salvation, Hosts on high, His
power proclaim;
Heaven and earth and all creation, Laud and magnify
His name.

"Hallelujah! Amen, Hallelujah! Amen, Amen, Amen."

Every fiber of the soul raises up to praise Jehovah. Fellow Christians are no longer merely *men* and *women* singing a song. To the worshiper they become, what they really are, eternal spirits joining in the praise of God with "Heaven and earth and all creation" — joining even with the "angels in the height" — before the throne of God. As the last "Amen" fades stage four is reached. The worshiper returns to his objective surroundings, aware that on the wings of song he has flown before the "Mercy Seat" and has experienced an indescribable moment of fellowship with God and with all of God's family of all ages, on earth and in heaven. Try this with every song, every prayer, the communion and the contribution. Let each element of worship become a swift and sure medium for bringing you consciously before the Father Almighty.

"There is a place where Jesus sheds The oil of gladness
on our head,

A place than all besides more sweet; It is the blood-bought
mercy seat.

“There is a scene where spirits blend, Where friend holds
fellowship with friend;
Tho’ sundered far, by faith they meet Around one common
mercy seat.

“There, there on eagle’s wings we soar, And sin and sense
seem all no more,
And heaven comes down our souls to greet, And glory
crowns the mercy seat.”

Brethren, these high moments of fellowship must not be found solely in the experience of worship, lest fellowship even there die. God’s family is far more than a worshipping assembly. The three-point fellowship of each saint with his God, with the congregation, and with every saint on earth and heaven is repeated in every act of service within the life of the church. Worship serves to deepen the understanding of our commitment to Christ and to heighten the meaning of this commitment for daily life. We cannot allocate segments of our life to God and reserve the rest for ourselves. Entry into Christ’s service is a new and full-time vocation with a lifetime contract.

Corporate worship thus renews our commitment and sends us back into the world with renewed faithfulness to carry out the mission of the church. Every act of service to the needy is seen as an act of service to Christ. Every participation in the spread of the gospel is seen as a joint act with every member of the congregation and every saint around the world. This high fellowship makes real the Lord’s statement that “it is more blessed to give than to receive.”

Enemies of Fellowship

Fellowship is not accidental. It can be cultivated and nurtured, or abused and killed. There are many enemies of full Christian fellowship. Some are surface symptoms, others are deep and dangerous sources of broken fellowship.

Cold indifference chills the possibility of full fellowship in Christ. Hearts that are unresponsive to the love of God can never be fully responsive to human fellowship. God hates idolatry and immorality, but he is *nauseated* by lukewarmness and indifference. Fellowship cannot thrive in such soil.

Doctrinal divisions may destroy fellowship. One who would reduce God's Word to the level of human opinion destroys fellowship. On the other hand, one who exalts human opinion to the level of God's law also erects a barrier to fellowship. Fellowship in Christ is possible only where all concerned are willing to make Christ and His word final for faith, and willing to leave others free in matters of opinion.

The critical impulse chokes fellowship. Our seeking of something to criticize in others may drive us to overlook or disparage what God is doing through another. And what is even worse, the critical attitude can cause us to demand that God establish fellowship on the terms that we dictate. If a work or a method is a matter of opinion, it behooves us to leave each congregation free to fulfil its best judgment in carrying out the will of God. Until we as brethren become willing to bow unquestioningly to God's Word in matters of faith and to grant freedom to one another in matters of opinion, fellowship

will elude us. God give us faith and courage to do the first, love to do the second, and wisdom to know the difference.

Pride is the greatest enemy of fellowship in Christ. It may well underly all others. Pride comes in many costumes — intellectual, economic, racial, national, or spiritual. Each is deadly to true fellowship.

Christian love is the only antidote for pride. This love is completely indifferent to the standards that appeal to pride. Paul characterized it well: "There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male nor female; for ye are all one man in Christ Jesus" (Galatians 3:28). With respect to such artificial considerations Christian love is completely indifferent.

Christian fellowship is "A-caste." In Christ there can be neither "bond nor free." Christian love knows neither master nor slave as such. Neither God nor God's children (if indeed the children resemble the Father) take note of whether a man is master or slave. Thank God, human slavery is dead as an institution in America. However, there are other castes. God deliver His church from the day when her members come to think of themselves as the comfortable and respectable "middle class," with only disdain for the poor and lowly, or resentment for the rich and mighty. Let us read again James 2:1-13 in order to preach James 2:24 with truer understanding than we have sometimes evidenced. James declared that those who show despite to the poor in the congregation "blaspheme the honorable name by which ye are called," and "if ye have respect of persons, ye commit sin" (James

2:7, 9). He further affirmed that God "did *choose*" the poor. In this God was not simply taking the scraps that fell from the devil's table. He *chose* what he could use — the "rich in faith" — and left the rest, because useless, for the devil. Let us hear Paul again in I Corinthians 1:26-31. He would have us know that it is not the wise, the mighty, nor the noble who are called, but that God *chose* the foolish, the weak, the base, the despised, in order to show the folly and weakness of human pride. God grant that in our ideas of fellowship we may not choose and rely upon the very things that God rejected as hindrances to His aims for making new creatures.

Christian love and fellowship is also A-RACIAL. A man is neither better nor worse in God's sight, nor in the sight of those who would be like God, because of his race — "there can be neither Jew nor Greek." We ought to stop right here and pour out our thanksgiving to God that this was the spirit of Christ and the early Christians. Where would you stand today if the Jewish bias had prevailed among early Christians? Abilene Christian College, as well as all other Christian colleges would likely be non-existent. If all Gentiles were removed, churches of Christ today would number at the very most only a few hundred. Most of us would still be "afar off" and "without God and without hope in the world." At Antioch it was Peter, who for want of courage showed respect of persons; that was wrong, not Paul who withstood him. Thanks be to God, the spirit of Paul triumphed.

I say, "Thanks be to God," and say it with feeling, because, as a Gentile, I and my loved ones are involved in the consequences. But, my brethren, do we really

remember this with as much gratitude as we think? Can we say that we today stand in the line of Paul or of Peter in this matter? We resent the narrow pride of the Jews toward the Gentiles, because as Gentiles we are thereby made second-rate Christians, not suitable for fellowship of the Jews. We have little sympathy for the Jewish brethren in Jerusalem who so soundly rebuked Peter for going in unto Gentiles and eating with them. However, we admire their fairness and faith when, after hearing of God's directions in the matter, "They held their peace, and glorified God, saying, Then unto the Gentiles also hath God granted repentance unto life" (Acts 11:18). This event prevented a split along racial lines in the New Testament church. One of the greatest miracles of Christianity is its triumph over the Jew-Gentile wall of separation.

Christian fellowship is still a-racial, my brethren. Christian fellowship is more than talk about Peter's education in the matter. What does fellowship really mean to us when we harbor attitudes in our hearts that make us look askance, if there comes into our assembly for worship a consecrated Christian who by an accident of genetics happens to have a black face? What is our real definition of fellowship and Christian love when we feel that our dignity is injured or our community status lowered, if one of God's children from South of the Border places membership expecting to find the love of God reflected in God's children? What definition of Christian fellowship can we give that accounts for the fact that our own faithful brethren, born with black skins, must seek "Christian" education at the hands of Baptists and Methodists?

Oh, my brethren, may God help us! When we for a century help foster racial bias and defend respect of persons, how can we expect to escape having the church shaken to its foundations by bickerings over opinions and personal judgments? When we talk and act like the "hand-washers" who were wedded to traditions, how can we escape the judgment of the law of God which our traditions ignore? Unbridled pettiness is the revenge that is exacted from a people who have not shown the conviction nor the courage to stand for justice and righteousness. If we care not for the weightier matters, how can we ask or expect God to deliver us from our own littleness?

When we talk to the world about unity and fellowship in Christ, we have every right to be challenged, "Show us what you are talking about." If we can show only scriptural words, on selected subjects, our message will be rightly despised, and our plant withered as the fig tree with "nothing but leaves." Let us search our hearts, my brethren, and apply our sound words to producing sound hearts and sound example before the world.

One of the most grim facts in this year of our Lord is that we do live in a broken world. Gigantic missiles with hydrogen warheads are at this instant zeroed in on every major city on earth. Only the countdown stands between life and death for millions of souls. The world is sick and broken, perhaps unto death.

Yet it is within the very nature of the church to bring men together into fellowship with God and God's children. The church offers love and sanity to men who know not God and who hate or distrust one another. With

such goods news in our hands, shall we die with the world? What does it mean to us, my brethren? What does it mean?

THE ABUNDANT LIFE AS IT IS A LIFE OF FAITH

By HARDEMAN NICHOLS

Hardeman Nichols

Born: March 16, 1928, Millport, Alabama

Hardeman Nichols is in his fifth year of work as minister of the "A" and Tennessee congregation in Midland, Texas. In a family of preachers (His father is Gus Nichols, well-known gospel preacher; three brothers-in-law are preachers; two of his brothers are preachers; and enough uncles and cousins are preachers to make a total of seventeen) and with a name such as his father gave him, it could hardly be possible for him to be anything else other than a preacher. But he had ideas of being a doctor. After receiving his public school education in Jasper, Alabama, he spent two years in Freed-Hardeman College in pre-medical pursuits; then to West



Virginia University while in his last year of pre-med, his talks began to be called sermons. In 1948 he married Miss Virginia Nell Montgomery whom he had met while in Freed-Hardeman College. The first seven years of local work were with the church in Cordova, Alabama. He moved to Lubbock, Texas to work with the Sunset church, preaching at three morning services and two evening services and teaching a class between the two evening services each Sunday. After two years, he moved to Midland and his present work. He resides at 504 San Angelo Street with his wife and two daughters, Beth, eight, and Judy, ten.

In addition to his local work, he is a partner in Nichols Brothers Publishing Company, serves on the Board of Trustees of Midland Christian School, is a member of the Advisory Board of Lubbock Christian College, and is a member of the Editorial Council of Power for Today.

The "A" and Tennessee Church of Christ, though its auditorium seats more than seven hundred, has to conduct two Sunday morning services to accommodate the audiences. Under the vision of its elders, it has enlarged its work until they now support fully six gospel preachers in addition to an active benevolent work. During the first eleven months of 1960, fifty-eight have been baptized, fifty-two restored, eight placed membership, and thirty-four others placed membership and made confession of sins, a total of two hundred twenty-four.

He has spoken on many lectureships in congregations as well as the Annual Bible Lectureships at Abilene Christian College, Lubbock Christian College, and Pepperdine College.

Christianity is pre-eminently a life of faith. The system of religion introduced by Jesus Christ into the world is often referred to in the Scriptures as "the faith" (Jude 3). Those who follow this system of faith are called "believers" (Acts 5:14). All acceptable service to God depends upon faith. "And without faith it is impossible to be well-pleasing unto him" (Hebrews 11:6). Because of the numerous blessings we have access to by faith, Peter declares faith to be "more precious than gold" and his desire was that we would be found "unto praise and glory and honor at the revelation of Jesus Christ: whom not having seen ye love; on whom, believing, ye rejoice greatly with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls" (I Peter 1:7-10). Thus, from the very incipience, the

Christian life is a life of faith. "As it is written, But the righteous shall live by faith" (Romans 1:17).

Jesus Christ is the author of our faith (Hebrews 12:2). He said, "I come that they may have life, and may have it abundantly" (John 10:10). The Savior came to teach us how to live as well as how to die, how to be happy here as well as hereafter. All of us are interested in a life that is more than a mere existence; we want a more abundant life. The Bible declares that Christ came to give unto all this richer, fuller life. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." Mankind cannot have this life which endures without meeting certain conditions prescribed by the Son of God Himself. That is why the apostle Peter says, "Sanctify in your hearts Christ as Lord" — that is, set Jesus apart as the Ruler of your lives by enthroning Him in your hearts. Essentially, that is the abundant life. It is also the relationship called faith.

Life Established on Faith

Skeptics attempt to discredit the Christ-way of life because it is established on faith. But all life is primarily founded on this relationship. The nature and limitations of man make him a creature of faith in something or someone. Edward Young, the English poet, said, "Some wish they did, but no man disbelieves." Even the "unbeliever" believes!

Faith In What?

Whether our lives are blessed by faith depends upon what our faith is built, upon its basis. The value of

faith has ever been drawn from its object. Suppose the woman in Matthew 9:20-22 had touched the hem of Jesus' garment while placing her faith in someone else. It would never have been said of her, "Thy faith hath made thee whole." Faith has ever terminated, not on the promise, but on the Promiser. To obtain the abundant life, the object of our faith must be God and His Son. Jesus said, "Believe in God, believe also in Me" (John 14:1). No other object of faith can avail; hence His warning in John 8:24: "Except ye believe that I am he, ye shall die in your sins."

Faith avails, not because of any innate goodness of itself, but because of its relationship to Christ. The power to bless our lives is not in faith of itself, but in the Savior in whom it rests. Strictly speaking, it is not faith that saves, in the sense of being one savior, but Christ who saves through faith. The Holy Scriptures say, "For by grace have ye been saved through faith" (Ephesians 2:8). Just as a pipeline becomes the means through which we obtain the rich oil deposits from the earth, so Paul says "We have had our access by faith into this grace" (Romans 5:2). Faith is the means of appropriating God's blessings to our lives, thus making them rich and meaningful.

Biblical Conception of Faith

An almost formal description and definition of faith are found in Hebrews 11:1: "Now faith is the assurance of things hoped for, a conviction of things not seen." The marginal reading is: "Faith is the giving substance to things hoped for." Assurance and substance are taken from a compound word, hupo (under), and histemi (I

stand) ; and primarily means a basis, ground, or foundation. Now Paul either meant that faith is the basis of things by themselves, or of hope by itself, or of the two together. The two together, things hoped for, certainly could have no existence as things hoped for apart from faith. The things themselves may exist without faith, but as things hoped for they can not. Let us ask, "Can faith be the basis of things?" Objects of hope may exist without faith. For example, let us conceive of Heaven as an object of hope. Now let us think of faith standing as a foundation to this hope. Suppose we destroy this faith, does it destroy the object, Heaven? Not at all. We conclude that faith is not the substance or basis of things. But a third question: Is faith the basis of hope? It universally is. The farmer sows good seed in hope of a harvest. He accepts the proposition that this seed will reproduce; hence his hope. Destroy his faith that the seed will grow and he will not expect a harvest, though he may desire one, for faith is the basis of all hope. Just as a superstructure rests upon its foundation, depending on it for its existence, so the hope which embraces the future rests upon faith as its basis.

In the first part of Hebrews 11:1, we are told not strictly what faith is, but one of its uses. This fact may help us to answer the question, Is faith lost in sight? Perhaps the reason for such an expression is that we walk by faith and not by sight and some have drawn the conclusion that if we see, then we do not have faith. The definition of hope adds to this impression: "In the New Testament, favourable and confident expectation . . . It has to do with the unseen and the future."¹ "We hope for that which we do not see" (Romans 8:24, 25). Hence,

the idea that if hope is fulfilled, then faith no longer exists, having been lost in sight. There may be a shade of meaning faith connotes in contrast to knowledge which does disappear with sight; but its primary meaning, as we shall see, denotes a relationship of complete trust and submission to another — that is, God. This aspect is never lost in sight. In fact, one would conceive of a strengthening of this trust with sight. The Queen of Sheba shows this: "I believed not their words, until I came, and mine eyes had seen it . . ." (II Chronicles 9:6). The Samaritans also said, "Now we believe, not because of thy speaking, for we have heard for ourselves, and know that this is indeed the Saviour of the world" (John 4:39-42). Jesus' words to Thomas are another example: "Because thou hast seen me, thou has believed: blessed are they that have not seen, and yet have believed" (John 20:29). Even the angels before His throne exhibit this trust and declare it is a relationship which will continue "forever and ever" (see Revelation 4 and 5). The apostle does not intend to imply in Hebrews 11:1 that faith will be lost in sight; he merely expressed that faith is the basis of hope. The last part of the verse gives faith's definition. It is conviction. The Authorized Version says it is the evidence of things not seen; but faith is produced by evidence, and the result of evidence is conviction. This is faith.

Faith obviously contains an element of prior knowledge. One could not believe in that which he had not heard, "So then faith cometh by hearing, and hearing by the word of God" (Romans 10:14, 17). Faith also requires an honest heart which has a love of the truth

in it, if it is to make our life abound (II Thessalonians 2:10).

Faith Is A Binding To God

The word faith comes from a Greek term whose root meaning is "to bind," says Thayer. Basically, in it is the idea of binding ourselves to God to the exclusion of every other object and making us one with Him. "This faith, which forms the distinctive feature of the righteous man, and by which he obtains life, is obviously no mere assent. It is a profound and abiding disposition, an ingrained attitude of mind and heart towards God which affects and gives character to all the activities."² Thayer says that the faith by which one embraces Jesus is "a conviction, full of joyful trust, that Jesus is the Messiah — the divinely appointed author of eternal salvation in the kingdom of God, conjoined with obedience to Christ."³ He further states that it involves "giving one's self up to" Jesus. Therefore to have faith in Christ and God means that we make an absolute transference of trust from ourselves to the Godhead, and it requires a complete self-surrender. This is the degree of faith that brings the more abundant life to its possessor. It is not simply an idea about God and His existence, but it is a relationship with God.

Let us demonstrate these facts by the Scriptures. In Hebrews 11:6 we read, "And without faith it is impossible to be well-pleasing unto him; for he that cometh to God must believe that he is, and that he is a rewarder of them that seek after him." To have the faith which pleases God, we must accept two propositions: (1) The existence of God (2) That God will do what He says.

It is as Thayer described, trust conjoined with obedience. In John 3:36, the Master said, "He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him."

Another interesting word just here is the word conviction. It comes from the term meaning to conquer. There are many things outside the realm of my personal experience which I accept by faith; such as the creation, and the great facts of God's scheme of redemption, Christ's virgin birth, His death, burial, and resurrection, His ascension and His reign at God's right hand, His intercession for us. It is by faith that we understand these things. Hence, in religious matters which deal with the unseen and spiritual, "we walk by faith, not by sight" (II Corinthians 5:7).

"Blind Faith"?

Some would subject everything to the approval of man's intellect and consider all else "blind faith." Though man's intellect is a gift from God, it must never be exalted above the Giver. Some have done just this and have placed the god of wisdom and knowledge above the wisdom and knowledge of God. Kant has said, "There is a limit where the intellect fails and breaks down, and this limit is where the questions concerning God, and free-will and immortality arise." Reason discovers only that which is near, while faith looks upward as we put our hand into the hand of God to enjoy the eternal vistas beyond our bourne of time and space. Faith leads to victory while one guided by the things limited to this world alone would be defeated. Paul said, "Wherefore we faint not; but though our outward man is decaying.

yet our inward man is renewed day by day. For our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal" (II Corinthians 4:16-18).

This is not an attempt to look with scorn upon reason; it is acknowledging the limitations of man's ability to guide himself. "O Jehovah, I know that the way of man is not in himself; it is not in man that walketh to direct his steps," says Jeremiah 10:23. Just as surely as there is a God, we need His direction and guidance. The Psalmist said, "Thou wilt guide me with thy counsel, and afterward receive me to glory" (Psalm 73:24). Since faith comes by hearing God's word, the use of the intellect is not cast aside entirely, for under the subjection of the spiritual, our reasoning faculties function in the light of faith. But faith is not established upon the knowledge of facts alone, rather on a knowledge of God and His dealings with mankind as revealed in His Word. We count Him "faithful" who has promised, as did Sarah (Hebrews 11:11). With Paul we can say with full assurance, "I know whom I have believed, and I am persuaded that he is able to guard that which I have committed unto him against that day" (II Timothy 1:12). Ashley S. Johnson in *The Life of Trust* said, "Reason is a wonderful power and yet it just about as frequently leads us into trouble as it keeps us out of it. Reasoning from the known — how little we know! — toward the unknown — how vast the unknown! — is fraught with tremendous difficulties and consequences. Men talk of

'blind faith' and enlightened reason." I dare affirm that the history of the world proves the reverse. Reason is often blind — faith, never!

Mysteries About Our Religion

That there are mysteries about Christianity is not in question. Paul declared, "And without controversy great is the mystery of godliness; He who was manifested in the flesh, justified in the spirit, seen of angels, preached among the nations, believed on in the world, received up in glory" (I Timothy 3:16). Man's mind even with the aid of scientific and philosophic processes cannot comprehend these mysteries. Spiritual truths cannot be analyzed that way. They are in a different realm; one is physically deducted, the other is accepted by faith. One deals with things seen, the other things not seen. Yet some refuse to believe because they say God is invisible. It is not inconsistent with reason to believe in things invisible. Gravity, conscience, memory, electricity, — all these are invisible; yet we believe in them. Can we not with greater evidence believe in the invisible God! There are mysteries about electromagnetism, yet we do not refuse to turn on the light simply because we do not understand all about electricity. Just as the fish does not understand all about the thousands of miles of water in the ocean, yet it can serve his needs without fathoming the whole; so we who are frail creatures of the infinite God cannot fully fathom His wisdom (we would be Gods ourselves, if we could) but we can comprehend enough about Him from His Word to serve Him with fulness of faith.

A Chain Reaction

Some speak of different kinds of faith. There is but one faith; however there are various degrees of faith presented in the New Testament, and the abundant life depends on the degree of faith. We read of dead faith (James 2:17, 20, 26), little faith (Matthew 6:30), weak faith (Romans 4:19), growing faith (II Thessalonians 1:13), increased faith (Luke 17:5), working faith (Galatians 5:6), strong faith (Romans 4:20), full faith (Acts 6:5, 8), and great faith (Matthew 8:10). There is an outstanding truth to be seen just here. Whatever strengthens my faith is in turn itself strengthened by faith. For instance, meditation on the Word strengthens my faith, and in turn, my faith strengthens my desire to study the Scriptures. Exercise to those principles taught in God's Will strengthens faith and faith in turn makes our performance and obedience a work of faith. Worship strengthens our faith and faith makes our worship meaningful and sweet. With this interchange, our faith grows exceedingly.

Conversely, a similar chain reaction is seen in a departure from faith. Just as pushing over the first domino in a line reciprocates until the entire line is knocked down, so when one allows his faith to begin to falter he will find himself running the gamut unless he counteracts by building up his faith. Faith will not remain static; it will either be increasing or diminishing.

W. L. Oliphant spoke of this interchange in one of his sermons by discussing what Jesus said about little faith. On four occasions Jesus spoke of little faith. He is the only one in the New Testament to use this particular Greek

term, and each time He used it, He identified a different characteristic of little faith. In the Sermon on the Mount in Matthew 6:30, 31, He said: "But if God doth so clothe the grass of the field, which to-day, is and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Be not therefore anxious . . ." Anxiety is the characteristic here noted in little faith. Awakened from His sleep in the boat by the cries of His disciples in Matthew 8:20, Jesus said, "Why are ye fearful, O ye of little faith?" A third characteristic is found in Matthew 14:31 when the Lord said to Peter, "O thou of little faith, wherefore didst thou doubt?" The last occasion is in Matthew 16:8: "O ye of little faith, why reason ye among yourselves . . .?" When one's faith weakens, we see a chain reaction begin with deadly effect. Observe the interchange: dependence upon human reasoning where faith should guide will lead to doubt; but doubt will fill our hearts with unnecessary fear; and fear will produce anxiety.

Little faith is as bad as no faith at all. What Matthew records as little faith, the parallel in Mark 4:40 says, "How is it that ye have no faith?" And that is the end of all who allow their faith to begin to be lifeless.

On the other hand, when the germ of life is present in the smallest portion of faith, with nourishment it will reward the possessor with enhancements that are rich indeed; because there will be the amazing reciprocity in the chain reaction of faith and its counterparts on an ascending scale. Jesus spoke of faith as a grain of mustard seed in contrast to little faith, not in size, but in life content. "For I solemnly say unto you, if you have the faith that is living like a grain of mustard, you can

say to this mountain, 'Move over from here to yonder,' and it will move over, and nothing will be impossible for you to do" (Matthew 17:20, Williams' Translation). Some, failing to appreciate this principle, have waited to put their faith to work until it became great faith, thinking that it takes a mountain of faith to move a mustard seed!

Blessings of Faith

Think with me now of how our lives are enriched by faith.

1. First, by faith, we are blessed with the present enjoyment of all the blessings which the grace of God has brought to man in salvation. "For you therefore that believe is the preciousness" (I Peter 2:7). "We have had our access by faith into this grace" (Romans 5:2).

This in turn gives us boldness to utilize all the spiritual blessings at our disposal. "Having therefore, brethren, boldness . . . let us draw near with a true heart in fullness of faith" (Hebrews 10:19-22).

2. Faith keeps us confident that God knows best and that He will provide accordingly even in this life. David said, "I had fainted, unless I had believed to see the goodness of Jehovah in the land of the living." "And we know that to them that love God all things work together for good" (Romans 8:28). This confidence in God's care destroys anxiety and worry. How miserable this old world is because of faithlessness! Worry is from the Anglo-Saxon, *wyrgan*, to choke or strangle. Anxiety implies intense mental and physical pain caused by penetrating

or bearing in upon distress. Angina pectoris, a disease which is characterized by piercing, suffocating chest pains, is from the same word. Do you ever feel as if something had you by the throat robbing you of the very vitals of existence? There is a remedy: "Have faith in God." Seven reasons are assigned by Jesus in Matthew 6:25-34 why we should be confident. We can be content with such things as we have when we believe the promise, "I will in no wise fail thee, neither will I in any wise forsake thee. So that with good courage we may say, The Lord is my helper; I will not fear: What shall man do unto me?" (Hebrews 13:5-6). With such a faith as this, we should be able to say with the old Negro, "When I works, I works hard; when I sets, I sets loose; and when I worries, I goes to sleep!"

3. Faith keeps us dependent upon God — obedient. This is an integral part of saving faith. The Roman letter is sandwiched in between two statements declaring what degree of faith Paul is discussing. It is "obedience of faith among all nations for his name's sake" (1:5) and "according to the commandment of the eternal God, is made known unto all the nations unto obedience of faith" (16:26). Faith makes it possible for us to say, "Nevertheless, at thy word, we will . . ." (Luke 5:5).

4. Faith retains our patience in the midst of sufferings and makes us joyful in spite of circumstances. "Being therefore justified by faith we have peace with God . . . and we rejoice in hope of the glory of God. And not only so, but we also rejoice in our tribulation: knowing that tribulation worketh stedfastness; and stedfastness, approvedness; and approvedness, hope" (Romans 5:1-5). "Our light affliction, which is for the moment, worketh

for us . . ." (II Corinthians 4:17). The abundant life does not depend on circumstances affecting our health or physical welfare; it depends on faith; it comes from within and is not determined by surroundings.

5. Faith keeps us from falling. So much has been said about the truth of the possibility of apostasy that we are sometimes misunderstood by those who conclude that we have no security from the onslaughts of Satan. Faith is the power ordained of God to guard our security. We are "kept by the power of God through faith unto salvation" (I Peter 1:5). The shield of faith enables us "to quench all the fiery darts of the evil one" (Ephesians 6:16).

6. Faith gives us hope. It is every hope's basis (Hebrews 11:1). This incites us to holy living. "And every one that hath this hope set on him purifieth himself, even as he is pure" (I John 3:3). Hope sustains us in the midst of bitter persecution and takes the sting out of trouble and the bitterness out of affliction. Through the eye of faith we can see afar beyond the moment and view the city which hath the foundation, whose builder and maker is God. Faith gives foundation to the hope of the resurrection to life eternal.

It is faith that comforts us with hope when we must walk to the silent city of the dead to deposit the fleshly houses of those we love to the care of Mother Earth. Faith builds "a bridge across the gulf to break the shock that nature cannot shun." It is faith that gives me strength in the hour in which I must change worlds that I will not be forsaken. In the times of extremity, how wretched is the man who does not have faith's fruit to feast upon!

Look at an unbeliever's view of death, exhibited in the words spoken by Robert Ingersoll, at the funeral of his brother: "For, whether in mid-sea or among the breakers of the farther shore, a wreck must mark at last the end of each and all. And every life, no matter if its every hour is rich with love and every moment jeweled with a joy, will at its close become a tragedy, as sad, and deep, and dark as can be woven of the warp and woof of mystery and death . . . Life is the narrow vale between the cold and barren peaks of two eternities. We strive in vain to look beyond the heights. We cry aloud and the only answer is the echo of our wailing cry. From the voiceless lips of the unreplying dead there comes no word; but in the night of death hope sees a star and listening love can hear the rustle of a wing. He who sleeps here, when dying, mistaking the approach of death for the return of health, whispered with his latest breath, 'I am better now.' Let us believe, in spite of doubts and dogmas and tears and fears that these dear words are true of all the countless dead."⁴

Contrast this hopeless cry of anguish with the attitude of a believer. One of God's sainted preachers of the past generation, T. B. Larrimore, grew up in the Sequatchie Valley of Eastern Tennessee. Early in his life, he went to work for a neighbor several miles away. All week long, he would be so homesick to see his dearly loved mother. And each week on Saturday with the close of toil at the setting of the sun, he would receive his meager wages and set off on the journey through the woods in the darkness for his home. There was a creek which he had to cross by footlog and his mother would always be waiting for him there with a lantern to guide him

safely over. Years later, his mother long gone to her reward, he was asked, "Brother Larrimore, do you suppose your mother will be at the Jordan of Death with a lantern to see you safely over?" He replied with confident humility, "I don't know. I think she will be there if it is the Lord's will. But I know one thing. My Lord will be there." Then he quoted the Psalm, "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me."

7. Faith gives us the victory. "And this is the victory that hath overcome the world, even our faith" (I John 5:4). "Thanks be to God, who giveth us the victory through our Lord Jesus Christ" who came that we might have life and that we might have it more abundantly.

Footnotes

¹W. E. Vine, *Expos. Dict. of N.T. Words*, Revell, Westwood, N.J., 1957.

²Hastings *Dict.*, Vol. I, 827, Scribner's, New York, 1902.

³*Greek-English Lexicon of the New Testament*, Corrected Ed., 1889, Harper.

⁴*Mistakes of Ingersoll & His Answers*, J. B. McClure, Vol. II, 147.

THE MORE ABUNDANT LIFE AS ONE THAT IS A LIFE OF REASON

By KENNETH REED

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In addition to his regular preaching duties and activities with the Christian education group, he preaches for several meetings each year.

His wife is the former Betty Catherine White of Tuscaloosa. They have three children: Donna, Ginger, and Kenneth.

Introduction

I would first of all like to express my gratitude to the Lectureship Commit-

tee for the honor it has accorded me by inviting me to contribute to so distinguished a lecture series as this one. I am fully aware of the fact that to be selected as one of the speakers at the Abilene Christian College Annual Bible Lectureship is one of the highest honors any gospel preacher can receive in his life.

I have often wanted to study at some length this particular topic assigned to me, but due to other preoccupations, such a study has been forced into the background. I am, therefore, grateful for this assignment which has imposed upon me the stimulus to make this special study and now for this occasion to share with you the results of that effort.

Since graduating from ACC in 1951, it has been my privilege to work closely with hundreds of Christian young people who have been in attendance at the University of Alabama. I believe that I know something of the problem that young Christians face at an extremely crucial point in their lives, and of the effect it is having on them as individuals and on the church as a whole.

*The Greatest Loss to the Church
in the 20th Century*

There has never been a time in the history of the church when we faced a more serious problem than we do now. The lack of concern by the churches of Christ in general has resulted in what is probably the greatest loss to the church in the Twentieth Century. This matter becomes more serious when we realize that only a few people in the church are aware of the existence of the problem, despite the fact that it becomes more far-reaching every year.

To what do I have reference when I speak of the greatest loss to the church in the Twentieth Century? I am talking about the thousands of young people who have their faith "shipwrecked" every year in our state colleges and universities. The problem is precisely this: Many of our young people are unable to cope with the sophisticated, materialistic ideologies that prevail in the academic communities in which many study upon graduation from high school. Our Christian colleges have, since their establishment, recognized that man needs instruction not only in the material realm, but also instruction of comparable quality in the spiritual realm. We believe that Christian truth is intellectually respectable and that it is necessary for the full development of an abundant life. The church in many places, through its educational program, is striving to establish these truths in the hearts and lives of our young people and this work is being complemented by the religious training offered in our Christian colleges.

However, work done by our Christian colleges touches only a minority of our Christian youth. The following facts make this point clear.

In 1900, one out of 25 high school graduates went to college; in 1930, one out of 12 was the ratio. This year, the percentage is one out of three and in less than 10 years it will be one out of two, or 50 percent in college. Therefore, it is reasonable to presume that presently one-third of our Christian young people attend college. But the significant fact, brethren, is that only 10 percent of our young people who go to college are in Christian colleges; the remaining 90 percent are in state colleges and universities. Judging from extensive personal obser-

vation, and from having talked with others who have had occasion to observe this problem first hand, I believe the church is losing the majority of those who stay in a state university long enough to obtain a degree!

Why this great tragic loss? Because the church in most places has failed to live up to its responsibility in providing for the special needs of these young people. In the majority of cases, the church either does not exist near the campus of the state college or it does not have an eye on the student with the proper concern for his spiritual welfare.

Only by the teaching of God's Word in a meaningful way will we be able to effectively attack this problem.

In Acts 19:9, 10, we read about Paul "reasoning daily in the school of Tyrannus. And this continued for the space of two years; so that all they that dwelt in Asia heard the word of the Lord, both Jews and Greeks." The Apostle Paul saw a need for work in a particular area, and so he remained in this place for two years.

Today the church in a few places has awakened to the special needs of Christian young people who attend state schools. At the same time several state colleges are recognizing the work done by the church in a "Bible Chair" arrangement and are giving credit for the work done in these Bible classes. But even where such an arrangement is not possible, non-credit classes can be taught on the same plane as those found in our Christian colleges. These Bible courses must meet the specific needs of college students. Jesus said, as He quoted

the prophet Isaiah, "And they shall all be taught of God." This basically is the answer to our problem.

The Abundant Life

Our theme for this lectureship is "The More Abundant Life," but let me ask you this — How can a person, any person, college student or otherwise, live an abundant life if he feels that there are basic conflicts between his religious faith and his knowledge in other areas? If one feels that his basic faith will not stand the glaring searchlight of investigation, then, instead of living an abundant life, he is miserable, tormented with doubt, and he will be constantly apologizing for being so naive.

At some time or another all of us must come to grips with this problem. With most people it comes when they enter college. Suddenly, their faith is challenged! The struggle begins and a conflict between faith and unbelief continues until many times our Christian young people lose their faith before they reach enough maturity to stand on their own feet and truly think for themselves. I would like to say that while the problem is more severe in state institutions, a number of our young people in Christian colleges have their doubts, too. One girl of whom I have heard nearly lost her faith while attending a Christian college, not because she couldn't get help, but because she suppressed her doubts. She finally admitted that she was afraid to think about it for fear she might become an unbeliever. Her case, I am sure, is not unique.

Some people say in essence, "I do not want to listen to what some scientist says. I believe the Bible, but if

you start troubling me with arguments, my strong faith might weaken." This might be the course taken by some, but not the college student. He cannot escape involvement. He is subjected to a relentless pressure to conform to the majority and failure to do so is to be stigmatized.

One who lives an abundant life will have problems, including some doubts, but he is *not afraid* to think. When a doubt arises, he alerts himself and begins looking for an answer. On the other hand, one who suppresses his doubts lives a life of uneasiness and he finds no answers because he isn't looking for any.

Jesus said, "And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all *thy mind*, and with all thy strength" (Mk. 12:30). The Lord wants us to use our minds. He wants us to grow intellectually; He wants us to study. "Study to show thyself approved unto God" (II Tim. 2:15). I Pet. 2:2: "As newborn babes, long for the spiritual milk which is without guile, that ye may grow thereby unto salvation." We are then to press on to deeper insights. "For every one that partaketh of milk is without experience of the word of righteousness; for he is a babe. But solid food is for full grown men, even those who by reason of use have their senses exercised to discern good and evil" (Heb. 5:13, 14).

Much of our trouble, then, lies in the fact that we study science, philosophy, mathematics, and everything else in the spectrum of human learning, and thus develop our intellect in these areas, while at the same time we neglect to study the Bible and in so doing starve the spiritual man. We become ashamed of our faith!

A Great Emphasis on Truth

In our institutions of higher learning a great emphasis is being placed upon truth in the material realm. Higher education claims as its chief purpose the search for truth, yet a great many secular educators overlook the fact that there is truth to be discovered in the spiritual realm as well as in the material world of things. William A. Spurrier points to this anomaly by stating: "For some odd set of reasons, modern man seems to equate faith with ignorance. Students still like to argue the proposition: should one have faith or not have faith? And a surprisingly large number of people believe the latter position is the easier one to defend because (according to them) it is obviously the most correct position! In our age, people seem to think that science deals with facts, philosophy with guesswork, and theology with things that aren't true."¹

Many professors on the campuses of our state universities are quite skilled in getting this idea across to their students. They say, in essence, "You can believe in those myths and fables if you want to, but it's a bit old fashioned in 1961, don't you think?" In other words, it's a free country, be an ignoramus if you wish to, but if you want to join the intellectuals, then get rid of those childish concepts about God, miracles, and the inspiration of the Bible, and come follow us!

Think with me concerning a Christian student being subjected to this type of "brainwashing" while all the time he knows that the claims and demands of Christ are total. He can not believe in God, Christ, and His word in part. He cannot, according to Christ's own

statements, believe with any mental reservations. What he is called upon in the Bible to believe is the whole truth or it is nothing! According to his past teaching, he knows that his eternal salvation depends on the wholeheartedness of his devotion.

So, there he stands, torn between two alternatives — two warring factions which from all outward appearances, cannot exist peaceably side by side. Hour after hour, day after day, and in thousands of cases, year after year, the conflict continues until he wearies of the struggle and in desperation disregards his fundamental religious beliefs and turns to “science” or “philosophy” as his god.

By this time my purpose in this lecture should be clear. I want to show that God can be given the devotion due Him, that the teachings of Christ can be followed without reservation, without being tormented with the fear that one’s faith is in conflict with the laws of material creation, and only then will one be living a life that is the most reasonable of all.

The Place, Function, and Scope of Reason

The Christian life provides a more abundant life both here and for the hereafter. However, if we are to believe that the Christian life is the most reasonable of all, that it comports fully with common sense, then we must establish a wholesome view of reason.

What do we mean by reason? “To think consecutively, coherently or logically” is about as close as I can come to a definition of reason. It means we arrange our thoughts in order that they may lead us to a conclusion. People who call themselves “Rationalists” usually hold that Christians are anti-rational. Nothing could be

further from the truth. The Bible is written in the Spirit of Isa. 1:18, "Come now, and let us reason together." In the New Testament Peter challenges Christians to stir up their minds (II Pet. 3:1).

Some religionists have gone to one extreme and some to another. Mr. Spurrier, in his book *Guide to Christian Faith* lists these two extreme positions. First, the position of the rationalist. He judges all things stated in the Bible in the light of reason. "If a religious belief . . . is not easily proved by reason, then it must be regarded as untrue. Thus, if one said that he believed Jesus to be both God and man, the rationalist might say that this is a logical absurdity and that, therefore, the belief is not true."² Such a position is the one taken by modernists and it is the one that destroys the authority of the Bible.

The opposite extreme is called "anti-rationalism" or "mysticism" which rules out reason in religion completely. This extreme reaction against the rationalistic view degrades reason. Robert Milligan points out: "The mystics for example, constrained by their false system of philosophy, have generally assigned to reason a very low and subordinate place in the investigation and discovery of truth. With them, the Inner Light (*lumen interum*), produced by the immediate and direct operation of the Spirit of God on the sensibilities of the human soul, is the guide of life. Without this, Reason, in their estimation is blind; and the Bible is a sealed book, an inexplicable enigma. The Rationalists, on the other hand, give to Reason all authority. Whatever they can explain rationally, i.e., according to their approved system or systems of philosophy, they receive as true; but whatever they cannot so explain and comprehend, they reject as

false and absurd and hence it follows that the Bible has no more authority with them than a heathen classic. Its miracles are all wholly ignored as false or treated as myths."⁸

The truth on the subject, therefore, will be found somewhere between these two extremes. Reason must certainly have a valid place in religion. I believe that the true function of reason is to sit in judgment on evidence. Reason must have evidence before it can decide on the truth or falsity of any given proposition. If the evidence is strong in a certain area, reason will lead us to say, "I believe." If the evidence is weak the result will be unbelief.

God has never required any man to believe without sufficient evidence. John had this truth in mind when he stated the proposition in the Gospel of John: "Many other signs therefore did Jesus in the presence of the disciples, which are not written in this book: but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name" (John 20:30, 31). God does not demand belief without furnishing adequate reason for that belief.

The scope of reason is large enough to challenge the keenest intellect. We have all of the created universe, past, present, and future as far as the material world is concerned, and the revealed word of God, the Bible, in the spiritual world. To put it simply, we can strive to know the things God has revealed either in nature or in the Bible. To live the abundant life we should strive for as much understanding as possible in both areas of learning, i.e., both the secular and divine.

We must help our Christian young people to see that spiritual truth is as much as essential to the development of the whole man and more so, in fact, than truth in the material realm. Our Christian young people need, and must have, instruction of comparable quality in the spiritual realm, in Christian truth, as they receive by men of learning in other fields. Christian truth is intellectually respectable! It is a necessary ingredient for the full development of an abundant life.

The Fundamental Conflict

Why do many educated men deny the supernatural? Why have so many of the intellectuals of our time rebelled at the idea of an intervention in the existing order of things as we know them? Several reasons no doubt could be cited but the fundamental conflict is due to the all too common practice of both men of science and men of religion of making pronouncements outside their field.

To the scientist, it should be pointed out that religious issues can not be proved in the science laboratory. "One can hardly find God in a test tube, nor see God under a microscope, nor discover the specific heat of love, nor the density of justice. These problems cannot be put into mathematical formulae nor even into logical syllogisms."⁴ In one of last year's lectures Brother Thomas said on this point, "The field in which science and the scientific method can speak authoritatively is limited to that of things, or phenomena, which are empirically verifiable through our five senses. Science cannot pronounce with respect to the supernatural, but only to that which yields to nature's laws."⁵

A scientist has as much right to know religious truth

as anyone else, but he must learn that religious issues can not be proved or disproved in the science laboratory. Religious scholars too, are not free of this failing. It is a known fact that in the middle ages religious "authorities" were making pronouncements concerning the material world. You recall how Galileo was brought before the Inquisition for teaching that the earth was round. Time soon proved him to be correct. This began a withdrawal before advancing scientific discovery. Religion had overstepped its bounds. However, this retreat did not stop on ground that could be defended but has pushed many to the point of denying the miracles recorded in the Bible. This is the root of modernism. The old Liberals, the Neo-Orthodox, and now the philosophy of Existentialism have all accepted the basic premise of naturalism. Basically the conflict is between Naturalism and Supernaturalism.

The Christian Position

In stating the Christian position we can begin by saying that it is far more reasonable to believe in God than to disbelieve. The faith that we hold is not only reasonable, but it is necessary when we examine the evidence. We believe in an eternal God who had the power to create this world and to make man in His own image. Like David, we believe that "the heavens declare the glory of God, and the firmament showeth his handiwork" (Psa. 19:1). It is more reasonable to believe that God is behind it all, to believe that this universe is no accident, than to hold that all we see about us is the result of material forces and chance happenings. God is behind it all — this universe is no accident!

Most scientists will tell you they believe in God. Dr. Robert E. D. Clark, a well known scientist at Cambridge, writes, "Probably everyone who is scientifically inclined has at some time or another been impressed by the grandeur of nature and has felt, in a non-logical way, that it is the work of an Almighty Creator."⁶ There is overwhelming evidence to show us that God is, and when we believe this, then is it unreasonable to say that God, who created this world, could set aside natural law and intervene if He sees a need for so doing? The Christian says this is not unreasonable.

We know that there are laws in the universe, and we know that there is orderliness in this world of physical things, but we *do not* believe that because of this order God did not and could not intervene if He so chooses. We believe that He did this in the Old Testament, in the virgin birth, the resurrection of Christ, and in all other miracles performed by Christ, and in all other miracles performed by Christ, and certain of His disciples.

Furthermore, it is reasonable to believe in the inspiration of the Bible. Many evidences are before us: its scientific accuracy, its remarkable unity, moral tone, rational doctrine concerning God and man; its fulfilled prophecies and its uncorrupted preservation, all lead us to believe that "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work" (II Tim. 3:16, 17). Peter said, "For we did not follow cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty" (II Pet. 1:

16). To this John attests in I John 1:1-4: "That which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we beheld, and our hands handled, concerning the Word of life (and the life was manifested, and we have seen, and bear witness, and declare unto you the life, the eternal life, which was with the Father, and was manifested unto us); that which we have seen and heard declare we unto you also, that ye also may have fellowship with us; yea, and our fellowship is with the Father, and with his Son Jesus Christ; and these things we write, that our joy may be made full."

The testimony of Peter, John and others is the testimony of those who saw and heard. When we consider their life and their motives we are led to believe that they told the truth. When you examine the evidence, it is reasonable to believe that men like Paul "received, not the spirit of the world, but the spirit which is from God; that we might know the things that were freely given to us of God. Which things also we speak, not in words which man's wisdom teacheth, but which the Spirit teacheth; combining spiritual things with spiritual words" (I Cor. 2:12-13).

In most cases, those who say they do not believe in the Bible have not ever read it! Last year I talked for several hours with five university students who claimed to be agnostics. After they had made several arguments attacking the Word of God I asked, "Have any of you men read the Book?" Each in turn admitted he had not. This is not reasonable, this is not being intellectually honest. In no other realm would they be so unreasonable. Christians who know God's Word find it difficult to see

how anyone could read the Bible, especially the gospel accounts, without an overwhelming conviction that it is a message from God. Before anyone casts his early faith aside because of some difficulty he may be having, he ought to read the Bible again and again. Let the evidence speak for itself.

It is reasonable to believe that Jesus Christ is the Son of God. Much of the New Testament is written in order to give us specific points of evidence as proof for that proposition.

I believe that if any honest person were to read the Gospel of John, and allow reason to serve its purpose (sit in judgment on the evidence) it would lead him to acceptance and belief. The evidence certainly convinced John and many others.

Several years ago I was first impressed with this fact as I sat in a class here on this campus. It was pointed out to us that when we strive toward a conclusion, after a study of John's Gospel, we are left with three alternatives: (1) Jesus never lived, He was an invented character, a myth, or (2) He was an historical character only, and just a good man, or 3) He was what He claimed to be — the Son of God!

Concerning the first alternative — that is that Christ never lived — let me say emphatically *no man* or group of men could have invented the story of Christ. I know of no one who would take the position that Jesus Christ was the product of the human mind and that He never did exist.

As we think, or reason, on this matter, with a view

to a conclusion, we can also rule out the second alternative — that He was just an historical character and a good man — because of Christ's own claim. If He is not the Christ as He claimed, He would be an impostor, hence not a good man.

Truly then, He is the Son of God! John the Baptist called Him "The Lamb of God." Andrew said, "We have found the Messiah." Phillip said, "We have found him of whom Moses in the law, and the prophets wrote" Nathaniel said, "Rabbi thou art the Son of God" Peter said, "We believe and know that thou art the Holy One of God." Nicodemus said, "We know that thou art come from God . . ." The Samaritan woman said, "This is indeed the Saviour of the world." Martha said, "I have believed that thou art the Christ, the Son of God." The officers said, "never a man so spake," and Thomas said, "My Lord and my God."

When Doubts Arise

When faced with doubts we need not be afraid. We need to have courage and examine the question. However, remember that discovering the reason for our faith may not always be easy. The problem may at first have a superficial answer which later proves to be insufficient. We must then think at a deeper level and examine the problem from new angles to gain the necessary insight.

When presented with an argument by an unbeliever, ask yourself, "Is he speaking in his field?" He may be an expert on bugs and frogs, yet know nothing at all about the scriptures. Remember also that there are many great men in the field of science and religion who believe in God and in His inspired word.

As thinking Christians, we need to constantly be on the alert for answers to skeptical arguments. Stay alert and don't be afraid to think! Finally, apply the teachings of Christ to your individual life by faithful worship and active work in the church. Live the Christian life and as much as possible associate with those of like faith.

Conclusion

We now come to the end of this lesson. We started by pointing to a severe problem. Our failure to adequately solve it has resulted in what many think is the greatest loss to the church in the 20th Century — the problem of young people losing faith in college. We have shown that it is impossible to live an abundant life if our faith is shot through with doubts.

In this study we have learned that Christian truth is intellectually respectable, that one can follow Christ without reservation. He can believe the Bible without being caught in any kind of conflict between science and religion.

We have shown that the proper place of reason is to sit in judgment on evidence. God has not required men to believe without sufficient evidence and when the evidence is in, the Christian can believe that the Christian life is the most reasonable of all. A thinking Christian is indeed able to "give a reason for his hope."

Christ promised, "If any man willeth to do his will, he shall know of the teaching whether it be of God, or whether I speak from myself" (John 7:17). Finally, our Lord said in Luke 11:9, 10, "Ask, and it shall be

given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

Footnotes

¹William A. Spurrier, *Guide to The Christian Faith* (New York: Charles Scribner's Sons, 1952), pp. 32, 33.

²*Ibid.*, p. 29

³R. Milligan, *Reason and Revelation*, (Cincinnati: R. W. Carroll and Co., 1870). pp. 15, 16.

⁴Spurrier, *op. cit.*, p. 13.

⁵*Christian Faith In The Modern World* (A.C.C. Students Exchange, 1960), p. 150.

⁶Robert E. D. Clark, *Christian Belief and Science*, (London: The English Universities Press, 1960), p. 104.

THE MORE ABUNDANT LIFE AS ONE THAT PLACES THE SPIRITUAL ABOVE THE MATERIAL

By LOGAN J. FOX

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Born: Oct. 20, 1922 in Tokyo, Japan, of missionary parents, Mr. and Mrs. Harry R. Fox, Sr. Lived in Japan as a child until age of thirteen.

High school and junior college education at David Lipscomb College, 1938-1943. Graduated with B.A. in Religion from George Pepperdine College, 1946. Received M.A. in Psychology from the University of Chicago, 1947.

Went to Japan in 1948 to help found Ibaraki Christian College, and served as dean of the College 1948-1952. Elected president in 1952 and continued in that office through 1960. From 1948 to 1952 was supported by the Vermont Ave. Church, Los Angeles; from 1953 to 1960 was supported by the 10th and Broad St. Church in Wichita Falls, Texas. As a missionary for twelve years, was instrumental in baptizing hundreds of people, helped establish over a dozen congregations, and worked with scores of Japanese preachers.



Honored in 1959 by an honorary Doctor of Laws degree from Pepperdine College.

Appointed Associate Professor of Psychology at Pepperdine College, Sept. 1960.

Married to Madeline Clark of Clifton Heights, Pa., Sept. 1943. Five children have been born: Ramona, 13; Logan Lee, 12; Violet, 11; Kathryn, 10; Matthew, 6.

Writings include:

Editor with K. Yamamoto, *Providence and Freedom*, 1954, in Japanese.

"A Call To Be Selves," in *Christianity in Asia*, edited by H. Fox and K. Yamamoto, 1955, in Japanese.

"The Frustration and Anxiety of the Self," published privately, 1956.

Author with T. Endo, *Counseling and the Problem Child*, 1958, in Japanese.

Editor of Tomoda's 6 vol. translation of the works of Carl R. Rogers, 1954-1958.

"God gave them up . . . because they exchanged the truth about God for a lie and worshipped and served the creature rather than the Creator" (Rom. 1:24,25). "God is Spirit, and those who worship Him must worship in spirit and truth" (Jn. 4:24).

Man was created capable of making decisions. His situation can best be described in terms of the choices confronting him, and his character is both formed by and expressed in the choices he makes. Adam and Eve standing before the forbidden tree; Moses, as he watched his people suffer, having to decide whether he was to be a wandering Jew or an Egyptian in splendor and pleasure; Jesus in the wilderness with the Tempter — all were facing the issue raised by Joshua when he challenged the Israelites: "Choose ye this day whom ye will serve."

It becomes clear to us as we read the Bible that man's choices are reflections of a titanic contest in the heavens, and that some of the issues raised in heaven are settled here on earth. Surely this is the meaning of the story of Job, whose life became the field of battle on which God and Satan tested the reality of one man's faith in

God. And when Job sobbed out the words, "Though He slay me, yet will I trust Him," this was not just a victory for Job. It was a victory for God, it was a victory for a way of life. It was a victory for faith over cynicism, a victory for the spiritual over the material.

Two forces, two philosophies, two ways of life are locked in a fight in which there can be no compromise: one or the other must triumph. It is the fight between the spiritual and the material, between theism and atheism, between the narrow way and the broad way. The Bible describes the stage and the chief actors in this drama, besides giving an inspired commentary on some of the early scenes, such as the creation, the patriarchs, the people of Israel, the prophets, and the beginning of the church. Best of all, the Bible perfectly pictures for us the central figure of the drama, the Person of Jesus, in whose life, death, and resurrection we are enabled to see the meaning of the struggle, the weapons with which it can effectively be fought, and the promise of ultimate victory for the kingdom of the Spirit.

Every age has had its own special battle in this perennial war, and every life has been involved whether one desired it so or not. We cannot understand our age until we see it in this context, nor can any of us grasp the meaning of his own life except in relation to the issues over which God and Satan are fighting. What are the forms this conflict is taking in our time?

I. Personal Values vs. Collectivist Values

First of all, and perhaps most characteristic of our age, is the conflict between personal values and collectivist values. Are individuals important or is the state impor-

tant? Are we to cherish the power of 10,000 men armed for combat, or the strength of one man on his knees in prayer? Does the majority have the right to ride over the conscience of the minority? Does God deal with the group or with the individual?

Satan wants to destroy the individual. If he can succeed in this he will have won his battle with the good, for good is really alive in this world only to the extent that individual hearts feel its pull and respond to it. Satan is often successful because man in his weakness is easily tempted to lose faith in the importance of one man's faithful obedience to God. Satan says, "A thousand men believing a half-truth are surely better than one man believing the whole truth," and we are tempted to agree. Satan says, "Surely you don't think one man is right while everybody else is wrong!" And we timidly say, "Of course not."

But God has always loved the individual and has repeatedly addressed Himself to him. We hear Him in the Garden of Eden calling, "Adam, where are you?" We remember when He hovered over the ancient city of Ur and insistently called, "Abraham, get up and get out." We thrill to the story of how, over and over again, God and Moses talked things over. We are warmed to know that God loved David and considered him a friend. God loves the individual because it is the form in which God created man, and there is no other form of human existence. Men do not exist as crowds or states or nations. Men exist as individuals. God knows this, and Satan, being no fool, knows this. And so God is calling us, stirring us, to become individuals and Satan is constantly

tempting us to see human strength, human value, and human destiny in groups, organizations, collectives.

Today there is a tremendous world struggle between two ideologies. It is sometimes called a struggle between the East and the West, but this is not so. Others see it as a contest between Russia and America. This, too, is not so. It is the struggle between personal values and collectivist values. Democracy has raised aloft the standard of the individual; Communism has raised aloft the standard of the collective. Those who really love and cherish the individual are on one side; those who see the individual solely as a means to achieve collectivist ends are on the other.

I have said that this is neither a struggle between East and West nor between America and Russia because in ideological and spiritual battles it is not what we appear to be but what we actually are that determines which side we are on. The political situation and the spiritual situation are never identical, and while we as Christians must participate in the political life of our time and place, we never equate our party, our group, our nation with the kingdom of God. In God's kingdom there is neither East nor West, Russia nor America, Democrat nor Republican.

This does not mean, however, that we should be hesitant to act as Americans in facing up to the situation that confronts us. Democracy is not the kingdom of God and Communism is not the kingdom of Satan. Nevertheless, to the extent that Communism is dedicated to the destruction of the individual we must do battle with it and we cannot compromise or smooth over. Even though all nations and political systems are relative, and there-

fore cannot claim our ultimate devotion, still there is an absolute difference between the goal of becoming individual sons of God and the goal of becoming cogs in a monolithic impersonal system. As Christians we are not free to be in favor of impersonal, collectivist values. To do so would be to deny the central meaning of our faith. We may differ as to the actual meaning of certain social philosophies; we may not agree on what means will achieve the desired end; we may interpret quite differently the present political scene. But as Christians we must be of one mind in the matter of aims and values. There can be no haziness here. Do we believe that the individual exists for the state, or do we believe that the state exists for the individual? The Bible teaches us that when God decided to reveal Himself in a specific form, He chose the human individual. Not a star, not a mountain, not a nation, not even a family — but an individual human being; this is the form in all the universe most suited for revealing the God of the universe.

We cannot despise the individual without at the same time despising God.

II. Freedom vs. Determinism

If the spiritual is personal, then it is also free. Jesus likens the work of the Spirit to the wind which "blows where it will" (Jn. 3:8). Whether it be in philosophy or in society, determinism is the enemy of the spiritual while freedom is its necessary condition. Just as the individual is an end, rather than a means, so with freedom. "For freedom Christ has set us free" (Gal. 5:1). We do not need to apologize for freedom, nor must it be justified by us. Freedom is its own justification, and

only those who would bind must stand ready to justify their position.

In the realm of philosophy, the determinists would deny freedom to God; in society the collectivists seek to destroy individual freedom; and in religion the authoritarians forbid free communication between man and God. These freedoms are really one freedom; and these threats to freedom, seemingly so diverse, are really one. Atheistic materialism, political dictatorships, and religious authoritarianism — what have they in common? All are idolatrous, and all suffer the fate of the idolator, pride and fear.

Whenever men turn away from God, whether it be in philosophy, government, religion, or personal life, idolatry is the result. And idolators always fall victim to pride and fear because no man is humble in the presence of a god he himself has made, nor is any man able to trust himself to such a god. Now when there is pride and fear, never is there freedom. Pride itself is not free, and it refuses freedom to others because it deems them unworthy to be free. Fear also is not free, and it dare not let others be free.

And so in our day we see a strange alliance, an alliance which would vehemently be denied and rejected by all in it — yet, nonetheless real — seeking to rob men of freedom. It is the alliance of the mechanistic philosophers, materialistic Communists, and Roman Catholic authoritarians. Each group in its own way is undermining freedom; each is as deadly as the others; each must be equally opposed by lovers of freedom.

And how are we to oppose these enemies? Certainly

it is not by becoming like them, resorting to their tactics and using their weapon. Rather it is by increasingly becoming free ourselves, and by wielding spiritual weapons which alone are effective against those forces that would enslave us. It is ignorance and error that enslave, and Jesus said it is the truth that makes us free. It is sin and evil that bind us, and Paul said, "The law of the Spirit of life in Christ Jesus has set me free from the law of sin and death" (Rom. 8:2). It is fear and anxiety that chain us, but the Bible says to Christians, "You did not receive the spirit of slavery to fall back into fear, but you have received the spirit of sonship" (Rom. 8:15). The battle for freedom can be won only by free men who do not use their freedom "as an opportunity for the flesh" (Gal. 5:13), and yet will stand fast and stubbornly refuse to "submit again to a yoke of slavery" of any kind (Gal. 5:1). Freedom will increase as truth spreads and as righteousness increases. A true knowledge of a free God, a just society of free men under law, and strong, responsible free men worshiping God — these go together and cannot be separated.

III. The Spirit vs. the Flesh

Persons are free only when they are ruled by the highest that is in them rather than the lowest. In the Bible the highest is called *spirit* and the lowest is called *flesh*. Men who are ruled by the flesh will neither be free in themselves nor will they find the courage to be free of others. The conflict between the spirit and the flesh, between the higher and the lower, has been characteristic of man's life and his world since Eden. There can be no life of personal freedom for man without victory in this area.

But what is the highest in man, and what is the lowest? Let us first reject the idea that what is mental or intellectual is good, while what is physical or bodily is evil. Nothing could be further from the truth. God made man from dust and breathed life into him making him a living soul, and God looked on what He had made and "behold it was very good" (Gen. 2:31). Nothing wrong with the physical, the bodily. God, in His Son, inhabited a body, "yet without sin" (Heb. 4:15). Furthermore, when Adam sinned it was pride (a mental condition) which was back of the physical act of eating the forbidden fruit. And when Paul lists the works of the flesh, he puts idolatry, sorcery, enmity, strife, anger, selfishness, jealousy, dissension, party spirit, and envy right in the middle of immorality, impurity, licentiousness, drunkenness, carousing, and the like (Gal. 5:19ff.). No, when the Bible speaks of the flesh, it is not referring to the body, and the spirit is not the intellect.

It is not in any part of him, but in the whole of man that we see the spirit; it is in man's purposive acts rather than in his impulsive actions; in the times when man most know himself rather than when he is running from himself; when man is responsible rather than irresponsible. It is these qualities that appear in the fruit of the Spirit: "love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control" (Gal. 5:22ff). Man under God, man when he is most whole, man at his best — this is the spiritual man. Man without God, man as a confused tangle of conflicting impulses, man far from his best — this is the fleshly man.

It is in this context that Jesus says to the Samaritan woman, "God is Spirit, and they who worship him must

worship in spirit and truth" (Jn. 4:24). The God who is Spirit made man in His own image and endowed him with this spiritual capacity and desires that man respond to Him in worship with this capacity which most shows his kinship with God. Therefore, man is never so spiritual as when with understanding and devotion he becomes a unified, living soul adoring and praising the God who is his source and destiny.

Thus it is that man's strength to be free from all that would enslave him is anchored in his absolute dependence on God. Those who seek to be free from God become slaves to any and every thing that comes along. It is spiritual persons who are free and it is free persons who are spiritual. The personal, the free, and the spiritual go together and cannot be separated.

IV. The Spirit vs. Law

The life of the Spirit cannot be produced by law. Legalism is as much the enemy of the spiritual as is the fleshly. In fact, the law was given *for* fleshly man in the first place and it was never intended for the spiritual man. But there are those who in the name of God who is Spirit seek to confine within some legal system the relationship between the Father in heaven and His children here on earth. Legalism is Pharisaism and it is today no less an enemy of Christ than it was 2,000 years ago when its representatives plotted His death.

In that great chapter on the life of the Spirit, Romans eight, Paul says, speaking to Christians, "You have received the spirit of sonship. When we cry 'Abba, Father!' it is the Spirit himself bearing witness with our spirit that we are children of God" (Rom. 8:15, 16). In other

words, legalism is not wrong because it calls for obedience to law. It is wrong because it completely misrepresents the nature of our relationship to God. Whereas God calls us to be children, responsible members of the family, legalism tells us we are mere servants whose primary responsibility is to dumbly obey. While God calls us to be mature citizens of the kingdom, legalism tells us we are outsiders, strangers who must obey to stay out of trouble. And because legalism stresses the form rather than the heart, because it falsely represents the true nature of our relationship to God, it is an enemy of the spiritual, it is another tool through which Satan is trying to undermine Christ's kingdom.

Seeing the use Satan had made even of God's law, Paul wrote, "The letter (or written code) kills, but the Spirit gives life" (II Cor. 3:6). This, of course, does not mean that a careless approach to the word of God is justified. We are reminded that the revelation from God is imparted in "words not taught by human wisdom but taught by the Spirit" (I Cor. 2:13). But the last part of this same verse says, "interpreting spiritual truths to those who possess the Spirit." This means that the words used by the Spirit, while they were chosen by Him and are perfect for His purpose, can mean one thing to the spiritual man and something else to the carnal man. The word of God can mediate righteousness unto life, or it can mediate judgment unto death. The word of the Father means one thing to the son who knows his heart, and it may mean something else to the servant complying out of fear.

We see, then, that it is sons who are free, not servants; it is citizens who are free, not strangers; it is the spirit-

ual man who is free, not the carnal. Sons of God — free individuals, intelligent worshipers — that is God's purpose in creation, and until this purpose is realized the whole creation groans in travail, eagerly longing for the revealing of the sons of God (Rom. 8:22, 19).

V. Persons vs. Things

Now it all comes to a focus, and we come back to where we began: persons. If the so-called "spiritual" leads us anywhere else, it means that we have misunderstood its meaning. "He who does not love his brother whom he has seen, cannot love God whom he has not seen" (I Jn. 4:20). God, the spiritual, freedom, responsible sonship, persons — these go together and they cannot be separated.

Persons differ from things in that things are to be used by persons, but never are persons to be used either for things or for other persons. In this whole universe only persons are ultimate, only persons bear the image of God. What tragedy is it then, what infinite folly, that man should value things more than persons! Surely this is the area in which Satan is winning his most stunning victories all over the world. Love of money, desire for things, cherishing the material, grasping for the seen, enslavement to this world — these characteristics of the carnal man know no racial nor national boundaries; they are as prevalent in the West as in the East, and we wonder if with any confidence at all we can claim that Christian America is any less materialistic than Communist Russia. How easy it is to identify material abundance with the abundant life, yet how little they have in common! "For you say, I am rich, I have prospered, and I need

nothing; not knowing that you are wretched, pitiable, poor, blind, and naked" (Rev. 3:17).

Jesus came that we might come to know, to love, and to have the abundant life. In His own life He showed us what it is to which He calls us. And so that there might be absolutely no misunderstanding He spells it out for us in unmistakable words. "A man's life consisteth not in the abundance of the things that he possesses." "He that would come after me must deny himself, and take up his cross daily, and follow me." "The foxes have holes, and the birds of the air have nests, but the Son of Man has no place to lay his head."

Jesus fought His most decisive battles in defense of persons. If it was a choice between a herd of swine or a maniacal man, Jesus did not hesitate to send the swine into the sea to save the man. If it was a choice between keeping the form of the Sabbath or healing a cripple, Jesus healed the man and kept the Sabbath by making it serve man. Saving the adulterous woman, gently teaching the Samaritan woman, eating in the home of sinners, patiently receiving the children — Jesus did not love humanity, He loved persons; He did not disparage the material so much, as do those who really covet it, He simply used it for persons.

Jesus offers us the abundant life in these words, "Therefore I counsel you to buy from me gold refined by fire, that you may be rich, and white garments to clothe you and to keep the shame of your nakedness from being seen, and salve to anoint your eyes that you may see" (Rev. 3:18). The abundant life is not something given us, but something to which we are called; not

something we possess, but something that possesses us; not something we get, but something we live. It is the free life of individuals who know themselves to be sons of God, disciplined by truth, bound by love, and filled with the Spirit.

THE MORE ABUNDANT LIFE AS ONE OF CHRISTIAN STEWARDSHIP

By ROBERT S. BELL

Robert S. Bell was born in Fort Worth, Texas, October 1, 1897. His family moved to Dallas in 1899 where he was educated in the public schools. Later he studied accounting by correspondence.

At the age of 15 he got his first job as a file boy with the Praetorian Insurance Company of Dallas at \$25 a month.

In 1918 he enlisted in the army and attended Officers Candidate School at Camp Taylor, Louisville, Kentucky. At the end of World War I he returned to Dallas and got a job as railroad lumber buyer.

By 1919 he had completed his accounting courses and went to work for Ernst and Ernst, Certified Public Accountants, Dallas. In 1923 he formed his own certified accounting firm, known as Bell

and Collier, Dallas. This partnership lasted until 1929, when Mr. Bell became vice president and treasurer of Skillern and Sons, Inc., Dallas retail drug store chain.



In 1941 Mr. Bell resigned from Skillern and Sons to become vice president of Wyatt Food Stores. After eight years as vice president of Wyatt's, Mr. Bell was made executive vice president; in December, 1955 he was named president; in 1958 he was named chairman of the board.

In 1955 Wyatt Cafeterias were spun off from Wyatt Food Stores, and Mr. Bell was elected president of the new

corporation. In 1960 Mr. Bell resigned from the Wyatt Food Stores in order to devote full time to the Wyatt Cafeterias, and is currently chairman of the executive committee and executive director of Wyatt Cafeterias, Inc.

Other business affiliations include: president of Cedar Springs Realty Company, B & W Realty Company, and various other realty and construction companies.

Mr. Bell is a trustee of Abilene Christian College and an elder of the Preston Road Church of Christ, Dallas.

His wife is the former Katharine Tubb of Sparta, Tennessee. They were married November 25, 1927, and have two daughters and seven grandchildren.

Mr. Bell's hobbies include golf and hunting.

The above titled subject is a frightening one and even more so when we simplify it to its true meaning, "The giving of money."

For nothing can be more frightening to a man with money than to be asked to give it away.

Christian giving and the abundant life that follows can only be understood and appreciated and enjoyed through the God-given principle of stewardship.

A noted professor and psychologist once said: "The sense of ownership begins in the second year of life. Among the first words which an infant learns to utter are 'MY' and 'MINE.' The object may not be his, but he grasps it and claims it as his own." Most of us are still in our infancy regarding our property and our money. We must grow up.

The Psalmist has said, "The earth is the Lord's, and

the fulness thereof; the world, and they that dwell therein" (Psa. 24:1).

Yes, everything that is belongs to God, and this certainly includes our money. "Every good and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning," said James the apostle in James 1:17. Money is a gift from God, and it is a good gift when properly used. Yes, all that we have of this world's goods belongs to God and is but a temporary gift to us from God.

Therefore our problem is, How should we use this gift? The apostle Peter gives us the answer in I Peter 4:10, "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." This we must do. We must be good stewards of the money that God has given us and use it for the benefit of others, whether the amount be great or small.

The apostle Paul in Acts 20:35 echoed this same thought when he said, "I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive."

Christianity is a *giving* religion. God not only gave us all that we have, including life itself, but He gave His only begotten Son that we might have eternal life. Christ gave Himself for the church. The apostles gave their all and their lives for the gospel. What should we give?

Should we not present our lives and our wealth, "a living sacrifice, holy, acceptable unto God, which is your reason-

able service," and if we do, is not this good stewardship? But what if we do not, what if we are unfaithful in the stewardship of our money, what then? Listen to these words:

"He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own? No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon" (Luke 16:10-13).

And so tonight, I raise the questions, *WHAT KIND OF A STEWARD AM I? WHAT KIND OF A STEWARD ARE YOU?*

To further unfold this principle of stewardship I raise another question, *WHAT IS MAN, AND WHAT HAS GOD DONE FOR MAN?*

When one opens the word of God and begins to read the first chapter of the book of Genesis, he reads of the creation; he reads where on the first day God said, "Let there be light: and there was light . . . And the evening and the morning were the first day."

Then God created the firmament in the midst of the waters, and divided the waters that were above from the waters that were below . . . "And the evening and the morning were the second day."

And then God caused dry land to appear and He brought forth grass and herbs and trees, each bearing

fruit after its own kind, "And the evening and the morning were the third day."

And then God made two great lights and the stars and set them in the heaven, the sun to rule the day and the moon to rule the night and to provide light upon the earth . . . "And the evening and the morning were the fourth day."

And then God made the fish of the sea and the fowls of the air . . . "And the evening and the morning were the fifth day."

On the sixth day God made every living creature that liveth upon the earth . . . cattle, creeping things, and beasts of the field . . . and then God made man.

To the casual reader of this wonderful chapter it might seem that man was an after-thought, or the least important of God's creation, for he was created last of all. But not so, man is the most important of all God's creation. In fact, man is the purpose for which all else was created.

Somewhere in the past, before time began, God determined to make man and to make man in His own image. But God made great preparation for the good of man before He made man. He first prepared a heavenly kingdom for man, where man could, if he chose so to do, live with God and with Christ and with Their holy angels throughout eternity. This I know because Jesus tells me so in Matthew 25:34, "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world . . ."

Yes, God prepared a heavenly kingdom for man before He made man. God then, or perhaps even before, determined, foreordained, and predestined which men and which women would live in that heavenly kingdom with Him. This I know because Paul tells me so when he says, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love" (Eph. 1:3-4).

Yes, God foreordained that those who would inhabit that heavenly kingdom, which He has prepared for them that love Him, would be those who could stand before Him in the last day, "holy and without blame . . . in love."

But God knew that inasmuch as He would make man in His own image that He would give unto man the privilege to chose his eternal destiny; that He would give unto man the power to choose between right and wrong; that man would often, far too often, choose that which was wrong instead of that which was right; that man would sin and be cut off from God; that he would be unable to stand before Him "holy and without blame . . . in love" in that great day.

So, knowing this, and before He said, "Let there be light," He planned to send His Son, His only begotten Son, as a sacrifice for the sins of man, and to redeem man from them. The apostle Peter reveals this truth in I Peter 1:18-20, "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from

your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot: Who verily was foreordained before the foundation of the world, but was manifest in these last times for you . . ." (Also, Rev. 13:8).

Yes, all of this God did for man, and only after He had completed these heavenly arrangements for man did God create the heaven and the earth. Furthermore, everything that was made in heaven, upon earth, and beneath the earth was made for the benefit and well-being of man.

Is it any wonder that David said, "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: All sheep and oxen, yea, and the beasts of the field; The fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas" (Psa. 8:3-8).

From all of this I can reach but one conclusion: It was God's eternal purpose to populate heaven with creatures of His own likeness, who of their own volition choose to serve and worship Him, and who strive to be like Him; and who want, more than anything else, to live with Him and serve Him forever.

Yes, God has done all of this for man, has given all of this to man, and has said unto man, Use it. Use it as long as you live, and use it as you see best. But remember

— the manner in which you use it will determine where you spend eternity. *THIS IS STEWARDSHIP.*

Furthermore, it is my conviction that when man makes the proper use of the material blessings with which God has blessed him, material success will be the result.

When a group of men or a nation follow God's plan and subdue and take dominion over the elements, the air that we breathe, the sea and the things in it, the land and the things upon it, yea even the things beneath the earth, then I believe that that group of men or that nation will prosper — will know a higher standard of living than ever before.

But let that man, or that group of men, or that nation misuse God's gift and become extravagant, selfish and self-centered, let them become unjust stewards and their material decline is equally inevitable.

IN ALL THINGS, IT IS NOT WHAT WE HAVE, BUT HOW WE USE IT. THIS IS STEWARDSHIP.

I have told you nothing new. I have told you nothing you did not know. I have only outlined God's principle of the more abundant life of Christian stewardship.

May I now become unorthodox? May I become practical and raise the question, How much should we give to God? Of all that God has given unto us, how much should we return unto Him?

The apostle Paul tells us in I Corinthians 16 that we are to give as we have been prospered. How much is that? You may reply that the Bible does not say, and that is true, but it is still a question that you and I must answer, *HOW MUCH?*

Sometime ago I was teaching a Bible class of young married couples, ranging in age between twenty-five and thirty-five. After we had studied the subject of giving from the principle of stewardship, I raised this same question and asked that they help me find the answer. I reminded them that a covetous man is an abomination in the sight of God, that we must give liberally and cheerfully and as we have been prospered, and I then asked them to consider this case history:

A Christian man of between twenty-five and thirty years of age was happily married to a Christian girl of about the same age. They had two children. They had enjoyed good health and had known no sickness save what is usual for a family of this size. No one else was dependent upon them save their two children. The wife stayed at home and cared for the family. The husband was the sole wage earner and he earned \$100 per week. I asked that class to tell me how much they thought that family should give each Lord's day, in order to give as they had been prospered.

I began with \$1 per week and asked all who felt that that would be giving as they had been prospered to raise their hands. No hands were raised. I went to \$2, and still no hands. At \$5 a few hands were raised. At \$7.50 many hands were lifted. At \$10 quite a few hands went up; and at \$12.50 per week, just a few.

In discussing this and in averaging the hands that were raised, it was determined that this class had decided that this young couple should give each Lord's day \$8 per week, or 8% of their total income, in order to give as they had been prospered. And I suggest that, if any

fault can be found with that determination, it would be that the amount was too small.

I then suggested that they consider this couple ten years later. They are now between thirty-five and forty. Things have gone well with them and they continue to enjoy good health, with no serious illness save the usual children's diseases that beset a family of this kind. They now enjoy two cars, are paying out a home, and have the usual luxuries of an American-blessed family. He had succeeded in his work and his income is now \$200 per week, and I raised the same question, How much should this family give each Lord's day into the Lord's treasury in order to give as they had been prospered?

I began with \$10 per week, and only a few hands went up. At \$15 per week a few more were raised. At \$20 the majority had their hands up, although some continued to raise their hands even though I went as high as \$30. Averaging the hands that were raised, it was determined that the average amount of money that the class felt this family should give was \$22 per Lord's day, or 11% of gross income.

I then suggested that we look at this family ten years later when the father and mother were between forty-five and fifty years of age. God has continued to bless this family and their income is now \$500 per week, or \$26,000 per year. How much, I asked, should they now give? And when the hands had all been raised, this class had determined that this family should now give at least \$75 per week, or 15% of total income, in order to give as they had been prospered.

I am sure you have anticipated the final question asked

this class, which was, *HOW MANY OF YOU ARE GIVING IN THIS WAY?* Not many were giving as much as they had suggested that our hypothetical family should give, and we then discussed the reason why.

That reason we believed to be a lack of teaching and training. With all respect to our parents, they failed to teach us to give. They did not teach us to give by setting for us an example, for generally speaking they themselves did not give as they had been prospered, neither did they provide us with money and teach us to give a portion of it to the Lord each Lord's day.

But upon further discussion we found that this generation of young people are making the same mistake as their parents, for neither are they teaching their children to give nor setting for them the right example. This we must do, for once again, *THIS IS STEWARDSHIP.*

I said in the beginning that nothing can be more frightening to a man with money than to be asked to give it away, and few things can be more difficult when one has not acquired the habit through systematic giving.

I remember the dedication ceremony of the Mabee Dormitory here on this campus. Mr. Mabee, who gave this school that dormitory, spoke on that occasion, and in part this is what he said:

For years he and his wife had been poor tenant farmers. Their ambition in life was to save enough money to buy a small farm of their own. In time, through hard work and many sacrifices, they accumulated enough to buy a small piece of land. They continued to work hard and to sacrifice, and after a while they were able to buy

another piece of land. And this was the story of their life.

They continued to save and to sacrifice and to buy more and more land, and then one day oil was discovered on that land and Mr. Mabee became immensely wealthy. He found himself in possession of untold millions, and then he began to worry about what he was going to do with them. Mr. Mabee realized that he could not take these possessions with him, that he would have to give them away, but here on this very campus he made this statement:

"The most difficult thing I have ever done was to learn to give away money. I had slaved for it and had held on to it so long that it was almost impossible to turn loose of it."

Certainly Abilene Christian College and many other institutions of like kind are very thankful that Mr. Mabee had not waited until it had become impossible.

Yes, we must be taught from childhood not to look upon what we have as "*MY*" or "*MINE*" but as God's. *THIS IS STEWARDSHIP.*

Let me tell you about my friend Jim. Many of you know Jim and the circumstances about him which I am now about to relate. Jim is partly fiction and partly factual, and I leave it to you to judge.

Jim came from a poor but Christian family. His father died when he was quite young, and he was forced to give up school and go to work to assist in the support of the family. Jim did not have a boyhood as most boys have. No gun, no bicycle, no dog — just work. Jim determined to rise above the poverty that he knew, and that

became his sole goal in life. He saved every penny that he could save and invested it and reinvested it, and in time he became successful. But he had given no part of his increase to God. In fact, he had forgotten God, and then misfortune came his way.

Jim did not lose all that he had, but he lost most of it, and his income was greatly reduced. No longer was he looked upon by his fellows as a success, and he began to think of himself as a failure. But this was the greatest blessing that ever came to Jim for it caused him, like the Prodigal Son, to come to himself, and he remembered God and he returned to God. He promised that from thenceforth onward, no matter how small his income might be, he would give unto God not less than a tenth of it.

Although Jim did this, months rolled by and there was no change in his financial condition. Then one day the sun began to shine again and good fortune came his way. Some of his investments that he had considered lost came to life and began to pay handsomely. Jim continued to give as he had promised to do — ten per cent or more of all that he received. Then one day, through a series of fortunate events, Jim found himself a wealthy man, and this is what he did:

He gave his children one-half million dollars each, and he gave the church a million dollars. This represented about half of what he had, but God continued to bless him and give him more, and it seemed that he could not catch up with God. These passages of scripture continued to repeat themselves before him:

“Give, and it shall be given unto you; good measure,

pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again" (Luke 6:38).

"But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work" (II Cor. 9:6-8).

Jim knew that these truths were being literally fulfilled in his life, but Jim, who is now on the shady side of life, also knew that life is but a vapor and would soon vanish away. And he wanted to be a good steward even unto the end. What should he do with the increase? The continued increase that God was giving him. This is Jim's problem, and I ask you, What would you advise him to do? What would you do if you were Jim?

He could give a substantial portion of his possessions to the church. He could do so as an outright gift now or at his death, through a will to that effect. He could likewise give a substantial gift to Abilene Christian College. Can you think of a better way for Jim to dispose of at least a portion of his estate than to give it in a way that would help Christian boys and girls to obtain a Christian education at such a school at this? Jim could give a substantial gift to an orphan's home or to a home for the elderly.

He could create a trust fund with the income going to any one of these institutions, or all of them, even with the proviso that the income, or even a part of the prin-

cial, could be diverted to his children or his grandchildren, if they were found by the trustees to be in need. In all of this, Jim could save a substantial part of the estate in the savings that would be effected in taxes.

What would you advise Jim to do? If he does nothing of this nature, he transfers this problem of stewardship to his children. He places this great responsibility on them. Does he have the right to do this? Does the stewardship of man end at death? Jim keeps thinking of the parable of the Rich Fool:

He thought his possessions were his and that he could keep them.

He built bigger and bigger barns to hold them.

He had forgotten the principle of stewardship.

Jim knows that one day in the not too distant future his soul, like that of the Rich Fool, shall be required of him, and he hears the voice of God saying, "Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God" (Luke 12:20-21).

Jim does not want to hear this, but rather he wants to hear his Lord say unto him, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord" (Matt. 25:21).

May I now, in conclusion, introduce Jim:

YOU ARE JIM

"Oh," but you say, "not me. I don't have that kind of money."

The figures that I have used in the story of Jim were solely for the purpose of painting the picture. Whether you have five thousand dollars or five million, you are still Jim, and you must solve the same problem that now perplexes him. And when you and Jim have solved this problem, then you both will know the joy and the peace that accompany the abundant life in Christian giving.

THE MORE ABUNDANT LIFE AS ONE THAT STRESSES CHRISTIAN EDUCATION

By J. P. SANDERS

Born July 23, 1906, Fort Worth, Texas; son of H. C. and Cora (Pilant) Sanders; married Gloria Millay 1941 (Pepperdine graduate): three sons: Joel, Michael and Rickey; B.S., Texas Christian University; M.S., B.D., Vanderbilt University; Ph.D., University of Southern California; Professor, George Pepperdine College, 1939-42; Dean, David Lipscomb College, Nashville, Tennessee, 1942-57; Dean, George Pepperdine College, 1957-present; Co-author, *Preaching in the Twentieth Century*; Editor and Co-Founder, 20th Century Christian, 1938-45 editor; in *Who's Who in America* and *Who's Who in American Education*.



Contrary to the ideas of many, the Christian life is a life of addition, rather than of subtraction. It is one of abundance rather than of scarcity. Jesus said, "I came that they may have life, and may have it abundantly" (John 10:10). The life that Jesus lived was the fullest and most complete possible. He fulfilled the Father's will in His life. He lived fully, joyously, and happily. Although, "He was a man of sorrows and acquainted with grief," He comforted the sorrowful,

and He left the grief stricken filled with hope. He filled every day with good. He left joy and gladness wherever He went. "Then were the disciples glad when they saw the Lord" is characteristic of the impressions He made on the people. As Christ lived abundantly, we, too, may live abundantly in Him. Only in Christ can we find the abundant, complete life. Even the informed secularist is like a toad living in a well. What does such a toad know about the world? To him it is just water at the bottom, blue sky at the top, and green moss all the way around. He has an altogether different conception of the world from his brother toad who hops down a sweet potato row on a bright June morning and catches a bug at every jump. The man of the world, undergirded with nothing but his materialistic philosophy, with no basic assurance of anything that lies beyond, lives a very circumscribed and narrow life indeed. Although alive to the flesh, he is dead to the spirit. His concept of the past and his hope for the future differs substantially from that of the Christian, who sees the whole world as God's handiwork, and all of history as the unfolding of God's purpose, and who looks forward with confidence to the eternal years beyond the termination of earthly existence.

The abundant life is one that brings to full actualization all the potentialities that God has placed within the individual. If we fail to realize and to develop the latent qualities with which God has endowed us, we are curtailing fulness of life, and we are not living as abundantly as we might.

The abundant life is realized as the result of a program of training that gives emphasis to the development of the whole person. Luke tells us that Jesus advanced in wis-

dom and stature, and in favor with God and man (Luke 2:52). To develop the complete life, complete education is necessary. Christian education is complete education, since it seeks to help the individual grow in all the ways that Jesus grew — physically, socially, intellectually and spiritually. Any educative process that fails to provide development in each of these areas will result in something short of the abundant life.

Christian education recognizes the need for the proper growth and development of the body. "Know ye not that your bodies are members of Christ?" (I Cor. 6:15). "Know you not that your body is a temple of the Holy Spirit which is in you, which ye have from God? and ye are not your own; for ye were bought with a price: glorify God therefore in your body" (I Cor. 6:19, 20). Since the body is to be used in glorifying God, it is an important instrument, and we should be trained in its proper care. In order that the body may serve us in the most useful way, it is necessary that we understand and apply the laws of health and hygiene. Christian education provides training that assists one in achieving a healthy body — one that serves as a fit instrument for an alert and dedicated mind.

Man is also a social creature. Out of society we came, to it we belong, and from it we are inseparable. Man is naturally and instinctively gregarious. All Christians make up the body of Christ and thus we become members one of another. Since this is true, we need to learn to respect others, and to know something of the basic principles on which community life can be reasonably established and maintained. Jesus Himself said that love for God is the first and great commandment, and that the second is like unto the first, namely, "Thou shalt love thy neighbor

as thyself." Out of this basic principle comes the Golden Rule, "Whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets" (Matthew 7:12). Christian education emphasizes our duty and our responsibility to the others who make up the social order of which we are a part. The abundant life demands the highest in social living. "Be tenderly affectioned one to another in brotherly love," the apostle enjoins us, and again, "Above all things have fervent love among the brethren." No one can live fully without the help and the inspiration that comes from the realization that he is loved by others. This love becomes not only a sustaining strength in moments of need, but it operates as a creative force enabling one to reach heights that otherwise could never be realized.

Full living requires also the full use of the mind. The mind is so important that some people have been led to overemphasize its place in life. Some of the Greeks thought that reason was the chief feature of man, and defined him as an animal that thinks. From the teachings of the Scriptures, as well as from the experience of modern life, we know that man is much more than intellect. Nevertheless, we realize that the intellectual life is highly important, and that the mind needs to be trained and developed. "Gird up the loins of your mind," Peter said (I Peter 1:13). A lack of understanding caused many of the Jews to be deflected from the truth. Paul said, "I bear them witness that they have a zeal for God, but not according to knowledge" (Romans 10:2). God has created the world in the form of thought, and He has given us minds possessing the capacity and the thought processes that are capable of understanding the world that He has made. It is because this

is true that science has been able to provide the marvels that we see today. The scientist is thinking God's thoughts after Him, as he makes his discoveries of the fundamental principles by which the universe hangs together.

Christian education places significant emphasis on the development of one's intellectual abilities. The mind, too, is an instrument for God's use, and we may glorify God with our minds, just as we glorify Him with our bodies. Jesus Himself sets us a pattern in good thinking. He knew how to think so skillfully that His enemies were never able to confuse Him. Although He was constantly beset by crafty lawyers who laid traps for Him by their questions, Jesus was always able to outwit them at their own game. But our minds are not only for the purpose of enabling us to match wits with our enemies, but to help us achieve the abundant life through understanding and appreciation of the rich resources of God's love and goodness with which He has surrounded us. Christian education helps us develop a greater appreciation of the universe about us, as well as provides us with some understanding of how it operates. David said, "The heavens declare the glory of God; and the firmament showeth His handiwork" (Psalm 19:1). When David gazed into the heavens he was never able to see more than seven or eight thousand stars, for that is all that anyone can see with the unaided eye. The 200-inch telescope on Mount Palomar enables us to see millions more. Our appreciation of God's power and handiwork is greatly enhanced by this instrument of science. We must realize now that God is greater than most men in the past had ever dreamed He was. To appreciate beauty, both in nature and in art, is a mark of an educated man.

The abundant life is also characterized as the life of the spirit. No one can live abundantly who is not living spiritually. Until one comes to know God and to communicate with Him on the spiritual level, he is living in the narrow well of materialism. Just as life on the physical level requires the correspondence of the organism with its environment, so life on the highest level is the correspondence of the individual with his complete environment which is God. Correspondence or communion with God is essential to spiritual, complete living. To live without knowing God is to merely exist.

Jesus said, "This is life eternal, to know Thee, the only true God, and Him who Thou didst send, even Jesus Christ" (John 17:3). This knowledge is not static, nor is it mere "knowledge about," but it is real acquaintance with God which comes through worship, communion, and fellowship. It is true, spiritual knowledge, the highest achievement of the human soul. Without this knowledge any life, regardless of its achievements of a scientific nature, will be narrow, limited, and incomplete. The abundant life is the life in which a knowledge of God is the capstone of all other knowledge. This is the knowledge that helps us integrate all separate knowledge into a consistent pattern, a wholeness that gives life meaning and purpose. The only kind of education that helps provide this is, of course, a Christian education.

I would not have you think that Christian education is something that is confined to the classroom, or to the college campus. Rather, it is something that begins where the learning process begins — at the home. Even before they are aware of it, the parents are teaching their children. They are influencing them to think, feel, and

to react in certain ways. If the parents are going to make the most of this process, they must be alert to what they are doing, and utilize the occasion for the purpose of directing the child toward the abundant life. Instruction in the Word of God and in the development of the attitudes which it teaches must be done continuously in the parent-child relationship. The importance of this teaching process was not overlooked in the Law of Moses. Moses gave direction to the people of Israel, "And these words, which I command thee this day, shall be upon thy heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up" (Deuteronomy 6:6, 7). Instruction in the way of the Lord was not to be a spasmodic, but a continuing, daily process. Of course, when the time comes that the child needs the preparation and schooling that only higher education can give, Christian parents will find that the Christian college will help to continue the process that they have started in the home. Christian colleges bring together young people of similar background who desire Christian instruction. The college provides a faculty of trained persons who are conscious of their obligation as Christian teachers to do the best possible for the young people who come under their tutorage. It is the responsibility of the Board of Trustees and of the Administration of a Christian college to provide the kind of a faculty that will prepare young people for abundant living.

Faculty

Many important things have to be kept in mind in selecting the faculty of a Christian college. First, it is necessary that the person himself be a distinctly Christian

person dedicated to the cause of Christ and loyal to the church. Regardless of the subject taught, each member of the staff of a Christian school should be the kind of person who will provide a good example in keeping all of the Lord's appointments. He must possess the qualities of mind and heart that cause him to be willing to sacrifice in order to teach in the Christian school. He must be interested in Christian young people and possess a sincere desire to help them achieve the abundant life. Very often this means that he must be not only willing but satisfied to work for a smaller salary than he could obtain in some other educational institution. Most of the faculty members in our Christian schools could make more and many of them could actually double their salaries teaching in state supported schools.

Second, in addition to possessing the valuable qualities of a Christian personality the Christian teacher in the Christian school must have comparable training to those who teach in the best of secular institutions. This means, of course, that even beginning teachers must have a minimum of a Master's Degree. Even this amount of training does not remain adequate long. Before promotion can be expected it is necessary that the teacher make progress toward his doctorate. The obtaining of the Doctor's Degree requires a number of years additional study and this means a great amount of additional expense. Even when the degree is obtained, the teacher cannot look forward to very much additional income.

Three, in addition to being a trained specialist in his particular field the teacher must be possessed of those qualities of disposition that give him the capacity for harmonious team work. The ideals of a Christian school

are attained through the co-operative efforts of a great many people. Consequently, each person on the faculty and staff must realize that he is a part of a whole and he must conduct himself as a member of a team. Those persons who are unable or unwilling to do this usually create more problems for the institution than they solve.

In addition to possessing the technical degree requirements expected of the college teacher and in addition also to proficiency in the art of instruction there are other qualities distinctly Christian that a teacher must possess. Some of these qualities are very difficult to define, but the truly great teacher possesses a kind of contagious phosphorescence that sets him apart. He possesses for himself, and acts in harmony with, a distinct scale of values which is contagiously communicated to his students. Respect for truth and human personality are such integral parts of his personality that he almost unconsciously communicates them to all of his students. Certainly the good and effective teacher deeply cares for his students. He is concerned for their learning at all levels and in all areas. There is a certain vicariousness manifested in the giving of himself in the teaching process so that the lives of his students may be enhanced and enriched. This does not mean that he necessarily has close personal friendships with all of his students but that his concern reaches out to them in all of their strivings as he seeks to aid them in the elevation of their understanding and their ideals.

If those who are college students now are to be won to the teaching profession where so many will be desperately needed, it will be largely because of their respect and admiration for these unusual teachers, who, by their own personal dedication, are living exponents of high educa-

tional and Christian idealism; teachers who have inculcated such habits of study, learning and values into their students, that in turn causes the students to want to give themselves to the same program of Christian service.

Selling Christian Education

Nine-tenths of our Christian young people who go to college attend secular or state institutions rather than our Christian colleges. There may be many reasons why only one of ten attends the Christian school. But by and large the answer lies in the fact that the young people and their parents have not been sold on the values of a Christian education. This is true not only in isolated places but in the areas where the church is strongest. Many parents have not been made to realize that they have a continuous obligation to their children which involves providing them with the kind of education that will help them not only prepare for lives of usefulness in the business and the professions, but also equip them to serve humanity and the church and be true followers of the Lord Jesus Christ. No educational program is complete that leaves out God and Christ and one's understanding of himself in relationship to his Creator and Redeemer.

The history of our Christian colleges shows that the young people who are trained in them go out to become not only useful members of society but loyal and effective members of the church. One half of the Christian young people who attend secular institutions of learning and who receive their degrees from these institutions lose their interest in the church, and either stop attending altogether or they attend so infrequently they cannot be counted on. In contrast to this great loss more than ninety per cent of

those who attend our Christian colleges become faithful and dedicated workers in the kingdom of God.

There is no substitute for the teaching of God's Word in the development of Christian character. Where the Bible has a distinctive place in the regular training program over a period of four years its effect is tremendous. If training in God's Word is neglected during this important period of one's life, the loss sustained can rarely be retrieved.

It is common knowledge today that many of the homes that are being established end in divorce. The latest statistics indicate that one marriage out of four fails in this way. These statistics are true of our population as a whole. On the basis of studies that have been made, the indications are that young people who are graduates of our Christian colleges and who marry graduates of Christian colleges have fifty times the chance for success in marriage as the general population. Christian parents should be interested not only in helping their children to become successful in business and professional life but they should not be satisfied until they have laid a groundwork that will help them to be successful in Christian living. The Christian colleges need to do more to help Christian parents everywhere understand the values of such an education.

One of the usual objections raised by parents to sending a child to a Christian college is that it costs too much. It is true that the Christian college costs more than the free public institutions but we believe that the values received far outweigh the costs. One cannot put a monetary value on the soul of his boy or girl. Simply for the sake of financial economy to jeopardize the eternal life of one's

child is to place a very low value on its worth. However, with available scholarships and work programs, those who desire a Christian education nearly always find a way of obtaining it. Seventy per cent of the young people at Pepperdine College work for some to all of their expenses.

I believe a word should be said here about the possibility of many people who are not in college helping those who are attending. Even when a student pays the full cost of tuition he pays but little more than half of the cost of his education. Christian people who have received their training in Christian schools should realize that someone helped them and they should look forward to the opportunity of helping others. Very often, after a couple's children are grown they are in a better position financially than they have ever been before. A number of such persons are beginning to realize the opportunity offered them to help some young person receive a Christian education by providing scholarships for him. What can a person do with his money that is more valuable than training youth to accept positions of responsibility in the kingdom of God! There are faithful Christians all over the United States whose children are past school age and who are well able to help some other young Christian with his tuition costs. Why not determine to provide a scholarship in one of our Christian colleges in order that some needy and worthy student may have the advantages of a Christian education! Here is a challenge to all of those who are older to help solve the problem for those who are younger.

Would you deny your children the opportunity of a Christian education, of studying the Bible regularly under devoted, faithful, Christian teachers, of receiving instruc-

tion in all of the subjects under strong Christian personalities who have developed a distinctly Christian philosophy of life? Would you deny them the opportunity of being surrounded with other Christian young people on a campus that is controlled by Christian people who uphold Christian ideals just for the sake of saving a few hundred dollars yearly? For the sake of that saving can you afford to deny these opportunities to your children and to throw them into an environment which subjects them to so many temptations they otherwise would not have? These questions, if faced squarely by parents, would cause many of them to decide to send their children to a Christian school.

Keeping the College Christian

The problem of keeping it Christian is the perennial challenge to the Administration and faculty. Reference has already been made to the Christian faculty. Obviously, the goals of a Christian institution cannot be achieved without men and women who are living dedicated Christian lives themselves. In the educational process truth is mediated through personality. And the Christian personality of the teacher becomes a challenge and stimulus to the student.

Christian teachers are not merely concerned with helping the student learn facts, but they are interested in helping the student interpret these in the Christian way. Everything taught on a Christian campus should be considered from the point of view of the Christian faith. Although the Christian biologist and the Christian chemist may present the same facts to their students as those presented by the other teachers, nevertheless, Christian teachers will interpret these facts from the point of view

of an over-all Christian philosophy of life and find a meaning in them that cannot be discovered or understood by those who reject the supernatural. Two men can look at the process of history and one sees only "A tale told by an idiot full of sound and fury signifying nothing," while the other sees a "far off divine event toward which the whole creation moves."

A Christian college helps build a system of Christian values into the lives of its student, not only through the teaching processes in the classroom, but through all campus and extra-curricular activities. The insistence that all sport activities and all extra-curricular functions be conducted in such a way as to be consistent with Christian principles is one way of helping to maintain a Christian environment in which the abundant life may be nurtured. By such a program a student is challenged to be Christian in all of his activities.

Perhaps these remarks will help us see the need of Christian training if we are to achieve the full and abundant life that Jesus came to give. Only a few aspects of Christian education have been discussed here. These have been chosen because it is felt that for this particular group at this particular time, these are more relevant. Let us pray as Christian people that we may provide the training and incentives necessary at all levels to help each citizen of the kingdom realize the abundant life that is possible for us all in Christ Jesus our Lord.

WORSHIP IN SONG

By VERNON MOODY

Vernon Moody was born in Oklahoma City, Oklahoma on Feb. 6, 1933. He and his wife Cherita have three children — Pete, age 6; Karl, age 5; and Angela, age 1. Vernon first began preaching at the age of 20 in Missouri and preached full time in Texas and Missouri until coming to Abilene in the fall of 1957. He has done extensive work in congregational singing and singing schools throughout Oklahoma, Colorado, Arkansas, Missouri, Texas, and New Mexico. Vernon Moody received the Bachelor of Music and Master of Music Education degrees from North Texas State College. While at North Texas he was often featured bass soloist with the college symphony; he also sang several leading roles in opera workshop productions. He has done private voice study with

Frank McKinley, Mary McCormic and Edward Bing. He has a varied operatic and concert background. At present he is employed as assistant professor of music at Abilene Christian College where he is director of the A Cappella Chorus, teacher of private voice, choral conducting, and opera workshop. He is one of the youngest directors in Texas holding such a position.



The lecture on Worship in Song to which I have been assigned is somewhat different than an ordinary lecture in that there will be considerable "lab work." By this I mean

that the audience will be participating in the singing and demonstration portion of the lesson. There are, however, several practical aspects of worship in song which we will discuss during the hour. The following is a list of these suggestions and a brief explanation of each. We will for convenience divide our discussion into two parts: (1) Obligations, Limitations, and Practical Hints for the Song Leader; (2) Obligations and Practical Hints for the Congregation. It seems that we have labored so long and so hard over "What's Wrong with Instrumental Music" that many of us have yet to learn what is right with singing. We are satisfied that as long as no instrument is played surely all is well with our singing, so we sit complacently on our stool of do-nothing and whittle away at the stick of do-less and let all sorts of false teaching, un-prayerful prayers, hypocritical statements and "such like" ascend to the throne of a deaf God in the disguise of worship in song.

*Obligations, Limitations, and Practical Hints
for the Song Leader*

1. To lead the singing does not necessarily mean to stay in front of or ahead of the singers. Many song leaders seem to think that if they are not several words ahead of the congregation they are not *leading* the singing. The attitude displayed seems to be "follow me or else," and in such cases it is usually "or else." Leading the singing is a matter of give and take and this rapport should be maintained between song leader and congregation.

2. The song leader has an obligation first of all to God, next to the congregation, and then to himself. He is duty bound to select songs which are pleasing to God. Many

times we obligate ourselves in the reverse; we sing what we want to sing and hope that the congregation approves and give practically no thought at all as to whether or not it will be pleasing to God. If we should pick such nonsensical songs as "Showers of Blessing" or "Beulah Land" we may please ourselves and we may in some cases please the congregation. I question whether or not these songs can be sung with the spirit and *understanding* and therefore whether or not they can be pleasing to God.

3. If you plan to lead the singing in the Lord's church please learn something about music and also about singing. It is as foolish for a man to lead the singing who knows nothing about it as it is for a man to preach the gospel who has never studied the Bible. Unfortunately, many of our song leaders are in the same boat as many of our teachers in that they claim to have twenty years of experience, when actually they have one year of experience twenty times. This should not characterize a vital, interested, growing congregation. Yet too many times we can see our lives mirrored in our children as they reflect our lack of interest, vitality, and concern. It is my opinion that they deserve a greater heritage than we are leaving them.

4. Most people agree that it would be rather strange, to say the least, for a man who is leading a public prayer to stop in the middle of it because what he had said was wrong and start over again. Yet, when a song leader does this very thing either because the song is pitched too high or too low, we pay little or no attention to it. Such proceedings do not lend themselves to the grace and dignity which should characterize our worship services. These mishaps can be avoided with just a little knowledge about

music and the right equipment such as a pitch pipe for pitching songs correctly.

5. If, when you lead the singing, you beat time with your hand please learn the accepted rhythm patterns. Do not make up your own.

*Obligations and Practical Hints
for the Congregation*

1. Manifest an interest in the singing and encourage the young men of your congregation who are musically inclined to prepare themselves as song leaders.

2. Co-operate with the song leader and do not insist that he lead the so-called "good old gospel songs." Most of the songs referred to in this manner are not very good and are not very old. Many of them are contrary to the gospel and to call them "songs" is a stretch of the imagination.

3. Keep in mind the purposes which our singing serves.

a. Songs of Prayer — of which over one-half are addressed directly to Christ and not through Christ. Examples:

"Jesus, Savior, Pilot Me"

"Jesus, Keep Me Near the Cross"

"In the Hour of Trial"

b. Songs of Praise. Examples:

"All Hail the Power of Jesus' Name"

"Hallelujah, Praise Jehovah!"

"Praise Him"

c. Songs of teaching and admonition — other than those included in the two previous groups.

4. To sing "with the spirit and with the understanding also" simply means to sing in the spirit of the song (happy, sad, gay, prayerfully) and to understand the words and thoughts which we are conveying to each other or to God. Too many times the singing is all sad and there is a general lack of understanding as to what our songs actually teach.

5. Our greatest need is for the churches to include in their planned curriculum some instruction by qualified personnel in congregational singing. Just as surely as Bible study, prayer, and communion are important parts of our worship so also is worshipful singing.

"Dear Lord and Father of mankind, forgive our foolish ways; re clothe us in our rightful mind, in purer lives thy service find, in deeper rev'ence, praise. Amen."

Song number 366

Great Songs of the Church

THE MORE ABUNDANT LIFE FOR THE ONE THAT GOES AND TEACHES

By GUY CASKEY

Guy Caskey

111 West Avenue K.

Sweetwater, Texas

Born: Grapeland, Texas, December 3, 1917

Wife: Jessie Lee Zimmermann

Children: 2; David, student Abilene Christian College; Judy, student Sweetwater High School

Training: Freed-Hardeman College, Lee College, Abilene Christian College.

Local work: Highlands; Scott Street, Dalhart; Mary Ellen and Harvester, Pampa; West Berry, Fort Worth; 800 Lamar, Sweetwater (two periods); all in Texas.

Missionary: South Africa, 1949-1954; co-founder (with Eldred Echols) Tanganyika Bible School, 1955; missionary to Tanganyika, East Africa, 1957-1960.



“I am come that they might have life, and that they might have it more abundantly.” Upon a dark world locked in the consuming, unrelenting embrace of sin, there shone a marvelous light. In its healing beams, hearts long dead through the corruption of lust quickened and warmed to a message so pure and filled with hope

that angels, upon hearing it, burst into rapturous chorus, singing of reconciliation between God and man. Prophets of old had seen the first rosy tints of the coming dawn stealing over the hills of the future, and wrote the ecstatic message with pens dipped in the fire of inspiration. They told of a world redeemer who would bear our griefs and carry our sorrows — one by whose stripes we are healed. They told of a balm in Gilead for the healing of sin-sick souls, and of a paradise regained.

The year is 33 A.D., and through the streets of the city of David couriers move with urgent step, bearing the commission of the King of kings. Christ is risen! The kingdom is come! The Anointed One has swept through the portals of glory and is crowned amidst the royal hosts of heaven. From lips touched with the coal of the Spirit of God come the glorious message of eternal salvation, soon to ring in earth's remotest corners and down the centuries of the Christian age. What ineffable joy must have filled the hearts of those who, in the face of peril and jeopardy, were dedicated to the task of taking the message of life and light to those who sat in the regions of darkness. Historians recall for us that the rapid and wide-spread dissemination of the gospel in those early days was achieved through the "inflexible perseverance and the intolerant zeal of the early Christians." "It became the most sacred duty of a new convert to diffuse among his friends and relations the inestimable blessing which he had received." Thus we read that the Christians who "were scattered abroad went every where preaching the word." And the gospel "is come unto you, as it is in all the world; and bringeth forth fruit . . ."

But the church departed from its pristine purity and

perfection, lost the vigor and power of its message, abandoned its task of supporting New Testament truth to the ends of the earth and plunged the world into a coma of moral and spiritual destitution known as the Dark Ages. That which had been the true church of our Lord Jesus Christ was drawn into a maelstrom of religious slavery and spiritual oppression in which it was held in a paralyzing grasp by the shackles of human ignorance and in the enslavement and degradation of a devilish system for centuries. The flawless lustre of divine revelation became tarnished and dimmed with the corrosion of human dogma and empty theology. The world was truly spiritually impoverished.

In the last hundred years we have come a long way along the road to the recovery and restoration of the pure and perfect and undefiled religion of Christ. But it seems to me that even yet we have a long, long way to go. It is not my desire nor inclination to place the least favorable construction upon the state of affairs existing amongst us; nor do I want to appear as a disciple of gloom spreading discouragement and despondency. I am rather given to optimism believing that our vast, immeasurable potential can one day become an actuality. But what of the reality of the present? Today we have restored the letter but not the spirit of the gospel; we have regained the theory but not the practice; we have recaptured the picture but not the vision. Brethren, what can we do, what can we say, that will restore to the church of the twentieth century the thirst for the souls that set the gospel bells ringing through all creation in the first century? What is this terrible sickness that grips us, that our hearts are unmoved and our lives unchanged by a world stumbling blindly into hell?

What is this strange plague that produces an illusion of fatness and spiritual prosperity against the skeleton of evangelistic pauperism? Can this be the church that towered in selfless purity above the savagery of pagan Rome, whose martyrs bore God's message of love to earth's most distant isles? Can this be the church for which Jesus gave His precious life, whose servants on fields afar number but one hundred and seventy-five and whose supporters in America must reach the fantastic figure of 11,429 to put *one* man in a country beyond the seas? Just one gospel preacher to every 24,000,000 people. How ashamed we ought to be, not only for our failures but because of the poverty of our efforts in contrast with nearly every other religious body in Christendom. The Baptists have 14,000 missionaries, 800 in the South American country of Brazil alone. The Mormons have 800 missionaries in Germany, five times as many as the church has sent into all the world outside the continental United States. The Seventh-Day Adventists support 45,930 salaried workers and gave in 1958 \$66,000,000.00 in addition to their local and welfare work. My brethren gave six American cents per person per month, or \$.72 a year to the preaching of the gospel beyond our borders. In Texas there is one gospel preacher to every 1600 people, sixty-two times as many as in the rest of the world outside, and yet Texas comprises but .38 of 1% of world population. If the rest of the world had preachers in this same proportion, there would be 175,000 of them instead of 175! These are cold, hard, and perhaps uninteresting statistics, but they reflect, I believe, the symptoms of a serious and deadly disease. What is it? It is not, in my concept of it, a flagrant disregard for Biblical command on our part, but a lamentable neglect born of indifference. The inspired author of Hebrews probes the

depths of our diseased hearts with this instrument: "How shall we escape if we *neglect* so great salvation? . . ." The diagnosis of our sickness is clearly defined in the word "neglect," which, in this instance, means "not to care." The question is frequently posed: "Why are there fewer than two hundred preachers of the gospel in other countries of the world?" And the evident answer is: Because we do not care. Jesus used this same word when, on one occasion, He likened the kingdom of heaven to a king who made a marriage feast for his son. When the time came, he bade his servants to inform the invited guests that the dinner was prepared and all things were ready. "But they made light of it." But they "neglecting," they "not caring," spurned his invitation and went their several ways. Respecting our attitude toward the Great Commission of the Lord to "teach all nations," I wonder if it may not be said of us: "But they made light of it." Behind all of this, and perhaps the source of it, is something else: man's fierce exultation in material progress, out of which has developed a sort of material psychology that the accretion of wealth is tantamount to both success and happiness. It is a delusion of independence and security. And we, individually and congregationally, have become so incapsulated in it as to be almost completely inured to the worthy and noble pleas of young men who have already surrendered their lives to the service of Christ but who would like also to devote their talents and energies to the proclamation of His gladsome news beyond boundaries of our present territorial establishment. I mean there are a few gospel preachers today who are saying: "Here am I, send me." But we are so concerned about our own program of affairs until we are inattentive to their appeals and impervious to the urgent needs of those who are lost.

What are the contingent and contributing factors to this abundant life? First, a recognition on the part of each one of us that the world is lost and that I have within my reach, by the help and guidance of God, the power and the facilities to convert and save them from endless perdition. Our souls tonight ought to be frightened with the destiny of a world lost in sin. The life of one who preaches the unsearchable riches of Christ in the dark corners of the earth is enriched, but is not made happier in the sense of emotional comfort or freedom from care. On the contrary, one is filled with an unspeakable sadness that millions are going to face their God unprepared, and the laborers for the Lord are far too few to stem the tide. I have gazed fleetingly upon the faces of too many thousands of the damned, of too many colors, and too many tribes, ever to be carefree again. There comes to the life of the lonely missionary the inexpressible joy of seeing the light of truth burst in scintillant brilliance upon the darkness of pagan night. Who can measure the richness of the moment, when out of a tribe lost to God for ages, suddenly, borne upon wings of truth, the first one steps through gates of splendor into the kingdom of our God! "In that time," said Isaiah, "shall the present be brought unto the Lord of hosts of a people . . . terrible from their beginning onward; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the Lord of hosts, the mount Zion." Yet, the evangelist must also forever carry the bitter knowledge that for this one saved a thousand must be lost — because not enough Christians in our generation cared enough that they might be saved.

There is abundant life for the one who goes preaching

when he has engraved upon his heart something more than a sense of obligation. It is true that we are all debtors, and that we have an account with the Lord, but it is also true that we shall never perform our tasks widely or well until we are imbued with a sense of caring. "For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." "My heart's desire and prayer to God for Israel is, that they might be saved." "Not seeking mine own profit, but the profit of the many, that they may be saved." This principle is both simplified and intensified in the statement of our Lord: "It is more blessed to give than to receive." Some of you sent to us for use in our work in East Africa packages of used clothing. I have often wished you might have seen, as we disbursed these tokens of your generosity, the sparkle in the eyes of a little boy who received for the first time in his life a pair of shoes, and the light in the countenance of a little girl to whom we gave a dress, the like of which she had never seen before. But above all of this, the ebullience of spirit of a young African man to whom was given permission to live in the student village, enter school and daily study the word of God to prepare himself to preach it to his benighted people. Two years ago Dunford came to us from the far away district of the Southern Province. He had been converted by one of our student preachers. He arrived barefoot, ragged, cold and hungry from his journey of almost six hundred miles. From the first day he was a bright, studious and enthusiastic student. One thing seemed to occupy his mind — return one day, before it was too late, to the heathen home from which he had come and convert his parents and his friends, and induce, if he could, other young men to come and study the word of God. His love for truth, his zeal to preach it

to others would lift one to the clouds. One afternoon, after school, I was working with Dunford (our students are required to work three hours a day to help defray their expenses) in the construction of a bridge, when suddenly he turned to me in his faltering, broken English, "Brother Caskey, if you should send me away from the school today, I should still have to spend the rest of my life preaching the gospel to my people." I have prayed since that day that this spirit may somehow permeate the hearts of my brethren in America. I think we should be able to evangelize the whole world in your lifetime and mine.

There is probably concentrated upon this campus this week more potential for bringing mankind to Christ than has ever been assembled in one place since the church was born. I can hardly bear to meet this awful challenge, for the gaunt and formidable immensity of a lost humanity, the claim of unsaved millions weigh heavily upon this moment, and this opportunity to inspire you on their behalf will mean paradise lost to some. Yet, I dare not face my God without saying these things that must be said. For, even at this moment, a man known only to his Creator moves in the garb of humanity somewhere in the great marsh that lies along the Tigris River in Iran. Tomorrow this man will die, nameless to you and me. But I fear this man, for he may stand as my accuser in that day when my Lord asks for the return of His talents. These myriads of nameless, hopeless lost are the mute judges of the church of the twentieth century. Ravaged by sin, entangled in the chains of darkness and ignorance, they grope through this darkness into endless night. In the words of Edward Markham:

Is this the Thing the Lord God made and gave
 To have dominion over sea and land,
 To trace the stars and search the heavens for power.
 To feel the passion of eternity?

Is this the Dream he dreamed who shaped the suns
 And pillared the blue firmament with light?
 Down all the stretch of hell to its last gulf
 There is no shape more terrible than this—
 More tongued with censure of the world's blind greed—
 More filled with signs and portents for the soul—
 More fraught with menace for the universe.

O masters, lords, and rulers in all lands,
 Is this the handiwork you give to God,
 This monstrous Thing distorted and soul-quenched?
 How will you ever straighten up this shape;
 Touch it again with immortality;
 Give back the upward looking and the light:
 Rebuild in it the music and the dream;
 Make right the immemorial infamies,
 Perfidious wrongs, immedicable woes?

O master, lords, and rulers in all lands,
 How will the future reckon with this Man?
 How answer his brute question in that hour
 When whirlwinds of rebellion shake the world?
 How will it be with kingdoms and with kings—
 With those who shaped him to the thing he is—
 When this dumb Terror shall reply to God,
 After the silence of centuries?

O elders, preachers and Christians in all the churches of
 Christ across this land, how will you answer His brute
 question in that hour when this dumb Terror shall reply to
 God after the silence of centuries?

That evening is fast coming when the Father of us all
 is going to call: "Children, come home; it's supper time!"
 and from the deserts of the Middle East, the polar snows,

the cities of grandeur and opulence and the jungles of Africa they will limp by ones and twos from the battle of life — ones and twos when they should be hundreds and thousands but were not, because in Abilene, Texas, in the year 1961, YOU made the wrong decision.

What an hour this could be for the world and the church, if out of this audience, with God, Christ and the heavenly hosts looking down upon us, one should rise and say: "My life is dedicated henceforth to the proposition that my generation shall not pass without the gospel going to Persia," and another should stand and say: "My life is laid upon the altar of Christ that Afghanistan may be restored to God in Him," and so on and on until not a country were left without someone who cared enough that that land might know Christ.

Mission Speeches

WORLD VISION FOR CHRIST

By GEORGE W. BAILEY

George W. Bailey was born in Kaufman, Texas, on April 3, 1922. He was baptized by Gayle Oler in 1935 and began preaching in 1936 at Kaufman, Texas. He received his education from Freed-Hardeman College in Henderson, Tennessee; Southwestern Tech in Weatherford, Oklahoma; and the University of New Mexico. Brother Bailey has served the following churches: 6th and Arlington, Lawton, Oklahoma (1945-48); Culbertson Heights, Oklahoma City, Oklahoma (1948-54); and the College Church, Abilene (1954-). He writes for the *20th Century Christian* and *Power for Today*.

In 1958, he toured Russia with Otis Gatewood. On this trip, he preached in Moscow, Stalingrad, and Rostov, Russia.

In the summer of 1960, Brother Bailey made a four-month trip to Alaska, Australia, New Zealand, Formosa, Hong Kong, and Japan, preaching to all of the brotherhood there.



Brother Bailey and his wife, the former Ela Beth Todd, now reside at 666 E. N. 16th Street in Abilene, Texas. They have two children: David, 14; and Philip, 10.

The story is told of a wise Indian father who wished to give his property and his possessions to that one of his three sons who showed the most prowess and promise. As a test, he pointed to a mountain bold against the

sky, and sent his sons toward it, asking each to bring back a token to show how far up the mountain he had climbed. The first one returned with a white wild flower in his hand. The father knew that it grew only about the timberline. The second one returned with a red flint stone which revealed to the father that he made it almost to the top. The third son was gone for a long time, and returned empty-handed. "Father, where I went," he explained, "there was nothing to bring back, but I stood at the summit and looked out upon a valley where two great rivers join the ocean." The proud father said to him: "It has been the ambition of my life that one of my sons should see what you have seen. You have nothing in your hands, but you have a greater thing — a vision in your soul. This is the greatest of all!"

I recently returned from a 50,000-mile trip which took me through Alaska, most of the Oriental countries, and south of the Equator through Australia and New Zealand, and the Fiji Islands and Hawaii. Two years ago I made a trip through many of the European countries, including the major cities of Russia. It has been my good fortune to have been on four continents, and to have seen thirty countries of the world. Now, I stand before you, as it were, empty-handed. Where I have gone, figuratively speaking, there was nothing to bring back, but I have stood at the summit and looked out upon a valley where the rivers of human need and soul starvation join the ocean of life. I have nothing in my hand to show for these travels, but I trust I have something better — a vision in my soul. This is the greatest of all!

The Understanding of this Vision

We must have vision. It is most important in this matter of saving the world, for "where no vision is, the people perish" (Proverbs 29:18). If there is no vision in the church, we can expect no salvation in the world. But, what is vision? How do we get it? What kind are we to have? What are we to do with it? Do we have to have it? Could we get along all right without it?

Vision deals with "an appearance; that which comes into view; a spectacular sight." Vision is not some vain imagination; it is a valuable inspiration! It is not just a thing of fancy, it is a thing of faith! Faith and vision are closely related. There can be no faith without vision, and there can't be much vision without faith. Ours, then, is a vision of faith. In vision things are seen, in faith things are seen. One cannot get such a vision without carefully and prayerfully observing the Bible and without just as carefully and prayerfully observing the world's need for the Bible. The more one earnestly studies his Bible, and the more eagerly he studies man's need for it, the more he will see spectacular sights. Things will come into view. He will see a lost world. He will see a saving gospel. He will see that the world is lost without the gospel. He will see that the world is lost without the gospel, and that he is lost unless he takes it to the world.

Examples of this Vision

In the Bible we have several examples of vision. Ours is somewhat like that the men of the New Testament had. Paul had a vision (Acts 16:9, 10). In that vision he saw a man in Macedonia crying, "Come over and help us." He didn't doubt that vision, nor was he indifferent to it. Be-

fore that, he had had a vision on the Damascus road (Acts 9:3-8). What a vision that was! How revealing! In that vision the Lord called him to become His chosen vessel. It was a vision of believing in Christ, a vision of belonging to Christ, a vision of behaving like Christ, and a vision of bringing others into Christ. It enabled him to see things, believe things, and do things for Christ (Acts 26:18). Regarding it he said, "I was not disobedient unto the heavenly vision" (Acts 26:19). Had Paul not been obedient to that vision, thousands would have been deprived of the gospel, and he himself would not have been saved.

Peter had a vision (Acts 10:17-19). Our salvation was at stake in that vision, for through it the gospel was brought to the Gentiles. Ananias had a vision (Acts 9:10-12). All of these men were challenged by what they saw, fought a battle for God, and helped save a world for Christ.

What about our vision? It, too, is one of believing in Christ, belonging to Christ, behaving like Christ, and bringing others into Christ. Through it we, too, are called to be chosen vessels of the Lord, "meet for the Master's use" (II Tim. 2:21). It likewise involves other nations. It is a world vision! In it we must see men — not in Macedonia — but in Finland, Fiji, Indonesia, the Belgian Congo, Spain, and other lands, crying, "Come over and help us." How could we be indifferent to this vision? Will we be as obedient to ours as Paul, Peter and Ananias were to theirs? Will this vision cause us to see things, believe things, and do things for Christ? If not, we will rob the world of much we could give, and ourselves of much we could gain!

The Scope of this Vision

In Luke 15, Jesus so vividly shows the glory of seeking and saving the lost. There was a lost coin at home, and a lost sheep away from home. In each case a most eager search was made. The woman, who lost her coin at home, immediately lighted a candle, swept the house, and searched diligently until she found it. The man, whose sheep was lost out in the wilderness, immediately left the ninety and nine at home, and went after the lost until he found it. There are people who are lost at home; there are others who are lost away from home. We must become interested in the lost wherever they are. We must begin by lighting God's candle, and sweeping our own communities. We also must leave the ninety and nine here in the States, and go into the wilderness abroad to rescue the lost there.

To have a world vision we must have a world outlook, a world understanding, a world interest, a world concern. How could we have a world vision when we haven't even caught a vision of what is around us? This vision must start at home, but dare not stop there. Mission work must begin at home, but cannot stop there. Our concern for others' salvation must begin where we are, but must not be limited to that one little segment of the world. We must come to see the whole world through the eye of Christ, to think of the whole world through the mind of Christ, become interested in the whole world through the heart of Christ, and rise to action for the salvation of the whole world through the teachings of Christ.

Let us not be so selfish as to withhold the gospel from any nation, and let us not be so prejudiced as to withhold the gospel from any race. Christ viewed the earth as "one

world," not a world of "great nations" and "small nations," of "superior races" and "inferior races," but a world lost in sin! A world for which Christ died! A world that needs the gospel! Let us have this world-wide outlook, and see all people — not as Americans, Orientals, Europeans — not as white, black, yellow or red — but as human beings created in the image of God, who, because of sin, stand in need of a Savior. Let us not withhold the gospel from those outside the United States on the flimsy pretext that "there are plenty of heathen at home." Usually those who say this do very little to reach the lost in their own communities.

The Responsibility of this Vision

If the world is not lost in its present condition, our religion is vain; if it is lost, we had better get busy, or our religion will be vain anyway! "Through the church the manifold wisdom of God is to be made known" to the world (Ephesians 3:8-11). If we can't see the Lord's message to us, then we've become blinded to the vision God would have us see. If we can't see that the salvation of the whole world lies on our shoulders, then we'd better restudy the Bible and get a better vision! To whom was the Lord speaking in these words: "Repentance and remission of sins should be preached among all nations" (Luke 24:47)? "This gospel of the kingdom **MUST** be preached **IN ALL THE WORLD** as a witness **UNTO ALL THE NATIONS**" (Matthew 24:14). "Go **YE**, therefore, and preach the gospel **TO EVERY CREATURE**" (Mark 16:15). He was not merely giving permission, but the commission! This is not one way to do it, but the only way to do it. These are marching orders to the church. They involve going. You can't spell "gospel" and leave

the "go" out; neither can you tell it and leave the "go" out. "Go speak" (Acts 5:20). "As you go, preach" (Matthew 10:7). He meant just that. To one man it was said: "Arise and go" (Acts 8:26). Verse 27 says, "He arose and went." Apparently, he saw more in the Lord's bidding than we see. The Lord showed him his responsibility; he, in turn, showed the Lord his ability to respond.

There is not only a "going" but a "sending" as well. Either "go across in person," or "come across with your purse"! "How shall they preach, except they be sent?" (Romans 10:15).

At the Sea of Galilee Jesus one time said to His disciples, "Let us go over unto the other side" (Mark 4:35). He now is saying, "Let us go over unto the other side of the seas of the earth." They took Him across that little sea; will we take Him across the big seas? Perhaps, God is also saying to us, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee" (Genesis 12:1). There are other lands He wants to show us. Are we willing to go to these lands?

The Possibility of this Vision

"Where God guides, God always provided"! God has given some pretty big assignments, but never one too big to be carried out. Ours is a world-wide one, but don't think for a moment that it is an impossible one. It can be done! One of Israel's kings said to his people: "Ramoth in Gilead is ours, but we be still, and take it not out of the hand of Syria" (I Kings 22:3). We, too, could say, "The world is ours for Christ, but we be still, and take it not out of the hand of Satan"! Let's not be still, but rise up and take it. The faith can be ours; do we have it? The feel-

ing of responsibility should be ours; do we feel it? The facilities are ours; do we see them? The finances are ours; are we using them? The fruit can be ours; will we reap it? The finishing must be ours; what will we do about it? If you don't see that, you just don't have a world vision for Christ!

In rebuilding the walls of Jerusalem, and in reconstructing the city, Israel had a most difficult task, yet not an impossible one. There was a vision that enabled them to see it through. It was said, "The city was large and great" (Nehemiah 7:4). Our challenge today is large and great, and the cost may seem large and great; but our conscience regarding it and our conviction in it and our courage toward it must also be large and great!

Our Faith in this Vision

Why haven't we had more faith? Have we not had a big enough vision? Have we lost sight that God is our partner? "God's word will not return unto Him void" (Isaiah 55:11). "Cast thy bread upon the waters, and thou shalt find it after many days" (Ecclesiastes 11:1). "Where is your faith?" the Lord once asked (Luke 8:25). Has our faith been too much in the sower of the seed rather than in the seed that is sown? Or, in the mere fact of sowing rather than in the future of the sowing? Or, in the obstacles overcome rather than in opportunities that will come? "In the expense" rather than "in the expanse" of sowing? "In how much we've spent" rather than "how many we'll save"?

Where was the faith of the one-talent man? The difference between him and the other two men was "vision." One criticized while the other two visualized. He chose a

microscope while the others chose a telescope. Maybe we, too, have the wrong "scope"! This will affect one's vision. To have the harvest we must sow the seed. We can't cast a stale crust of bread on the waters and get chocolate cake and ice cream in return! Ten cents worth of assistance is worth more than ten dollars worth of argument.

One great mistake the church has made has been lack of faith in the sowing. The harvest will come. We are not told to baptize every creature, but to preach the gospel to every creature (I Corinthians 1:17; Mark 16:15). If we don't reap (or baptize) right away, we begin to lose faith in the sowing. We must be content to let others reap the harvest for which we have sown. We must be willing to sow for the harvest we may never see, believing the seed will eventually grow, and the harvest be yielded. "One sows, and another reaps" (John 4:37).

The faith of a Joshua and Caleb is so greatly needed today. The majority had lost faith, but these would not give up. They threw out a challenge to their faithless brethren by saying, "Let's go up at once and possess it (Canaan), for we are well able to overcome it" (Numbers 13:30). Oh, for a spirit like that today! There was urgency in that; there is an urgency today. "At once," or never! There is no time to lose. Souls are lost; faith of others is being overthrown; false doctrines are making great inroads; Satan is going into all the world; why can't we? Denominationalism is going everywhere; where have we been?

Like Caleb and Joshua, I know "we are well able to overcome" all of this. We are well able numerically, phys-

ically, educationally, doctrinally, financially! Are we well able spiritually and enthusiastically?

The Excitement of this Vision

Brethren, what are we waiting for? Maybe we haven't seen the joy and excitement of taking a whole world for Christ. We think so little about souls being saved because we think so little about souls being lost! In the Bible we are challenged by the little word "behold" that occurs so frequently. It suggests "wonder, amazement, something out of the ordinary." It says, "Here is something terribly exciting, and something to get terribly excited about." "Behold the Lamb of God that taketh away the sin of the world" (John 1:29). "Behold God's love" (I John 3:1). Behold white fields (John 4:35); behold open doors (Revelation 3:8). Behold! Behold! Brethren, note that word and get excited!

In Russia, our guide was a twenty-year-old Jewish girl who had never read a Bible in all of her life, until we gave her a copy, which she then read one night until three o'clock in the morning. Questions began to come from a hungry, unlearned soul. She became quite interested. We saw over-crowded church buildings with people whose faces reflected hunger and deep thirst for the God their government repudiates. "Send us a Bible when you go home," they said to us, over and over again. I saw people greedily grabbing and snatching the tracts we had to give away, so eager to read anything about religion they could get their hands on. In Singapore, a little twelve-year-old Chinese boy served as my guide through "Tiger Balm Garden," a place of statues depicting Chinese myths and belief in Buddha. It was "Buddha this," and "Buddah that,"

until I asked if he had ever heard of Jesus. "Yes sir," he replied, "I heard of Him for the first time in the movie, 'Ben Hur.'" He was so eager to hear more about Jesus who he said, "Must have been such a great man." In Bangkok, one man asked, "When was God born, and what shape does He have?"

It was my experience on this 50,000-mile trip to speak to some who did not believe in Christ, and who had little or no conception of God. I saw people in Buddha temples and shrines, falling prostrate so that nine parts of the body touched the floor in worship before their pagan gods. Orientals often stop along the road and toss pebbles to arouse the gods that could not hear nor satisfy their thirsty souls. I smelled the odor of incense being offered to gods that could not smell. I beheld the glory and magnificence of untold beauty built into shrines, temples and god-shelves that cost millions to erect. I was shocked to learn that in Japan less than one-half of one per cent of the people have any belief at all in Christ. In Korea, the "most Christian nation in the Orient" less than two per cent of the people hold belief in Christ. I tell you, these things should make us restless. The world needs the gospel so much!

The Acceptance of this Vision

Such a vision calls for quick action! Let each of us say, "I must work the works of Him that sent me, while it is day" (John 9:4). "Wherefore, I will not be negligent" (II Peter 1:12). "I am ready to preach" (Romans 1:15). Let us all say, "This will we do, if God permit" (Hebrews 6:3). You and I were "allowed of God to be put in trust with the gospel" (I Thessalonians 2:4). Is the gospel safe in our hands? Can we be trusted to take it to the whole

world? To accept this vision, there must be three things: Perception, Preparation, Participation. The more vision we have, the more provision the world will have. "Be strong, and do it" (I Chronicles 28:10).

The Result of this Vision

What will the next generation say about our reaction to this vision? Will they be able to say concerning us: "They took Christ even as he was" (Mark 4:36)? Or, "They went forth, and preached everywhere" (Mark 16:20; Acts 8:4)? And, "Their sound went into all the earth, and their words unto the ends of the world" (Romans 10:18)? And, that the gospel "was preached to every creature under heaven" (Colossians 1:23)? Will they be able to say of us: "They so spake that a great multitude believed" (Acts 14:1)? That "Every man heard in his own language wherein he was born" (Acts 2:6, 8)? And, that they "ceased not to warn every one night and day with tears" (Acts 20:31)? In Acts 14:7 we have this record: "There they preached the gospel." May this generation be able to post, for succeeding generations, these words above every city of every nation in the world!

The Key to this Vision

We can't meet this vision with Diotrophes who want all the pre-eminence; nor with John Marks who turn back when the going is rough; nor with Judases who consider it waste, the money being spent; nor with Pharisees who do nothing but referee; nor one-talent men who bury talents; nor Laodiceans who are complacent and see no need; nor priests and Levites who pass by unconcerned about the needs of starving people by the wayside. But we need Simon Peters who say, "Such as we have, we give"; Isaiahhs

who say, "Here am I, send me"; individuals, though as poor as the widow, who give all they have; Macedonian churches that beg to give, though in deep poverty; Jerusalem churches that have evangelistic fervor; Philips, Pauls, Stephens to become all things, and are willing to die that others may live. What we need are Barnabases that will be quick to encourage!

A twenty-three-year-old boy, once walking along the shore of one of the Japanese Islands, was washed into the sea by high waves. Help was called, but while those on the shore were arguing about trivials, the boy drowned. Sad as the incident is, there is something far worse. People have been washed into the sea of perdition, and many will drown, while those on the shore are arguing about trivials. This is no time to be divided!

We'll never bring all the world into Christ until we bring Christ into all the world! We'll have no faith in the mission before us unless we have faith in the Master behind us! We'll never get others to obey the great commands until we obey the great commission! We cannot expect the world to react to the Word till we act on it. We'll never get excited over sowing the seed till we get excited over seeing the need! We can't make Christ mean anything to others till we make Him mean everything to us! Let's not jeeringly say, "Look what the world is coming to," but joyfully say, "Look what has come to the world!" We will have more conversions when we have more convictions! We'll never be challenged by seeing through our task till we see the challenge of seeing our task through! We'll never really consider the lost till we stop considering the cost! We'll quit trying to save money only when we really

start trying to save men! We'll be in a better position to help when we are in a better disposition to help! We won't have to pay the penalty in the reaping if we are willing to pay the price in the sowing!

ITALY FOR CHRIST

By GERALD PADEN

Gerald Paden was born on August 17, 1924 in Commerce, Texas, the son of Oscar and Lona (Hardin) Paden. He grew up on the West Texas plains, finishing high school at Idalou. After two years in the Navy in 1944-46, he enrolled in Abilene Christian College, receiving his Bachelor of Arts degree in 1951. He preached for the White Church in Colorado City, Texas, while in school. In 1951 he and his wife, Bobbie, and their two children, Joe Mike and Cindy, moved to Meadow, Texas, where he preached for the two years prior to entering the work of the church in Italy. In August 1953, they went to Italy, locating in Rome, where they labored for the past seven and one half years. Brother Paden is now laboring with the church in New Home, Texas.



I am particularly grateful to the Lectureship Committee for affording me this opportunity to deliver a message to this audience from Italy. I bear a message of gratitude, of fraternity and of love. This message has been expressed in innumerable ways, through thousands of prayers of gratitude of well over a thousand faithful Christians and through declarations of solidarity and fellowship. Perhaps you do not feel toward the

Italian people as they do toward you, but to them the fellowship between our nations is more significant because they have been on the receiving end and you on the giving end of the communion that exists among us. We "Italians" are appreciative of the Lectureship Committee for consistently granting Italy a position on these programs, whereby we may externalize that bond of friendship and brotherhood that has produced such admirable fruits in our nation.

We have not assembled to hear of the successes of any missionary who has been in Italy or of any group of missionaries. We shall tell you what God has done through the instrumentality of a team — a team made up of line-men which are the missionaries and of line-backers which are those of you who have lent a hand during the past ten years. This then is a story of God's doings. For in the final analysis it is the Lord who "supplieth seed for the sower," who "giveth from heaven rains and fruitful seasons," who "giveth the increase," whose "fellow-workers" we are. In Italy God has opened doors— great and effectual: as the Lord of Harvest He has sent forth reapers. He has opened the hearts of thousands to the reception of His Word and He has opened the portals of His house to the entrance of many sons and daughters. God has wrought wonders in Italy. Who can refrain from singing His praises!

I fear that many of us take the church for granted. We grew up in communities where the church was already in existence, where its services were natural and therefore commonplace, where those who entered the church acquired the respect of all and assumed the dignity of upright citizens. Now every member of the church here

today is glad that it exists in Italy, even those who oppose our methods take pride in saying that the gospel has returned to Italy. But let none of us think that the establishment of the church in Italy is a natural thing. Certainly it was no accident, nor the result of some hocus-pocus method of fabricating congregations. The church established itself in Italy under conditions of extreme hostilities; it was met as though it were a subversive organization; its services were tagged as propaganda efforts; it bore the appellation of a front-organization of both Communism and Capitalism. It has grown up where those who entered did not acquire the immediate position of a respectable citizen, but rather the stigma of a subversive, a traitor or even worse an opportunist (one who would sell his soul for material gain). The church began in Italy from scratch, had great prejudices to overcome, did battle for its very right to exist; it rendered its services silently and unselfishly, producing its fruits — at first uncertainly, then more steadily until it acquired a position of honor and assumed a stability and consistency that provoked respect and decent consideration. I am glad that I can tell you that it is now quite respectable to be a member of the church of Christ in some Italian cities. Many of the members are even the object of envy of those outside. Now this is quite an accomplishment. It has not always been this way. Such is the logical result of Christian living on the part of the membership. It is the product of patient teaching of God's Word in and out of season, a consequence of proving to others that there is a better way to live. The church would be a failure if it did not eventually create the esteem of those without. Of course this is on an unofficial level and does not provide for the thinking of Italian and Vatican officialdom — which we will discuss

later on in this lecture. Just here we would like to give you some statistics.

Today there are some 40 organized congregations in Italy, numbering upward of 1500 faithful members. Twenty-five fully supported Italian preachers serve the church; seven of them are former priests of Romanism. Only one congregation has elders and deacons, but this one case should inform you of the nearness of several other churches to this ideal. We feel that within five years the number of qualified elderships in Italy will be greatly increased. Augmenting the 14 missionaries and 25 supported preachers, there is another strong force of Christian business men, at least 25 in number, scattered throughout the peninsula, who are grounded in the Word, capable of breaking the bread of life to saints and sinners alike, whose only remuneration is the satisfaction of properly using the talents the Lord has bestowed upon them and who feel a personal obligation toward the opportunities for service which exist around them in abundance. These fifty-odd men assure the perpetuation of the church, the security of its doctrines and the effectiveness of its mission in the world; they grant the church a stability that inspires confidence for the future. The membership in Italy sets a fair example of fidelity. They enjoy a congregational and inter-congregational fellowship that consolidates the church. No divisions plague our love-feasts, no hobby-riders mar the communion or create distrust and eventual disfellowship. There are an average of 250 to 300 baptisms annually, the number increasing proportionately as time passes. The number of fatalities among young converts is diminishing — probably because we are learning more effective methods of study and post-baptismal instruction. Doctors,

professionalists, teachers, policemen, builders, pensioners, students, entire families, people from every walk and age of life are entering the church, granting to it that versatility and generality of composition that creates more efficient bodies of believers.

Statistics are very cold creatures, especially to the unattached. The ones I have cited do account for the physical build-up of the church, but they do not tell of the drama that has gone into the establishment of these figures. Every one of the 40 congregations established has had its own severe trials to overcome at its conception. Every conversion had its own dramatic story to tell, every baptism its prerequisites of patient teaching, humble prayer and consequent rejoicing at the consummation of the rebirth pattern. Each congregation suffered its growing pains, saw its lines abandoned by occasional traitors who just could not pay the price. Fifteen hundred to you is just a number, but to us they are personalities, individuals; they are brethren. They represent cases of conversion as moving as any written in the Acts of the Apostles. To really appreciate the church in Italy you would have to live its history during its formative years, to experience each item on the statistical report, to pray over its weaknesses, to weep over its failures, to rejoice over its victories and to share with it every moment of persecution. To be a prime spectator, or even better, to be an actor in this history-making activity of planting the church in Catholic Italy is thrilling, crowded with excitement, overflowing with inspiration and richly compensating every effort. To partake of this blessing is the greatest reward the Lord could bestow on earth. We could never consider this a burden nor yet consider ourselves as sacrificing.

From this point of view, missionaries are indeed a privileged class of persons.

I want you to keep in mind that these figures have been produced in virgin soils, under the most cruel and severe trials that could ever be cast, yet where raw opportunities startle even the most imaginative. Let us not disparage these results. Before the harvest there must be sowing. We must learn to be content with a season of sowing with relatively little harvesting. We must learn that the prime commission under which the church labors is an assignment of teaching and not of baptizing. The world is not converted to Christ by baptism — if such were true, then Roman Catholicism would represent the world's largest body of religious converts. God intended that men be taught: "They shall all be taught of God . . . (Jn. 6:45; Isa. 54:13), ". . . for they shall all know me, from the least of them unto the greatest of them, saith Jehovah" (Jer. 31:34). Jesus taught it! "Every one that hath heard from the Father, and hath learned, cometh unto me" (Jn. 6:45). We must teach men, and when they are properly taught, their baptisms will be natural. Paul taught it! "Christ sent me not to baptize, but to preach the gospel" (I Cor. 1:17). But today we like great statistical reports, and are no longer content to sow the seed and trust in God to give the increase. Jesus wanted us to believe that the power is in the seed and not in the sower. One of His parables underscores that principle. "So is the kingdom of God, as if a man should cast seed upon the earth; and should sleep and rise night and day, and the seed should spring up and grow, he knoweth not how" (Mark 4:26ff.).

But we send out our men and determine their effectiveness by the number of baptisms they report and even de-

cide the fruitfulness of the field on that basis. We have heard several brethren say: "We can get more out of our money in another field." So they withdraw their support, possibly just as the field is ready for the harvest. According to many brethren Paul was a failure — he worked in Corinth for almost two years and could count on both hands his baptisms. If they had been there they would have discouraged Apollos from going to Corinth — the field is unfruitful — we get better results elsewhere. But Paul was not a reaper, and his baptisms were no index to the fruitfulness of his field. And Apollos has a fruitful labor there because Paul had sown the seed extensively before him.

Some time ago a missionary came to Italy, located in a city where the church was new. He soon grew discouraged, the harvest was scarce. His wife said: "When my husband preaches he likes to see people come down the aisle." He left that city during a meeting a which over 400 people were attending nightly — 400 Roman Catholics who had never heard of the church or its plea. Now there was a challenge for a man "sent not to baptize but to evangelize"! The baptizer could come in a few years — perhaps even after a few months — but oh what an opportunity for a sower! Now I do not blame this man, obviously he was a reaper and God's program required both. And too, health problems in his family encouraged his return to the States. I want to be even more objective and admit that we did not know how to exploit and capitalize on such opportunities. And even greater and more challenging doors were yet to be in the offering in the years to come. We will discuss them later.

The church in Italy has entered into a new phase of its

work, brought on by new liberties and new evidences of opportunities. Persecutions of a collective nature, such as the closing of the buildings in 1952, are perhaps a thing of the past — at least open persecutions. Liberties have been won which ten years ago were undreamed of. Jurisprudence has been established, at great sacrifice and cost, that guarantee a reasonable exercise of privileges. But let us not be deceived nor unwary. Catholicism is and will ever be basically totalitarian and uncompromising. Its position toward us in the past and future is well established by its dogma. Hear Pope Pius IX speak: "Let us refrain," he says, "from this idea absolutely false of social government, which dares sustain the erroneous and fatal opinion which is very damaging to the souls of men, and that our predecessor, of happy memory, Pope Gregory XVI, in his encyclical: 'Mirari,' called an insane delirium, which is: that the freedom of conscience and of worship is a natural right of every man, and that in a well ordered society the citizens have the right to manifest their convictions openly and in public, by word or by pen, or in any other way, without being disturbed or constrained by any authority, be it ecclesiastical, be it political" (Pope Pius IX — Constit. del 8 Dicembre 1864). And again: "If anyone says, that the intolerance with which the Catholic Church proscribes and condemns all religious sects separated from its communion, and that by divine right, or will say that the church must tolerate religious sects, let him be anathema!" (Pope Pius IX — De Ecclesia, canon 6). Catholicism will never be tolerant of the true gospel.

When forced by law, Catholics dutifully bow — at least on the surface. But this only signals the opening of another battle on more subtle and underhanded planes.

Certainly open persecutions will ever continue in Italy on a sporadic basis. Such trials as that of Bro. Howard Bybee of Vicenza this past year are evidence of the same. Bro. Bybee was accused of "slander of the State religion" because one of the members in Vicenza distributed among the members a long list of falsified relics that are in vogue in Catholic churches. The list, the validity of which the Catholics cannot deny, pointed out these and other relics venerated by Catholics today: "the pin-feathers of the archangel Gabriel . . . the breath of St. Joseph which was exhaled while he split wood and which an angel collected in a small bottle, giving it then to a church in France (St. Etienne or perhaps another near Blois); the brain of St. Peter that was conserved in Geneva, but in the time of the Reformation it was revealed to be a pumice rock, the feathers of the cock that crowed three times when St. Peter denied the Master. . . . John the Baptist: Tradition tells that Julian the Apostate burned the head and the body of the Baptist, scattering his ashes to the wind. But in six localities his ashes are supposedly conserved, among which Genoa (St. Lorenzo) and Rome (St. John Lateran). Not only, but his bones (notwithstanding), were conserved in several churches: three shoulders, four legs, five arms, fifty copies of the index finger with which he had pointed out the Lamb of God, thirteen heads, including the one burned by Julian at Sabaste. The major part of the relics are conserved in France, Spain and Italy. At Avignon there was the sword with which he was beheaded and his coat of camel's hair. . . . St. Andrew: Five entire bodies (Russia, Amalfi, Tolosa, Armenia, Constantinople) and other than those, two heads, seven arms, one shoulder, one knee. A speciality of this Saint: from his relics comes forth a balm oil." (quoted from: *Cristianesimo e Cattoli-*

cesimo Romano, di Dr. Ernesto Comba). The list of fabricated relics continued, but this is sufficient to show you how ridiculous the trial was. John the Baptist just couldn't have had thirteen heads. But according to the priests, it is a greater crime to point out those fabrications to the ignorant than it is to make them! It is "defamation of the State religion" to point out the inconsistencies of Catholicism.

But when the trial came up for hearing, it was interesting to hear the Prosecuting Attorney put in a plea for absolution and state that he could not consider Bro. Howard guilty. He even cited the case of his own home town and another city nearby and the century old struggle between them as to who had the real relic of some saint and who had the false one. Bro. Bybee was duly acquitted.

Trials such as that of Bro. Salvatore Puliga of Cosenza will ever be heard in Italy as long as Catholicism is the dominant religion. He was accused of preaching in a private home in a service which was open to the public. This Bro. Puliga did, but the court decided it is not against the law to do so. This was because of precedent jurisprudence established in Italy's highest courts which declared that we may hold our services without precedent authorization from the police. There will even be occasions of mob violence as was experienced by the small church in Aprilia in 1957, at which time a priest-led mob of over a thousand persons raided the church building, wrecking the place, disrupting the meeting, slandering and spitting upon the members, stoning the windows and the cars of the preachers. In Italy we shall ever encounter opposition such as that of Messina just this past August, of which I will speak more in detail in a moment.

In the midst of trials of this nature, greater news began circulating in Italy in 1957. The news was about great gatherings in Santo Stefano. Bro. Fausto Salvoni preached to over 2000 persons nightly for a full week. Bible lessons of an hour and a half were followed by three and four hour debates with Catholic priests. The name of the church and its unique plea dominated every conversation in that city for days, for weeks. At that time there was no church there, no located preacher, no preacher available. The meeting had a most inadequate follow-up — not because it was so desired, but because of a total lack of personnel. During the following months preachers drove over a hundred miles twice weekly in a futile attempt to capitalize on the opportunities opened there, and to care for the spiritual needs of the eight new members of the church in that city. The twice-weekly visits were all too inadequate to overcome the round-the-clock activity of the priests who were sent there in abundance. Severe persecutions soon subdued all but two of the new babes in Christ, and it became obvious that Santo Stefano was slipping through our hands. The man and his wife who until today remain faithful to the church there, eke out a living as they still bear the brunt of the most hostile campaign the priests can organize, while the church is ridiculed for its inefficiency and instability. We humbly admit failure; we frankly admit our lack of preparation. But Santo Stefano was not a total loss. We have learned some vital lessons — lessons that I would like to communicate to you brethren here this morning.

Santo Stefano awakened us to great hidden possibilities throughout Italy. It became a herald to us to prepare for the sowing of the Word and the eventual reaping of the

fruits of such effectual doors. It taught us what great loss is brought to the church when it has no trained personnel to meet challenges of such proportions. It underscored our conviction that Italy is ready for the gospel; her people are interested in studying the Word of God; her sons and daughters are willing to suffer for the truth if only meager assistance is offered them. It taught us that it is almost a crime to stir up such interest and then not be prepared to follow up on it. We were not prepared, but we painfully learned what a lack of preparation can mean. Santo Stefano told us in bold letters that Italy is tired of Roman Catholicism. Oh, what an opportunity! Well over 2000 Catholics to teach, disposed to stand for five consecutive hours night after night to hear the truth! Why I have heard preachers talk of how they would like to get their teeth into a situation like that.

Now let us not think that Santo Stefano is an isolated case, a singular manifestation. Just a few months later in December of 1958 another comparable group of Catholics assembled in Enna to hear the same preacher. Again over 2000 persons crowded into Enna's community hall to hear the message of God's Word. Eight months later, in August of 1959 the same thing happened again in Enna, with the same startling results. And again we had our obligations fairly "shaken in our faces."

This time, since the church already existed there — numbered some 20 faithful members, we tried to organize a follow-up program worthy of the message we preached and of the opportunity the Lord had set before us. We remembered the words of Acts 8:14, which invited our imitation: "Now when the apostles which were at Jerusalem heard that Samaria had received the word of God,

they sent unto them Peter and John . . ." When the early church encountered great opportunities, they sent out their best men to give a hand. So we, in a much less meritorious way, organized a campaign of personal work unique in that nation. Some 14 preachers from all parts of Italy converged on the city and engaged in intensified personal work for two weeks. Almost every home was the voluntary recipient of teachers of God's truth, thousands of individuals were taught more fully the way of salvation. Simultaneously as many as ten classes were being conducted in separate homes of Enna morning and evening — with attendance running from four to twenty-five. Each evening several street crowds listened to further discussions of the Bible — crowds numbering many times as high as one hundred. We were sowing the seed and the Lord even granted us the joy of harvesting the first-fruits. During the month from the start of the meeting until the end of the campaign some 30 souls were baptized. Fruits will yet be born to those efforts.

From this city we learned other vital lessons. We learned that when 2000 persons assemble to hear the gospel this means fruitful grounds for the truth. They called for drastic revision of our programs and plans for the future. We could not expect such opportunities to prevail for long unless we took positive steps to meet them. The Lord expects us to prepare for His harvest. Could we afford to do less when He had blessed us with such "great and effectual doors"? It was obvious that other Santo Stefanos were in store if we did not prepare the personnel to send into those places. The Florence Bible School was established just for that purpose. Courses of study were set up in a rented villa on the outskirts of Florence, under

the direction of Bro. Joe Gibbs. In October of 1959 twelve students began systematic study of exclusively Biblical subjects. Five students finished that first year of training. The second year of advanced study has now been underway since October of 1960. This is one of the most positive and vital steps we have made in recent years of mission work in Italy.

Italy presents a challenge today that is unique. Those masses of people who defy the priest's command that they not attend our functions speak of a general rebellion against traditional religion. The growth of Communism in Italy is another sign of the same. Even the Pope is concerned. Just before his death, Pope Pius XII called on the police of Rome to safeguard the "sacred nature" of Italy's and Catholicism's capital city. Women are wearing indecent clothing, Protestant organizations (of which he considered us a part) are operating openly and are growing, television is immoral, Communist organizations operate full blast right under his nose — this was his lament. But this only shows the breakdown, the bankruptcy of Catholicism holding power over its people. When the Pope has to call on the police to enforce his doctrines, then his doctrines have failed! The world's greatest modern paradox is being enacted today in Italy. Catholicism and Communism are the very antithesis the one of the other. Yet Italy has given birth to the largest Communist party outside the Iron Curtain. These Communists are rebels against the dominion of the priests and the Vatican. They are growing tired of the invasion of the clergy in every phase of their lives: commercial, social, political, scholastic, domestic and economic. They don't like the controlling power of the Vatican over the finances of the nation.

The Vatican has the majority of the stocks in Montecatini — Italy's largest factory of plastics and household products. She has established her own merchant fleet. The Alitalia Airline is controlled by the Vatican. Prince Pacelli, the nephew of the former pope, is its president. The Vatican operates Italy's largest banks, the Bank of Rome, the Bank of the Holy Spirit, and has stocks in other chains. This list of Vatican enterprises could be extended considerably. Things just cannot continue this way. We hear more and more expressions which hint of revolution.

But revolution will not solve Italy's problem. They had a religious revolution in 1870, and they say that things are worse now than ever before. In 1870 the forces of Garibaldi fought against the Papal army and subdued it. With his cannons trained on St. Peter's Cathedral, Garibaldi issued his ultimatum: Surrender or I'll shell the Vatican! The Pope surrendered, and Italy became a sovereign nation. The Pope was assigned his place in strictly religious activities and all the Vatican property outside the Vatican itself was confiscated. Someone later asked Garibaldi why he did not shell the Vatican when he had his cannons trained on it. He replied: "My cannons cannot destroy the Vatican. When the Vatican is destroyed, it will be this canon which will destroy it" — and he held up the canon of the Bible. Garibaldi was right. The only revolution which will accomplish any durable freedom in Italy is that personal revolution of conversion in which the convert throws off all chains of dominion and acquires a private liberty that no man can threaten — for it is a liberty that the Son of God gives!

And here is the beauty of the church of Christ in Italy. The members have all had their revolution. They have

withdrawn their numerical and moral support from those throngs of deluded slaves of the papacy. And it is for this that we take pride in the church — it is made up of free men — liberated by the message of God's salvation. It is made up of the courageous, the strong-hearted. These men form the ranks of the invincible army of God's freemen. The Christian walks the streets of Italy with head high, full of courage and self-respect. He walks as a son of God, and this is a great blessing to him. May I tell you of an event that will show you the difference between these emancipated souls and those who are yet victims of the priests?

This event took place in Messina just last August. It was during an evangelistic campaign Bro. Antonino Buta had organized in that city. A theater hall was rented for the meeting that was to follow the campaign of personal work. But just four days before the meeting, the owner of the hall came to us with tears in his eyes begging to be relieved from the contract. He would not commit himself as to his motives: he only said that his livelihood depended upon it. It was later learned that the archbishop of Messina had intervened. He refunded the rent and was duly released from contract. We then sought another hall. Finding one, we explained to the owner what had happened before, just to avoid any repeated performances. We told the man of the precedent hall and of the bishop's intervention. He then launched into a loud and lengthy boast of his personal freedom and of his devotion to the principle of liberty. "I am a free thinker, a free voter, free to rent my hall to whomsoever I please. There is no man in Italy who can tell me differently. I owe allegiances to no man. I am free!" He then detailed the contract,

used words which almost dared anyone to challenge its validity or to threaten his right to make it. He was generous in making further concessions, allowing posters to be placed in the windows, accepting only half payment in advance. With such a display of impartiality, with such assurance of full independence, he would have convinced anyone of his freedom.

The next day this "free-man" came to us, now all but terrorized! He could not even speak coherently. In his jumbled confusion he categorically declared that the meeting would not take place in his hall. He was willing to suffer any consequences for breaking contract — even to paying four or five times the amount stipulated for rent and to paying for any other inconveniences provoked by his refusal. We asked him pointedly: "Where is all that liberty of which you boasted the other day?" I wish you could have seen his trembling lips as he sought to reply. He was extremely noncommittal, however, he did stammer out enough to inform us that his decision was forced upon him. "Just don't make me talk," he begged. To us it was obvious that the bishop had again been busy, treading upon freedoms, revoking personal liberties, intimidating free citizens, creating obstacles for the church, deciding for the public that they have no right to hear anything but what he and his cohorts have to say. That man had such great freedoms that he had two truck loads of policemen out to guard his place the first night of the meeting to assure him that the meeting would not take place in or near his hall. Over 500 people came to hear — and were turned away.

Now here is a picture of a "free-man" — who despises such "liberties." He probably hates the bishop, more

than likely hates himself. He may even tell someone else sometime that he is a free man — but do you think he will believe it? He is a victim and he will rebel. But his rebellion will probably gain him nothing, for he will not seek the liberty and freedom that only Christ can offer.

Compare that man with the Christian men of Italy — with other 10 men of Messina who were baptized during that campaign last August. One walks with head high, the other in fear. One walks with God, the other walks alone. Does that man think the bishop is interested in him? He knows he isn't, said so. And that man turned away the only means of his liberation. When you understand the hold of Catholicism on the lives of the Italians, when you experience the intrigue with which they deal, the underhanded methods they employ to gain their ends, only then can you understand the gratitude the Italian Christians hold toward the Lord. He has made them free.

Before such opportunities and such bountiful harvests, producing such wonderful fruits, let us not slacken our efforts for one moment. Rather let us intensify them. Let us send more missionaries. Let us increase our support. If we do, then the revolution in Italy will be a glorious one, one that the Lord has prepared and one that will redeem many souls that now "sit in the regions and shadows of darkness."

Brethren, this is only the beginning. The Lord has prepared great things in Italy. He has done much through that team of which we spoke. Our efforts have been small in comparison. But think what the fruits will be when we really apply ourselves to the mission assigned the church. Let us pray that we may be adequate to meet the challenges

that are opening daily in Italy. May our prayers of gratitude continually ascend before the throne for all that God has done with us. Let us lend ourselves, our talents, our money, our lives to being His "fellow-workers," in bringing many other sons to glory, giving to many other souls to taste that the Lord is good. We have seen in Italy that God will help us; we have seen that this is indeed a glorious work. — it is His work.

Let us take the Bible to Italy. It is God's Magna Charta for every enslaved soul, it is His Bill of Rights for the universe. Through its teaching men are made free, they stand with arms of gratitude elevated, they all find equality of privilege and blessing, they are God's people. Brethren, let us take Italy for Christ!

THE PLAN FOR BRAZIL — A NEW APPROACH IN MISSIONS

By C. E. McGAUGHEY

C. E. McGaughey was born in Montgomery, Texas, July 18, 1905. He was baptized by J. S. Newman in 1922 during a meeting conducted by C. R. Nichol at Normangee, Texas. He began preaching in 1922 in Madison County and completed high school at Madisonville, Texas in 1923. He received his B.A. degree from Abilene Christian College in 1928. While in college he met and married Pauline McCanlies. They have two sons, Paul, who preaches at Pasadena, Texas, and Don, who works with the church at Brookline, Massachusetts.

McGaughey has done local work with churches at Kirkland, Texas, Elk City, Oklahoma, Springfield, Missouri, Oklahoma City, Washington, D.C., and is now with the MacGregor Park church in



Houston, Texas. His evangelistic work has taken him into thirty-four states, Canada, England, Ireland and Scotland. He has appeared in lectureships at most of the colleges conducted by our brethren: Abilene Christian, Harding, Pepperdine, David Lipscomb, Oklahoma Christian, North Central Christian, Freed-Hardeman, and York College. He has done extensive radio work in Oklahoma and Washington, D.C. He writes for the *20th Century Christian* and *Power For Today*.

Back in the spring of 1957 two young preachers and their wives were at-

tending the mission study class in Abilene Christian College because of their great interest in helping to carry out the command of the Lord, "Go make disciples of all nations." Howard Norton and Don Vinzant were those two young men. They are cousins and grew up together in the city of Fort Worth. One day after much thought, Howard said to Don, "Wouldn't it be wonderful if a group would go out from Abilene Christian College each year to a new field of mission work?" When they talked to others who were showing great interest in missions, they found that many of these schoolmates shared that same noble ambition.

Brazilian Plan Takes Form

As a result, a little group began to meet for prayer and study. First, they committed themselves to the task of going into some needy place in the "regions beyond" to do their part in evangelizing the world. After much thought they agreed on the field of Brazil. They set their goal to leave in June, 1961. They began to map out their plans. They counseled with teachers, preachers, and men who had spent much time on the mission field. They went about their task with a great deal of enthusiasm, zeal, and careful study.

The idea of group evangelism caught on and the number grew until there are now 33 workers planning to work in Brazil. There are seventeen family units in the group: sixteen couples and one single man. There are sixteen full-time preachers and a medical doctor if circumstances of the medical profession in Brazil permit his going. Reservations have been made to sail from the port of Houston on the Del Norte next June 1st. We believe this date will

mark the beginning of one of the greatest missionary undertakings since the days of the apostles. It is hoped that the example of this excellent group of young people will serve to stimulate others and that it will contribute toward making us all see the necessity of sending out a similar group every year until this great world of over two billion people is evangelized.

Some Facts About Brazil

In a world so large and with so many countries unevangelized, just why did this consecrated group decide on Brazil for the field of their life's work? Unfortunately most people in our great nation are unaware of some very interesting facts about this giant in South America.

"Brazil is many things — most of them spectacular. Occupying slightly less than one-half of the South American land mass, it is large enough to hold continental United States" — before Alaska was added. — "with room for an extra Texas." *Brazil*, Pan American Union Publication, Washington, D.C., page 1. It covers approximately 3,287,199 square miles and borders every other country in South America except Chile and Ecuador. Brazil is the largest republic in Latin America and the fifth largest in the world, exceeded only by Russia, China, Canada and the United States. A little more than one-half of all the people of South America live in Brazil. Quoting from *Brazil* again, page one, it is said, "It has the largest river in the world, the Amazon; two waterfalls, Iguassu and Paulo Alfonso, that are higher than Niagara; the spectacularly beautiful harbor of Rio de Janeiro is one of the best in the world; and an island, Marajo, at the mouth of the Amazon that is larger than Belgium. Brazil produces

most of the world coffee and a large percentage of its cotton, cacao, and medicinal plants. Its potential resources are so great that few venture to estimate them. They include varied mineral deposits; an enormous hydroelectric potential; and vast, unexploited agricultural and forest regions."

The opportunities are considered so great that already over one-hundred American companies are operating in Brazil. Found there are 391 radio stations, eight television stations, 254 newspapers and 826 magazines. It has a democratic form of government and a constitution modeled after our own.

Religion in Brazil

The dominant church in Brazil is the Roman Catholic. For more than three centuries Latin America has been considered a Catholic continent. In a recent article in *The Houston Chronicle*, Sept. 2, 1960, Louis Cassels, United Press International correspondent had this to say: "On paper, Latin America still appears a Catholic stronghold. About 170,000,000 of its people — more than 90 per cent — have been baptized as Catholics. They form one-third of the world membership of the Catholic church.

"But Catholic authorities say these figures are highly misleading. They estimate that no more than 20 per cent of Latin America's nominal Catholics — perhaps as few as ten per cent in some areas — actually know the teachings of the church or practice the faith.

"The Protestant movement in Latin America is still numerically small, with a total membership of perhaps 5,000,000. But Protestants say — and Catholics agree —

that Protestant churches are gaining at a rapid rate. For example, the number of Protestants in Chile has doubled in ten years; in Brazil, has increased by 200,000 in five years. Catholic publications are filled with articles warning that the church is in imminent danger of 'losing' Latin America to Protestantism, communism, secularism and a variety of pagan religions. Protestant churches are paying more attention to Latin America. In the past, the main Protestant missionary effort there has been carried on by two large fundamentalist denominations, the Southern Baptists and Seventh-Day Adventists, and by numerous small Pentecostal bodies. Most of the other Protestant churches looked upon it as 'Catholic territory.' A radical change is taking place."

Joao del Nero, in his article "Bishop Foresees a Protestant Majority in Brazil," said, "Roman Catholic Bishop Agnello Rossi said recently that the rapid growth of Protestantism in this country is viewed with 'serious apprehension' by the Brazilian hierarchy . . . In no other country in the world, Bishop Rossi declared, has Protestantism made such advances in the past 20 years." *The Christian Century*, (March 20, 1957), page 366.

There are cities in Brazil with 200 or more Protestant congregations; some of the larger churches have 2,000 members, and regularly bring together a thousand persons on Sunday mornings. At the same time the Protestants are constantly advancing with the movement of the Brazilian frontier towards the interior. It is not uncommon in Brazil for two or three Protestant families deliberately to turn their faces toward the new frontiers and settle in some new site and establish their faith at the early

stage of development. Not long afterwards a neat meeting-house is found in the community.

Fortunately, in Brazil's 1946 constitution a provision was made that gives its people great liberty in religion. The provision states that the government is forbidden to "establish or subsidize religious sects or embarrass their exercise." Consequently, in view of the liberty permitted, the dissatisfaction with Catholicism, and the rapid growth that Protestantism has experienced, Brazil appears to be one of the most fruitful fields of our time.

Before and during the first third of the twentieth century, South America remained an untouched area as far as New Testament Christianity was concerned. During the thirties one preacher went to Brazil, but his efforts were not successful; and no fruit of that work remains, according to the information we have.

In June, 1956, brother and sister Arlie Smith and their ten-year-old daughter, Arla Sue, left Los Angeles, California, for the purpose of working in Brazil. They were backed and partially supported by the 4904 York Boulevard church in Los Angeles. They heroically went to work to establish a church in Sao Paulo. Within six months, six people had been led to the Lord, including a young Brazilian, Jose Marcelino dos Santos, who was serving as interpreter for brother Smith. Later brother Santos came to America and went to Freed-Hardeman College to prepare himself for a greater service in his native land.

After working fourteen months in Sao Paulo, the Smiths moved to Rio de Janeiro to join forces with a small group which had been started through the influence of brother and sister Lloyd Clyburn, an employee of the State Depart-

ment. That same year brother and sister Paul Moore moved to Rio de Janeiro to assist the Smiths and Clyburns.

Upon returning to America for a season, brother Smith stirred up further interest in Brazil. In the meantime, brother Santos had returned to his home city of Sao Paulo after being at Freed-Hardeman. Shortly thereafter, in the latter part of 1958, brother and sister Smith returned to Sao Paulo. A new location was found in a better part of the city, and in February, 1959, they began meeting there. The response from the neighborhood was good from the start. Soon brother Smith and brother Santos began broadcasting on Radio America three times a week, fifteen minutes each program. In May of 1959, brother and sister Ivan Rude came to help in the work, being sent by the church in Baton Rouge, Louisiana. According to a report in the *Firm Foundation* of December 22, 1959, in just six months eighteen had been baptized.

At the present time these three preachers are all the evangelists we have in the entire nation of Brazil. The only two groups meeting in all the country are those in Sao Paulo where the congregation consists of about thirty Brazilians and five Americans and a little group in Rio de Janeiro who meet for worship in the home of brother Lloyd Clyburn. From a report given by Evert Pickartz in *The Latin-American Christian* October, 1960, the following is stated: "The church in Sao Paulo continues to grow with three baptisms during July and one more during the first part of August. The church has been given the opportunity to give religious instruction each Friday in one of the public schools near the meeting-house."

Why Sao Paulo?

After deciding to go to Brazil, the group did a great deal of study as to what city in this great nation would be the best for the beginning of their labors. It was finally decided that Sao Paulo, a city of over three and one-half million people, the industrial center of all South America, would be the logical place. In the last fifty years it has developed from a provincial city of 200,000 people to its present size, second only to Buenos Aires in population among South American cities. Industry has helped to make Sao Paulo a predominantly middle-class city of businessmen, white-collar workers, and well-paid skilled laborers. Few other cities have this distinction. The *Americas*, a magazine publication of the Pan American Union, August, 1960, lists six reasons for the city's fantastic industrial growth. They are as follows: "The well-developed agricultural basis to support it; the nice, mild climate, which makes it much easier to work here than in steaming Rio; nearby waterfalls with a hydraulic potential of more than 2,600,000 horsepower that are providing more than one million kilowatts; a good port, Santos, only forty miles away; highway and railroad links giving easy access to the mineral wealth of the Minas Gerais State and to iron and steel from the Volta Redonda mills; and the fact that the people 'are just naturally industrious.'"

The same writer also make this outstanding observation of the people of Sao Paulo. "Its immigration pattern and population composition have differed from those of other Brazilian cities. The original Portuguese stock was thoroughly mixed with immigrants from Europe, the Middle East and Japan. Italians, Germans, and Spaniards were the largest groups. In 1900 more than half of Sao Paulo's

residents had been born outside of Brazil. By 1920 the foreign-born represented only 35 per cent of the population, and the percentage dropped to 14 by 1950."

The city covers an area of 700 square miles. In the past ten years it has added nearly 3,000 buildings to its modern skyline. It has been described as "Chicago with palms." Sao Paulo, about seven times bigger than Fort Worth and three and one-half times bigger than Houston, pays more taxes than all the rest of Brazil combined. There are over 100 American companies operating there, and being the industrial capital, Sao Paulo has its share of these companies. Its streets are well lighted. There are over 100 city parks that can be used for preaching in gospel meetings. Its water supply is excellent. The average temperature for the year is 63.7, with January the hottest month of its summer and July the coldest of its winter. The average temperature for July is 57.9, so there is not much cold weather nor is there unbearable heat. Its elevation of about 2500 feet contributes to its good climate.

From the publication, *Brazil*, pages 19 and 20, we have this further description of Sao Paulo. "In addition to their industry, commerce, skyscrapers, and colorful past, Paulistas (the people of Sao Paulo) are proud of the many cultural, educational, and recreational facilities of their city. The public garden, Jardim da Luz, opposite the handsome Luz Railway station, is a riot of floral color. The Municipal Library, housed in a modern 22-story building, and the University of Sao Paulo, with its famous medical center, are among the leading institutions of their kind in Latin America. The Museum of Modern Arts is one of America's great art centers."

Taking all these things into consideration, together with the fact that Protestants have found this great city a fertile field and that our own workers already have had some success in planting New Testament Christianity there, it was decided that Sao Paulo would be the logical place to begin their efforts. Such a decision appears to have been a very prudent one, and this fine group of workers feels that the Lord has had a hand in leading them to start their activities in Sao Paulo. This decision came after much thought and prayer. Let us continue to ask God's blessings on them that the results will prove their decision was the proper one.

Preparation of the Group

One of the first things this Brazilian group realized was the need for preparation for the work ahead. This they have done very conscientiously for three and one-half years. Such a project as they have undertaken merits careful and prayerful thinking and planning. They are to be commended for taking this matter so seriously. It will enable them to enter quickly into the work to which they have dedicated themselves when they arrive at their destination.

Another very important result has been accomplished during the time they were getting ready for their undertaking. Their parents have had time and opportunity to become adjusted to their loved ones going into another part of the world. That parents share in the desire of their children to carry the gospel to others and are willing for their loved ones to go is very important to the happiness and success of the workers.

Of the fourteen preachers leaving in June, twelve have

served the sponsoring congregation either as an evangelist or a working church member. Of the group eight have worked either part-time or full time with an older preacher. As a result they feel that this association and experience has helped to better equip themselves for the responsibilities that lie ahead.

To help them in making adjustments and keeping up group morale, they invited capable men to discuss such matters as emotional and spiritual maturity. From contacts with other missionaries they have tried to anticipate most of the problems that will confront them when they are on the field. They have fortified themselves so they will not have to be disillusioned when once on the ground.

They have been impressed with the necessity of knowing Portuguese, the language of the people with whom they will work. Seventeen of them have studied it already. From the start they will be able to conduct services in Portuguese. This will be quite an improvement upon many of our missionary efforts of the past.

They have given earnest study to the history, the culture and the religious conditions of Brazil. In addition to being familiar with Catholicism, different ones of the group have concentrated on other doctrines they will encounter. Consequently, there will be a specialist on many of the religious errors they will meet.

Early in their preparation they began the publication every month of the *Brazilian Evangelist*. This paper contains news about group members, articles of exhortation, and items of interest concerning Brazil and her people.

In the summer of 1959 and 1960 they conducted two

lectureships at Fort Worth in which the Brazilian group were the lecturers. Others of experience were brought in to counsel. Many of the congregations helping these evangelists sent representatives to learn more of the work so that the ties of the sponsoring congregations would be knit closer together and that the home congregation would be more familiar with their plans and problems. These two lectureships proved to be quite successful, enabling all the group to become better acquainted with each other, to map out plans of procedure and receive mutual edification.

Such meetings have further confirmed their views that group evangelism is a most effective way to spread the gospel. It helps to overcome two of the greatest enemies of mission work, loneliness and discouragement. It permits the workers to have at hand the advantage of good counsel. The value of this cannot be overestimated. Experience of others has demonstrated that the results will be more gratifying in winning the lost and in training them. With such a well-trained group as this on the ground the training will be available for others who desire to qualify themselves as teachers and preachers.

By the time of their sailing date much equipment to be used for the Lord's work in Brazil will have been obtained. This alone will be one of the better parts of their work. They feel that this is another one of the many advantages of going as a group. By pooling their equipment they will be able to more effectively work in all departments. With the help of many noble souls, these are the things that have been provided.

1. *Printing Press* — given to the work by the Rosen

Heights church in Fort Worth. They will be able to print their own tracts, advertisements, Bible School supplies, etc.

2. *Cottage Meeting Slides* — these are in Portuguese and will enable them to go to work immediately. They include hundreds of Portuguese passages on slides that can be used in park preaching and other visual teaching.
3. *8mm and 16mm Movie Projectors* — these can be used to teach by visual aids in their Bible classes.
4. *Opaque Projector* — used to project whole pages and charts. It will be useful in teaching and religious discussions.
5. *Commercial Projector* — this is a circular projector to be used for advertising and other visual aid work.
6. *Tape Recorders* — they plan to send home taped reports to sponsoring congregations with slides to go with the tape.
7. *Tent* — to be used in evangelistic work. It will seat about 200 persons.
8. *Chairs* — to go in the tent in their park meetings.
9. *Bibles* — They have the money for these and will be able to buy them in Brazil.
10. *Mimeograph Machine* — they can print bulletins, Bible School materials, monthly reports, etc.
11. *Photo-Copy Machine* — will copy any printed material instantly. It is good for charts.

12. *Short-Wave Radio* — with this they will be able to speak directly to their elders, parents and friends. This will be a great problem solver.
13. *Addressograph* — for addressing mail and bulletins.
14. *Spirit Duplicator* — for quick duplication of Bible
15. *Projectors* — each man has his own to be used in preaching and cottage meeting work.
16. *Song Books* — these will be bought in Brazil.
17. *Inverter* — converts car current to run projectors,
18. *Public Address System* — to be used with their tent and for other purposes.

This equipment will be put to a good purpose and certainly will be a great blessing to the work in Brazil.

The Personnel

We think that you will be interested in knowing the personnel of this group of thirty-three consecrated workers and the churches that will be supporting them.

Mr. and Mrs. Jerry Campbell are presently working with the Westwood congregation in Dayton, Ohio. Both of them are ex-students of David Lipscomb College. These fine young people joined the Brazilian group about a year ago after attending the First Annual Fort Worth Missionary Lecturship featuring the work in Brazil.

Allen Dutton is a native of Fort Worth, Texas. At present he is attending school here at Abilene Christian College. He studied Portuguese for about three months this past summer in Houston, Texas. He will be sponsored in

the Brazilian work by the Montana Street congregation in El Paso.

Brother and sister Jarrell Edwards will not be leaving with the group in June but will be going to Brazil later. He is from Olton, Texas, and she is from O'Donnell, Texas. They are now living in Higgins, Texas, where brother Edwards serves the church as an evangelist. Both this man and his wife are ex-students of Abilene Christian College.

Brother and sister Jack Hill will also be working with this fine missionary team. He is from Abilene originally; she is a native of Dallas. The Hills are both ex-students of Abilene Christian College. Brother Hill is nearing the completion of his work toward a Master's Degree from Abilene Christian College. They are now working with the National and High Church of Christ in Springfield, Missouri. This fine congregation will sponsor them in Brazil.

Lynn and Phyllis Huff will be going to Brazil the latter part of this year. Brother Huff is from Austin, and sister Huff is from Sayre, Oklahoma. The Huffs are ex-students of Abilene Christian College. He has done work toward the Master's Degree and she has taught several years in the public schools since graduating from Abilene Christian College. Brother Huff labors as a preacher for the church in Hearne, Texas.

Brother and sister Robert Humphries both are natives of Dallas. They, too, are ex-students of Abilene Christian College. He is nearing the completion of his work toward a Master's Degree from this school. He is preaching for the Archie Street church in Vidor, Texas, and teaches in the Bible Chair at Lamar Tech in Beaumont. They will

be sponsored in Brazil by the Lake Highlands church in Dallas.

Walter and Mary Nelle Kreidel are natives of Fort Worth and Dallas respectively. The Kreidels are ex-students of Abilene Christian College. In fact, brother Walter is a graduate student of this school now. The Kreidels are working with the 14th and Main church in Big Spring, Texas, and will be supported by this good congregation in Brazil. They previously worked with the church in Xenia, Ohio.

Brother and sister Ellis Long are presently living in Jacksonville, Florida, and will be supported by the San Jose church in that city. He is from Abilene, and she is a native of Houston. Each of the Longs is an ex-student of Abilene Christian College. Brother Long also has his Master's Degree from this school. At present brother Long is teaching in the public school system of Jacksonville, Florida. They have studied the Portuguese language at a famous language school on the West Coast.

The David Mickey family lives in Chillicothe, Texas, where brother Mickey serves the church of Christ as local evangelist. Brother Mickey lists Vernon as his home town, and sister Mickey is from Spur, Texas. Both are ex-students of Abilene Christian College. While he was working with the West Berry congregation in Fort Worth, she taught in the Fort Worth Public School System. They will be partially supported by the Chillicothe church.

Brother and sister Howard Norton list their home towns as Fort Worth and Abilene, respectively. They, too, are ex-students of Abilene Christian College. He is nearing completion of a Master's Degree from the University of

Houston. They are presently taking private lessons in Portuguese. Sister Norton has taught in Houston Christian Schools, one of the private institutions operated by our brethren. Brother Norton is educational director of the MacGregor Park church in Houston, which will sponsor the Nortons in Brazil.

Glenn and Marlene Owen are both natives of Littlefield, Texas, and are both ex-students of Abilene Christian College. Brother Owen is very proficient in the Portuguese language, having had a wonderful opportunity to improve in the language during his survey trip to Brazil last summer. He was accompanied on the trip by brother Wade Banowsky, an elder of the Eastridge church in Fort Worth where brother Owen is one of the evangelists. The Owens family will be sponsored by the Eastridge church while in Brazil.

The John Pennisi family lives in Fort Worth and works with the Oaklawn congregation, the church which will have their oversight in Brazil. Brother Pennisi is a native of Florida, and sister Pennisi is a native of Denton, Texas. He has a Bachelor's Degree from the University of Florida, a Master's Degree from Abilene Christian College, and a Bachelor of Divinity Degree from Southwestern Baptist Theological Seminary. She has done graduate work toward a Master's Degree. Both have studied Portuguese in a school of language.

Ted and Dot Stewart, both ex-students of Abilene Christian College, will be supported by the Central church of Christ in Amarillo. Brother Stewart is now working as an associate minister with this congregation, which is his home town church home. Sister Stewart's home town is

Mineral Wells, Texas. Brother Stewart has his Master's Degree from Abilene Christian College and has been a teacher in Fort Worth Christian College. Both the Stewarts have attended a Portuguese language school.

Leon and Marion Tester live here in Abilene and will be supported by the 16th and Vine congregation of this city. They have previously worked with the Lord's church in Quincy, Illinois. Brother Tester is a graduate of Abilene Christian College in the field of journalism. At present, they are taking private lessons in Portuguese.

Brother and sister Don Vinzant live in Lamesa, Texas, where he is one of the evangelists of the church. This good congregation will support their work in Brazil. Both of the Vinzants are graduates of Abilene Christian College, and he is nearing the completion of his Master's Degree at this school. Brother Vinzant's home town is Fort Worth, and sister Vinzant's home town is Beaumont. She has been a teacher in the Lamesa Public School System. They are presently taking Portuguese lessons at Texas Tech.

Brother and sister Glenn Looper of Abilene are the most recent additions to the group. They will be sponsored by the Woodlawn congregation here in Abilene. Since sister Looper is a native of Italy and has become used to living away from home, she should be able to be an encouragement to the rest of the group as they adjust to a new country. Brother Looper is a student at Abilene Christian College at the present time. Mrs. Looper has also studied in Abilene Christian College.

Concerning the preparation of this group, consider these important statements from three men who are in a posi-

tion to know whereof they speak, and whose judgment we all greatly respect.

Otis Gatewood, President of North Central Christian College, Rochester, Michigan, has said, "The group plan, as proposed by these workers, is the best plan for doing missionary work." His high regard for the plan and the workers is evidenced by the fact that he plans to go to Brazil and work with them in the early days of their labors. His counsel and help will be of immeasurable assistance.

E. W. McMillan, who has been successful as a preacher and missionary and educator, has written the following: "From many years of connection with missions and with mission activities in many fields, I find pleasure in the privilege of saying that those now planning to enter the South American field are pursuing as wise a course as any I have known."

Carl Spain, Bible instructor of Abilene Christian College, who has had a very close connection with the group from the start of their plans has expressed his views of the plans this way, "The success of group action in evangelistic work depends upon the loyalty and love that the members show one another. Those of us who have had the pleasure of working closely with these young Christians are confident that they have the ability and the spirit which is essential to such an undertaking for they are far above average in emotional and spiritual maturity."

Though these young men and young women have faithfully tried to prepare themselves and merit our confidence, they go to their work realizing that they are human. They understand the need of continuing in prayer and the

necessity of seeking God's guidance that they may have wisdom from above. They want us to remember them in prayer, for if the prayers of saints across the sea could help Paul in the first century, they can help them in the twentieth century. These workers are human and they will make mistakes even as those of us back home will make them. They realize this and will be hopeful that those holding up their hands will be patient and understanding. While God will surely reward their efforts, if the work does not grow as rapidly as it does in the States, it should be remembered that work in a foreign country is difficult and we cannot judge its success by the standard here where the church is older and stronger. Let us earnestly hope and fervently pray for the greatest success possible.

In a world where there are so many who do not know Christ and where we have waited so long to do our part in carrying the gospel to "all nations," let us be hopeful that a new day is dawning in our mission activities. The last fifteen years has been a period during which we have seen a decided rise in our zeal for missions. The labors of faithful workers in various parts of the world have been encouraging. The people at home have seen more and more their responsibility in supporting these workers with their money, prayers, and efforts. We should thank God for this enlarged vision and increased zeal.

However, there are some very startling facts that face us. In the October 21, 1960, issue of the *Christian Chronicle*, after listing all of the countries where congregations are known to exist, the following summary was given. "Altogether, including estimated congregations in areas where the exact number is not known, there are about

2600 congregations meeting outside the 48 states. About 200 missionaries and more than 1000 native preachers are working among these groups, which meet in some 80 areas of the world. This leaves about half the total countries and geographical units of the world yet without a single congregation."

If the people of this generation are to be reached they must be reached by the people of this generation. If the world stands, the next generation will have its hands full reaching the people of that time. We have no time to waste. The words of Jesus are still true and need to be heeded by us, "Lift up your eyes, and look on the fields, that they are white already unto harvest" (John 4:35). The words of Jesus should touch our hearts, "And he said unto them, The harvest indeed is plenteous, but the laborers are few: pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest" (Luke 10:2).

It is hoped that the noble example of this unselfish Brazilian group will inspire many other fine young men and women while they are still in college to decide upon some country and then go there as a group to carry the gospel. If this is done it will not be long until we will have workers in every nation under the sun. Let us be hopeful that so many will see the need and say, "Lord, here am I, send me," that every lectureship can have the joy of being introduced to such a group as you have seen today. Let us be praying for them as they leave their friends and loved ones here to go into another land to carry the gospel. May the memory of this occasion linger with us to encourage us all to do greater things for God as we hear the cries of millions saying, "Come over into Macedonia, and help us."

Special Speeches

Social Sciences

THE OPPORTUNITY OF THE CHRISTIAN COLLEGE IN THE FAR EAST

By SHOICHI OKA

- 1902—Born in the town of Kogota, in the Prefecture of Miyagi, the northern part of Honshu.
- 1919—Joined the Presbyterian Church.
- 1927—Married.
- 1928—Employed in the Business Office of the Kyushu Industrial University.
- 1930—Became Manager of the Hospital of the Okayama Medical University.
- 1938—Appointed as Elder in the Presbyterian Church.
- 1943—Head of the Business Office at Ibaraki University Industrial Department.
- 1946—Baptized into Christ, converted to N. T. Christianity.



1947—Member of the Board of Trustees of I.C.C. Also Executive Secretary of the Board.

In addition to his school activities Brother Oka also serves as part-time preacher. He has one son (32 yrs. old) who is a teacher of Social Science at Ibaraki Christian High School. There is also one daughter (27) who is married to an engineer. The entire family are members of the church.

Several years ago I began to feel in my heart a hope which was not strong but like a faintly glowing

light. Almost unconsciously this hope deepened in intensity till it burned like an inextinguishable flame. This hope was the desire that I might be sent by Ibaraki Christian College to America to express directly to the brethren there our appreciation for their good will and the concrete assistance they have given to Japan. Now, at last, due to the kindness and special efforts of Brother E. W. McMillan and the many other members of the Ibaraki Christian Foundation, this dream has become a reality. I am able to stand here on American soil face to face with my brothers and sisters in the Lord and to personally convey to you our heartfelt thanks. This is an expression which I will remember with pleasure throughout my life. I want you to know I am very, very grateful.

In expressing this gratitude I am speaking not merely for myself but also for the Board of Ibaraki Christian College, the entire staff of teachers and office workers, and all the members of the church of Christ in Japan. I was asked by them to bring a greeting to all of you.

The best way to describe the opportunity of the Christian college in Asia is to tell you about Ibaraki Christian College, the only school sponsored by churches of Christ which is fully accredited. I want to explain how I.C.C. came into being, relating the events from the very first.

At the end of 1945 Japan was awakening from the nightmare of war, paying in painful experience for the deeds which her people had done. In every family some loved person or persons had been sacrificed for the war, and in many families most of the members would not return. People suffered from a scarcity of food, clothing, and shel-

ter. Church buildings also had been destroyed or left without repair.

In the midst of these conditions, a group of fifty Japanese Christians held a worship service one Sunday morning. In a grove of pine trees at Omika they met a missionary returned from America, Brother O. D. Bixler. He told them that the church of Christ in America wanted to give aid to the Japanese suffering from the effects of the war. "What is it that you feel you need the most?" said he.

These were tired people. What some desperately needed was a piece of bread, or a suit of clothes to ward off the cold, or milk for the child yet to be born. But contrary to expectation, the request that came from this group was of an entirely different nature. They asked for a school to serve the church in Japan. These hungry, destitute people, forgetting self, asked for that which would contribute to the happiness of mankind and the glory of God. It was almost as if the word "If you hold your peace at this time, the very stones would cry out" were echoing in the hearts of each one present. Much impressed, the missionary reported to American brethren what he had experienced. Not too long after this Dr. E. W. McMillan arrived in Japan and the decision was made to establish the school. As one of the wonders of God's providence, the very place where the worship service was held became the site of the school.

Then five young missionaries and their families arrived: Logan and Harry Robert Fox, Charles Doyle, Joe Cannon, and Virgil Lawyer. With close co-operation between this group and the Japanese Christians a program of intensive

evangelism and aid to the needy was begun in the church, and the school was brought into being. The high school began in the spring of 1948, and the Junior College the following year, both in keeping with an educational policy of primary loyalty to Christ.

Over ten years have passed since then, and I.C.C. has grown to its present size. We were able to grow in this way only because of dedicated American brothers and sisters who have helped us with prayers and financial support, and sent us zealous and devoted missionaries.

One thing which I cannot omit from this report is the historical background in Japan which led to the present situation. Thirty-five years before the founding of I.C.C. there were four families of missionaries that came to Japan. Quietly but zealously they began evangelistic work in the rural areas of Ibaraki far removed from Tokyo. At that time in Japan Christianity was largely confined to the intelligentsia, and carrying the gospel to farmers and laborers was extremely difficult. But in spite of these obstacles the seed of the gospel was planted and began to bear fruit. In the face of rising Japanese imperialism and a flood of materialism and many compromising and worldly Christians, these missionaries labored to spread the borders of the kingdom in Japan. It was this work that made possible the coming together of fifty Christians for worship at Omika. And out of this meeting came the dream for I.C.C. Surely we can say with Paul that "all things work together for good to those that love the Lord." God's grace was active all those years preparing the way for the establishment of our school.

Among this group of early missionaries was Harry

Robert Fox, Sr. His two sons, Harry Robert Fox, Jr. and Logan Fox have been of invaluable help in setting up the school. They were born in Japan and were thoroughly acquainted with Japanese ways of living and thinking. They stand as a kind of link between the early missionary work and the present.

Today Japan is a battleground between two different systems of thought, that of the free world on the one hand and totalitarianism on the other. The enlightened Japanese will not give himself to the totalitarian system which denies God and goes counter to humanity, but the job of enlightening the people is difficult. Should too many Japanese remain too long in unbelief Japan in the future will lose the true light of truth, and all Asia will be adversely affected. The only hope is a Christian Japan which respects the individual as a child of God and upholds his freedom. Believing this, we will continue to put all our strength into evangelism.

In Japan, Confucianism and Buddhism preceded Christianity by about one thousand years and effectively molded the thinking and customs of the people. This of course presents an obstacle to the spread of the gospel. To surmount these obstacles we must work even harder at evangelization. I.C.C. makes an excellent center for evangelism with its over 700 students in the high school and college, eleven American teachers, and 56 Japanese teachers. Everyone constantly receives Christian influence from the daily Bible study and worship. Some of these have decided to be preachers and are already going out to take the gospel to others. With every passing year more and more of our graduates are building Christian homes and rearing their children in the nurture of the Lord.

It is this spirit of evangelism which gave birth to I.C.C. This is the one mission to which our daily existence is dedicated, and for which we will work increasingly harder.

WORK IN THE UNION OF SOUTH AFRICA

By **TEX WILLIAMS**

Robert H. Williams was born in Waco, Texas, on July 24, 1928. Grew up in the Columbus Ave. and Lakeview congregations in Waco and was baptized in 1947. Finished high school at Waco High in 1946. and entered Texas A & M College in the fall of 1946. Transferred to Abilene Christian College in the fall semester of 1947. While in college served as president of the Junior class and president of the student body in senior year. While in college preached for the church at Dunn, Texas. Finished Abilene Christian College in 1950 and moved to Southside church in Brownwood, Texas. After one year in Brownwood began work for Boles Home in field of public relations and student counseling. Attended Southern Methodist University on part time basis in field of Psychology. Married



Mary Jane Williamson in June of 1955 and moved in September of 1955 to work with the Northside Congregation in Austin, Texas. In August of 1957 moved to Port Elizabeth in the Union of South Africa and worked there with Brother Abe Lincoln for one year. In August of 1958 moved to Pietermaritzburg in the Province of Natal in the Union of South Africa to start a new work. While in Africa has spoken weekly over Lourenco Marques Radio Station, the most powerful in all Southern Africa. Also co-editor of THE CHRISTIAN ADVOCATE a monthly paper published and printed in the Union of South Africa. Returned to the States in Sep-

tember of 1960 and has been engaged in speaking on the work in Africa during visit here. Plans to return to Pietermaritzburg no later than the first of March, 1961, along with family consisting of wife, two sons and one daughter.

Africa now stands on the threshold of a new era. The "sleeping giant" is beginning to shake itself from its centuries old slumber. For hundreds of years this great land has been known as the "dark continent" and its people considered the essence of ignorance and superstition. But all of this is changing. In our generation, modern communication facilities such as television, radio, newspapers and periodical publications have made it possible for us to be almost first-hand eye and ear witnesses to the beginning of this gigantic transition. The people of this, the world's last great frontier are moving forward to take their place with enlightened mankind.

The embryonic stages thus far have been filled with chaos, confusion, and even bloodshed. Economic, social, and political standards and ideals change with almost every rising and setting of the sun. Men and women are confused because they are forced to contend with problems and situations never before endured by their fathers. Trial and error, therefore, is the order of the day and will continue to be the schoolmaster until stable, well-grounded solutions can be found and steadfast goals can replace elusive ideologies.

This writing is not concerned primarily with the economic, social, or political status of the African people, but one must be acquainted with these things to fully appreciate the wonderful doors of opportunity that are now open to us in Africa. New thought prevails in almost

every mind. Religiously speaking, people are questioning and casting off old superstitions and traditions and are possessed, more than ever before, with searching minds that will be receptive to truth if we can get to them with it.

The people of the Union of South Africa have caught up the spirit of revision and the Lord's church stands on the threshold of its greatest opportunity. Never before have the people been more receptive to new ideas than they are at the present moment.

To speak of the Union of South Africa is to speak of a unique country as far as the continent of Africa is concerned. The Union is different from other African countries in several ways. First of all the country, its climate, etc. is far different from the average American conception. Normally, to mention Africa brings to the mind of the American heat, jungles, wild animals and the black man. This is not wholly true in the Union. Rather than jungles this country has huge, lush plains that are ideal for farming and cattle grazing. It has highlands that range from the rugged peaks of the Drakensburg Mountains to the high plateau area in the Transvaal Province. The Indian Ocean on the south provides a beautiful coastline that stretches for hundreds of miles from the great port of Capetown to the southern border of Mozambique.

The climate of South Africa is warm, temperate, and dry except in the mountains and the coastlands of Natal and Cape Province. It is healthy and ideal in nearly every respect for comfortable living.

It is a country of modern highways and cities. The "Golden City" of Johannesburg has a population of over

a million people. Capetown has over 700,000; Durban 500,000; Port Elizabeth, 300,000. Others we could mention exceed 100,000. Modern travel facilities are available and in every way progress is being made.

The work in the Union of South Africa began about the latter part of 1949 when five American preachers went into the city of Johannesburg to establish a congregation there. After the work had been started in this great city, other men began coming into the country and moved to other cities to establish new congregations.

Most of the workers entering the Union have labored among the white population primarily. This is the second thing that makes the Union different from other countries in Africa. The largest white population in all the continent is situated here. The Belgian Congo, for instance, has a ratio of 80 Blacks to 1 White and in many places 100 to 1. In the Union, however, the ratio is 3 to 1. The work among the Whites has been the primary concern of most of our men in the field for several reasons. First of all, the South African government's policy of segregation prohibits a white missionary from moving into the native locations and reserves. We have been able to go into some of the native areas, but never without permission from a local government official and then only for one day. So, then, by law we cannot work fully with the black man.

Secondly, the multiplicity of languages and dialects makes work among the Blacks difficult and almost impossible for a white, American missionary. Though common in color of skin, the black nations certainly are not common in language. It would take a great deal of time to learn the native languages of South Africa, and teach-

ing and preaching through an interpreter is slow and difficult.

These barriers certainly have not made it impossible to do some good among the Blacks. Most of the preaching that has been done and is now being done for the Blacks in the Union is being done by their own people. Educated, intelligent native men have been found and are being trained to go back into the reserves and locations and teach their own people. Speaking their own language and understanding their own people makes it possible for these men to be more effective than a white missionary in most cases.

Another reason for working primarily among the Whites is that it will be possible to establish self-supporting, self-sustaining congregations much more quickly among these people. They are educated and their economic status makes it possible for a congregation to carry itself after a reasonable number of spiritually minded people have obeyed the gospel. In many ways South Africans are much the same as Americans in their thinking and social practices. Their average income is much lower than the American, but they can give enough to eventually support a full-time evangelist in each congregation as well as care for all other needs for carrying on a local work.

Most of the workers on the field now consider the church on the threshold of its greatest growth. Other than the aforementioned transition in thinking among South Africans, other factors prevail that make this thought secure. Nearly every congregation has a core of members who have obeyed the gospel because they honestly believe what it teaches. Many of them have had from five to ten years of training and study and can take an active and effective

part in the affairs of the church. In this group there are potential elders, deacons, teachers and preachers. Many are developing into good personal workers and more and more are manifesting an aggressive desire to save lost souls. Church buildings are being built with South African money. Most are being built because of a need for more room. Many of the congregations are more financially secure than they have ever been before. These along with other things are opening new doors of opportunity.

Congregations have now been established in most of the larger cities. We have a congregation in Johannesburg which numbers about 60 to 65 members. The Pretoria congregation has close to 70 members. Brother John Hardin labors there now and they are in the process of building a new building. Benoni has an aggressive congregation made up largely of people who have come out of the old Christian church. Their membership numbers about 70 and they have recently bought some property and are in the process of converting some buildings on the property into a meeting hall. Brother Ray Votaw is in Springs with a work that is less than two years old and has a membership of about 35 members. Their membership is on the increase. A congregation among the Whites in Capetown is about three years old and has a membership of about 55 or 60. Brother Conrad Steyn, a South African who came to school in the United States, is doing the work of an evangelist there. Phil Steyn, a brother to Conrad, has recently returned from the States and is now in the process of establishing a new work in Bloemfontein. This work is less than six months old. Port Elizabeth has a congregation with a membership of about 60. They have a

fine little church building and a local young man, Brother Andy Jooste, is working part time with this group. Brother Leonard Gray works with the church in East London. Their membership is close to 70 now. They have enjoyed a wonderful growth spiritually and numerically in the last two years. Durban has a very good congregation with about 65 to 70 members. Brother John Maples came to this city when there were only about four or five members of the church and has done an excellent job since that time. A small congregation exists in the city of Harrismith in the Orange Free State. They are without a preacher at this time. Brother Joe McKissick is working with a very active group in the city of Welkom. They have a nice little building and a membership of around 40. Brother Andy de Klerk, a South African who studied in this country, has been preaching in Benoni but because of a loss of support from America, has moved to Welkom and established his own advertising business there and is working in secular work to support himself so that he can preach in that city. I have been working with the church in Pietermaritzburg since its beginning two years ago. The membership now stands between 35 and 40 and we are hoping to build a building soon.

This gives us a total of 12 congregations among the Whites in the Union. There are six full-time American preachers and four full-time South African preachers counting Brother Ian Fair who is working and training with the church in Pietermaritzburg and Brother Roy Lothian who is working and training with the church in Springs. Brother Andy de Klerk and Brother Andy Jooste are both partially supported and working part-time to support themselves.

Apart from these congregations among the Whites there are several congregations scattered throughout the Union among the Blacks. Membership among the native people is approaching the 3,000 mark and much more time needs to be put into this area of work in the Union.

Our needs in this field are much like those of any other. First of all, we need more men. There are about three or four congregations now without a full-time evangelist. Many of these people are weak in the faith and need some experienced teachers. Brother Lowell Worthington of Commerce, Texas, is now trying to get support and travel fund to come to South Africa as soon as possible and begin working with one of these congregations. There are other cities throughout the Union where a good congregation could be easily established if we only had the men to go to them. Brother Gene Tope is now home for a while and plans to return to the Union soon to establish a new work in one of the cities where the gospel as yet has not been preached. Those of us on the field are trying desperately to train South African men to preach, but this job is slow and it will be some time yet before an adequate number of trained men will be ready to assume the responsibilities of full-time preaching.

We solicit the concern and consideration of every Christian in the United States toward this work. New men coming from the States would meet wonderful opportunities in the South African field. The English language is spoken by most of the white people. An American can go to work immediately upon his arrival on the field without having to learn a new language.

Cities and industries are growing. The climate is ideal

and living conditions are not much different from those in the States. Educational facilities for children are excellent. In every way this work is promising and inviting. Won't you come or send to the work of the Lord in South Africa?

NIGERIA FOR CHRIST

By J. W. NICKS

John William (Bill) Nicks was born in Nashville, Tennessee, Dec. 11, 1919, the son of Mr. and Mrs. T. A. Nicks. He attended public schools in Nashville, graduating from Hume Fogg High School in 1936. He worked five years with Washington Manufacturing Co. in Nashville, resigning in 1941 to attend Freed-Hardeman College, where he studied three years. There he met and married Geraldine Petty of Parkersburg, West Virginia, to which union three daughters, Rebecca Ruth, Betty Jean, and Mary Sue were born. He attended Memphis State University 1944-1946.

His located works were with the Berclair church in Memphis, Tenn., (1944-46), Woodbury, Tenn., (1946-50), and Highland View in Oak Ridge, Tenn., (1950-55), Nigeria, West Africa, (1955-60).



While in Oak Ridge, the Nicks family decided to assist in the spread of the gospel in Nigeria, West Africa. They were supported in this work by the Procter Street Church in Port Arthur, Texas. "I consider this the most fruitful and satisfying work in my life. Never have we felt so needed and wanted. We learned to dearly love the Nigerians and it pained us to leave, but because of our children's schooling needs, it became necessary."

He is now located at Cross Plains, Texas, preaching and working toward his Master's degree in Bible at ACC.

Nearly one hundred years ago, Dr. David Livingstone, the renowned missionary and explorer of the African continent, wrote of the way to have the good will of Africans and secure a foundation for spiritual work among them. "Nothing brings the Africans to place thorough confidence in Europeans, but a long course of well doing. . . . Goodness or unselfishness impresses their minds more than any kind of skill or power. They say, 'You have different hearts from ours; all black men's hearts are bad, but yours are good.'"¹ To a great extent these words are still true and demonstrate to us that our greatest need in Africa today is for white missionaries and their families to render this kind of service to the Africans. Their influence will produce godly African families because Africans generally honor, respect, and follow such missionaries. May God grant that our brief lesson today may in some way help to further the plans of some missionary to go or some congregation to send to Africa.

Nigeria is the newest free country in Africa. Last October first, flags were waving and drums were beating. The Union Jack came down; beautiful, new, green and white Nigerian flags began to come up proudly all over the land. This Independence celebration ended ninety-nine years of British dominion, and coincidentally Nigeria was the ninety-ninth nation to join the United Nations. With an area twice the size of France and a population of thirty-five million, one quarter that of all Africa south of the Sahara, Nigeria bids fair to become one of the greatest nations in Africa. Over two hundred tribes, each with its own language, make Nigeria difficult to unify, but, with English as the "lingua franca," missionaries are able to reach the people easily with the gospel.

Will Nigeria be able to govern herself without inter-tribal wars? Will she be another Congo? Of course, no one can say with assurance what will happen in this land of "inflammatory politics." But there are many reasons to believe that peace will continue to prevail: (1) Her leaders are competent. (2) There is a well-trained police force. (3) Though there is an acute shortage of doctors and teachers, there are 16,433 schools and 225 hospitals. (4) There is a lack of racial tensions. None of the 14,720 non-Africans living in Nigeria are permitted to own land or enter politics. (5) A three-party political system and the guarantee of fundamental human rights in their constitution make it probable that freedom for all will prevail.

I believe that Nigeria presents one of the greatest challenges of our century to the church in America. We have the strength to do much more than we are doing at present and the history of the work there in modern times since 1947 shows the great response Nigerians make to the message of truth. Churches have been established numbering over 350 with an approximate membership of 30,000. Six families are now being supported: Leslie Diestelkamp and G. Sewell Hall are in Lagos, the capital city; Rees Bryant and Jim Massey are at Onicha Ngwa, 500 miles east of Lagos and 50 miles inland from Port Harcourt; Glenn Martin is at Ukpom, 80 miles inland from Port Harcourt; and John Featherstone is at Ikot Usen, 15 miles from Ukpom and the place where the work started with C.A.O. Essien, now deceased. The Douglas Lawyer family went over in December of 1960 to join the Bryants and Masseys. With more families sent, not merely to replace these men, but to launch out into new areas, an amount of progress could result equal to or greater than the amazing

success already achieved. God will supply the increase if we supply the laborers and the labor.

Why is Nigeria such a ripe field? Already we have two Bible Training Schools which have two and three years training courses that have graduated over 250 preacher students. This not only presents an opportunity to instruct men intensively for Christian growth, but insures qualified men, though taught in English, have a knowledge of their native tongue, thus can effectively reach their people without the hindrance of interpreters.

Are the Bible Training Schools effective? Rees Bryant and Jim Massey, who work with the school at Onicha Ngwa, have compiled data regarding the graduates since 1957 as follows:

<i>Graduates</i>	<i>Still Preach.</i>	<i>Good Work</i>	<i>Doubtful</i>	<i>Secular Work</i>	<i>Apostasy</i>
1957	3	2	1		
1958	28	15	5	1	7
1959	18	13	2	3	
	—	—	—	—	—
	49	30	8	4	7

Concerning this they report in the latest "Newsletter": "Of course, these are human evaluations, subject to error . . . To the best of our ability the above figures were reached by applying the "fruit test" (Matt. 7:20). If the test is accurate, it shows that nearly three out of five of our graduates are still preaching and doing a good work." This is truly an encouraging report from a land fraught with paganism, with its polygamy and idolatry. Yes, Africans can learn and often demonstrate very noble Christian qualities. We have known some of them to cycle 50 miles to a religious service and to do without food in order to preach the gospel.

Not only do we have these two Bible Training Schools, but eleven public schools are under the management of John Featherstone. In these schools, 2500 students from the first to eighth grades are taught the Bible daily, along with their secular studies. Managing these schools gives us the privilege of selecting Christian teachers.

One of the greatest challenges to us concerns the Northern Region of Nigeria, which is predominantly Mohammedan. We have no missionaries living in this region which is twice the size of the South and has a population of seventeen million. At the funeral of C.A.O. Essien I received, to my surprise, a letter from him written a few days before his death. He was pleading for someone to go with him to interpret in Ibo (he spoke Efik), to a group of Ibos who had migrated to the Northern Region. As we had suspected, the Ibos are becoming a means of reaching out to many other parts of Nigeria. Just recently two former students of one of the Bible schools answered this call and went to Kano in the extreme north. They baptized six people but due to lack of support had to return. So far as we know, these are the only Christians in all of the North. How desperate is the need for white families to go to the North with the gospel!

Although the Hausas of the North are Moslems, yet this is perhaps the best springboard to reach the Moslems in all the world. There is the same natural respect for the white man among the Hausas. Denominations, particularly the Sudan Interior Mission, have had successes in this region. May God raise up some Christian with this as his plan and may the plan be supported sufficiently to insure permanency.

It seems that some have had the idea of reducing support for such works too soon. If it requires years to help a church in civilization get on its feet to be self-supporting, how much more is time required for heathen lands. It is said that William Carey, renowned Baptist missionary to India, spent seven years before having one conversion.² Often if a brother spends six months and has few conversions, he is suspected by us of being ineffective.

One of the great challenges to us is in the realm of medical missionary work. There is a general knowledge that we need to help these new and underdeveloped countries with technical aid. It is my firm conviction that our compassion toward the Africans in this respect will open doors which would never otherwise open.

Let us consider the effect medical work has had upon heathen countries in the past. It is true these were sent out by denominational missionary societies but it is the *effect* of this type of work we are considering, not the doctrinal quality or government of the sponsoring organizations. Dr. John Scudder was the first regularly appointed medical missionary to India, sent by the American Board.³ Also, Dr. Peter Parker was sent to Canton, China, where he opened an eye hospital which counteracted much prejudice the Chinese held toward missions.⁴ Regarding Dr. Scranton's work as medical missionary to Korea, Aberly claims that medical missions have been a very important factor in the Korean work.⁵ In each case, India, China, and Korea, doors were opened through medicine. These facts speak for themselves. In our experience in Nigeria — and every one of us had done "medical" work to some extent, we have seen the good effects of ministrations to the sick and needy. The chief of our village said before

500 people upon our departure from Nigeria, "One of the greatest reasons we have to rejoice in having white men to live in our village is the help you have rendered to our sick people."

It is with joy that I say we have an eminently qualified medical missionary ready to go to Africa this year. Dr. Henry Farrar will be supported by the West End Church in Nashville, Tenn. The Procter St. Church in Port Arthur, Texas, has been also interested in this project and has supported the writer in raising funds for Dr. Farrar. We believe Brother Farrar to be qualified spiritually as well as medically. He has been a gospel preacher wherever he has gone and sees the need for letting his light shine through skilled hands to achieve a greater end, the salvation of souls.

In my possession is an ebony carving of a slave man, representative of the days of old in Nigeria, then called the Slave Coast. A medical missionary, Dr. David Livingstone, was largely responsible for the cessation of the slave trade in Africa. This ebony carving today represents, not literal slavery which has long since been abolished, but the chains of superstition, fears, ignorance, and sin which make Africa even in this late day still largely a "dark continent." Let us help to deliver them!

"Salvation, O, salvation, the joyful sound proclaim
Till earth's remotest nation has heard Messiah's name."

Footnotes

¹Mrs. J. H. Worcester, Jr., *Life of David Livingstone* (Chicago: Moody Press), p. 98. (Used by permission of Moody Bible Institute, Moody Press, 820 N. LaSalle St., Chicago 10, Illinois).

²John Aberly, *An Outline of Missions*, (Philadelphia: Muhlenberg Press, 1945), p. 62.

³*Ibid.*, p. 82.

⁴*Ibid.*, p. 110.

⁵*Op. cit.*, p. 188.

THE WORK IN LATIN AMERICA

By J. W. TREAT

J. W. Treat was born in Haskell County, Texas, March 10, 1907. Education: B.A., Abilene Christian College, 1928; summer study at the National University of Mexico, 1929; M.A. degree in languages at the University of Texas, 1932; Ph.D., U. of Texas, 1948. Teacher in Colorado City, Texas, High School, 1928-29; Professor of Modern Languages in Abilene Christian College since the Fall of 1929, except for some time spent in graduate study; Head of the Department of Modern Languages since 1952. Foreign Student Adviser and campus adviser for Fulbright and Rhodes Scholarships.

Preacher and Bible teacher in English and Spanish since 1929. For years faculty representative for the voluntary MISSION STUDY CLASS on the campus of Abilene Christian College. Preacher

through the years in Spanish at the Mexican church of Christ, Abilene, Texas, and at points in Texas in starting congregations or helping them grow. Seven-week religious tour of Mexico in the summer of 1960. Deacon of the College Church of Christ, serving in the Spanish Gospel Radio Program of that congregation and in the planning of the Mission Program.



Editor of one Spanish religious paper for several years and contributor to others. Compiler, editor and distributor of the Spanish hymnbook, CANTOS ESPIRITUALES (Spiritual Hymns).

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15th, Abilene, Texas; business address: Sta. A.C.C., Box 183, Abilene, Texas. Family: wife, Mildred Sellers Treat; son, David Wayne; daughter, Gloria Elaine; father, S. W. Treat; and nephew, Billy Joe Robinson.

A definition of the area, Latin America, is in order lest we make the same mistake as that of the spry, little old lady who entered a book shop to buy a *Latin* dictionary for her trip. When the curious clerk inquired as to why she would want a Latin dictionary, the little lady retorted, "Young man, I'll have you know I'm going to travel in *Latin* America!" Latin America is a vast area of some 10,523,325 square miles and of some 200,000,000 inhabitants — ten North American countries (counting the islands in the Caribbean) and ten South American countries. This means twenty countries of about the total population of the United States but on about three and one-third times as much land area (before counting Hawaii and Alaska in the U.S.). Many languages are spoken, including many Indian and African dialects, but there are three official languages: Portuguese in Brazil, French in Haiti, and Spanish in the others. Linguistically, then, since these languages are all Latin (Vulgar Latin) derived, all of the territories (in the Western Hemisphere) in which these languages are spoken might well be included in Latin America. However, Puerto Rico as a territory of the United States is not included here. A U.S. territory, yes, but the Catholic bishops, with Vatican sanction, are already spelling out how the people must vote, or else face the *sin* of disobedience!

Historically, this consideration of the Work in Latin America is very short — only some twenty years — but of those the last five have been fruitful as to the number

of countries (8) in which the work of the Lord has had at least a beginning. And as to the possible fruition of these beginnings, only the Lord knows. We thank God for all of His people of vision and devotion who have pioneered.

CUBA. Chronologically, Cuba is the starting point. Those who are interested in more details than can be given here are referred to the fine 1958 edition of *HARVEST FIELD*, by Brother Howard L. Schug. In 1937, Brother Jose Ricardo Jimenez began the work in Havana. Brother Ernesto Estevez joined him in 1940. Over the years these two fine gospel preachers have been like captains of two great teams of workers in the provinces of Havana, Matanzas, Las Villas, Oriente, and Pinar del Rio. In a joint letter of Sept. 1, 1959, these two great soldiers of the Cross wrote: "A look at Latin America, under the tutelage of the Catholic Church for 400 years, proves this: that the Catholic Church is political and has no spiritual or regenerative power. Look closely at it and you will see ignorance, poverty, superstition, wretchedness, exploitation, feudalism, tyranny and what-not. Those are the fruits of Roman Catholicism, a religion for the rich but not for the great masses of the poor."

Ill health of Brother and Sister Estevez led to their near inactivity in Cuba after 1959 but Brother Roberto Flores is a very able substitute leader in the Pinar del Rio area.

A summary of the Cuban field from January, 1937, to Dec. 31, 1959, shows 53,048 services held with an average attendance of 25, and 2286 baptisms. With the recommendation and help of various Florida congregations and

the help of brethren from many parts of the U.S., some twenty evangelists are keeping up a regular campaign of teaching, preaching and visiting. Yet none has enough support and some very meager support (\$25 a month), and there are *only four* suitable houses for worship in all of Cuba, each property worth about \$6,000. Think of it! How many expensive church buildings all over the U.S., and how many hundreds (or should I say thousands?) of INDIVIDUALS in the church in the U.S. who have ONE-FAMILY homes that cost more than ALL the housing for the Lord's work in all of Cuba! How long, Oh, Lord? Let's not hide behind Castro; I'm describing pre-Castro times! Here is Brother Jimenez's plea in early 1960: "The church of the Lord has not suffered under the present regime. . . . We can meet everywhere with absolute freedom . . . we have splendid opportunities for growth provided we obtain the needed help to enlarge our program." We pray the Lord, if it be His will, to overrule and guide so that such opportunities may continue. Let's strengthen the hands of our Cuban brethren and not let political propaganda (just or unjust) stop the Lord's work there.

MEXICO. Twenty-one years (1939-1960) of labors in Mexico since the beginning of the first congregation in Torreon, Coahuila, have been blessed by the Lord. Now there are 82 congregations in 16 states and the Federal District. Time and space forbid recounting the work and sacrifices of the Gideons, Davids, Johns and Pauls of Mexico; likewise, of the modern Galatias, Antiochs and Corinthians who have sent time and again — and continue to do so — that laborers may go into the fields. Since only natural born citizens of Mexico can be in charge of a re-

ligious work in Mexico, according to the 1917 Constitution, the 78-80 native preachers represent an unusually fine asset to the cause in Mexico.

Thanks to helping hands from north of the Rio Grande, there are some 16 or 17 congregations with houses of worship and/or preacher's homes. Even so there is a need of many more modest but adequate buildings. December, 1959, saw the opening of the largest to date: Tijuana, Baja California, with some 600 in attendance at the first service — the largest crowd ever to attend a service of the Lord's church in Mexico.

Although some three or four editors are doing a fine job of getting out monthly religious papers and there are a number of good church bulletins, there is very little religious literature available in Spanish, and especially a lack of books, commentaries and such-like. Two hymn-books edited by brethren are now available in Spanish: one with round notes and the other with shaped notes.

A valuable help to brethren in Mexico have been the visits of elders, preachers and others from the U.S. Such visits accomplish several things: they encourage Mexican brethren, open the eyes of North American brethren to the great possibilities right at our doorstep, lead to congregational support by prayers and financial help, and strengthen the bonds of brotherly love between brethren of different races and languages.

A radio program in Spanish beamed into Mexico from KGBT, Harlingen, Texas, since December, 1956, has proved to be a great aid in the Mexico work. The College Church of Christ, Abilene, Texas, has built and supplied programs on tape in Spanish since 1955. The Harlingen

program was financed at first by Brother and Sister Philip Morgan, preacher and wife in the Spanish work in the Rio Grande Valley of Texas. Since February, 1957, it has been financed by the Saturn Road Church of Christ, Garland, Texas. The Bible Correspondence course — and there has been a steady demand for three years — has been handled from the beginning by Brother Mack Kercheville and helpers, El Paso, Texas. The Bible Course supplements a constant flow of teaching into Mexico from the College church in Abilene: Bibles, Testaments, Illustrated Portions of the Scriptures, tracts, special articles from our religious papers, and private correspondence. The tempo of this teaching program has increased quite noticeably since the College church sent out workers in the summer of 1960 in a follow-up, personal contact program. This follow-up was a trip by J. W. Treat and wife of 5,470 miles into 18 states of Mexico over a 47-day period, with preaching in 31 services and 39 confessions of faith. The radio work, however, has been made effective primarily by the excellent collaboration of Mexican evangelists who have made the necessary contacts and follow-ups resulting in baptisms and new congregations established.

GUATEMALA. After four years of the Spanish Gospel Radio Program over Station TGED-TGEF in Guatemala City, brethren moved into Guatemala in 1959. The Jerry Hill family arrived June 26, 1959, followed in August by the Floyd Hills, and later in the year by the Carl James and the Nash Huerta families. A fifth family, the Kenneth Hargesheimers, joined the group in 1960, but because of financial difficulties the latter had to return to the States in the fall of 1960.

The Lord has really blessed His word in Guatemala

through this group of well-prepared laborers in His vineyard and through others who have visited and preached there: the J. W. Roberts family from Abilene — he a brother of Sister Jerry Hill; three preachers from Santiago de Chile — Atilio Pinto, Oscar Aguilar and Evert Pickartz; John F. Wolfe, Brownsville, Texas; and Clarence E. Eckman and wife, Houston, Texas. As of the Sept., 1960, report, the number baptized into Christ in about a year's time from the arrival of the first evangelist was 70, thus establishing a congregation in the capital city and also in five other towns: Solola, Plan El Sare, Rio Bravo, Malacatan, and San Pedro Moca. In addition to the preaching services, personal evangelism and usual witnessing for Christ, the evangelists in Guatemala have used very successfully newspaper advertising and teaching articles, radio preaching, English classes for contacts, training of native preachers, and a Bible Correspondence Course (some 600 taking the six-lesson Spanish version of the Ivan Stewart course). *GUATEMALA PARA CRISTO* (GUATEMALA FOR CHRIST), a paper in Spanish and English versions, serves as a fine "voice" for this work. Those who would like to receive this publication may write to this address: *GUATEMALA PARA CRISTO*, 4220 Folsom Drive, Beaumont, Texas.

EL SALVADOR. The N. C. Fine family in San Salvador, capital of El Salvador, is the center of church activities there. Dr. Fine is stationed there in a U.S. government assignment. Some eight to ten attend services, and classes are held for children and young people. A full-time evangelist well-trained in Spanish is needed very badly to launch out more fully in this area.

PANAMA AND THE CANAL ZONE. Church work in

the Canal Zone dates from the 1940's. Now there are two English-speaking congregations and one Spanish-speaking in these areas, with some 150 members. Various brethren have lived and preached in this area, those in 1959 and 1960 being Brother Byrl Brockman and Brother William Rogers. A possibility of a radio station (maybe a reality by the time of this Lectureship) in this section owned and operated by members of the church offers a wonderful opportunity for a full-scale radio ministry, not just in Latin America but reaching into practically all the world.

South America — A Virgin Field

South America has seemed to be "off limits" to gospel preachers and pioneering Christians until very recent years. Even now there is a beginning in only about one-half of the ten Latin countries of South America, and that beginning is relatively very small at best, as men measure things. It may be the widow's mite or the widow's meal, however, AS GOD MEASURES THINGS.

ARGENTINA. A religious tract from a woman in California to an ex-priest in Buenos Aires, Argentina, brought a letter to Brother A. G. Hobbs, Fort Worth, Texas, author of the tract and led to correspondence between the ex-priest and Brother H. R. Zamorano, Mexican evangelist in Fort Worth. The desire of Senor Ojeda, in Argentina, to be baptized for the remission of sins was fulfilled by a New York States business man, Brother F. M. Perry, who on April 14, 1957, baptized Silverio Ojeda. For three weeks in September of 1957, Brother Harlan Overton (sent by the Saginaw, Texas, congregation and others helping) preached and worked with Brother Ojeda. March 28, 1958, was the date of arrival of reinforcements for the

work in Buenos Aires: Ronald Davis (Olton, Texas) and Leonel Cortez (Alice, Texas) — both students at Abilene Christian College before their departure for Argentina. Some two and one-half years later, these two evangelists were back in the U.S., leaving two congregations in the Buenos Aires area, and a replacement family — Brother and Sister Robert Tipton and their three little children — to carry on the good work. This was a great pioneering work of a congregation, also — that of the fine Merkel, Texas, congregation (16 miles west of Abilene) — as those brethren in faith sent and supported Brethren Davis and Cortez, and now the Tipton family. God give us a thousand more such congregations and the dedicated men and women TO GO! But think of it — now just one evangelist in all of that great country! How urgent is the need of more workers! The Lord willing, another family will join the Tiptons in the summer of 1961 — the James Shaffers, he minister at Lometa, Texas. WHO WILL BACK THIS FINE COUPLE AND HASTEN THEIR GOING WITHOUT DELAYS DUE TO LACK OF LOVE, INTEREST AND FINANCIAL SUPPORT?

BRAZIL. Into a country territorially larger than the U.S. — that is, until Alaska became a state — and with a population of 70 million, and a country that is on the move in a big way went a lone gospel preacher with his wife and daughter in the summer of 1956. Brother Arlie Smith, his wife and Arla Sue, their ten-year-old daughter, went to Sao Paulo, Brazil, supported by the York Blvd. congregation of the church of the Lord in Los Angeles, California. Paul Dulaney, the Lloyd Clyburns and the Thomas H. Williams family showed that business and governmental people can start, boost and strengthen the work of the Lord

in a new field in Latin America. They were in Rio de Janeiro. In 1957, the Paul Moores moved to Brazil to help the Smiths. After a 1958 visit to the States, the Smiths returned to Brazil and were joined in June, 1959, by the Ivan Rudes. According to a 1960 report, the Sao Paulo congregation was continuing with the co-operation of Brother Smith's early interpreter — Brother Jose Marcelino dos Santos, who had spent a year at Freed-Hardeman College in the States — the Arlie Smiths, supported by the Temple City, California, congregation, and with the help of the Ivan Rude family. The Sao Paulo congregation numbered some 40 in mid 1960, for which we thank God and the brethren who have made that progress. But we remember that is just 40 in a city of three and one-half MILLION people! In Rio de Janeiro, a city of more than three million people, the small band of Christians is calling for help.

THERE IS HOPE! With the blessing of the Lord — and if the Lord wills — fourteen or fifteen Christian couples well-prepared in heart and mind to work for the Lord and with each other and with the Christians already in Brazil will go to Brazil in June, 1961. That story — one of the most thrilling in prospect — is told, however, in full in another part of this Lectureship program.

CHILE. Now the gospel has been planted in another South American country — Chile. On March 8, 1958, a single gospel preacher, Brother Evert Pickartz, arrived in Santiago de Chile. Two and one-half years later there were 76 members in Santiago de Chile! This strong indigenous group has already supplied three missionaries to two other Latin American countries. Brother Pickartz's faith and strong spirit of pioneering for the Lord is

highly praiseworthy. May his example be repeated over and over until every nation in Latin America — yea, in the entire world — has heard the gospel in our generation.

With the help of such fine men as Atilio Pinto, Juan Urriola, Neron Herrera, Oscar Aguilar (now in ACC), and others, Brother Pickartz made effective use of the radio and of *LA CRONICA CRISTIANA DEL SUR* (SOUTH AMERICAN CHRISTIAN CHRONICLE), the first periodical of the church published on the South American continent.

Reinforcements are in the making for Chile. To supplement the vigorous movement of the church in Chile is a group of eight (and we pray that the number may greatly increase) evangelists or simple New Testament Christians from among the young men of Abilene Christian College. There may be many others in other places of like purpose and plan. Their "D-Day" is June, 1965. Interested people wishing to keep up with developments in this group and/or to help build foundations under their hopes and aspirations may ask for their bulletin by writing *CHILEAN ENDEAVOR*, Sta. ACC, Box 46, Abilene, Texas.

EL URUGUAY. After work in Montevideo, El Uruguay, in 1952 and 1953 by the D. H. Hadwin family, the battle is taken up again in 1960 by two converts and their families from Santiago de Chile — Juan Urriola and Neron Herrera. As of November, 1960, two had been baptized in Montevideo. This work ought to be on our prayer lists, too, brethren.

VENEZUELA. For months — yea, even for years —

has come the Macedonian call out of Caracas, Venezeuela. This call was from Brother Norman Merritt, calling in behalf of American Christians stationed in Venezuela as employees of Creole Petroleum Corporation. The call was for help in the form of a Spanish-speaking preacher. At long last these earnest Christians, giving liberally to provide most of the support for such a worker, have completed plans for two evangelists to join them. One of these men is Brother Atilio Pinto, a very capable preacher from Santiago de Chile, who is to work in Venezuela at least a year, if the Lord wills. The other is Brother Clifford J. Tucker of Clawson, Michigan, being sent by the church of Clawson with nearly one-half of his support supplied by the Clawson brethren. Thus, Caracas looks to the future with hopeful trust in the blessings of the Lord on laborers in that field.

Conclusion

Time does not permit a more detailed study of this great field — a field which has been neglected so long. However, I do not want to close without a summarizing exhortation. Let's help establish "day before yesterday" — so great is the urgency — throughout all of Latin America congregations of the church of the living God. Help in the following ways:

1. Encourage and help in every way possible those now working in fields of endeavor already begun.
2. Encourage those who have already decided to go, and help see to it that there is no lack of "sending."
3. Encourage others to form a group or join some group with destination LATIN AMERICA.

4. Form or join such a group and begin planning your work and working your plans.
5. Congregations, support native preachers already prepared for full-time evangelistic work.
6. Congregations — wonderful elders, please — yes, **MANY OF YOU** — pick out a field and workers for it (prepare them if need be.) **SAVE, SACRIFICE and SEND!**

BE READY UNTO EVERY GOOD WORK.

THE WORK OF THE CHURCH IN DENMARK

By CLINE R. PADEN

Cline R. Paden was born August 22, 1919, near Greenville, Texas. His father was, until his death in 1957, an elder of the church, an office in which he had served with distinction for nearly 40 years. His mother is now living in Lubbock, Texas, and his five brothers and sisters are all actively engaged in church work; Ivan Paden, is an elder of the church in Bellflower, California; Harold Paden, is now working for the church in Milano, Italy; Gerald Paden, has just recently returned from a lengthy stay in the church in Rome, Italy. Mrs. Harry Robert Fox, Jr. of Los Angeles, California, and Mrs. Mont Whitson, of College Station, Texas are working in those congregations where their husbands serve as ministers.

Under the direction of the Crescent Hill church in Brownfield,



Texas, and later under the direction of the West Irvin church in Tyler, Texas, Cline Paden served some seven years in Italy. He was first superintendent of Frascati Orphans Home, and later helped to establish the work in Rome. Forced out of Italy in 1955, the Padens returned to the United States only long enough to help form a group going into Scandinavia. He was in Copenhagen, Denmark for forty months.

He is married to the former Jo Iris Cathey, daughter of Brother and Sister Ben Cathey of Roswell, New Mexico. They have three children: two boys, Timothy and Terry, born in

Rome, and one daughter, Tanja, born in Copenhagen.

That the world is lost is a terrifying thought. But that the church which has been given the task of saving the world is without a heart is a tragedy of tragedies! The sheer cruelty of this tragedy is seen only when one realizes that the means which God has so abundantly provided for saving the world has been received by us — but has, more often than not, been wasted and misused!

Two misconceptions make it possible for this selfish spirit to work its devilish ends in our lives. First, because we have never learned the significance of our position as bondservants or slaves of the Master, we have mutinied against Him and have reserved our lives to our own purposes and plans and have spent our time and our talents in our own pursuits — either forgetting or completely ignoring the purposes and plans the Lord had for us in giving us life. When we read the Great Commission it seldom, if ever, occurs to us that these are words of our Master speaking to His slaves. We know that a slave is without privileges or rights. We know that he cannot name the terms or conditions under which he will work. We know that the commands the slave receives are not merely arbitrary. Yet our knowledge of these facts are not reflected in our action.

Failure to understand this principle has kept us from yielding ourselves to Him as servants to obey (Romans 6:16). Consequently, we are slaves in rebellion. In mockery we cry out in our public assemblies, "Lord, Lord." But we do not do the things He commands us to do. And this is not our only sin. A second sin is based upon the misconception that the things we possess are our very

own, and so imagining we have come to look with less and less favor on each appeal that is made for funds to carry the gospel to the lost. When a man thinks that he owns what he has, the church will appear to him as a beggar appealing to him to part with enough of his means to give the church relief. And thus in our selfishness in withholding ourselves from His purposes in our life, and by misappropriating the blessings God has given us, we have not only allowed the world to lie lost and unmourned at our doorstep, but we have become guilty of rebellion and embezzlement — a condition we must rectify before judgment!

The church in Denmark is but one of the many victims of this selfishness. Until 1957 none of the means which God had so abundantly blessed His servants with was used in preaching the gospel there. But in that year four families and two single persons landed in Denmark to begin the work of the church in Copenhagen, Denmark's capital, and Scandinavia's largest city.

Shortly after arriving in Copenhagen, we learned that in 1876 a Dane, by the name of A. Holck, who had come to this country as a medical student and had been converted by someone who was a member of the church of Christ, went back to Copenhagen and worked to establish the church there. In time, Dr. Holck became a wealthy man, and used his means to establish three congregations in the area. A very large building was erected in Copenhagen for the church to meet in, and for some 85 years the Lord's Supper was observed without interruption by this congregation. Even the Nazi occupation of Denmark did not keep the church from meeting for worship.

The foregoing information was taken from a clipping from The Christian Standard of uncertain date which was given me in Copenhagen by one interested in the movement. And the mention of this periodical will suggest the end to which the church came. Digression which swept away most of the advances of the restoration movement in this country was completely successful in Denmark. In 1947, the building — which has the words "Kristi Kirke" (church of Christ) in large stone letters over the doorway, was given by the Disciples of Christ to the Baptist church in Copenhagen. We have found some of their literature, so well written that we could well use it in our work without a single alteration. But the members, so old, and so few in number, rejected our efforts to revive their interest in the original plea. We feel certain that had we gone earlier, had someone gone immediately after the war, or before it, the story in Scandinavia might have been different today. But since we did not go earlier, we had to start from the very beginning there just as we have in most of the other countries of the world. Our efforts to buy this building or to rent it from the Baptists were unsuccessful.

Work among the Danes has been most rewarding. While the Danes are traditionally disinterested in religion, 95% of them nominally belong to the Lutheran church. They live in breathtakingly beautiful surroundings, enjoy a high standard of living, are among the world's best fed people ranking second in caloric intake in the world; are industrious, peace loving, witty, and yet — they have the highest suicide rate in the world. An organization similar to Alcoholics Anonymous continuously advertises its services to those contemplating suicide. Men commit

suicide when they lose hope. And since the State-supported church offers nothing for the individual to anchor his hopes upon they take what appears to them to be the easy way out of their difficulties.

The growth of the church in Denmark has been modest but encouraging. Modest, because of the inadequacy of the facilities we had to work with; and encouraging because of the progress that has been made in spite of that fact. Today there are three congregations meeting in Denmark: in Copenhagen, Aarhus, and Odense in order of size of city and time of beginning. Earl Danley and family, Clinton Davis and family, and the Cline Padens have worked in the Copenhagen congregation from the beginning. Brethren Fred Davis and Hollis Prine with their families worked also in Copenhagen for a few months before moving to Aarhus to begin the work there. They have been joined by Ben Williams and family, who at this writing, is working alone in that city. Brother Dow Evans and family are working alone in Odense. It is hoped that before the time of this lectureship, others will be joining forces with this embattled group to increase their potential.

The church in Copenhagen conducted the first Vacation Bible School ever conducted in Denmark, and enrolled over fifty children. Last summer a summer camp saw some 80 children come together for Bible study and recreation. Thousands of tracts, and scores of newspaper ads, dozens of gospel meetings, and hundreds of cottage meetings have begun to make the church known throughout Denmark. Correspondance courses have been sent into areas where no worker is able to go, and now with new workers coming to the field, and new buildings in

prospect for both Copenhagen and Aarhus, and trained native workers doing most of the public preaching, the harvest which has been modest till now, should increase in tempo. And of course there are large areas with great concentrations of people not being reached by the works now underway in the three largest cities.

More than 80 people have been baptized in a little over three years, and several who were baptized in the United States, New Zealand, and other places have been located and have added strength and numbers to the struggling congregations. Men with outstanding ability, like Jorgen Donslund, Arne Rod, Bert Hansen (presently a student in Abilene Christian College), Henning Pedersen, and others of great leadership qualities are taking the lead in this work among their own people and will in time be the greatest single factor in this struggle for the hearts and minds of the people of Denmark.

In no nation on earth does the church have more than a mere token force. We claim to have 200 men abroad (which is doubtful) in our mission fields. Two hundred men to reach 3,000,000,000! Each one must reach fifteen million people with the gospel story — an almost impossible task. We need more men in every field. If we have two million members and two hundred missionaries abroad that means that behind each man abroad we have ten thousand members. If we have 16,000 congregations and 200 men abroad that means that there are 80 congregations at home to support the one man abroad. Ten thousand members of the church of Christ, when really concerned about the lost, can carry on an extended work at home and support more than one man in the regions abroad! The Mormons consistently have more mission-

aries in Denmark than the church of Christ has in all the world combined, which proves that we *could* do better than we are doing; for, in addition to having similar financial strength, we have the added blessings of the Lord.

Denmark needs you! — in any way you can be of service. The Southside Church of Christ meeting at 23rd and Avenue N in Lubbock, Texas, would be happy to furnish you with any additional information you might desire about the work there. Or, if you prefer, you may write directly to KRISTI KIRKE, Osterbrogade 41, Copenhagen, Denmark.

CHRIST IN AUSTRALIA

By T. H. TARBET, JR.

Thomas H. Tarbet, Jr., who has recently returned with his family from five years of gospel work in Australia, was born forty-seven years ago at Rule, Texas. He is the son of T. H. Tarbet of Ackerly, Texas. He was reared on a farm near Lamesa, Texas; went back to Rule in 1932 to make his first attempt at preaching; and was a member of the 1939 graduating class at Abilene Christian College.

Tarbet has done full time local work with the church in the following places, and in this order: Amarillo, Texas (Northside); Eugene, Oregon; Melrose and Hot Springs, New Mexico; Fort Worth, Texas (Oaklawn); Richmond, Virginia (Highland Park and Forest Hills congregations); Hobbs, New Mexico (Taylor Street); Big Spring, Texas (Old Fourth and Benton, now Birdwell Lane); Melbourn, Australia (West Footscray).



He is now back at Big Spring, Texas with the church meeting on West Highway 80.

After working with the Birdwell Lane congregation for four years, Tarbet and his family were sent by that congregation to Australia in 1955.

They went to Melbourne, the second largest city in Australia. There was no true church in Melbourne at the time. During their five years in Australia, they saw the work grow in that country from about six congregations to

twenty-four, and had some part in starting several of the churches.

There are five in the Tarbet family. Mrs. Tarbet is the former Wanna Queen of Melrose, New Mexico. Their children are, David (age 19), James (age 16), and Kathryn (age 12).

Christ needs men in Australia. Christ would have all Australians to be saved and come unto the knowledge of the truth; but how can they hear the truth without preachers? In all of Australia there are today only eight full-time preachers; eight preachers in a country the size of the continental United States; eight preachers to evangelize ten million people (more than all the people who live in Texas).

There are less than four hundred members of the



true church today in the "land down under"; and that is so different from the situation here that it is hard to visualize it. In America there is yet much work to be done; and when we go down the streets and highways, we know that on the average we will pass ninety souls before we meet a member of the church. In Australia we will pass twenty-eight thousand lost souls before we meet one member of the body of Christ! Men are needed desperately in Australia!

Take a look at the map. The circles and squares you see represent the 14 cities with a population ranging from fifty thousand to over two million (as in the case of Sydney). The 133 triangles represent the large towns of over five thousand population. No attempt has been made to show on this map the towns and villages which are under five thousand. There are 1880 of them. That does not give the complete picture, for these cities in Australia are actually clusters of cities. Melbourne with its one and three-fourths million people is made up of some 30 different cities, each with its own city government. Sidney is made up of 40 different cities. And with the transportation problem what it is in Australia, the most of the people move only within the circle of their own city. In other words, a few congregations in a place like Melbourne or Sydney, cannot serve the people who live there. Melbourne must have at least thirty congregations and Sydney, forty. If we break down these Australian cities into their component parts, we will have at least 120 cities in Australia, each with a population of over fifty thousand. Congregations need to be started in all these centers now. They also should be started in the 133 large towns. If this were done, the cause then

could be left to spread to the 1880 smaller towns and villages; but to start the work in the cities and large towns would require 250 preachers. That is how many full-time preachers Australia needs today. They have only eight.

Look at the size of this continent. It is as big as the continental United States. Think of its potential. They have only touched the hem of the garment in an effort to evangelize this great land!

Not only is there potential in Australia; there is also great prospect. With its free democratic government, with its planned immigration program, with its substantial kind of people of British and European descent, the future is bright. This is nothing but a new America. Going to Australia today is like having come to America fifty years ago. Christ needs many men in Australia today, because of that country's great potential, because of its bright prospects for the future, and because of the millions of lost souls who are already there. Christ needs men in Australia today because of the dearth of preachers in that country. There is a desperate need for preachers to go to "the land down under"!

Someone may ask, What kind of men are needed in Australia?

First, I would like to say that Australia, like most of the far flung fields of the world, needs the best and most able preachers that America can send to them.

Even if these brethren are over fifty years of age, the Lord can use them in that country. It cannot be said that Australia is just a young man's field.

The situation there is similar to what it is in the United States. The climate is very healthful. The people are the same kind of folk as we are. We both have the same mother country. There is no new language for an American to learn. There is very little adjusting to be done. In fact, the older brethren will feel more at home there than the younger. They will have the feeling that they are again living in the America of the boyhood and youth.

If a brother is not too old to do a good work here, he is not too old to do a good work there. If he can endure the strain and stress of the work in America, he can endure it in Australia.

Yes, Australia needs the best and most able preachers we can send them. Even if these men are over fifty years of age it will not matter.

Let me also say, Even if a brother is not able to spend a long period in that country, he is still needed. If a man of ability can only go for six months, or for three months, it would be wise judgment to send him. It might not be wise to move his family there and back; but let him fly over for that period, and fly back home. Remember the good that Paul did in the places where he was able to stay only a short time. Thessalonica is a place in point. The only thing we need to be sure about, is to follow up on the work after the brother leaves.

Of course a preacher needs to stay as long as possible; the longer the better; three years, five years, ten years, or even a lifetime.

Reports from friends in Australia indicate that Brother

George Bailey did an excellent work in that country in the three months he was there just after our return to America. The year before that we were able to make a wonderful experiment along this line. Brother H. J. Dark of Nashville, Tennessee, flew to Australia to work for three months. His purpose was not to spend the time traveling over the country and seeing the sights while holding a few short meetings. He went to a town of twenty thousand people, called Bundaberg, in the state of Queensland; a place where there were just two elderly ladies who were members of the church. There Brother Dark took up residence and worked for most of the three months. As a result, today Bundaberg has one of the best little congregations in Australia, with a membership of about sixteen, and with great prospects for the future.

What able preacher is unselfish enough to go to Australia for six months, or for three months, and take residence in one of their cities or towns and start the church, and nourish it and put the work on the road to success? The congregation where you preach will let you off. There is little question about your being able to arrange that. There is no question about your being able to raise all the money you will need for travel and a good working fund. If you do not go to Australia, it will not be because you cannot go. This I know.

Neither will it be because you do not need to go.

You may ask: If I went, how much time would I have to spend before I could go to work in an effective way, before I could start producing for the Lord in the way that I am now doing in America? The answer is, fifteen hours. That is how long it takes to fly over by Boeing

707, jet plane from Los Angeles to Sydney. In Sydney you would be met by brethren at the airport, and you could immediately begin your personal work program of edifying the brethren. That evening, you could begin your pulpit work. And from that time on, you need not look back. That you can do in Australia.

I have said that the kind of men Australia needs are those preachers who are the best and most able we have. I realize we cannot get enough of this kind to fill the need. They are not always ready to go. We cannot wait for all the places to be filled by them. Some of us who are not the most able preachers in the brotherhood are, nevertheless, the best available. And I know the Lord can use us too. He can work mightily through weak vessels, and often does.

Just as the church cannot depend on the rich members to bear the financial burden, she cannot depend on the most able preachers among us to fill the needs in these faraway places. I appreciate the fact that a number of preachers of this kind have gone into these fields; and no doubt more will go in the future; but in the main, the Lord must look to others of us to do the going. Let us not fail Him!

Lots of preachers who are not the very best can do a good work in Australia. Even if they are over fifty years of age; and even if they cannot stay there more than three or six months, they can do a good work.

The Lord desperately needs gospel preachers in Australia; and many different kinds of preachers will have to answer the call, if the need is filled.

I must go on to say, however, that in spite of the desperate need for preachers, Australia does not need just anyone who will go. Some seem to think the only qualification for this kind of work is to have the desire for it. I am afraid this has sometimes been the only qualification required by the sending church back home. Such has cheapened the work.

Not just anyone should be sent out to these places. When a man was needed in Philippi, Paul would not send just anyone. Of the various men available, he had only one man who was qualified to go. He said in Philippians 2:19-20, "But I trust in the Lord Jesus to send Timothy shortly unto you, that I also may be of good comfort, when I know your state. For I have no man like-minded, who will naturally care for your state." Paul found he had only one man that it was wise to send. He hoped to send Timothy. He had no man likeminded who would naturally care for their state.

I think I understand why the poorly qualified men are often the ones to go. The others have not been ready to go. They have left the call unanswered. Men who were not really prepared have realized that it was up to them to go, or there would be no one. I am not inclined to criticize them for going. I am inclined to blame the more able brethren who have refused to heed the call.

And these are not the only guilty ones. The elderships and churches have tempted them to stay at home. A prize has been put on the work at home, while the faraway work has been cheapened. We have gotten our values distorted. One way he have cheapened the foreign

work is by making wholesale appeals for just anybody and everybody to go, regardless of his qualifications.

I cannot speak for all other countries; but I have been to Australia. I know that in spite of their desperate need of preachers that country does not need just anyone who is willing to go. And there are some Bible precedents to back up what I have learned by observation. It is not just a matter of judgment.

Not just anyone needs to go to Australia.

Who needs to go? The answer is, Australia needs proven men.

In explaining why he had no one but Timothy qualified for going to Philippi, Paul said in Philippians 2:22, "But ye know the proof of him, that, as a son with the father, he hath served with me in the gospel." They knew the proof of him; therefore they realized that he was the man they needed at Philippi. Philippi needed a proven man then, and Australia needs proven men today.

Those who go there need to be proven men, because they must have the confidence of the brethren at home who support them, the confidence of the congregations that send them out. An American evangelist in Australia is too far away for a set of elders back home to keep a tight rein on him; for them to be able to oversee, supervise or direct him and his work.

How can elders know how to direct the activities of a preacher who is ten thousand miles away, in another nation? Any decision they make will have to be made on the basis of what is written to them by the evangelist. If he is not a worthy man, he can easily color the infor-

mation he passes on to them. Even if he is too honest to do so, what he writes will naturally be tinted by his own outlook and philosophy. The elders could only see the conditions and situations through the eyes of the evangelist on the field. The distance makes it impossible for them to supervise, oversee or direct the activities of a preacher in Australia, and do it in a worthy and beneficial way.

For the same reason they cannot know when to discipline an evangelist over there. By the time they could know he needed to be disciplined, it would be too late. The damage would have been done already.

The fact that it is impossible for a group of American elders to supervise or direct an evangelist and his activities in Australia is one good reason for sending proved men into that field.

Another reason why we should let each preacher be proved before sending him is that his responsibility in a place like Australia will be so great. There will be no elders over there for him to go to. There will be no strong members of the church for him to lean on. In fact, all the converts will be leaning on the preacher. He will have very little fellowship with the few other preachers scattered about on the Australian field. When an evangelist begins a new work, he will have everything to do in the beginning, and all the problems will be his to solve. Besides these things, there are many adversaries. Because his responsibility is so great in a field like that, the preacher whom we send ought to be a proved man. That is the kind of man the Lord needs in Australia.

There is another important reason why the men sent

should be proved men. In Australia, especially, Christ needs preachers that are neither more liberal nor more narrow than the Scriptures. Christ needs men who are not without proper conviction and caution on the one hand, and who are not hobby riders and extremists on the other. This is especially important in Australia!

Years ago, Australia experienced the same restoration movement we did in America. Then digression set in. The losses were greater over there. The tidal wave of digression took with it almost every congregation in that country. A few congregations did not join the conference organization and accept instrumental music, but they went to the other extreme. These brethren became hobby riders or radicals. No congregation was left occupying a middle of the road position where they had been at first, and where the New Testament church was.

Now the time has come when digressives are being won back to the truth in substantial numbers; and most of the brethren who had gone into hobbyism have now been taught the way of the Lord more perfectly. Of course, there were never many of the latter group. The big task is that of reclaiming digressive brethren in that land. To my surprise I found that the digressives constitute a ripe field. About twenty percent of the faithful brethren in Melbourne, where we lived, had come from the digressive church. In most other places the percentage is greater. In some places it is one hundred percent at the present. Last year Brother Dark from America and Brother Burgin, an Australian preacher who was himself won from digression, went into an Australian town of ten thousand population and held a protracted meeting. When they started, no true church was there.

When they left after ten days, there was a church of thirty members. Twenty-eight of them had been won from digression.

That was at Inverell, New South Wales; and the brethren in Australia have continued to make frequent trips to Inverell. They know that in all these places we must follow up on the work. When converts are made and the church has been formed, we are faced with two chief dangers: The danger that some will drift back into digression, and the danger that some will go to the other extreme and be hobbyists. The brethren do not dare presume that Inverell or any other place is an exception. It happened before in Australia, and it can happen again. In fact, the same sort of thing is constantly happening in our own land as well.

It would be very dangerous to send men to Australia whose soundness has not been proved. If we should send a few preachers over who are themselves nearly as liberal as the "Christian Church," they would undo much of the work that has been done in Australia over the last few years. Many Australian brethren, recently reclaimed from digression, would likely say, "What's the use in holding out as a separate group? We may as well go back to the group we came from with their conference organization and instruments of music." Other digressive brethren who are almost persuaded to come out from among them and stand for the truth, would lose all interest in our plea and conclude that there is not much difference between them and us after all.

Brethren, I plead with you to be careful of the men you send, and do not send anyone who is an extremist

either way. Let him first be proven, then let him go to Australia.

If there is any special problem in Australia today, it is the problem of drawing the line definitely and clearly between the truth and digression, and yet not drawing it too far over, so as to lead the people past the New Testament church into a hobbyistic movement of some sort. That country needs preachers who can recognize every form of digression and who are not afraid to be objectors when there is something to object to. One cannot win men from digression unless he is free of the evil himself. One drowning man cannot rescue another.

On the other hand, there is no need to haul aboard with us men distressed at sea, if the boat we are in is destined to sink before it reaches shore. That is the boat of hobbyism and extremism. God save Australia from both liberalism and hobbyism!

Surely, my brethren, there is a way of answering the Australian call for workers, without compromising. Surely, if we are earnest about it, and if there is a will, there will be a way to fill the need without endangering the work by sending unproved men.

It is better to send a proved man for six months, than an unproved man for six years. If we send the right kind of men for six months each, and send twelve of them in succession, that will mean six years of continuous work. Perhaps this is one way to help solve the problem.

And I see no reason why we cannot find many preachers of the right kind, who will go to Australia for three years, five years or six years.

“Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest!”

Then get up off your knees and see if you cannot answer your own prayers! See if you cannot go, or else support someone who is prepared to go!

Panel Discussions

THE INDWELLING OF THE HOLY SPIRIT

By J. W. ROBERTS

J. W. Roberts was born in Henderson County, Tennessee, August 28, 1918. He received a public school education in Tennessee and Kentucky, graduating at Burkesville, Ky., in 1936. He graduated from Freed-Hardeman ('38), Abilene Christian (B.A., '42), University of Wichita (M.A., '45), and the U. of Texas (Ph.D., '55). He has preached locally at Iraan, Texas, Taylor, Texas, Indianapolis, Indiana, and Wichita, Kansas. Since 1946 he has been on the staff of Abilene Christian College and during this time has preached part time in many places for varying lengths of time within driving distance of Abilene. He has held meetings in many parts of the nation. At ACC he holds the rank of Professor of Bible. At present he is a staff writer for the *Firm Foundation*, *Power for Today*, and the

Voice of Freedom. He is editor of the *Restoration Quarterly*, a scholarly journal published by a group of members of the churches of Christ. His major for his degree was New Testament, Greek, and Restoration History. He married the former Delno Wheeler of Pulaski, Tennessee in 1942, and they have two children, Jay (age 16) and Kathy (age 14). Mrs. Roberts is secretary to the President at ACC.



“The early church,” someone has said, “was conscious of its power; the modern church is conscious of its problems.” The

source of the supreme confidence which the early church has in its destiny and its ability to achieve that destiny was that the disciples trusted that their Lord had not left them orphans — that the same Master who had stilled the sea, cast out demons, and raised the dead was with them and dwelling in them through the Comforter, the Holy Spirit whom He had sent in His name. The Lord had promised them, "Ye shall receive power when the Holy Ghost is come upon you" (Acts 1:8).

If they were conscious that they were "sinful men" (Luke 5:8), they also remembered that the Master had said to them, "If anyone love me, he will keep my word and my Father will love him and we will come and take our abode in him" (John 14:23). They believed that as the church of the Living God they were built together upon a foundation of apostles and prophets with Jesus Christ as the Chief corner stone, in whom (as Paul said) "Ye are built together for a habitation of God *through the Spirit*" (Eph. 2:22). They believed that from this source they could "do all things through him who strengthened" them; the means of that divine power was the fact that Christ "had given to them according to the riches of his glory to be strengthened with power in the inward man *through his Spirit*" (Eph. 3:16). This Spirit which James declared God "had made to dwell in them," they believed to "yearn after them with jealous care" and that God's enabling grace was given to aid the humble (James 4:5, 6). Through such grace the indwelling Spirit would mortify their deeds of the flesh (Rom. 8:14) and would transform them from glory to glory that they might be conformed to the image of Christ "as from the Lord *the Spirit*" (II Cor. 3:18). The final result of this

was that that Spirit, the same Spirit which had raised up Jesus from death, dwelling in their mortal bodies, would raise them up also (Rom. 8:11) transforming their bodies of humiliation into the body of His glory (Phil. 3:21). With such a faith, one does not wonder at the power of the early Christians. If the church of our Lord today does not exhibit such power in its God-given task of glorifying the Master, if it does not present the evidence of this transforming which was called the "Sanctification of the Spirit," perhaps the reason is not hard to find. She has never appreciated and appropriated this favor of the God who gives us the Spirit (I Thess. 4:8).

It is too easy for us to dismiss the success of the early Christians with the explanation that they "could work miracles." But the power of the Spirit was not alone in the miraculous endowment of the apostles and prophets. The miraculous powers were evidently distributed to only a few. Many were otherwise "filled with the Spirit" and believed that God worked with them both to will and to do. The key to the faith of the first century church was not so much the promise, "These signs will follow them that believe" as it was "I shall be with you always, even unto the end of the world." The extraordinary powers of the Spirit were certainly helpful in revealing and confirming the Word, but utilizing this revealed Word the individual disciples who believed themselves to be filled with the Spirit and who went everywhere preaching the Word were the ones who filled the world with the truth of the gospel. Let us too believe and pray that this gift and its power may be our own.

The Bible plainly promises this indwelling of the Spirit

of God; Jesus (as we have seen) promised that He and the Father would take their abode in those who love Him and keep His word. Surely God dwells in His people, but how? The Bible answers through the Holy Spirit. We repeat that the church is "built together as a habitation of God through the Spirit" (Eph. 2:22). We are living stones built up to be a "spiritual house" (I Pet. 2:5). We as a group are the temple of God and the "Spirit of God dwells in us" as His people (I Cor. 3:16). But since *each* Christian is a living stone in this spiritual temple, he is to understand that his body is a temple of the Holy Spirit which we have from God which is in us (I Cor. 6:19).

The Calvinists err in saying that this Spirit comes to convert the sinner; the Bible teaches that it is given to the converted. "Because ye are sons of God, he hath sent forth his spirit into our hearts, crying, abba, father" (Gal. 4:5). "Repent and be baptized everyone of you in the name of Jesus Christ . . . and ye shall receive the gift of the Holy Spirit" (Acts 2:38). The Holy Spirit is the gift; here the prepositional phrase "of the Holy Spirit" is an appositional genitive. Again the apostles declared "We are witnesses of these things and so is the Holy Spirit whom God hath given to those who obey him" (Acts 5:32). Let us furthermore note that Jesus promised the Spirit, who He said, abides with you and "shall be in you" (John 14:17). This is the Comforter who would "*be with you forever*" (John 14:16). The miraculous distributions of the Spirit certainly do not extend to this length.

The indwelling of the Spirit is the Christian's seal of redemption. Just as Jesus was sealed by the coming of

the Spirit upon Him, (John 6:27), so the Christians are said to have been sealed by the Holy Spirit of Promise (Eph. 1:13-14). They are warned against grieving (by sins) the Holy Spirit by whom they are sealed (Eph. 4:30). With this compare the figure of the indwelling Spirit as the "firstfruits" (Rom. 8:23). or the "earnest" (ie., a guarantee or down-payment) of the inheritance to come. Note: "Now he that establisheth us with you in Christ and anointed us, is God; who also sealed us, and gave us the earnest of the Spirit in our hearts" (II Cor. 1:21-22).

What the Spirit Does for Us

We may ask, If the Spirit dwells in our bodies as Paul says that He does, what does He do for us? The Scriptures already quoted partly answer this question. But let us notice specifically.

Ethical Conduct Is Grounded upon the Spirit's Possession. Paul teaches that it is by the Spirit that we "put to death the deeds of the body" (Rom. 8:13). Read the first fourteen verses of Romans 8 in the light of Paul's description of the man under the law who delighted in the law and wanted to do good but could not because of the law of sin in his members. What he could not do through the law man can do by the help of the Spirit as he lives under the "law of the Spirit of life." Paul's teaching in these verses is clearly that the Spirit's help is the difference.

This accords with the teaching of many passages. The desires of the Spirit are against the flesh (Gal. 5:17); as we "walk by the Spirit" (Gal. 5:16), are "led by the Spirit" (Gal. 5:18) and "live by the Spirit" (Gal. 5:25) the fruits of the Spirit are produced in our lives (Gal.

5:22). Thus the Spirit works ethically and morally in us in both a positive and a negative way.

The Infirmities of Our Bodies Are Helped. The sufferings we endure in this present world are not worthy to be compared with the glory to be revealed, but as we wait for the redemption of our bodies from these evils, we groan and the Spirit helps our infirmities (Romans 8:18-27). It is in this respect that Paul says the Spirit makes intercession for us with groanings which cannot be uttered, searching our minds and interpreting them to the Father.

The Commitments of our Tasks Are Guarded through His Help. The Holy Spirit strengthens us in fulfilling our ministry. Paul counseled Timothy to guard the truth entrusted to him "by the Holy Spirit who dwells within" us (II Tim. 1:14). The Spirit enables the servant of the Lord to do his work. He serves in the newness of the Spirit. (Rom. 7:6).

The Love of God is Diffused in us through the Holy Spirit Dwelling in Us. This is the statement of Paul in Romans 5:5. A noted commentator has commented on the verse as follows:

This is the love which is characteristic of God in His eternal nature . . . further, this love is, as it were, by the agency of the Holy Spirit, resident in man, and becomes to him the power of moral and spiritual action by which the new character is originated and gradually developed in the process of life. It is not the mere sentiment of affection, but an influence of the divine activity which creates its own image in its object and vitalizes it into a life like its own.

—Parry, *Cambridge Greek Testament*

Compare this with I John 5:12-13. "God abideth in us, and his love is perfected in us: hereby we know that we abide in him and he in us because he has given us of his Spirit."

Relation of the Spirit and the Word

What is the relation of the Spirit and the Word in the indwelling? Does the indwelling not mean simply the presence of the Word of God as the instrument of the Spirit in our hearts or bodies? That the Holy Spirit works in and through the Word in conversion we affirm. That He works in and through the Word in accomplishing His object in the indwelling is also affirmed. Certainly the Spirit would make no new revelation of the truth to the mind or heart of the individual. The Word of God is the Word of the Spirit, and it is natural that the leading of the individual by the Spirit is the leading of the Spirit to imbibe and follow His truth. To walk by the Spirit is to walk by the Word of the Spirit.

But there is a difference in the statements of the Bible about the Spirit's influence in conversion and His indwelling. It is distinctly stated in God's Word that the world cannot receive the Spirit but that He abides with and shall be *in* the Christian. All that is affirmed in the Bible of the work of the Holy Spirit in conversion is affirmed of the indwelling Spirit. The actions, however, of the indwelling Spirit are *personal* actions, actions which cannot be performed by an impersonal word. Does the Word yearn after us? Does God interpret the mind of the Word as the Word makes intercession for us? Just what kind of "groanings" would those of the Word be? Paul makes the special point that it is by the Spirit "itself"

(*auto to pneuma*), not by some agent, that the intercession is accomplished (Rom. 8:26). It is the truth (the word) which we are to guard through the Spirit dwelling in us (II Tim. 1:14). We become both partakers of the Holy Spirit *and* tasters of the good word of God (Heb. 6:4). The indwelling of the Spirit is something beyond the reception of the word.

Receiving the Spirit

How does one receive the Spirit? First, it is evident that the gift is promised to those who have obeyed the gospel (Acts 2:38; 5:32; Gal. 4:6). The Spirit is associated with baptism in the salvation of the sinner. We are said to be saved by the "washing of regeneration and the renewing of (or wrought by) the Holy Spirit" (Titus 3:5). The majority of commentators believe that this refers to the imparting of the indwelling Spirit with renewing effect at conversion.

But the scriptures also teach that an effort or an appropriate attitude on the man's part is needed to bring about the gift of the Spirit and to increase or strengthen that gift. We must ask for the Spirit: "God giveth the Spirit to those who ask for it" (Luke 11:13). One who says that he has been a member of the church for so many years and has never prayed that he might be filled with the Spirit and is not conscious of its presence with him may be giving the very reason for the fact he is stating. The Bible speaks of our "taking" or "receiving" the Holy Spirit (John 20:22); it affirms the world cannot receive it (John 14:17). This "receiving" in John 20:22 might refer to a miraculous endowment, as it seems to in Acts 19:1ff, but in Galatians 3:2: "Received ye the Spirit

... by the hearing of faith" there is no evidence of miracles; miracle-working power came not by the "hearing of faith" but by the "baptism of the Spirit" or the "laying on of hands." Again Paul speaks of our receiving the promised Spirit "through faith" (Gal. 3:14). So, in Rev. 22:17 "take of the water of life freely" may well refer to the same thing as Christ's "rivers of living water," which He had said would flow from the belly of the believer and which John identified as the Holy Spirit (John 7:38).

Added evidence of the truth of this conception is that the Scriptures indicate that the Spirit may be possessed by the Christian in varying quantity or intensity. One may be "filled with the Spirit" as Christ wanted Saul to be when Ananias baptized him. We are directly commanded to be "filled with the Spirit" (Eph. 5:18) and out of this overflow of the Spirit to sing praises, give thanks to God, and submit ourselves to one another.

If even a miraculous gift might be "quenched" or "put out" (I Thess. 5:19) or "neglected" (I Tim. 4:14) and had to be "stirred up" (II Tim. 1:6), may not we suppose that the ordinary gift of the Spirit can be treated in the same way?

The concept of the indwelling of the Holy Spirit then is not founded on the idea that at baptism the individual undergoes a "shocking" or "physical" experience so that he knows and feels the entrance of the Spirit. It rather rests upon the concept that the Spirit resides in the church which is the spiritual temple or body of Christ into which the Christian comes at baptism. The believer is made one with His spiritual body. Paul says, "He that is joined to the Lord is one spirit" (I Cor. 6:17). This

is a revelation; it is something we would not know if God had not revealed it to us. It is *therefore a matter of faith with those who believe that revelation.*

We receive the Holy Spirit by the hearing of faith (Gal. 3:2), that is, by believing the message about Him. The promise of the Spirit is received through faith (Gal. 3:14). If you ask me, then, how the Spirit's indwelling becomes a reality with me, I answer, "by faith." It is not simply that the Spirit dwells in me "by (the) faith," that is, by the gospel, the objective faith, but He dwells in me by faith (subjective). Christ (I believe) "strengthens me through the Spirit with power in the inner man in order that Christ may dwell in my heart by faith." But Christ's dwelling as God in the church is "through the Spirit" (Eph. 2:22), as we have seen. Christ promised; I believe. As Enoch walked with God by faith, having communion with God who is invisible, so I pray that the "communion of the Holy Spirit" may be with me always (II Cor. 13:14). Accepting the declaration of God that I have been made a partaker of the Holy Spirit (Heb. 6:4), I believe that in a manner at present hidden to me that I am no longer fully earthly (*psuchikos*) but now "spiritual" (*pneumatikos*) in nature; that by desire, faith, prayer, and by the leadership of the Spirit through His word, I am strengthened to put off the old man and put on the new man manifested in my life by the fruits of the Spirit; that by the power of that Spirit dwelling in me I am helped in infirmity; and that I will not perish with this world but in another form, a "spiritual" body conformed to the risen image of my Lord, I will participate with the saints in His glory.

Brethren, whether this faith is ours or not, it was the faith of the early disciples of Christ as they went forth conquering and to conquer. Long ago I heard a well-known gospel preacher preach a sermon on "Frozen Assets." If I read our effort to restore New Testament Christianity aright, the Indwelling Spirit is a frozen and unused asset.

Oh, give us hearts to love like Thee,
Like Thee, O Lord, to grieve
Far more for other's sins, than all
The wrongs that we receive.

One with Thyself, may every eye
In us, Thy brethren, see
That gentleness and grace which spring
From union, Lord, with Thee

—T. Tallis

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OTHER CAPACITIES OF THE INDWELLING HOLY SPIRIT

By JOHN H. BANISTER

John H. Banister is now residing at 6119 Woodcrest Lane, Dallas, Texas. He was born in Thalia, Texas, on April 20, 1910. He is married to the former Marybel Miller and has three children. Banister was baptized by Horace W. Busby in 1921.

He has been preaching for thirty-two years. He has done local work in Nocona, Texas; Memphis, Texas; Elk City, Oklahoma; Culbertson Heights, Oklahoma City (eleven years); and is now in his thirteenth year as minister of the Skillman Avenue Church of Christ in Dallas. Banister has been on KRLD radio in Dallas since 1940 and on KRLD-TV in Dallas since 1956.

He is a writer for the *20th Century Christian*. He has held meetings in about thirty states and spoken, at various times, on the lectureships of most of our Christian schools. He delivered the first series of special lectures on preaching at Abilene Christian College in 1951.



Brother J. W. Roberts has been assigned the task of discussing "The Indwelling Capacity of the Holy Spirit in the Life of the Christian," with special emphasis to be given on the personal indwelling of the Spirit and His various functions. In view of this, Brother J. D. Thomas, the lectureship director, has asked me to

discuss "Other Capacities of the Indwelling Holy Spirit" with special emphasis on "all help the Holy Spirit gives in the life of the Christian, other than the indwelling capacity."

As I understand it, the Holy Spirit works in two ways on behalf of the Christian: through the instrumentality of the written word and through the personal indwelling of the Spirit Himself. I shall discuss the Holy Spirit working through the written word on behalf of the Christian.

The Word of God is the revelation of the Holy Spirit. By and through this word does God's Holy Spirit dwell within. When, therefore, we read, study, ponder, and meditate upon the word of God the Holy Spirit helps us. This is a powerful reason and great incentive for reading the Bible prayerfully and regularly.

Led By The Holy Spirit

When we study and follow God's word, the Holy Spirit leads us. "For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption ("sonship" — RSV), whereby we cry, "Abba, Father" (Romans 8:14-15). The Holy Spirit leads us away from sin by enabling us to "mortify the deeds of the body" (Romans 8:13). He leads us to holiness for, when led by the Holy Spirit, we turn from the works of the flesh and bear holy fruit in our lives (Galatians 5:16-23). The more we meditate upon God's word, the more the Holy Spirit leads, guides, and directs our steps in the paths of righteousness.

Strengthened By The Holy Spirit

As Christians, we are weak and inadequate. In and of ourselves we can do nothing, but with the strength which the Indwelling Holy Spirit supplies we can do all things through Christ. Paul prayed that this Indwelling Guest might be a source of help and strength to Christians, "For this cause I bow my knees unto the Father . . . that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man" (Ephesians 3:14-16). As we meditate upon God's Holy word, the Holy Spirit gives strength for our weakness and help for our need. "Strengthen thou me according to thy word" (Psalm 119:28) should be our prayer every time we approach the study of the Bible. We should believe, with Paul, that God's word "is able to build you up" and thus find encouragement and edification through the study of the Spirit's message.

Fruitful by Holy Spirit

As Christians, we are to bear the fruits of the Spirit (Galatians 5:22-23). However, we cannot bear this fruit if the Spirit is not in us to produce it! When God's word dwells in us richly, the Spirit enables us to grow in "love, joy, peace, long-suffering, gentleness, goodness, faithfulness, meekness (and) self-control" (Galatians 5:22, 23) and bear this holy fruit in our lives. This we cannot do if we neglect the regular, prayerful, and sincere study of the Bible. Like the Psalmist, we should delight in the law of the Lord and in His law meditate day and night (Psalm 1:1, 2).

Comforted by the Holy Spirit

"Then had the churches rest throughout all Judaea and

Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Spirit, were multiplied" (Acts 9:31). Congregations, in Apostolic times, were edified and multiplied because, among other things, they were comforted by the indwelling Holy Spirit! This same Spirit can bring great comfort to our hearts today. In hours of loneliness, we are comforted by these words of our Lord, "I will never leave thee, nor forsake thee" (Hebrews 13:5); and "Lo, I am with you always, even to the end of the world" (Matthew 28:20); and "I am not alone because the Father is with me" (John 6:52). In periods of suffering and affliction, the Holy Spirit gives great comfort in such words as these, "My brethren, count it all joy when ye fall into divers temptations, knowing this, that the trying of your faith worketh patience" (James 1:2-3), and "My grace is sufficient for thee: for my strength is made perfect in weakness . . . for when I am weak, then am I strong" (II Corinthians 12:9, 10); and "We know that all things work together for good to them that love the Lord, to them who are the called according to his purpose" (Romans 8:28); and these immortal words in Romans 8:35-39, "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord." For centuries the Holy Spirit has used these passages to comfort those suffering affliction.

In the approaching hour of death, many saints have received solid comfort from the Indwelling Holy Spirit by such passages as: "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me" (Psalm 23:4); and "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die" (John 11:25, 26); and by these immortal words of Jesus, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; and where I am, there ye may be also" (John 14:1-3).

Greater Love by the Holy Spirit

"The love of God is shed abroad in our hearts by the Holy Spirit which is given us" (Romans 5:5). This is another way by which the Indwelling Holy Spirit seeks to help us. When we read God's word, our love is deepened, our affections are purified, and God's love completely saturates our hearts.

Let us rededicate ourselves to the study of God's word. We should study, not just to learn, but that the Holy Spirit may dwell in us more completely and assist us more thoroughly in living the Christian life.

"Let the word of Christ dwell in you richly in all wisdom" (Colossians 3:16). If we do this, the Holy Spirit, who ever dwells within, can enrich our lives, enlarge our vision, strengthen our faith, brighten our hopes, and give us the peace that passeth all understanding!

IS GOD'S LAW OF MARRIAGE BINDING UPON ALIENS?

By E. CLAUDE GARDNER

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In 1951, edited a book entitled *Brigance's Sermons*; staff writer for *Gospel Advocate*, *Minister's Monthly*, *Voice of Freedom* and *Power for Today*; member of Advisory Board of Gospel Press and Christian Family Book Club.

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Chairman of Department of Education and Psychology at Freed-Hardeman College for seven years; Registrar of Freed-Hardeman College since 1949; also named Dean of the college on January 1, 1956.

God ordained marriage for the happiness of man but sin in the home has produced some of the worst cases of unhappiness. The blessing of home has been turned into a torment. From a home of peace and happiness it may become a veritable inferno. Consequently many marriages fail and divorces are sought. The divorce rate in the United States is dangerously high. The grounds for divorce are multiple in our society instead of singular as taught by Jesus (cf. Mt. 19:9). Time was that divorce was frowned upon but now this home-breaking device has reached "status" — in fact, a most respectable status in various quarters.

We are driving hard to evangelize this nation and the world. Numerous persons are hearing the truth who are in an unholy marriage involvement. Our young people may be tempted to become entangled with a base divorcee. Can these persons obey the gospel? If so, must they make some marital changes? The problem is put into focus by this situation posed to the beloved David Lipscomb: "Miss A and Mr. B. married. Later, B, having another wife, ran off and put A away. She then married Mr. C, and they spent a few years together and separated. She then obeyed the gospel, and in the process of time she married Mr. D, who was not, nor is he yet, a Christian."¹ Was the above mentioned person living an adulterous life? Could she obey the gospel? Regardless of the circumstances that produced the situation, can the divorced person without the Bible reason become a Christian without putting away his

present companion? This may be answered when one learns if God's marriage and divorce laws are applicable to the alien sinner. If the alien must respect these laws we are able to answer with more clarity.

God's Law of Marriage and Divorce

Briefly stated Jesus teaches that marriage is permanent and the one and only reason for divorce is fornication. Jesus affirmed that the relation should be as it was in the beginning — one woman for one man. Desertion, drunkenness or disposition are not proper grounds for divorce. Moses allowed divorces to be granted (Mt. 19:7; Deut. 24:1-4). But Jesus taught, "Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery" (Mt. 19:9). In His great Sermon on the Mount Jesus preached, "But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery" (Mt. 5:32).

Basis of Answer

On this and all other questions we must seek a Bible answer and when we have it we should stand firmly and forthrightly (I Pet. 3:15; I Thess. 5:21; Prov. 23:23). We should have the conviction and courage exhibited by Martin Luther as he appeared before the Diet of Worms in 1521: "Unless I am persuaded by means of the passages which I have quoted, and unless they thus render my conscience bound by the word of God — I cannot and will not retract . . . Here I stand, I cannot do otherwise, so help me God."

One must not take a freakish and strange position in

order to justify himself. It seems that this may have been done on the divorce question. Self-justification may lead one to espouse a view and then try to find Biblical proof. Solomon said, "All the ways of a man are clear in his own eyes; but the Lord weigheth the spirits" (Prov. 16:2). Again he wrote, "Every way of a man is right in his own eyes: but the Lord pondereth the hearts" (Prov. 21:2).

Members of one's family may be in a divorce tangle but does this allow him to set aside God's law? When Miriam rebelled against the authority of Moses, she was stricken with leprosy. Moses, her brother, interceded to God, "Heal her now" (Nu. 12:13). Since lepers were to be isolated according to God's law (Nu. 5:2, 3), the Lord said to Moses, "Let her be shut out from the camp seven days" (Nu. 12:14). One cannot make a member of his family an exception to God's law on marriage.

Neither should one feel that any command or requirement of the Lord is "too hard" or too harsh or impractical. It must be remembered that "the way of transgressors is hard" (Prov. 13:15) (also, cf. Gen. 4:13; Gal. 6:7, 8).

It is superfluous to state that some marriage and divorce cases are so complicated that with my limited human wisdom I cannot unravel them. We must declare what the Bible teaches for this is the divine wisdom and by it we must be governed.

Bible Reasons

Three Bible reasons are submitted to show that the alien is bound by God's marriage law:

1. Marriage is older than the church. It is a universal

institution. Marriages have been God-approved from the beginning but the church has existed about 1900 years. The marriage law of one female for one male as it existed in the beginning with reaffirmed by Jesus as a part of Christianity (Mt. 19).

The home was established for "man" — not just for Adam. God said, "It is not good that the man should be alone; I will make him an help meet for him" (Gen. 2:18). In every age and place it is not good for man to be alone. Adam said, "A man shall leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh" (Gen. 2:24). Likewise this applies to all men. Jesus reaffirmed this truth in His day (Mt. 19:5, 6). Marriage started with Adam and it will last as long as time but it will not continue into eternity (cf. Mt. 24: 35-39; 22:23-30).

Since marriage is universal, it follows that the laws (Mt. 19:3-9) which govern it are universal. The alien is not an exception.

2. Herod the tetrarch illustrates how all men are subject to God's laws. He was a ruler who was not considered a child of God but yet the prophet John the Baptist rebuked him, "It is not lawful for thee to have her" (Mt. 14:4). Herod had taken his brother Philip's wife. "For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her. For John had said unto Herod, It is not lawful for thee to have thy brother's wife" (Mk. 6:17, 18). This establishes the fact that God recognizes marriages of the unbelievers but he does not approve unlawful attachments (not really marriages).

3. The marriage of the believer and unbeliever is recognized in the Scriptures. Peter writes, "Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives" (I Pet. 3:1). Paul declared, "But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy" (I Cor. 7:12-14). When the unbeliever is married the relation is "sanctified" and therefore approved. Paul reasons that if this were not true the children would be "unclean." To declare that unbelievers are not subject to God's laws has serious moral implications. Are the children born to such unions illegitimate? When an alien becomes a Christian must the marriage ceremony be repeated?

Objections Raised

Romans 8:7 is used as a proof-text to show that aliens are not under God's law. The entire verse, as well as the context, reveal that the writer does not remotely have this idea in mind. To Christians, not aliens, he wrote, "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be" (Rom. 8:7). As long as he follows after the fleshly and carnal he will not submit to divine instruction. If the quibbler is right in his interpretation the sinner could never become a Christian.

Another declares that in the first century churches there were adulterers who became Christians. This is true for Paul wrote the Corinthians that "such were some of you" — some were adulterers (I Cor. 6:9, 10). These were cleansed by being washed in the blood of Christ (I Cor. 6:11). It should be remembered that one cleansed by the blood must have been penitent of his sins.

Paul sought to get Agrippa to be "as I am" (Acts 26:28, 29). Accompanying the king was Bernice his sister who perhaps was acting as his wife. She married two kings and it is reported that she had been the mistress of Vespasian and Titus. If Paul had converted Agrippa he would have been required to repent even as all men must (Lk. 13:3). Can God's law be set aside even for a king?

Another asserts that it is too hard to think that a merciful God would require an upset in a family which would work hardship on innocent children. Really we need only to be reminded of "the goodness and the severity of God" (Rom. 11:22). Furthermore, one may recall the time in Ezra's day when the Jews were involved in unholy marriages with "strange wives." The inspired Ezra commanded, "Now therefore make confession unto the Lord God of your fathers, and do his pleasure: and separate yourselves from the people of the land, and from the strange wives" (Ezra 10:11). This no doubt resulted in much grief but still they complied (Ezra 10:16, 17). Verily the "way of transgressors is hard!"

Repentance Involved

Baptism is for the remission of sins and the blood of Christ *does* cleanse from all sin, but *when*? No person can be forgiven until he has repented. Repentance is a change

of mind (Mt. 21:28-32). It is produced by godly sorrow and it results in a reformation of life (II Cor. 7:10; Mt. 3: 7, 8). Repentance is a prerequisite to baptism (Acts 2:38). How can one repent and continue to practice sins of his past. David Lipscomb draws this parallel: "It seems to me that is on a par with saying that a man might steal a fortune before he obeys the gospel. God does not deal with him then, but the civil law. He then obeys the gospel, all his sins are washed away by the blood of Christ, and he is left in the possession of his illgotten gains. God forgives no sin until it is repented of and undone to the extent of the ability of the penitent person."²

The scholarly G. C. Brewer affirms, "We must always so preach the gospel that those who come to obey it will know that they cannot obey the gospel, cannot be forgiven and saved, unless they *repent of their sins*. And *repentance* requires them to get out of any unlawful business in which they are engaged, to quit sinful habits or practices, and to break up any sinful relationship or alignment in which they are bound. This includes unlawful marriages, of course."³

Brother Lipscomb further advises those in a martial difficulty, "If they separate and one becomes a Christian, the first thing to do is to seek reconciliation and try to live with the unbeliever."

Cease Adulterous Life

The non-Christian must observe God's marriage law. If he is an adulterer, drunkard, extortioner or any other kind of sinner, he can be saved provided he meets the Lord's conditions of pardon. As a penitent believer he may be

baptized unto the remission of sins. One cannot continue in sin and please God. Finally David Lipscomb writes,

"No man or woman with a living wife or husband not guilty of adultery can marry another without adultery, and no lapse of time will purge the cohabitation of its sinfulness . . .

". . . A person in a state of sin cannot become a Christian without trying to correct that wrong. Repentance involves the confession of all our sins as occasion may demand, and of our undoing our wrong as far as in our power. A failure to make an effort to correct our wrongs shows a lack of faith from the heart and of genuine repentance toward God. Neither the woman nor the man with whom she cohabits can live the Christian life without ceasing their adulterous life."⁴

Footnotes

¹Lipscomb, David, *Queries and Answers*, p. 281.

²*Op. cit.*, p. 284.

³Brewer, G. C., *Contending for the Faith*, p. 65.

⁴*Op. cit.*, p. 281.

THE EVIDENCE NEEDED FOR SCRIPTURAL DIVORCE

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This topic takes for granted that a divorce on a scriptural ground is possible. Unless an exception does not mean an exception, Matthew 19:9 teaches that it is possible for a marriage to be dissolved and the dissolution of the marriage to be recognized by God. This divorce is not simply a separation, with the individual still in the marriage bond. Separation, though taught against by Paul, is allowed without any reasons being specified, although it is specified that

the individuals are to remain unmarried or be reconciled to each other (I Corinthians 7:10, 11). In other words, they are still married though living apart. By scriptural divorce we refer to the dissolution of the marriage bond, and not to the separation of persons still married.

It is assumed by the author that a Christian will not be anxious to find scriptural grounds for divorce. If there are scriptural grounds it should not be because the Christian was hoping for such grounds, and even endeavoring to push the marriage partner into this violation of the marriage vows.

It is also my judgment that compassion in the heart of the offended party should be such that a single case of adultery would not be seized upon, and a divorce forced upon the penitent sinner who had been overcome by temptation but whose manner of life was not adulterous.

Divorce even when on scriptural grounds is a time of sadness. Sadness because the marriage ended in failure; sadness because of the sin of the one whose actions terminated the marriage.

The first problem assigned to me is: *How definite must the evidence be of adultery before one can be sure enough to count himself qualified for a scriptural divorce?* It certainly should not be on hearsay, for a Christian should not operate by hearsay. The love which believeth no evil would neither welcome nor be guided by hearsay. On the other hand, usually the offender is not apprehended in the very act, nor is a photographer usually present — although in at least one state it is arranged for by people who want a divorce but the state allows a divorce only for adultery.

A confession of either party, when there is real reason to believe them, would surely be sufficient.

In my judgment, although there was neither a confession nor a photograph, for a partner to the marriage to continually, and in spite of exhortation and remonstrance, place himself or herself under suspicious circumstances, where it is implied that the act takes place, would constitute grounds in spite of the person's denial. That is, if they continued the suspicious association and action.

In connection with Matthew 19:9 we raise the following questions: Is the marriage bond broken for the offended partner when a divorce is granted on the grounds of fornication? Can a person be tied to another person if that person is not tied to him or her?

If the offending party can be forgiven by the Lord, when and if the person repents, must the guilty party remain unmarried. If remarriage is impossible, from a scriptural standpoint, it must be because: (1) the guilty party is still married to the innocent party, although the innocent party is not married to the guilty party. How is this possible? Or because: (2) God passed a law which states that the guilty party cannot remarry, but must do penance, as it were, for the rest of his or her life. Where is this law?

It is not enough to say that one ought not to profit by his sin. For the guilty party has lost the marriage partner and the home and all which they meant.

Can a person be forgiven by God for killing her husband or his wife? Murder can be forgiven. If the person has repented, and if after society had exacted its demands

of the guilty, would it be unscriptural for that person to remarry? Would one say that this was unscriptural on the ground that one ought not to profit by a crime?

The question is: When a marriage has been dissolved on the basis of Matthew 19:9 what law prohibits either partner from remarriage? Where in scripture is this law found?

The second question assigned me is: *When the unbeliever "departs," does this mean that he may be considered as guilty of adultery after a length of time; and, that therefore, the marriage bond may be considered broken on the grounds of adultery?*

In commenting on I Corinthians 7, G. C. Drewer wrote: "If they are not any longer *bound* to these deserting partners, nor *in bondage* to them, they certainly are free. If they are not free to marry again, then they are not free from this marriage bondage at all, and are, therefore, still *bound*." (*Contending for the Faith*. Nashville, Tenn., Gospel Advocate Co., 1941, p. 100).

"Then, someone is ready to say, according to that, Paul allowed divorce for desertion, whereas Christ made fornication the only ground for divorce. There is no conflict there. Desertion by a heathen includes or presupposes unfaithfulness to the partner, of course. Could anyone suppose that such a heathen, with no ideas of Christian morality, but who because of opposition to such Christian ideals deserts his partner, would live a chaste and celibate life henceforth?" (*Ibid.*, p. 101).

However, it is my conviction that the apostle bases his instruction not on an inferred (however reasonable this

inference is, and it seems to me to be a very reasonable one) adultery but on the *desertion* itself. This does not contradict Mathew 19:9 because Mathew 19:9 deals with a different situation. It supplements, but does not contradict, the teaching in Matthew 19:9 concerning the dissolution of marriage. I believe that it is very clear that in I Corinthians 7 Paul is saying something different in the case of the desertion of a believer by an unbeliever that he said in the case of the separation of two believers. I base my conviction on the following:

I. TWO DIFFERENT CASES ARE DEALT WITH BY PAUL

- (1) Believer and believer are under consideration in I Corinthians 7:10, for this is in contrast with a mixed marriage in I Corinthians 7:12.
- (2) The rest, i.e. mixed marriage, constitute the subject of I Corinthians 7:12.

II. TWO DIFFERENT AND CONTRASTING INTRODUCTIONS TO PAUL'S LEGISLATION ON THE TWO DIFFERENT CASES

- (1) "But unto the married I give charge, yea *not I, but the Lord*" (7:10)
- (2) "But to the rest say *I, not the Lord*" (7:12)

On the first case, the Lord had already spoken. Where? In such places as Matthew 19:9.

On the second case, a mixed marriage, *Christ had not spoken. Thus His law on divorce and marriage in Matthew 19 is not applied by Paul to a mixed marriage.*

If Matthew 19 covers all marriages it would not only

cover the believer and the believer, but also the believer and the unbeliever. But Paul expressly said that the Lord had already spoken on the marriage of two believers but that He had not spoken on the mixed marriage, i.e. "the rest" (I Corinthians 7:12). What right have we to say the Lord had already spoken on the "rest" when Paul said that Christ had not done so, but that now he, Paul, speaks on something which the Lord had not spoken upon?

It has been thought by some that Paul is saying in I Corinthians 7:10 that he is inspired and that in 7:12 he is not inspired. This I deny because Paul legislates on this case, and as an apostle he had the right to legislate. In this very context he could say and did say: "And so ordain I in all the churches" (I Corinthians 7:17).

However, even if Paul disclaims inspiration in verse 12, the basic point which I am dealing with is not changed because in such a case Paul's inspiration led him to apply the Matthew 19:9 law to the two Christians (7:10, 11), but refused to let him apply the same law to the mixed marriage. Thus we can see that, even if inspiration is denied in 7:12, that the Holy Spirit refused to let Paul apply the same law in 7:12 that he applied in 7:10. Therefore, the same law does not apply to both cases.

It is obvious that these two contrasting introductions are not different ways of saying the *same* thing. One affirms what the other does not affirm.

III. DIFFERENT INSTRUCTIONS ARE GIVEN TO THE TWO DIFFERENT CASES

After introducing the *two different cases* with different and *contrasting introductions*, and *saying different things*

in his instruction, are we to conclude that Paul is just saying the same thing in these different cases? Those who maintain that desertion does not dissolve the marriage bond must maintain that such is the case. They must say that although Paul says he is dealing with two different cases, that although he appeals to the Lord's authority for the one legislation and his own for the other, and that although he says different things, yet he is saying the same thing, i.e. that they can separate but that both are to remain unmarried.

To me this is to say that things that are entirely different are the same. How can one say that the following statements are but different ways of saying the same thing?

"That the wife depart not from her husband (but should she depart, let her remain unmarried, or else be reconciled to her husband); and that the husband leave not his wife" (7:10, 11). They are still bound in the marriage bond, therefore they are to remain unmarried or be reconciled.

"But to the rest say I, not the Lord: If any brother hath an unbelieving wife, and she is content to dwell with him, let him not leave her. And the woman that hath an unbelieving husband, and he is content to dwell with her, let her not leave her husband . . . *Yet if the unbelieving departeth, let him depart: the brother or sister is not under bondage in such (cases):* but God hath called us in peace" (7:12-15). The Christian is not to leave because he is married to an unbeliever. However, if the unbeliever departs, the believer is not under bondage after the departure has taken place.

It would have been simple for Paul to have said: Remain unmarried unless a reconciliation takes place. If this is what he meant, verse 15 says the same thing as verse 11, and yet it does not say the same thing, and there is no indication that these words are synonymous with the words of verse 11.

If the "not in bondage" does not mean that the marriage bond is broken, then Paul is saying the same thing in verse 12-15 that he said in 10-11. That is, don't separate, but if the unbeliever separates you are to remain unmarried or be reconciled. But Paul did not say this.

In verse 10 Paul tells the believer to (a) remain unmarried; or (b) be reconciled to her husband.

In verse 15 he does not instruct the believer to: (a) remain unmarried; or, (b) be reconciled to her husband or his wife. Instead he says: (a) let the unbeliever be gone; (b) the believer is not in bondage. There is no hint of reconciliation. There is no suggestion that the believer remain unmarried.

The persons in 10-11 are in bondage, in the marriage bondage, thus they are not free to remarry.

If the person in I Corinthians 7:12-16 is not free to remarry he or she is also in bondage. They are bound by the marriage bond. They are not free from the one who has departed.

The bondage in which the person is if the unbeliever does not depart, is the bondage he is not in if the unbeliever does depart. If the unbeliever does not depart, in what bondage are they? It is the marriage bondage,

for that is the only bondage that makes it right for a couple to dwell together as husband and wife.

Paul is not saying that the unbeliever is not in such bondage to the believer, that they do not have to give up their religion in order to preserve the marriage. *First*, I cannot conceive of Paul even discussing whether or not one should give up Christ to please the unbeliever. *Second*, he says nothing about giving up or not giving up one's faith. *Third*, Paul is not discussing a case where separation is being contemplated by the unbeliever, and the unbeliever is trying to get the believer to give up his faith in order to remain in the marriage. He is dealing with a case where the unbeliever departs. "Yet if the unbelieving departeth, let him depart: the brother or the sister is not under bondage in such cases . . ." (I Corinthians 7:15). It is in case he departs, that one is not under bondage. *When desertion has taken place*, the believer is not under bondage. He does not say that he is not under bondage and may *let* the unbeliever depart. *Fourth*, it is not true, as some suggest, that *doulos*, the word for bondage in this passage, is used only of the relationship which we sustain to Christ. For in the passage itself, Paul said that the believer was not in bondage in such a case (if the unbeliever leaves), plainly inferring that the believer is in bondage to the unbeliever when it is not such a case. *Fifth*, this interpretation of bondage means that Paul did not say anything different in verse 12-15 than he did in 10-11. And yet, Paul clearly said something different, and prefaced it in such a way as to indicate that what he was saying was different from what he said about two believers. Paul had already shown that in the case of two believers that one was not in such

bondage that he had to follow the other if he left; but he did show that they were still bound in the marriage bond. But what he says about the mixed marriage is different from what he said about the two believers. But there is no difference if all he is saying is that the believer does not have to live with the unbeliever if the unbeliever leaves, but that the believer is still bound to the unbeliever in marriage.

It has been suggested by some that the idea is that a Christian is not a slave in that he does not have to run after the deserter and give up his own faith. A Christian, of course, is not any one's slave in this sense. This interpretation, however, would lead one to conclude that a Christian is a slave who should give up his faith if the unbeliever remains with him or her and demands that he or she give up the faith. For Paul said in the case that the unbeliever departs, the believer is not a slave *in such a case*. The unavoidable inference is that if the unbeliever does not depart the Christian is a slave. It is only "in such" (case of departure by the unbeliever) that the Christian is not a slave.

Are we willing to affirm that the Christian married to the unbeliever is the slave of the unbeliever so that if the unbeliever does not depart the Christian should give up his faith to satisfy the unbeliever?

Furthermore, how could even a slave live with a deserter? Is Paul saying that if the unbeliever leaves you and refuses to live with you that you do not have to live with him? Would not this be nonsense? How could one live with the one who had departed?

Then, too, if the Christian is not a slave to the de-

parted unbeliever the Christian is free from the departed unbeliever. The unbeliever is not his master with any claim on him. How then can the believer still be in the bondage of marriage to the unbeliever?

Those who maintain that the marriage bond in such a case is still binding are saying that the believer is such a slave to the unbeliever that although the unbeliever has departed the believer is bound the rest of his life to the deserted. So in such a case he is still a slave, just as much bound to the unbeliever as he was when it was not such a case.

Paul shows in I Corinthians 7:12-14 that the marriage between the believer and the unbeliever is a genuine marriage. The marriage bond is not severed just because one partner is an unbeliever. It is a sanctified arrangement (I Corinthians 7:14). So his discussion shows that he is dealing with the question as to whether or not such a marriage is recognized by God, or whether the believer should depart from the marriage on the grounds that it is unholy. Some may have wondered about this because in the Old Testament God's people had been instructed to put away foreign wives.

Paul shows that it is a holy, a legitimate relationship. The believer is bound to remain in the marriage relationship instead of departing. However, if the unbeliever departs, the believer is not in bondage. The only bondage under discussion is the marriage bondage. The "dwelling" is dwelling in marriage and not as a boarder.

COMMENTS BY JOHN MURRAY

John Murray has a discussion of arguments pro and

con on this passage. Here are the arguments which maintain that it is the dissolution of the marriage bond, and it is to this position that Murray seems to lean.

(1) "There is the striking difference between verse 11, where Paul deals with the separation of two believing spouses, and verse 15, where he deals with desertion on the part of an unbeliever. The weaker import of *ou dedoulotai* would apply to the separation contemplated in verse 11; as long as the separation is in effect the partner deserted would not be under obligations to bed and board. Now if freedom from obligations to bed and board is all that Paul has in mind in verse 15 we should expect him to say virtually the same thing in verse 15 as he says in verse 11. But that is precisely what he does not say. In verse 15 we find a terseness and severity of terms which view from the standpoint of the separation envisioned, are indicative of decisiveness and finality — 'let him (or her) depart,' that is, 'let him (or her) be gone.' Consequently we are led to expect that Paul had much more in mind in verse 15, and with reference to the separation in view there, than is expressed or implied in verse 11. But if he has much more in mind than the separation from bed and board of verse 11, what is this 'plus'? Apparently the only direction from which we can derive any additional liberty for the deserted partner is that of liberty from the marital bond itself. In other words, the only 'plus' that can explain the difference between the issue in verse 11 and the issue in verse 15 is the 'plus' of freedom from the bond of marriage.

(2) "In this same chapter in verse 27 and 39, as also in Romans 7:2, Paul speaks of the bond of marriage and, in connection with such, uses the verb *deo*. Verse 39 supplies a good example: 'A wife is bound for so long a time as her husband lives' (*gune dedetai eph' hoson chronon ze ho aner autes*). If *dedetai* had reference to the bond of marriage, *ou dedetai* would certainly indicate the opposite, namely, freedom from such a bond. Now, it must be said that *deo* is not a stronger word than *douloo*, the verb used in verse

15. If any thing, *douloo* is the stronger word. And so there is no reason why *dedoulotai* should not perform the same service as *dedetai* in reference to the marital bond. Consequently *ou dedoulotai*, as the opposite of *dedoulotai*, would indicate the negative of the bond of marriage and would naturally suggest freedom from that bond. So it can with good and rather cogent reason be argued that *ou dedoulotai* in verse 15 means, 'is not bound in marriage.'

(3) "The force of the objection urged above in support of the weaker interpretation of *ou dedoulotai*, namely, that Paul would be setting up a dual standard of ethics with respect to the marital tie, can be offset if we properly estimate the unbelieving and obstinate state of mind of the deserting unbeliever and the character of the sin entailed in this kind of desertion. We must also take into account the presupposed impossibility of bringing considerations and motives arising from the Christian faith to bear upon the unbeliever in such a case. In this connection we must remember that, in respect of adultery, it is the character of the sin that makes it the legitimate ground of divorce. The marriage tie is in itself just as sacred in the case where one spouse commits adultery. In fact, it is because of the sanctity of the bond that this sin is so grievous. But the innocent party is nevertheless at liberty to dissolve the marital tie. This does not mean that there is any impairment of the sanctity of marriage as such, nor does it imply any inference with the ethics which guard and govern that sanctity. The case is rather that so heinous has been the desecration of this sanctity that the marriage bond may properly be dissolved. So in this case of wilful and determined desertion on the part of an unbeliever the circumstances of the desertion and the obduracy of the person concerned may feasibly be considered as providing proper ground for dissolution without having to suppose that a dual standard of ethics is thereby posited. The infidelity of the deserting party may so condition the complexion of the act of desertion that, like adultery, it provides proper ground for releasing the Christian spouse from the marital bond.

"For these reasons there is much to be said in favor of the view that I Corinthians 7:15 contemplates the dissolution of the bond of marriage. This interpretation must not be summarily dismissed as inconsistent with our Lord's teaching or as incompatible with the ethics of marriage as enunciated by Paul himself.

"It is, however, of the greatest importance to maintain that, if this position is adopted, the application of this liberty must be limited to the precise conditions specified or implied by the apostle. Too frequently this liberty has been applied to cases that do not fall within the category defined by the context of I Corinthians 7:15. It is this loose and indiscriminating application that must be obviated. The following limitations must be observed:

(1) "Paul is dealing with mixed marriages and not with marriages between two Christians. What he says in verse 15, therefore, cannot have relevance to a case of separation, however aggravated, where both spouses may be regarded, in the judgment of charity, as members of the household of faith. Such an application would be gross distortion of the text.

(2) "Paul is dealing with the case of wilful separation on the part of the unbeliever. He expressly disallows separation or dismissal on the part of the believer. The Christian must not take any initiative in parting from or in putting away the unbeliever. The believer may not even solicit desertion on the part of the unbeliever. To be very concrete, the believer must not make it so unbearable for the unbeliever that the latter will be induced or compelled to depart" (*Divorce*, Philadelphia, The Committee on Christian Education, The Orthodox Presbyterian Church, 1953).

THE MEANING OF SUFFERING

By RAYMOND C. KELCY

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Oscar Wilde once said, "There is enough misery on every street in London to disprove God." This feeling has produced many cynics. The problem of suffering is no doubt the greatest hindrance to faith in God. If you and I could know at any given moment all of the heart-ache and suffering that is going on in any large city, it would appall us. A woman loses a husband who

normally would have had many useful years left. A man loses his health and becomes an invalid. A child is born handicapped for life. The question is Why? At times we are all tempted to ask this question when we survey the world and see the hospitals filled with incurables and hear the screams of torment go up. We behold sickness, suffering, misery on every hand. Many innocent are suffering because of the mistakes of others. Why? Can God stop it? Is God doing the best He can? If He can stop it and doesn't, what about it? This is a problem that has vexed thought and tried faith in every age of history.

Many have pointed out that this is no special problem for agnosticism or atheism.¹ If, as many believe, there is an evolutionary process with no creative mind behind it, and man with mind appeared in an otherwise mindless universe, nothing but suffering could be expected from such a misfit. But this would land us right in the middle of another problem, as J. S. Whale has pointed out. "This would not explain the equally real fact of happiness. The sense that life is good at once becomes a problem."²

This is no particular problem for the polytheist as William Robinson has suggested.³ He can assign everything pleasant to a god or gods and everything unpleasant to other Deities.

It is the Christian belief in God which makes this such an acute problem. The three axioms which constitute the problem are stated boldly by Christian faith: (1) God is the Source and Ground of all that is; (2) God is holy love; (3) evil, physical and moral, is a fact.⁴ Whatever

the difficulties may be, we must hold on to this three-fold certainty.

The Christian's Rejection of Certain Answers

The Christian begins by a rejection of those answers which exalt one of the three axioms to the virtual exclusion of the other two. For instance, in India and in the religion of Islam the idea of God's sovereignty is exalted, and the answer proposed is Determinism or Fate. Everything is fixed beforehand and is a part of God's plan. But would sin be sin if necessitated by God? Would there be such a thing as morality? The Christian must reject this answer, along with any other answer, that would detract from human freedom.

Another theory says suffering is an illusion. It *appears* to be evil because of our inability to see things from the standpoint of eternity. This takes its stand on the goodness of God and affirms that nothing can be bad for all is God. The ultimate basis of this theory in all its forms is pantheism. Surely, we are aware of the fact that we cannot get rid of facts by denying their existence. If pain is only imaginary why do we so dislike it? This answer only pushes the problem farther back. "To say that all suffering is a delusion of man's mind would be to make the existence of that mind the worst of evils; there is not much to choose between pain that is objectively real and mind which necessarily imagines the pain that tortures it."⁵

A third way of dealing with the problem is that of Dualism. This affirms the existence of an ultimate, self-existing, creative being along with and opposed to God. But the Christian cannot be satisfied with an

answer that denies the sovereignty of God. I am aware of the fact that the Bible teaches the existence of Satan and demons, but that is a very limited type of Dualism, for their power is only that which God permits. Our problem still remains: Why does God permit it?

Some Partial Answers

There is the answer that suffering is retributive. The friends of Job apply this rigorously to his suffering. They say he is suffering because he has sinned. But that the suffering of an individual is always due to the sins of that individual is refuted in the book of Job. Jesus later refuted it when He said, "Neither this man sinned nor his parents" (John 9:3). However, there is much truth in this answer for human sin and selfishness will explain much of human pain. "If we could eliminate . . . man's inhumanity to man, the problem would have dwindled considerably."⁶ Flood, famine, and pestilence are often caused by human selfishness and carelessness. But we cannot believe there is any exact and inevitable connection between suffering and sin. We cannot believe every one who suffers greatly is a great sinner. Nor does every great sinner suffer greatly. The unequal distribution of suffering breaks the theory down. While this is the answer to much of the world's agony, it still leaves much of it unexplained.

There is also the sacrificial aspect of suffering, the innocent suffering for the guilty, and this is due to the fact that we are bound together in "the bundle of life." It is the price we pay for belonging to one another, for the capacity to love. It is dangerous to love, but doubtless we would all prefer the ability to love with all of its dangers to the alternative of being incapable of love. But

if we are bound together in joy and in love, then we must also be bound together in our griefs.

Another fact which impresses itself upon us more and more is that this world is a school. God's great goal for us is not mere comfort and happiness but something deeper, the development of character. Can character come without tumult, pain, and the ceaseless struggle? A safe and easy world would not provide a favorable condition for development. In the book of Job it is Elihu who brings out the disciplinary value of suffering. The writer of Hebrews says God permits suffering because of His love for us. (12:7ff). Suffering is educational.

But if there is to be development in this world we must have a stable and dependable world. Order must be one of its features. It has to be regular and reliable in its workings. If rain is to retain its nature, it must help some and hinder others. If fire is to be fire with potential for good, it must also have a potential for destruction. Much of our suffering is the price we pay for living in a world of order and law.

Again, if there is to be development, man must be a person and he must have freedom. We are not personal unless we can choose, and men who make bad choices are bound to bring suffering upon either themselves or others, sometimes both. Freedom involves suffering and pain. But we would not be willing to sacrifice our freedom for a world in which there was no pain. We would then be mere machines and not personalities. "It is only in a world where the horrors of war, slavery, and

prostitution *can* happen that the learning of self-sacrifice, fellowship, and chivalry *will* happen."⁷

The Important Things

These answers we have suggested are only partial, not complete. In the final analysis faith is the only solution to the problem. Let us remember that all of eternity is ahead for God's complete vindication. Let us remember also to look to Calvary. There we see God Himself suffering, and when we see His agony we realize that His purpose involves the working out of ends much of which is incomprehensible to the finite mind of man. God is with us in suffering. He is not outside the suffering of humanity.

After all, our main concern is not to find an explanation but to find a victory; not to set forth a theoretical answer but to lay hold upon a power to help us. It is more important to *overcome* than to *understand*. Paul said that "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." (II Corinthians 4:19). Rather than enslaving us, adversities can work for us. In the final analysis, the important thing will be, not how well we understand trials, but how well we used them.

Footnotes

¹D. Elton Trueblood, *Philosophy of Religion*, pp. 231 ff. (New York: Harper and Brothers, 1957).

²J. S. Whale, *The Christian Answer to the Problem of Evil*, pp. 20, 21. (London: SCM Press Ltd., 1936).

³Wm. Robinson, *The Devil and God*, p. 53. (New York: Abingdon, 1945).

⁴Whale, *Op. Cit.*, 11, 12.

⁵*Ibid*, 15.

⁶Whale, *Op. Cit.*, 24.

⁷Whale, *Op. Cit.*, 34.

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THE USES OF SUFFERING

By DOUGLASS ROHRE

Douglass Rohre was born in Mercedes, Texas, May 15, 1928. He was baptized in 1945 by Paul Stevens of the Harlandale congregation in San Antonio, Texas. Upon graduation from Harlandale High School he entered the Navy and served for over three years. During the Korean War another tour was served by Rohre in the Navy. All of this time was spent in the Far East.

Rohre graduated from Abilene Christian College in 1954 with a B.S. degree in Bible. In 1957 he had the M.A. degree conferred upon him by Abilene Christian College in the doctrinal field of Bible.

Rohre has served several churches since graduating from Abilene Christian College including Devine and Throckmorton. He also



served as the director of the Church of Christ Bible Chair at West Texas State College for over two years. During this time he taught various Bible courses for college credit. He also had the opportunity to speak to over 80 congregations in the Panhandle of Texas. Rohre has written several articles for brotherhood papers. He is presently engaged in writing a book that should be published late in 1961 entitled *Turning Your Tragedy Into Triumph*.

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Since the day Adam
and Eve transgressed/

God's law in the Garden of Eden, suffering has been an integral part of life. On every hand, men, women and children are suffering. The suffering of humanity is one fact that needs no demonstration. The problem is one that is extremely complex. Many questions are asked in relation to the suffering of man, and many of these questions remain unanswered. The Bible, contrary to what many believe, does not give a mathematical formula to explain the broad, complex problem of human suffering. However, one can find many profitable teachings in the Bible in relation to the problem.

When one suffers either physically or mentally, many questions generally cross his mind. "Why am I suffering?" "Who causes suffering?" "What good, if any, will come out of my suffering?" It is the last question that will be discussed, with the sincere prayer that ones called upon to suffer will be able to turn the tragedy into a triumph.

There is no reason to try to minimize the immensity of the problem to the sufferer, but there is every reason to work toward the end of helping the sufferer to look at his case through the glasses of faith.

In reading the New Testament, one is keenly aware of the fact that Christians of the first century were not exempted from suffering. Their sufferings were both physical and mental, dependent upon the occasion. Because of their great faith in God, who loved and cared for them, the Christians of the New Testament era recognized some outstanding principles of suffering. These principles were of vital importance in helping them to understand suffering as it fell upon them. They should be of equal impor-

tance to the Christian called upon to suffer today. These same basic principles should help the one suffering turn his problem into spiritual profit.

Firstly, consider suffering as a possible awakener to greater service in the kingdom of Christ. No finer example can be cited than that of the apostle Paul. Almost from the day he became a Christian, he was forced to walk through the vale of suffering. During the days of his pilgrimage, he suffered in an immeasurable way for the cause of Jesus Christ. In II Corinthians 11 the apostle lists over twenty different events of suffering that he endured. During his ministry he was plagued with the "thorn in the flesh." In light of all these troubles, Paul could say with confidence:

Wherefore I take pleasure in weakness, in injuries, in necessities, in persecutions, in distresses, for Christ's sake; for when I am weak, then am I strong.¹

Paul's sufferings, and his endurance of them, proved his intrinsic worth and lifted him to fields of higher service in God's sight. Paul turned his sufferings into profit. The same result from suffering could be found in anyone's life today if he is willing to turn a tragedy into a triumph. Florence Nightingale, too ill to move from her bed, reorganized the hospitals of England. Semi-paralyzed, and under the constant menace of apoplexy, Pasteur was tireless in his attack on disease.² Whatever your suffering, let it awaken you to greater service in spiritual matters.

Secondly, consider suffering as a chastening element. God chastens those whom He loves. In Hebrews the statement is made that Christ learned obedience by the things he suffered.³ God certainly loved His Son. John affirmed

this fact by saying: "Father, I desire that they also whom thou hast given me be with me where I am, that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world."⁴ Even though it is difficult for one to see good in chastening, the fact remains one can gain from it.

All chastening/ seemeth for the present to be not joyous, but grievous; yet afterward it yieldeth peaceful fruit unto them that have been exercised thereby, even the fruit of righteousness.⁵

The Christian today needs to learn that when he is chastened by the Lord with suffering, he has to accept it with the proper attitude and then he will receive great fruit.

Along with chastisement, God sends strength to overcome suffering. Paul made this point clear to the church at Corinth:

Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort; who comforteth us in our affliction, that we may be able to comfort them that are in any affliction, through the comfort wherewith we ourselves are comforted of God.⁶

Suffering as an element of chastisement became a vital part in the mind of the first century Christian in understanding the problem of suffering and helped him gain from his tragedy. It must be as vital in the mind of the Christian in this century. Even though it would be difficult to find an exact criterion to examine each case of suffering to find if it was sent for chastisement, one still needs to keep this principle in mind. Each time one suffers he can say, "This will make a more holy person out of me." The individual will allow his suffering to make him

more humble and submissive to the will of God. No greater profit can be found!

Thirdly, consider suffering as a medium to better educate one in the realm of sympathy and understanding. It is always easy for one to say, "I know how you feel." Does the one making the statement really know how the sufferer feels? A couple may lose their only child, the preacher goes to visit them and states, "I know how you feel." The preacher had never lost a child, and yet he made the statement in all sincerity. Then a tragedy struck, the preacher loses his only child. A few weeks later he is called to the home of a couple who had just lost a child. He can say with some measure of accuracy "I know how you feel," for he has been educated in the school of suffering. Even though he was sympathetic prior to the loss of his child, after such a loss he had sympathy educated by suffering. In a measure he understood more fully why the couple mourned, and he, through the education of suffering, understood why the tears of sympathy rolled so freely down his cheeks. His profit can be found in a greater understanding of his fellowman.

Fourthly, consider suffering as a medium to help one maintain the proper attitude as he progresses through his earth's pilgrimage. Man living in the complex, fast moving twentieth century has the temptation to feel he knows all concerning the universe. He feels he can open the universe as he would a watch and examine the works and know every precise movement. He forgets that the world was brought into being with a whisk of the omnipotent hand of God. Then as this man treks toward the goal of knowing all, he is stricken with some type of physical suffering. He searches his finite mind and can find

no reason for his tragedy. With thought he realizes there is no answer in this life. If he will, his suffering will instruct him that the mysteries of God cannot be fathomed. He will place his unreserved trust in God, knowing that it is not in the mind of the finite to know the mind of the Infinite, or that it is not the prerogative of the student to know the complete mind of the Teacher. When one allows his suffering to develop this proper attitude for the guidance of his earthly pilgrimage, then he will receive comfort never before received from God:

Out of suffering that is borne with courage and faith there comes the comfort of God, a comfort which sees meaning in tragedy and pain and finds spiritual resources to bear it and a sense of God's fellowship in it.⁷

Could one ask for more in the way of spiritual profit?

As Christians, let us accept the Biblical teachings that the sufferings of this life are not to be compared in any way with the glory of the life to come. Know that as one suffers today with the right attitude, and uses sufferings of life to strengthen character and faith, he is preparing for an eternity in the celestial city prepared by the One who suffered the most.

Footnotes

¹II Cor. 12:10.

²Louis E. Bisch, "Turn Your Sickness Into An Asset," *Getting The Most Out of Life* (New York, 1946), p. 207.

³Heb. 5:8.

⁴Jn. 17:23.

⁵Heb. 12:11.

⁶II Cor. 1:3-5.

⁷F. Olin Stockwell, "Beyond Job," *Christian Century* (February 11, 1953), p. 161.

MAJOR PHILOSOPHICAL STANDARDS OF MORAL CONDUCT

By ROBERT L. JOHNSON

Robert L. Johnson was born in Detroit in 1919 and attended the public schools there. He spent over five years in the Air Force during the Second World War attaining the rank of Captain. He did undergraduate work at Butler University in Indianapolis and took his B.A. degree at Abilene Christian College. He taught at A.C.C. in the spring of 1948 and returned to Indianapolis for his M.A. degree and additional work on the B.D. After doing local work in Detroit and New York he returned to join the Bible Faculty at A.C.C. in 1953. While on leave of absence between 1955-1957 he completed work for and received the Ph.D. degree from New York University in June 1957, in the Department of Religious Education with major interests being in the field of World Religions and Philosophy. Besides these subjects he also teaches Bible and Greek at A.C.C.



Johnson's thesis at New York University was entitled "A Critical Comparison of Early Stoicism and New Testament Christianity." Mr. Johnson is married and has two children. In 1955 he was reclassified as Chaplain in the U.S. Air Force Reserves and holds the rank of Major. He preaches regularly for the congregation meeting near Dyess Air Force Base.

William James once wrote that an essential part of education should

be "To know the chief rival attitudes toward life . . . and to have heard some of the reasons they can give for themselves . . ." Many of the standards and values which most of us hold have been absorbed from our parents or friends. On occasions we might try to stand off and examine our religious convictions. We might even muster the courage to reshape some of our underlying attitudes to bring them into line with what we feel is the mind of Christ. Usually somewhere we have been challenged by people who have embraced the standards of another religion or who are committed to another philosophy of life.

When we consider that only one person out of four in the world even has a remote connection with Christianity we must naturally ask "What are the standards that govern the lives of the greater portion of the world's population?" Are the moral standards in other religions basically different? In what ways have the leading philosophers challenged the value concepts of Christianity and what substitutes do they offer? In this presentation our concern will primarily deal with the latter question though of equal interest would be a study of moral values in other faiths.

Moral Teachings of the Greek Philosophers

Humanism

Protagoras is considered to be the first great humanist among the Greek philosophers. He was a Sophist who lived in the Fifth Century B.C. He is well-known for the statement "Man is the measure of all things." To Protagoras all of man's standards are relative. They depend upon one's situation and training. The measure of right and wrong, of good or evil is the extent to which our in-

terests or desires are furthered or hindered. If a thing works well for the individual in his particular group, there is no other standard, either moral or religious, by which it can be judged. All moral standards are merely the social traditions of the group.

Protagoras certainly anticipated the Pragmatists of the modern day in their view that a thing is good if it works. Under this system there is basically nothing that is right or wrong. When one does things merely because of social convention then such acts are not right but only expedient. (Cf. Davidson, *Philosophies Men Live By*.)

Rational Idealism

Both Socrates and Plato (Fourth and Fifth Centuries B.C.) believed that human reason, by a process of critical and comparative analysis, is able to establish objective standards in morals and religion. Socrates does not seem to have cared for fame nor power, except the power of reason with which to mold the hearts of the young and educate them to virtue. His religion was moral culture. He tried to direct man to a sense of his moral and mental needs and to animate him by the sight of the supreme beauty of goodness. He taught the youth temperance, sobriety, the love of knowledge, the love of goodness, the worth of friendship, courage, and wisdom. He sought to purge from them vanity, self-indulgence, love of wealth, fame and power, unless these were rightly deserved.

It is supposed that the Greek society held a rather liberal view of sex relations. And it is true that sexual indulgence (both natural and unnatural) was thought of very lightly in ancient pagan society. But to say that the whole culture cultivated the physical passion is entirely

wrong. Many of the philosophers set down rules for sexual relations which correspond closely with Christian teachings. Musonius, a Stoic and contemporary of Paul, stated that all intercourse outside of wedlock should be stamped as evil. He went further in one respect by saying that even in marriage there should be no sex relations except for the procreation of children. We must agree that the *best* Greek paganism and Christianity agreed in condemning sex relations outside the marriage state.

Hedonism

A one-time student of Socrates, Aristippus advocated the philosophy of pleasure, hedonism. Socrates had taught that knowledge is virtue. Men will want to do right when they know what is right. He would say in one sense, the better you are, the better time you are having. Aristippus reasoned that the better time you are having the better you are. To him the pursuit of pleasure and the avoidance of pain are the two driving forces in the behavior of all creatures. The logical thing to do is to obey this imperative dictate of nature and seek enjoyment in life. (Cf. Davidson, *Philosophies Men Live By*, pp. 30, 31.) To the hedonist this world is the only world that we can count on. It is in this life that we must find happiness.

This same approach to the supreme good is found in the teachings of Epicurus who was active about 300 B.C. But contrary to the view of certain critics Epicurus taught an intelligent pursuit of pleasure. Pleasure is "the Alpha and Omega of a blessed life." "Pleasure is our first and kindred good." This goal, however, was not to be attained by the impulsive pursuit of immediate and intense pleasures. He wrote, "When we say that pleasure is the end

and aim (of life) we do not mean the pleasures of the prodigal, or the pleasures of sensuality . . . By pleasure we mean the absence of pain in the body and trouble in the soul. It is not an unbroken succession of drinking and of revelry, not the enjoyment of female society . . . that make life pleasant; it is sober reasoning that searches out the grounds for every choice and avoidance, and banishes those vain beliefs through which great turmoil takes possession of the soul." (Cf. Hicks, *Stoic and Epicurean*, pp. 167-173.)

It is here, nevertheless, that the hedonistic spirit in American life is of gravest danger to the welfare of the nation. William D. Hyde has written: "Epicurean women abound in every wealthy community. They spend the winter in Florida, New York or Washington, dividing the rest of the year between the seashore, the mountains, and the lakes, with occasional visits to what they call their homes . . . Their special paradise is foreign travel . . . Two or three years of this irresponsible existence is sufficient to disqualify them for usefulness either here or hereafter." (Davidson, *Philosophies Men Live By*, p. 54.)

Rationalism

The Stoics. The Stoics, also rationalists, were critics of hedonism. They proposed a philosophy more genuinely human in outlook and spirit. These teachers maintained that we are in the world not to live pleasantly but to acquit ourselves like men. This is done by acting in accord with nature through the life of reason.

It is probably true that no other school of philosophy has produced a more exalted standard of morality than that found in Stoicism. The following is a lengthy catalogue of virtues taught by the Stoics.

Wisdom, courage, justice, and temperance are spoken of as primary virtues. Loyalty is called the holiest good in the human heart. Kindness is worthy of great praise. One should display qualities of sincerity, dignity, endurance, abstinence from pleasure, independence, frugality, and should be serious and high-minded. Magnanimity, continence, presence of mind, and good counsel are considered commendable. Tranquillity, simplicity, generosity, constancy, and equanimity are likewise held in esteem. Evils are vices such as folly, cowardice, injustice, despair, and moroseness. Outside of the sphere of the moral purpose nothing is either good or bad. It is not an evil if someone dies, but to grieve about it is an evil. Things neutral or indifferent are the things which neither benefit or harm a man. If things are as Nature wills, men should delight in them. (Cf. R. L. Johnson, Thesis: *Stoicism and New Testament Christianity*, pp. 130-132.)

Nature produced men from the same source and related to one another. She engendered within men mutual affection. Therefore men should possess things in common for they have a common birth. The test of any injury is whether or not it is hurtful to the community. One should fit himself to his environment and love men. Man's material substance is not the principal thing, but rather his duties of citizenship, marriage, begetting of children, reverence to God, and care of his parents. These are to be honored. One must live for his neighbor if he would live for himself. (Cf. Robert L. Johnson, Thesis, pp. 133-136.)

The Stoics of course were rational pantheists and they were fatalists. If a man would not subordinate his will to the law of the universe, much that happens to him may seem evil rather than good. But they believed that God

(Nature) has a divine interest embracing all men. And here was the germ of a doctrine of human brotherhood.

Naturalism

Aristotle. In Aristotle is found one of the greatest minds of the ancient world. His philosophy was a mixture of naturalism, idealism, and humanism. He felt that the chief error in Hedonism was the attempt to treat pleasure as an end in itself. Mere quantity of pleasure is not the important thing. Men must know that there are various types of pleasure — the life of enjoyment, life of honor, and life of contemplation. When men know the types of pleasure they will place a higher value on the life of honor and contemplation, the life of the intellectual, aesthetic, moral and spiritual activity. To him "Each man has just so much happiness as he has of virtue and wisdom, and of virtuous and wise action." He wrote, "The happy man lives well and does well . . ." Aristotle arranges the qualities of character in triads. In each triad the extremes of excess on the one hand and deficiency on the other are vices, the mean is virtue. But the doctrine of the mean does not imply that a moderate amount of every kind of action or emotion is good.

The definition of goodness for Aristotle is excellence in living. Morals are not absolute or unchanging principles of conduct. Things are good or evil in terms of the purposes they serve and the ends for which they are used.

Later Development of Philosophy

In a few pages one can barely mention the names of the philosophers who have expressed themselves with respect to moral theory much less give the details of their respec-

tive views. It is necessary, therefore, to list only representative thinkers whose influence in some way still abides today.

Scientific Rationalism.

Rene Descartes was a brilliant French mathematician and philosopher of the early Seventeenth Century. He has been called the father of modern philosophy. Many achievements in the field of the physical sciences were having a profound influence upon the world. Descartes became a confirmed rationalist. To him, human reason was the only path to enduring satisfaction.

Later in the same century Benedict Spinoza, a former Jew, followed Descartes in the swing to rationalism. Both, of course, were treading much of the same ground on which the Stoics had walked in past ages. With respect to moral values Spinoza wrote, "Since reason demands nothing against nature, it concedes that each man must love himself, and seek what is useful to him, and desire whatever leads him truly to a greater state of perfection; and that each man should endeavor to preserve his being so far as in him lies." The basis of human conduct, then, is a sort of reasonable egoism. (Cf. Davidson, *Philosophies Men Live By*, p. 159.)

Spinoza also says that "hatred should be overcome with love or high-mindedness, and not met with hatred in return . . . we should often think over the wrongs commonly committed by men, and meditate upon the way in which they may best be warded off by generosity." (Cf. Davidson, *Philosophies Men Live By*, p. 162.)

His philosophy, however, which as also quite deterministic, led him to a dilemma. The misdeeds of the sinner

are just as necessary an outcome of this rational order as are the achievements of the saint. The sinner could not be other than he is, nor could the saint. Yet it is the whole burden of Spinoza's ethics that the way of the saint, the man who has brought his life into conformity with the laws of God, is far better than the way of the sinner. (Cf. Davidson *Philosophies Men Live By*, p. 165.) In his effort to reconcile science and religion Spinoza actually surrendered the basic convictions of religious faith to the rationalism of science.

The Naturalism of Nietzsche

The Darwinian theories of the Nineteenth Century had their appeal for Friedrich Nietzsche. Nietzsche held that if life is a struggle for existence in which only the strong survive, then strength becomes the ultimate virtue and weakness the only sin. What is needed in the battle of life is not goodness but strength, not humility but pride, not altruism but unrestrained egoism. To Nietzsche, Christianity had made brotherhood, unselfishness, sympathy for the weak and suffering the cardinal virtues and so has helped preserve the sick and weak who should have been eliminated in the evolutionary process.

Nietzsche's age had also come under the influence of scientific determinism. Against this latter view Nietzsche rebelled. Men should live as the master, not the slave, of the universe, enslaved neither to priest nor to philosopher nor to scientific dogmatist. "What is good?" he asks. To be brave is good. All that heightens in man the feeling of power, the desire for power, power itself. "What is bad?" All that comes from weakness. "What is more harmful than any vice?" Pity for the condition of the ineffective and the weak — Christianity.

Nietzsche has no other moral criterion except that might makes right. It has been noted by Crane Brinton that Nietzsche called for the Superman. Mussolini and Hitler answered the call.

The Moral Law of Immanuel Kant

Kant was probably the greatest of the German philosophers. In his *Critique of Pure Reason* he attacked the reasoning used in the traditional arguments for the existence of God. But in his later *Critique of Practical Reason* Kant provides us with an excellent test of moral conduct: "Act only on that maxim whereby thou canst at the same time will that it should be a universal law." Fundamentally, this law recognizes the essential equality of all persons in moral matters. The moral man is led necessarily to believe in a divine moral order and purpose at the heart of the universe. One weakness we might observe here is that Kant's moral law does not tell us what morality actually consists of.

Varieties of Present Day Humanism

There have been many shades of Humanism in the last century, and all owe some measure of debt to Protagoras of the Fifth Century B.C. The *Positivist* movement which began (in part) with Auguste Comte in the Nineteenth Century and later was developed by Schlick, Pierce, Carnap, and Ayer has humanistic features. It stresses empiricism and formal logic. The standard procedure is to try to eliminate all moral judgments. It holds that moral propositions are not propositions at all. To say that something is wrong is not a meaningful proposition. The common element of all positivism is the attempt to set limits to philosophical inquiry and thus avoid fruitless discussion.

Paul Tillich suggests that Logical Positivism tends to dehumanize man. By its strict limitations upon what constitutes a valid field of inquiry it tends to impoverish human thought. When only scientific statements or statements of fact have any meaning then this is a gratuitous assumption. It is not empirical because it rules out whole areas of experience, especially the ethical. It rules out, according to A. J. Ayer, even the possibility of religious knowledge.

Pragmatism

Pragmatism has been spoken of as being "a new name for some old ways of thinking." Pragmatism is supposed to have originated in 1878 when Charles Sanders Pierce published an article entitled "How to Make Our Ideas Clear." Some of the leading names in the pragmatic school have been William James and John Dewey, in America, and C. C. Schiller, of England. James gives credit to John Stuart Mill for ideas that contributed to his own philosophical conclusions.

Pragmatism now is almost a blanket term covering theories of truth, of being, of knowledge, and of intellectual method. It is especially well-known for its emphasis on the changing character of reality. Truth is relative. Relative to what? Relative to the felt satisfaction of human needs and desires. Truth is tested by its ability to "work."

The pragmatist says that inasmuch as truth in the absolute cannot be known then it is the path of wisdom to have a conception of truth that we can handle. We can't know what the world is apart from human experience of the world but we can know what succeeds.

Rational Humanism

The contemporary writer and columnist Walter Lippman has been called by Davidson, a rational humanist. Lippman feels that when a man turns from the will of God as his guide in morals, and takes his own human desires and needs as his standard of conduct, the central issue that confronts him is a choice between the pursuit of pleasure and the life of reason. In a somewhat pessimistic vein Lippman asserts that business, politics, the home and family have declared their independence of the authority of religion and have set out to govern themselves. The traditional moral convictions have been undermined. Along with Spinoza, Lippman feels that the only enduring value left in life is the understanding of life. The inspiration which one can derive from religious faith at its best has been sacrificed to a coldly scientific view of human destiny. (Davidson, *Philosophies Men Live By*, p. 190.)

Men now have freedom to do as they want, but they also have anarchy. There is no authority to give order to their desires. Morality has become a sort of traffic code, designed to keep as many desires as possible moving in different directions without too many violent collisions. Davidson, *Philosophies Men Live By*, p. 170.)

What remains of religion when the Humanist criticism has completed its work? The Humanist replies that devotion to human and social values emerges as the essence of religion.

John Dewey, a few years earlier, had taken a similar stand. There is, then, no separate body of moral rules, no moral absolutes, no separate subject matter of moral philosophy, and no such thing as an isolated science of

ethics, Dewey insists. The business of morals, he feels, is not to speculate about some ultimate standard of right and wrong or to search for any one unique moral motive. (Davidson, *Philosophies Men Live By*, p. 209.)

Bertrand Russell also has been very outspoken with respect to his views on morals. With respect to morality in the home he says: "My own view is that the state and the law should take no notice of sexual relations apart from children, and that no marriage ceremony should be valid unless accompanied by a medical certificate of the woman's pregnancy. But when once there are children, I think that divorce should be avoided except for very grave cause. I should not regard physical infidelity as a very grave cause and should teach people that it is to be expected and tolerated but should not involve the begetting of illegitimate children — not because illegitimacy is bad in itself, but because a home with two parents is best for children. I do not feel that the main thing in marriage is the feeling of parents for each other; the main thing is co-operation in bearing children." (Davidson, *Philosophies Men Live By*, p. 186.)

We see, therefore, in Humanism that moral and religious values are relative to man's changing experience. The universe is indifferent toward human good or ill except so far as man learns to control parts of it toward the realization of his chosen ends.

Dialectical Materialism

With nearly a billion people either believing in or dominated by the philosophy of Dialectical Materialism it must at least be mentioned in this brief sketch of moral views. With the pragmatist truth changes, so with the philos-

ophy of dialectical materialism which is known in its more popular form today as Communism or Marx-Leninism. Before Marx, Ludwig Feuerbach had stated that religion is only the imaginative projection of human needs and hopes. What men worship as gods are nothing but "wish-beings." Gods are personified wishes. Since men, when they worship and pray, are not conscious of the projection of their wishes, all religious experience is delusory.

Marx had diagnosed the ills of society as an economic malady. This worked out well with the theory that ideas of morality and religion are the products of economic conditions. There is no absolute morality. "Rights are class demands that are to be enforced, rather than proved by rational argument. The claim of one class must give way to the other and only force decides which." Eventually we shall have the "classless society." Religion is delusory because it is not scientific. The real remedy is scientific socialism but it alone can insure against social disaster.

The Western nations have a culture which demands self-criticism. In Marxism self-criticism is difficult and self-righteousness is inevitable. Again here is a system, highly empirical, leaving no place for knowledge that can come by revelation. (Clark, *Thales to Dewey*, p. 484.)

Existentialism

Existentialism, with its roots in the Nineteenth Century, has had a rather warm reception in parts of Europe, America, and the Far East. It teaches that each individual thinker must wrestle with his own problems until he has authenticated his own position instead of taking his answers from someone else.

In one sense Existentialism has been a corrective. It

has been a protest against those forms of rationalism which tend to regard man as if he were a thing. It stands against mechanism and naturalism, against mass mentality. It makes a distinction between objective and subjective truth and gives priority to the subjective. But man must be aroused so that he lives the truth that he sees. He must be grasped by the truth in a decisively personal way.

Existentialism does have a contribution to make in insisting that just learning and accepting certain theories in no sense would qualify one for eternal life. The emotions and will of man must be involved. It calls men from automatic conformity.

Merely obtaining more scientific information will not resolve the contradictions and tensions in the human situation. Man must become involved, be aware, experience each issue for himself to be a real person.

This philosophy, however, in spite of certain favorable contributions, can be extremely dangerous. It has led some of its devotees to atheism, to a denial of revelation, to mysticism, and away from the Good News to humanism. If God is diminished to the degree of man's feelings, or if man has to discover God, where is there any Good News? God is truth; but truth exists only for a believer who inwardly experiences the tension between himself and God. If a person is an unbeliever, then for him God does not exist. God exists only in subjectivity. (Clark, *Thales to Dewey*.)

Conclusions

Many other prominent names in philosophy might have been mentioned in this brief survey, such as Hegel, Schopenhauer, Leibnitz, Freud, Sartre and others. But at

least in part some of their views have been included in one or more of the systems discussed.

"It is . . . true that the Christian conception of what was good conduct in a man's relation to his neighbors, and in his control of his sensual impulses, did not differ greatly from the conceptions upheld by the moralists of the Greek world. They too had made virtue consist in a man's mastery of his sensual impulses and in active benevolence to his fellows. If the Christians declared that a man should never seek to repay evil with evil, so Plato had said 400 years before. If Christians said that a man who receives a blow should not strike back in anger, so the Stoics said too. The kinds of conduct which pagan standards characterized as vicious — theft, fraud, murder, adultery, selfishness — were for the Christians as well the outstanding types of sin. The Stoics, too, had asserted that every man, in virtue of his humanity, was a child of God, and should be treated as such." (Cf. Bevan, *Christianity*, pp. 48, 49.)

It is a mistake, however, to suppose that the distinctive thing about Christianity was that it set before men an *entirely new* code of conduct. The distinctive thing was the gospel, a new announcement of what God had done through Christ and would do.

In his book, *The Public Philosophy*, Walter Lippman observes: "William Jennings Bryan once said that to be clad in the armor of righteousness will make the humblest citizen of all the land stronger than all the hosts of error. That is not quite true. But the reason the humblest citizen is not stronger than the hosts of error is that the latter also are clad in an armor which they at least believe is the armor of righteousness."

THE CHRISTIAN'S STANDARD

By BASIL OVERTON

Basil Abney Overton, 2456 Eastway Drive, Lexington, Kentucky.

Born at Greenfield, Tennessee, Dec. 3, 1925. One of six surviving children of Mr. and Mrs. W. R. Overton, who live near Greenfield, Tenn.

"The best educational experience I have had was the training in honesty and in work like we had to do on the farm, as we were guided by our hard working parents."

Baptized by T. Reginald Boley, Sept. 1, 1941, at Greenfield, Tenn.

Married Margie Medling of Greenfield, Tenn., June 19, 1945.

Have three children: Timothy, 13; Gaius, 10; Tessa Beth, 3.

Began preaching while in Navy at National City, Calif. in 1945.

Attended Freed-Hardeman College 1946-49; Abilene Christian College, 1949-50; Eastern Kentucky State College, Richmond, Kentucky 1955-57 and received A.B. degree. Graduate work in Ancient Languages being done at University of Kentucky at Lexington.



Has preached in about 130 gospel meetings, while working with various churches as "local preacher." More than half of preaching career has been spent in "mission fields." Started Southside Church in Lexington, Kentucky, in January 1960 which he preaches for now.

Has done extensive writing for various papers. For the

Gospel Advocate for several years. Wrote a column every week for 209 weeks in Richmond, Kentucky Daily Paper. Has done considerable preaching on the radio. Conducted a daily program at Richmond, Kentucky, for more than a year called "Morning Meditations."

Likes the study of Christian Evidences. Wrote booklet on the resurrection of Christ entitled: "What Happened to the Body?" This is an apologetics treatise. Conduct devotionals on campus of University of Kentucky each week. Do a lot of personal work.

If a man thinks in the realm of religion just any creed or system is as good as another he is considered by the masses to be an open-minded and scholarly person. If the same man should feel toward any other realm as he does toward religion he would be counted by the same masses as a lunatic. In all honorable areas of economic pursuit the value and necessity of standards are recognized. The Christian has a standard without which he could not be a Christian. This standard is the same for all. It is a standard both for conduct in worship and in morals. There may be a sense in which morals and religion are different, but there is a sense in which one's morals are a part of his religious activity just as his activity in worship.

The Christian's standard is that which God has revealed in the Bible. It can be scientifically demonstrated that man could not have discovered the moral standard of the Bible without revelation from God. The religion of which God is the author is both vertical and horizontal. God not only has told us how to conduct ourselves with respect to worship unto Him, He has also told us how to conduct ourselves in our relationships with each other.

Once I was called to participate in a meeting of preachers, and faculty members of a state college. The meeting

was called in order that some study could be given to what was termed "the moral problem on the campus." After some rather worthless talking in a general way one preacher finally said: "We may as well admit it; we are going to have to go back to the Bible to find out how boys and girls and men and women should act." This man is a denominational preacher, but he knew the truth on the subject of morals. This gave me the opportunity to say that I felt that it was time that the Bible be upheld as God's standard on the campus. Having been in classes on the campus myself, I knew how some of the teachers had ridiculed the Bible, and had lowered its value in the minds of many of the students. I even proposed that we start a course in that college on Christian Apologetics so that the Bible could be presented scientifically as being God's word. My proposal fell on unheeding ears. I even wrote the president of the college about the matter and it was ignored.

Immorality, not only on the campus of the college mentioned above, but in many schools and everywhere else is a growing problem. And it is growing in proportion to the lack of respect for and understanding of God's standard as revealed in the Bible.

In a Criminology course a professor called for the answer to the question: "Why is crime on such a tremendous increase?" The professor, being a God-fearing man, seemed to appreciate the answer that I gave more than any. I said: "It is because there is no fear of God in those who engage in crime." I cited Romans 3:18 as a text. The solution to the crime problem is found in the story of Cornelius in Acts 10; he was a man who "feared God with all his house." A man who will not bring his

family into a sense of fearing God, does not fear God himself.

Perhaps what we think of as being the more obvious truths need to be taught again with due emphasis. Allowing one generation to grow up without impressing on them the fact of the existence of God would bring the world into ruin and chaos. How important it is to teach the truth about God! God needs to be presented in every generation as being an all-wise personal being. The young people of today face a hard world of materialism, a world in which doubt and skepticism are rampant and considered as the popular trend. Satan succeeds most when God's people become lax and neglectful in the teaching of those things which we in our limited human wisdom would think of as being so obvious that they would not have to be taught over and over again. Let us not allow Satan to strike his fatal blow here!

Respect for God's authority means respect for what He has said is right. His standard of what is right is called "God's righteousness" in the Bible (Rom. 1:17; 6:16; 10:1-3, etc.).

When Jeremiah saw the lamentable condition of his nation and the sorrow and sins of his people, he said to his Maker "O Lord I know that the way of man is not in himself; it is not in man that walketh to direct himself" (Jer. 10:23). Man is not wise enough to direct himself in the right way. The Bible must supply the standard of man's conduct. It is impossible to properly appraise the Bible and its contribution to man's welfare.

"That the Old Testament was inspired is attested by the high moral tone throughout. Those who criticise it on

the ground that its morality seems low from a Christian standpoint, should remember that its ethical principles and the actual morality of the people are two different things. 'If the moral pitch of the Old Testament were on the same key with the character of the age in which it originated the book would not be exceptional; but when the tendency of the age was downward, and the thoughts of men gross, and the trend of nations was toward corruption and violence, nothing less than the guidance of a holy and just God could have directed the composition of such a volume as the Old Testament.'" (Sweeney, *New Testament Christianity*, Vol. II, pp. 344, 345.)

The New Testament not only presents an unequalled standard of morals, it also presents a man who lived the perfect standard perfectly. This book presents the folly of not living a life of striving to attain unto that perfect standard that Jesus presented in word and in deed as He walked among men.

True, the New Testament does not give specific instructions on literally all the immoral actions that we know of in our society, but it gives some general principles that cover all such. In naming the works of the flesh, Paul ended by saying that "such like" fall into the same category (Gal. 5:21). Paul also told Timothy that "sound doctrine" included pointing out the sin of "any other thing contrary to sound doctrine according to the glorious gospel of the blessed God which was committed to my trust" (I Tim. 1:10, 11). Incidentally, this passage teaches that the *gospel* cannot be preached unless sins of lawlessness and immorality are exposed. The gospel is God's standard both for worship unto Him and for moral conduct — man's relationship with man.

We are prone to think that we know more than God; we reason that we are too strong to be influenced by certain temptations and associations. But God has warned us not to get thus "smart." "Be not deceived: evil communications corrupt good morals" (I Cor. 15:33).

There are principles in God's standard which prohibit what man by his wisdom might deem safe and sound. It is obvious that dancing and indecent apparel fall into this category. Some are indifferent toward certain evils just because they may not be specifically condemned in the Bible. However, Christians should grow up and get out of the "baby stage" of not being able to "discern good and evil" (Heb. 5:13, 14). Of course there is also the danger of making laws where God has not, and binding human dogmas upon others. Wisdom and prudence are needed by all of us. Let long-suffering, patience and love have their place in our feelings toward all.

CATHOLICISM — AS IT AFFECTS OUR FREEDOM

By L. R. WILSON

Born in Arkansas. Veteran of first World War. Attended Freed-Hardeman College after returning from military service, where he did all of his high school work and first two years of college. Took his bachelor's degree from Union University. Did his graduate work in Birmingham Southern College. Served churches in Knoxville, Tennessee; Tulsa, Oklahoma; San Antonio, Amarillo, and Cleburne, Texas. Was first president of Florida Christian College and Central Christian College. Was staff writer for *Firm Foundation* for 15 years. Wrote advanced Bible school quarterly for 8 years. Has been staff writer for the *Gospel Advocate* since 1955. Has been editor of the *Voice of Freedom* since July, 1956. Author of *The Triumphant Jesus*, *The Never-Failing Scriptures*, *The New Testament*

Church, *Highlights in Church History*, *Congregational Development*, *Aerial Bombardments*, and numerous booklets, tracts, and publications. Preached on radio for 20 years. Some were on the largest and strongest stations in the nation. Some were network programs. More than a million copies of radio sermons in circulation. Has conducted revival meetings in more than half the states in the union.



Roman Catholicism is the most authoritarian and totalitarian system in the whole world. It confers upon the Roman Pontiff the supreme powers of

God Himself. In substantiation of this fact we cite only official Catholic sources.

I. The Power Claimed by the Pope

1. *The Pope claims to be Ruler of the World.* When he is crowned the following words are recited: "Receive the tiara adorned with three crowns and know that thou art Father of princes and kings, Ruler of the World, Vicar of our Savior Jesus Christ." (*The New Catholic Dictionary*; New York: The Universal Knowledge Foundation, Vatican Edition, 1929; p. 955.) The Pope not only claims authority over princes and kings, he also claims to be "Ruler of the World," and to take the place of the Lord Jesus Christ. The Pope's crown, the tiara, is really three crowns in one. "The first circlet symbolizes the Pope's universal episcopate, the second his supremacy of jurisdiction, and the third his temporal influence." (*Loc. Cit.*)

2. *The Pope claims to rule by divine authority.* Of this authority we read, ". . . it is *supreme* by reason of rank. No authority on earth is superior or even equal to it; no one can judge him but God; no appeal can be taken from his mandates . . . it [the power of the Pope] is *independent* of every human authority, civil and ecclesiastical, affecting temporal as well as spiritual matters, conferring by the very nature of the jurisdiction the right to extraterritoriality." (John A. Abbo and Jerome D. Hannan, *The Sacred Canons*; St. Louis: B. Herder Book Co., Revised Edition, 1957; Vol. I, p. 282.)

Not only does the Pope claim to be above all earthly powers, the ruler in Christ's stead, and infallible in his pronouncements regarding faith and morals, but he claims to exercise "the authority of God Himself . . . on earth."

(Rev. H. J. Shroeder, O. P., *Canons and Decrees of the Council of Trent*; St. Louis: B. Herder Book Co., 1955; p. 122.) In view of the extravagant claims made by the Roman Pontiff it is not surprising that he seeks to exercise total control over the lives of all his subjects.

II. Catholic Totalitarianism

To emphasize what we mean by total control over the life of the individual we call attention to the following:

1. *Roman Catholics start with conception.* They have issued their bans against birth control, making it a grave sin to use any contraceptives to space or to limit the number of children born to the family. This jurisdiction is not confined altogether to Roman Catholics. When the city commissioners in New York some two years ago voted to permit physicians and nurses to impart birth control information in the city hospitals to those asking for it, Cardinal Spellman issued orders to all Catholic workers to go on strike in any city hospital where such information was imparted.

2. *Roman Catholics are under orders to baptize infants, still-born babies, or even fetuses.* Normally, infants are baptized by the priest very early. But if a child is born dead, any Catholic who is present is under orders to baptize the dead child. If it be but a fetus of only a few weeks, consisting of nothing more than the tiny tissues of an early miscarriage, Catholics are under orders to baptize it. When once Roman Catholics have baptized (as they call it) an infant, he is always a Catholic, even though he may become a heretic or a schismatic. Commenting on Canon Law 1099 Abbo and Hannan, speaking of every "baptized Catholic," say, ". . . since January 1, 1949, even though he

was born of non-Catholic parents and reared outside the Catholic Church, he is bound, if he was baptized in the Catholic Church, to observe the Catholic formalities." (*The Sacred Canons*; Vol. II, p. 355.)

3. *Roman Catholics seek to control all education.* Canon Law 1374 says, "Catholic children shall not attend non-Catholic schools, neutral schools, or mixed schools, that is, schools that are open to non-Catholics." (*Op. Cit.*, p. 607.) Since we have compulsory school attendance laws in every state of this nation, and since Roman Catholics do not have enough of their own schools to take care of their children, they are often *compelled* to send them to the free public schools. However, as fast as they can, they are building more schools and making it compulsory that their children attend them. After our federal government allocated approximately \$8,000,000 in 1956 to be used by Roman Catholics in the Philippines to aid their schools, Archbishop Jose M. Cuneco of Jaro "issued a proclamation stating that all Catholic students in the diocese attending Protestant schools, as well as their parents, are excommunicated." (*National Catholic Almanac*, 1959, p. 66.) When Roman Catholics can get enough federal aid to build all the schools they need in this country they will then pull their children out of all of our free public schools and put them in their own schools, and then thumb their noses at us.

4. *All Catholic children must be brought up in the Catholic faith.* Before any marriage ceremony can be solemnized the contracting parties must guarantee in writing that all the children shall be brought up in the Catholic faith, and "the guaranties must be made in a form that secular law cannot challenge. If the secular law is opposed

to the giving of the guaranties, a special provision must be inserted in them recognizing this fact and providing for the fulfillment notwithstanding the secular law. Indeed, dispensations from the matrimonial impediment are forbidden unless the parties to the marriage have given guaranties the faithful execution of which no one can prevent, even in virtue of the secular law to which either of the parties may be subject and which is enforced in the place of their present or intended future residence." (*The Sacred Canon*, Vol. II; p. 244.)

5. *Catholics exercise control over all marriages.* No marriage of one who has ever been baptized a Roman Catholic can be recognized as legitimate if the ceremony has not been solemnized by a Catholic priest. Furthermore, any other ceremony by a Protestant minister, or by a civil authority cannot be permitted. The non-Catholic must also sign an agreement that he or she will not interfere with the religion of the Catholic spouse in any way; no effort must ever be made to convert the Catholic. On the other hand, "the Catholic spouse is bound by an obligation to strive with prudent means for the conversion of the non-Catholic spouse." (*Op. cit.*, p. 246.)

6. *Roman Catholics seek to control the consciences of all their subjects.* In "the Bishops' statement of 1958 issued by the Cardinals, Archbishops and Bishops of the United States" in Washington, D.C., released on November 16, of the same year, the hierarchy made it evident that they have authority over the consciences of their people. The hierarchy bemoaned the fact that "there are many areas in which the stand of the Church is contested and her right to legislate for the consciences of her children is denied. . . . When the Church legislates for the conscience, she

does no more than make application of the imperatives of the divine law . . ." (*The 1959 National Catholic Almanac*, p. 104.) Thus, the conscience of a Roman Catholic must be whatever the hierarchy says it is.

7. *The papacy seeks to control the morals of all Catholics.* On May 17, 1960, *L'Osservatore Romano*, the official Vatican newspaper, in a front page editorial declared that the Catholic religion "commits and guides the entire existence of man." The editorial went on to say that a Catholic "may never disregard the teaching and direction of the Church but must inspire his private and public life in every sphere of his activity by the laws, instructions and teachings of the hierarchy." Numerous encyclicals have been issued over the centuries regulating the life and conduct of all Catholic subjects.

8. *Through the hierarchy, the papacy seeks to regulate what Catholics may read, what shows they may attend, and what they may listen to on the radio and television.* Thousands of books, papers, and publications are on the Roman Catholic index of forbidden reading. No translation of the Bible may be read except one that has been translated and well doctored by Roman Catholic authorities. And the picture shows, radio and television programs are all censored and rated for Catholic viewing. Many are on the forbidden list altogether.

9. *The papacy seeks to control Catholic voting.* In 1952 the Pope threatened excommunication for all who voted for the left wing party in Italy. In 1958 another threat was held over all who voted against the Catholic party in Sicily. In 1960 the bishops in Puerto Rico issued two pastoral letters declaring it a sin to vote for the party which

the bishops did not approve. Although Cardinal Spellman sought to explain this by saying that such a pastoral letter carried no penalty the Vatican backed the bishops in Puerto Rico. The Vatican Council held the last week of January of 1960, under the direction of Pope John XXIII, said "The Catholic Church must maintain its right and duty to advise laymen on how to vote in elections." (*Time*, Feb. 8, 1960.)

10. *The hierarchy controls the manner and place of worship.* Roman Catholics are forbidden to attend or to have any part in any worship service conducted by people of other religions. Roman Catholics are not permitted to have part in any funeral or wedding other than that prescribed by the papacy.

11. *All Roman Catholics are required to make confession to the priest.* In this field the hierarchy exercises stronger control, perhaps, than in any other. The priest inquires into the acts, words and even the very thoughts of the individual. Each person is expected to confess to the priest any and every evil thought he ever had. Women are expected to whisper into the ears of the unmarried priest that which they would not dare discuss with their own husbands. Priests have kept the secrets of many criminals from the law enforcement officers, thereby becoming accessories after the fact to many crimes.

12. *A Catholic priest is required to perform the "last rites" just before death, in death, or even after death.* If a priest can be located when one is dying, or has just died, he is expected to perform these rites without stopping to inquire whether the individual is a Catholic or not. According to the *Phoenix Gazette*, Dec. 21, 1959, after a

wreck involving a Greyhound bus and a cattle truck, in which several people were killed, it appears that a Catholic priest was called to the scene before a doctor was. The priest said, "I asked no questions and gave the rites to everybody, whether I knew they were Roman Catholic or not."

13. *The papacy even determines the place of Catholic burial.* All Catholics who may be considered faithful are buried in a Catholic cemetery which has been "blessed." Non-Catholics are not allowed to be buried in any such cemetery. Canon 1240 makes specific mention of five causes for which one may be denied a "Christian burial," then generalizes under No. 6, assigning several additional reasons why one may be denied such a burial. Canon 1240 says, "A person deprived of Christian burial shall also be denied any funeral Mass. . . ." Canon 1242 states that if any excommunicated person has been buried in any Catholic cemetery which has been blessed it shall be exhumed [dug up out of the earth] . . . and buried in the profane plot of which Canon 1212 speaks." (*The Sacred Canons*, Vol. II, pp. 496, 497.)

14. *The papacy presumes to exercise control over the souls of people after death.* Although the Bible knows nothing about a state called purgatory, Catholics have created such, to which they assign all "imperfect" souls until they have been sufficiently refined by the purgatorial fires before they are liberated and allowed to go on to heaven. All whom the Pope have "sainted" have been liberated from purgatory. But many have had to wait for centuries before enjoying such liberty. While Catholics admit that others may have been liberated and allowed to go free, those they have canonized have proved

their liberation by two or more miracles which they have returned and performed on earth. The "days of indulgences" promised to the living for reciting so many "Hail Marys" mean that so many days will be taken off of the time they will have to remain in purgatory. Thus, by such "threats," they have been able to keep large numbers of their people in line — especially among those who are uneducated. This is why the educational standards in Catholic countries are at such a low level. It also accounts for the fact that Roman Catholics seek to control all education, lest their people learn the truth and break their papal chains.

There is no organization of any kind — ecclesiastical, political, or social — which exercises such complete control over the individual as does the Roman Catholic Church. It takes control of one before conception and never lets go until long after one has launched out into the eternal world. We are afraid of any such totalitarian or authoritarian system. We believe it dangerous not only to our well-being, but also to our own individual freedom, and the freedom of our children and their children.

PANEL ON COMMUNISM

By FRANK PACK

Frank Pack was born in Memphis, Tennessee, and received his elementary and secondary education in its public school system. He was baptized into Christ at Union Ave. Church of Christ, and grew to young manhood under the preaching of the late G. C. Brewer. He was educated further at David Lipscomb College, University of Chattanooga, Vanderbilt University, and received his Ph.D in New Testament studies from the University of Southern California. He has taught at David Lipscomb, Pepperdine, University of Southern California, and is now professor of Bible at ACC, where he has been teaching since 1949. He has preached extensively in meetings as well as in located work in a number of places. He is a staff writer for the *Gospel Advocate*, and the *20th Century Christian*. He edited

the recent book, *Our Bible*, and holds membership in Phi Beta Kappa, Phi Kappa Phi, Society of Biblical Literature and Exegesis, and National Association of Biblical Instructors. He was awarded a scroll for meritorious service as a teacher by the Board of Trustees of ACC at the 1958 commencement exercises.



“A specter is haunting Europe — the specter of Communism.” These are the opening words of that prophetic and revolutionary document, *The Communist Manifesto*, written by Karl Marx and Fried-

rich Engels in 1848. Today this strange and powerful movement haunts not only Europe but the whole world. Within a little more than forty years, since the Russian Revolution, it has brought under its control one-third of the world's population and one-fourth of its territory. With great self-confidence its leaders boast that it will be only a matter of time until Communism will achieve world-wide domination. This is the greatest mass movement since Pentecost and the most subversive force in the modern world.

One of the most remarkable things about Communism is the fact that it is able to make such a wide appeal to intellectuals and young people in the non-Communist world. It has found converts among some of the most gifted writers, artists, philosophers, economists, and political thinkers of our age. Many others have been so powerfully infected with its dogmas that they may be called "fellow-travelers" or sympathizers with the ideology. It has even made inroads into the churches and influenced the thinking of the very people it most violently opposes and would destroy if in power. Wherein lies its power? A study commission of the Church of Scotland answered this question by saying, "Communism is perhaps the most comprehensive attempt yet made in the Western world to fulfill man's religious need by making his own god and ignoring the God who made him." Its power is in a "religious appeal" to modern men, many of whom under the dissolving influences of modern secular philosophy and education, with its anti-Christian attitudes, are seeking for some world-view that will give meaning to their individual lives. If, as Professor Paul Tillich says, religion is that which ultimately concerns a man, and on the basis of which he

makes an unconditional commitment, then Communism certainly can qualify as a "religion," although avowedly atheistic. It has its sacred writings of Marx, Engels, and Lenin, in which its followers must be drilled and where they must find their guidance. It has its gods, its embalmed heroes, its dictators and authorities, its heretics, and its purge trials for heresy. But far more even than these, it provides a materialistic explanation for the universe, a hope in this world for the future, and an appeal to the humanitarian ideals of so many people who are looking for something larger than themselves to which they can be committed in service to others. It is definitely in a war for the minds and hearts of men, and to understand the nature of our warfare, it is necessary for us briefly to consider the Communist faith.

Marxist Communism is the outgrowth of the philosophies that had emphasized naturalism, leaving out the supernatural, and omitting the Bible as God's divine will. Weakening of faith in the personal God of the Scriptures and strengthening of faith in man's perfectibility apart from God's supernatural will prepared for Marx's views. A disciple of Hegel, the philosophic father of evolution and progress, Marx taught that the central elements of Christianity were mythical, and that God was more impersonal idea than the personal God of Scripture. It is not surprising that from the same Hegelian source the critical influences so destructive to faith in the scriptures as God's inspired revelation and atheistic Marxian Communism should have proceeded.

Marx held that there is no God, that matter is the only ultimate reality. The only world that is real is the material world and it is entirely knowable by man. Through science

man can know everything and control everything. In this material world Marx held that the determining principle controlling all human history is the economic. History is the story of the class struggles between the classes that owned the means of production and its distribution and the classes that did not. All the evils that exist in society in any period he traced to the ownership of private property. Whatever men do they do for economic reasons. Religion is designed to protect the propertied classes and keep their control over the masses. The structure of governments and social orders are all for the benefit of the owners. He ignored all other factors operative in history and turned it into a group of class struggles. Out of each class struggle a new one was born. Yet, for some strange reason which he never fully explained he held that our present age was locked in the last such struggle between the laboring classes, which he called the proletariat, and the capitalists or the bourgeoisie. The hope of the workers was to unite in overthrowing the owners and destroying them in order that a "classless" society should be set up and the "golden age" brought in. The appeal of *The Communist Manifesto* was an appeal to line up on the side of the mistreated and oppressed workingmen and bring about new "freedom" for mankind — an appeal to the humanitarian desire to relieve suffering and serve humanity.

Naturally it would not be possible immediately for the ideal "classless" society to be set up after the overthrow of the bourgeoisie. While the last vestiges of capitalism were being rooted out in the new society and the rest of the world brought under Communist domination, all property would be in the hands of the state under the dicta-

torship of the proletariat, ruling in the name of the people. This interim period would be one of state socialism, which is the stage in which the Soviet Union finds itself at present. However, according to Marx, when capitalism is destroyed, the dictatorship will cease, all government will dwindle away, and men in the new "classless" society will dwell together as brothers, share together, and work together in a Communist "heaven" on earth.

To show how this would inevitably come about, Marx taught that the pattern by which history progresses toward its goal is a dialectical one in which the thesis and its antithesis are in class struggle, and through conflict a new synthesis is reached which becomes the thesis for a new struggle. This process or pattern is in the order of things to such an extent that the movement of history is guaranteed toward an ever higher synthesis until the final one is reached in the establishment of a "classless" society against which there will be no struggle. Such is the Communist hope of a better world, which men can bring about as they work to stamp out the capitalistic standards and overthrow one by one the democratic societies of the world. While this hope will inevitably be reached through the forces of history, Communists can hasten the process and bring in the "Utopia" of Communism through their activities. Hard-core party workers are trained to infiltrate the governments of other nations, carry on espionage activities to undermine non-Communist governments, influence the press and control communications as well as work into schools, colleges and churches and all phases of a non-Communist culture, waiting until the proper time for revolution to take over the country. Wherever there are areas of unrest and peoples have been oppressed or

are underprivileged, Communist agents are busy sowing seeds of discord and revolution upon which they can capitalize. Thus the "gospel of materialistic salvation" is being spread. Throughout the world this formidable enemy of Christianity is at work and the only really adequate force against it is the teaching of Christ's gospel and the bulwark of God's inspired word.

Communism comes with a carefully worked out economic system saying that it has all the answers. This looks powerful and convincing against Christianity with no specific system of economics to offer as the answer to the ills afflicting material cultures. However, Christianity proposes an ethical system by which men should be controlled in their business relations as in other areas of their living. Communism has no use for the individual, only for groups and masses of men; the individual counts for nothing here. Christ's religion is intensely interested in the individual, his total well-being and his salvation eternally.

Followers of Jesus Christ preach and endeavor to practice love, friendship, compassion, and tenderness in humanitarian service to others, while Communism preaches hate, class struggle, stirring up the prejudices and enmities of men. Hate is a powerful weapon. Lying propaganda can be an inflaming power particularly with unthinking minds. But Christians believe that love overcomes hate, good overcomes evil.

Communism demands abject surrender from all of its devotees before the changing policies of the Party itself. It cannot allow the criticism of party policy on the part of anyone, nor can it allow open-minded examination of its own faults and failures. It demands intellectual dis-

honesty of its followers in the face of the changing policies of the Party's Central Committee which controls Communism with a dictatorial hand. Christians, on the other hand, do not claim all-sufficiency for their actions, but acknowledge their need of God and their failures to come up to the high demands of His will. Christians plead for forgiveness and acknowledge themselves sinners in need of God's grace. Christ demands of His followers that they honestly face their mistakes, the omissions and faults in their practice of His teaching. As Christians we must admit that there have been professed followers of Christ that have not always been interested in others, nor have they shown the proper love toward those less fortunate. We must also admit that we have not ourselves followed as we should have the path that the meek and lowly Nazarene would have us tread in showing His love. At least, Christians can critically evaluate the failures the church has made and not have to defend its every action and practice under all circumstances. Communism cannot tolerate this kind of attitude.

As Christians we cannot use Communism's methods of force and violence to fight it, but we can oppose it with the powerful weapons God has given us to fight the evil in the world. We must know what it teaches and what it offers to men today. We must know how to meet its challenges to us. In informing ourselves a wealth of literature is available to us in this free land. Governmental agencies and leading statesmen have made some of the best offerings of materials informing our minds of this strange ideology. Books dealing with all aspects of its philosophy, history, and the practices in societies controlled by the Communists, as well as those relating this system to

Christianity in one way or another are flowing in a large stream from our presses. Just as we would inform ourselves of any other error in religion, we need to inform ourselves of this "religious" error and be able to help others meet it.

Communism makes great demands on its followers — demands of long and intensive training in its ideology. They must study the writings of the Communist leaders and know what has been said by their "gods." How many Christians give to the Scriptures the same sort of dedicated study? How many preachers even are as careful students of God's inspired Word as we ought to be? This is our effective weapon with which to meet Communistic teaching and show the vast differences between the two. One of the reasons why many have been attracted to this false "religion" is because we have not correctly set forth the beauty and power of Christ's will to men. The same degree of dedication that Communist followers show for their false faith should characterize those who are Christians in meeting intelligently the challenges the enemy make to our faith.

As we acknowledge our failures in practice, we also have a right to point out the failures and crimes of Communism against the peoples it controls. How beautifully idealistic its teachings sound to the unsuspecting, but how far from beautiful are the practices in enforcing their system on the dominated peoples of their empire! Let Communism become a chastening rod to us in our failures to follow Christ, and let us take seriously the warnings of judgment which such a system makes upon our failures. But let us at the same time recognize the evils and failures of this evil doctrine that would de-humanize man, and

destroy the highest and noblest of all that man can long for, or desire — our faith.

It is not in weapons that the battle will be won, nor in military power. What good will it do to have an arsenal if the men who control it have no faith to guide them in opposing this aggressive evil? The battle will be fought and won in human hearts, in the faith and dedication of our lives. Here Christians have such an important place to fill in these trying times, fighting for the souls of men for time and eternity.

**THE 1961 ABILENE
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This 1961 Abilene Christian College Lecture Book includes the main lectures and panel discussions of the 43rd Annual Bible Lectures on the subject, "THE MORE ABUNDANT LIFE." A great deal of planning, research, and prayer has gone into the preparation of the lectures and discussion materials presented in this volume on the part of some of the most capable men in the entire brotherhood today. The Lectureship Committee, which advises with the Lectureship Director in the planning and preparation of the Annual Bible Lecture Program, is concerned to see that the very best possible materials are available as the content of the several lectures each year.

The Theme, "THE MORE ABUNDANT LIFE," challenges Christians of today to rise above any attitude of mere mechanics or of considering Christianity as a mere set of rules, to considering it, on the other hand, as a great spiritual reality and where spiritual considerations transcend the commonplace things in our lives and thoughts. The Committee has sought speakers who were not only capable as to scholarly ability in searching out and presenting the materials, but who themselves have a grasp of the more abundant life and who recognize that the spiritual values are far greater than material things.

This book should be an inspiration and a challenge to its readers throughout the coming years, and thus will not only be a valuable reference for the individual library but will make an ideal gift, as its continuing value will be for all.