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1962: Abilene Christian College Bible Lectures - Full Text

Earl West

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"THE RESTORATION PRINCIPLE"

Being the

**Abilene Christian College
Annual Bible Lectures**

1962

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PREFACE

The major thought in planning the 1962 Annual Bible Lectureship Program at Abilene Christian College was to rethink the basic principle or principles that should govern our efforts to restore New Testament Christianity in the 20th century.

We recognize that there is always a danger in any movement of acquiring stereotyped expressions and even stereotyped ideas and doctrines which, with the passage of time, may take on different shades of meaning. By this we mean that the passage of time often furnishes new contexts; and, the change of meanings of words, however delicate, can, over a period of time, develop into a sort of tradition and thus actually become different from what it was in an earlier day.

Leaders in brotherhood thought in every generation, therefore, need to think deeply about and to understand thoroughly the exact goals upon which the Restoration Movement should focus so that we, at no time, will become guilty of developing a mere religious tradition, but that we will always be exactly true to the New Testament revelation and that we will strive to restore exactly that and nothing more.

The purpose of the Annual Bible Lectureship Program at Abilene Christian College is to further the true cause of Christ in the world, and we realize there are many detailed ways at which the Lecture Program can encourage such growth and development. We strive to have some of the very best thinking in the brotherhood presented at the

Lectureship. In the classes and in the exhibit arrangement, many workable ideas are exchanged which prove helpful to others, and the inspiration provided by the fellowship of approximately 10,000 Christians each year also helps to provide Lectureship visitors with some of their most wonderful spiritual experiences.

This book is dedicated to all who earnestly yearn for God's true will to become known and obeyed in all the earth.

J. D. THOMAS, Director

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THEME SPEECHES

The Restoration Principle

THESE SPEECHES

The Responsibility Principle

THE EARLY HISTORY OF THE RESTORATION MOVEMENT

By EARL WEST

Earl Irvin West is a native Indianan, having been born in Indianapolis in 1920. His boyhood was spent in that city's Irvington Church of Christ; there he became a Christian in 1935, being baptized by his close friend, Hugo McCord.

He enrolled as a student in Freed-Hardeman College upon his graduation from high school, and, continuing his formal education, he attended Abilene Christian College and received the Bachelor of Arts degree from George Pepperdine College. He then returned from California to his native Indiana to become the local preacher for his home congregation.

In 1942 he was united in marriage with his Hoosier sweetheart, Miss Lois Hinds. They have been blessed with two sons, Bob and Tim, both of whom now are in their 'teens.



During the decade he preached for the Irvington church, he not only capably fulfilled the responsibilities of a full-time preacher, but he also diligently continued his academic pursuits. He earned the M.A., B.D. and Th.M. degrees from Butler University, gaining the esteem both of faculty and student body. In this very busy period he made the occasion to write and publish *Search For The Ancient Order, Volumes I and II*, and *Life of David Lipscomb*. He also continued to write regularly for the *Gospel Advocate*.

His graduate training

equipped him well to fill an important place in Christian education. He served on the faculty at Freed-Hardeman College and later at Harding College, commuting to Searcy from Indianapolis.

Since 1957 he has been the effective local preacher for the Franklin Road Church of Christ in Indianapolis and has attended Indiana University at Bloomington, where he has completed course requirements for the Ph.D. Degree.

In spite of an already full and crowded schedule, he has found time to conduct gospel meetings for some of the finest congregations in the brotherhood.

Earl Irvin West is a man of great stature and many facets: gospel preacher, father, scholar, educator, author.

In 1803 Thomas Jefferson wrote to his friend Benjamin Rush of Philadelphia: "to the corruptions of Christianity I am, indeed, opposed; but not to the genuine precepts of Jesus Himself. I am a Christian in the only sense in which He wished anyone to be; sincerely attached to His doctrines, in preference to all others, ascribing to Himself every human excellence; and believing that He never claimed any other."

Twenty-three years later Alexander Campbell wrote in the *Christian Baptist*:

But a restoration of the ancient order of things, it appears, is all that is contemplated by the wise disciples of the Lord; as it is agreed that this is all that is wanting to the perfection, happiness and glory of the Christian community. To contribute to this is our most ardent desire — our daily and diligent inquiry and pursuit. Now, in attempting to accomplish this, it must be observed, that it belongs to every individual and to every congregation of individuals to discard from their faith and their practice whatever is there enjoined. This done, and everything is done which ought to be done.

Thus at the turn of the nineteenth century many leading thinkers in every walk of life saw but one direction for the religious world to take — return to primitive Christianity. This much the American president and the "sage of Bethany" had in common. Their paths, however, went in different directions. Jefferson, with John Locke, believed "the care of every man's soul belongeth to himself . . . I enquire after no man's religious opinions and trouble none with mine." Campbell, on the other hand, resolved to dedicate his life to lead the religious world back to the ancient order of things.

A sentiment which is at times highly vocal considers the goal of Alexander Campbell impractical. When Adolph Harnack viewed the institutionalized and ritualized Christianity of the second century and realized that it was a syncretism of Judaism, Greek philosophy, Graeco-Roman paganism and the mystery religions, he remarked: "Primitive Christianity had to disappear in order that Christianity might remain." In short Primitive Christianity cannot meet the exigencies of time. As it moved out into the Graeco-Roman world, the Lord's religion adopted pagan philosophies and superstitions and wove them into the fabric of its own garment. As it later moved into the barbarian tribes, it borrowed their heathen practices and sprinkled them with the flavor of Christianity. Thus, had not primitive Christianity died, Christianity would not have lived at all, according to Harnack.

Thoughtful people will hardly doubt that there is something reasonable about the claim that the ancient order of things is not workable. The Anabaptists who in the 16th century pleaded for a return to New Testament Christianity missed the teachings of the church at times completely. But

they also fell victim to become a quarreling hateful sect that presented a sad spectacle for the Europeans. Nor have our own brethren always been guiltless. Some who claimed a return to the ancient order picked up the more modern practices of instrumental music in worship and the missionary society to direct their activities. Division after division has beset the people who have claimed vigorously for a return to the Bible — from the anti-college and anti-class of a half century ago to the anti-orphan home of more recent times.

So it is not without some justification that observers look at those who moved toward primitive times and question them. It is at times difficult to point out that Christianity involves a certain amount of charitableness, understanding and patience, and that jealousies, selfish and domineering ambitions will invariably play havoc with the church — regardless of its doctrinal stand otherwise. These spiritual virtues are the cement to hold the framework in place. While erecting the structure, it is suicidal to overlook the virtues of the spirit. Unless brethren can learn this they are doomed for a certain amount of quarreling and bitterness.

All in all the restoration of primitive teachings is practical, and the failures here and there no more disprove the point than the failures of our Lord disproved His teachings. The weaknesses do not lie in the fundamental teachings but in the men and their methods of pleading so rich and glorious a cause.

From a promontory in time one can now look back to the nineteenth century, to the continuing process of the restoration and follow its direction with some certainty. Two

movements are easily discernible: the formulation of the plan along certain specified principles and the development of that plan in point of time over three quarters of a century.

1. The Plan Formulated

The young nation was spreading its wings and sharpening its talons at the time Alexander Campbell preached his first sermon at Brush Run. The young "war hawks"—Richard N. Johnson, John C. Calhoun and Henry Clay—were fairly bristling for a war with Britain. Rumblings of discontent and threats of secession rolled down from New England and a new voice, Daniel Webster, grandiloquently grumbled of the economic distresses of Massachusetts. But the spectre of war that glared down on the nation did not interrupt the thoughts of a small coterie of Scotch-Irish immigrants in western Pennsylvania and the panhandle of Virginia. Some obvious evils in the religious situation demanded attention. There was only one cure: go back to the brilliant age that marked the beginning of the church. To them there was only one outcome, for destiny sat like a golden star upon the horizon.

Religiously, America was beset by "bitter jarrings" and "janglings of party spirit," as Thomas Campbell observed in the *Declaration and Address*. His sensitive soul had recoiled from harsh criticisms already. In forming the Christian Association of Washington he and his friends wanted to find rest from the partyism sweeping the country. To adopt and recommend measures for bringing about this rest was primarily the purpose in the Christian Association and of the explanation of that purpose in the *Declaration and Address*. So Campbell said:

This desirable rest, however, we utterly despair to find for ourselves, or to be able to recommend to our brethren by continuing amid the diversity and rancor of party contentions, the veering uncertainty and clashings of human opinions: nor, indeed, can we reasonably expect to find it anywhere but in Christ and His simple word, which is the same yesterday, today, and forever. Our desire, therefore, for ourselves and our brethren would be, that, rejecting human opinions and the inventions of man as of any authority, or as having any place in the church of God, we might forever cease from further contentions about such things; returning to and holding fast by the original standard; taking the Divine Word alone for our rule; the Holy Spirit for our teacher and guide, to lead us into all truth; and Christ alone as exhibited in the Word, for our salvation, that, by so doing we may be at peace among ourselves, follow peace with all men and holiness, without which no man shall see the Lord.

Less than a decade earlier and in a different part of the country the "Last Will and Testament of the Springfield Presbytery" saw the same evils. They had unwittingly in establishing the Springfield Presbytery added a new party which was the very thing they did not want. So in dissolving the Springfield Presbytery, they wanted it to sink into the Body of Christ at large. The party being dropped, its distinctive name must also fall away and its particular creed but give way in favor of the Scriptures.

In one way or another most of the evils of the religious world stemmed from religious partyism. Religious errors, contrary to the teachings of the Bible, had their party champions. The creeds, instead of clarifying the Scriptures, taught doctrines contrary to the Scriptures. Instead of being a bond of unity, they promoted divisions and therefore caused unhappiness.

By championing primitive Christianity Campbell found himself crossing and recrossing party lines indiscriminately. He was at different times called a Socian, an Arian, a Trinitarian, a Calvinist, a Pelagian, a Universalist and an Antinomian.

But if none but Calvinists approved my course, or if none but Arminians censured me, I would conclude that I had disowned Paul. For to me it is certain, if any man teach all that Paul taught, he will sometimes be approved by all, and sometimes blamed by all. There is no sect that does not contend for some things Paul taught. It is, therefore, most apparent, that he who is approved by one sect only, is *ipso facto* proved to be a setter forth of some new doctrine, or a retailer of some antiquated error.

In launching the restoration movement a basic assumption is clearly evident. Campbell saw the Savior's wisdom and benevolence to be limitless. Christ could look down the unborn ages to watch changing circumstances and prepare a religion adapted to whatever vicissitudes would follow. No one, then, could question His authority, improve upon His religion and cause it to be better adapted to circumstances. So "the institution of which He is the author and founder can never be improved or reformed." Upon this conviction only was a restoration movement logical.

Still, in the nascence of the restoration Campbell did not imagine the task ahead to be simple. He compared the difficulties to those of the Jews who in the later days of the kingdom wanted to return to Moses' religion. They had (1) lost a living model of the Lord's House, (2) were ignorant of the manner of correctly observing their religious festivities, (3) formed many alliances in Babylon and Persia that bound them to present conditions, and (4) lost the true meaning of the prophets.

Campbell saw an interesting parallel with the people of nineteenth century America, for in returning to Christ's religion the problems were in many cases identical.

But the difficulties, Campbell made it clear, were not insurmountable. There was a simple way they could all be met.

But a restoration of the ancient order of things, it appears, is all that is contemplated by the wise disciples of the Lord; as it is agreed that this is all that is wanting to the perfection, happiness, and glory of the Christian community. To contribute to this is our most ardent desire — our daily and diligent inquiry and pursuit. Now, in attempting to accomplish this, it must be observed, that it belongs to every individual and to every congregation of individuals to discard from their faith and their practice whatever is there enjoined. This done, and everything is done which ought to be done.

To put it simply, the restoration would be accomplished by the adoption of two broad lines of procedure: (1) to abandon the language, customs and manners of Ashdod, a thing that could only be done by constant study of the New Testament. (2) Every individual conform himself in his own life to the morals and temper laid down in the teachings of the Holy Spirit. This would result in a social and united effort to promote the former principle. Campbell saw clearly that a congregation could possess doctrinal soundness in teaching and practice but would fall apart at the seams unless the Christian temper of charity, understanding and patience undergirded it.

2. The Developing Plan

The goals once set up and the plan for accomplishing them once devised, the task ahead was largely one of propagation. How best could the people be made to see the need

of returning to New Testament teaching? The ubiquitous reformers moved in one direction but on a wide front.

First, nothing could take the place of preaching. In brush arbors, school buildings, farm dwellings, tobacco barns and warehouses, and borrowed denominational buildings, they told the simple story. The golden eloquence of Walter Scott on the Western Reserve brought hundreds in submission to King Jesus. The lofty dignity of Alexander Campbell, standing on a cane with his nose "arched a little to the North" told in Scotch-Irish brogue the same story to move aristocratic audiences. The bold thrusts of Benjamin Franklin, the rustic humor of Raccoon John Smith and mellifluous tenderness of Moses E. Lard all told the gospel message "in plowman's language" to settlers and frontiersmen. Their preaching set the frontier afire. In the taverns, log cabins, around the court house square, in meeting houses, in fact almost everywhere, men argued the Scriptures. America blazed into a Bible-reading, Bible-quoting country and the pioneers who advocated the restoration of primitive Christianity made no small contribution to this.

Second only to preaching as a means of propagating the cause was the printed page. Campbell first saw its value in the fall of 1820 after publishing the debate with Walker. The first edition sold out almost immediately. The publicity given to the cause from its publication set Campbell to thinking about a more enduring periodical. Discussions with his father and Walter Scott resulted in the issuance of the *Christian Baptist* in the summer of 1823. Bold assaults were made on the bulwarks of denominationalism, and the counter-thrusts were not always so dexterously thrown aside. As friends multiplied so did enemies. A quiet burial

for the old periodical seemed in order so a new Journal could be born.

January, 1830 saw the birth of the *Millennial Harbinger*. When the paper quietly succumbed forty-one years later, many felt they were losing a member of the family, for some could never remember when the Harbinger was not in their home. It looked to the Millennium, the indescribable age of indefinite duration when the cause of Primitive Christianity would be so universally popular that Christ could only be said to be sitting on the throne ruling the hearts of the nations. It was a golden rose whose fragrance the reformers liked to inhale, a sweet dream that charmed and thrilled them.

The *Christian Messenger* edited by Barton W. Stone, the *Christian Age* edited by D. S. Burnet and Ben Franklin and the *American Christian Review* edited by Ben Franklin were only a few of the major papers that joined with the *Harbinger* in preaching the primitive cause.

The nineteenth century was no less a period of religious polemics than political. Men took their cause to the people in this popular pastime. A good debate down at a school house broke the boredom of frontier life. Participants learned to appeal to their audiences with humor and casuistry. But some were serious challenges that awakened general interest. Many rode horseback for miles to decide for themselves the respective merits pledged by each debater.

The reformers were not long in deciding that Christian education could well serve purposes of indoctrination. Buffalo Seminary in the Campbell home in 1819 proved an abortive effort, but it did not discourage the attempt to

start a school on a more permanent basis. The establishment of Bacon College in Georgetown, Ky. in 1837 caused a slight delay in Campbell's plans, but Bethany College was duly launched in the fall of 1841. Slowly other schools emerged. Franklin College near Nashville, Tenn. proved the spawning ground for some of the South's greatest preachers. The College of the Bible at Lexington, Ky. helped plant the name of John W. McGarvey in immortal soil.

And so the restoration movement, like a relentless juggernaut, rolled on with innumerable victories. Here and there environmental factors held it in check, but its greatest difficulties arose from within its own body. Bitterness characterized its conflicts over the Missionary Society and the use of instrumental music, and in the end two groups emerged.

Perhaps Fate took a hand when on a quiet Sunday morning in early April, 1866 Alexander Campbell died. Perhaps, like Barton W. Stone, had he known what lay ahead, he would have reflected that "in the main we are right, but some mistakes had been made."

THE RESTORATION MOVEMENT IN THE TWENTIETH CENTURY

By E. W. McMILLAN

Educational:

Gunter Bible College, Austin College, Baylor University, Southwestern Baptist Theological Seminary.

Degrees:

B.A. and M.A. Baylor University; two years additional in Southwestern Baptist Seminary toward Th.D.; LL.D. Honorary, Harding College.

Services:

Preacher of the Gospel for 52 years

Served:

Columbus Avenue, Waco, Texas; Central Church, Cleburne, Texas; College Church, Abilene, Texas; Central Church, Nashville, Tenn., six years daily radio speaker; Union Avenue church of Christ, Memphis, Tenn.; South Painter church of Christ, Whittier, Calif.; Broadway and Walnut church of Christ, Santa Ana, Calif.; Head of Bible Dept., Abilene Christian College, 1929-1935.

Served as first President of Ibaraki Christian College, Japan, four years.

First President, Southwestern Christian College, Terrell, Texas.

At present, Director of Institute for Religious Training, Houston, Texas.



In the selection of materials that should go into a study of the Restoration Movement in the Twentieth Century, at first this task was difficult, because it is so tempting to wander out into the wilderness of theological controversies, ecclesiastical dogmas and speculative criticisms, all of which filled the literature of the historic Restoration Movement; but once it was decided to leave these for other lectureship speakers whose subjects cover these elements and to deal only with basic spiritual values, this task was simplified.

Any serious attempt at gaining an understanding on this subject must make a careful search into two factors. Inasmuch as the early men of the Restoration Movement aimed only at returning all religious thought to the original teachings of Christ and His apostles, and in presenting those teachings in the spirit which they breathed as they taught them, anyone today who discovers those teachings and that spirit has accomplished the first and primary aim of the great Restoration leadership. Learning these teachings in content and spirit is the first duty of any man in this study. The second obligation is to make an accurate appraisal of conditions as they are now in the Lord's church, and to point out both the shortcomings and the accomplishments in today's church life in relation to these originals. These two investigations will be pursued together in this lecture.

In the outset, be it understood that in all the teachings of Christ and His apostles, perfect unity, perfect harmony, perfect faith, perfect obedience, and perfect living by all Christians was the standard; no other kind of law or code of conduct would have represented a perfect God and a perfect Saviour; but along in this perfect code of conduct there pervades this law a broad spirit of tolerance for differences, a most liberal spirit of "Amazing Grace," broth-

erly kindness, longsuffering and patience as the early Christians went in the search of these truths and the spirit of heaven which they bore. Unity, and not division, fellowship, and not disfellowship, love and not malice were the deep undertones of all thought.

The faith of the ancient Pharisees was rooted in rabbinical interpretations of the law of Moses. These interpretations were called "The Traditions of the Elders." The religion of the Pharisees was Tradition-centered. Roman Catholicism through all its history has been Papal-centered. For many years, Protestantism was creed-centered, but as of this decade it is hardly clear what Protestantism is or what its real direction is. Among "Churches of Christ," there are at least twelve distinct groups, fellowship with whom is possible only on the ground of agreement with the distinct teachings of each group. Whereas with the apostle Paul at the Lord's Supper the rule of the Spirit was "Let a man examine himself and so let him eat," the test now with many among "us" is, "How do you stand on . . . ?" and the condition named is always some well known "issue." This human-centered understanding test is the opposite of all the apostolic preaching.

Apostolic preaching was all Christ-centered. In Acts two, Peter's sermon had for its theme: "Jesus Christ, the proven, crucified, buried, risen and exalted Lord." "Cut to the heart" for their sin against Him, Jewish leaders inquired what to do and were told, "Repent and be baptized, every one of you, in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit." In Acts three a lame man was healed. Called upon to explain how they healed him, the apostles said, "Be it known unto you that faith in the name of Jesus Christ has

made this man whole." Stephen, Acts seven, stoned for his sermon on the reasons for his Christian faith, exclaimed as he died, "I see the heavens open and Jesus standing on the right hand of God." A loyal faith in one man to a blessed Lord opened heaven's doors and let him see its glories, while the blind, stupid loyalty of some self-righteous men, married to their traditions, killed him feeling themselves to be the only loyal, sound men God had left on earth. The conversion of Saul from Tarsus began with "I am Jesus whom thou persecutest," though Saul was persecuting Christians themselves. In Acts ten Peter climaxed his visit to the home of Cornelius with these words, "The word which he sent unto the children of Israel, preaching good tidings of peace by Jesus Christ (He is Lord of all)." Typical of all his preaching, the apostle Paul visited Corinth (Acts 18) and stayed eighteen months, during which it is said, "Many of the Corinthians, hearing believed and were baptized"; but when they lapsed into twelve major sins within the next five years, the apostle's basic appeal in restoring them says, "I determined not to know anything among you but Jesus Christ and him crucified." That Christ-centered preaching, not philosophy, not great learning, but "Christ and him crucified," is what the Corinthians heard and believed, which led them to be baptized.

One searches in vain in the New Testament for a special sermon on any beginning thought that could lead to a systematic summary of articles of faith by which to judge the soundness of other believers; but people who denied the divine origin of Jesus Christ, John plainly said, were "anti-Christ" (I John 4:1-6). The first and primary consideration in an effort to restore human lives now to the original pattern of faith and practice must be Christ-centered in

conversion, Christ-centered in loyalty, Christ-centered in faith, Christ-centered in love. But these noble sentiments are generalities, the full implications of which can be understood only by a more detailed look into the daily life of Jesus Christ.

Some Implications

Christ summed up this entire thought when He said, "I am the way, the truth, and the life." The bewildered Thomas once typified many of us today, possibly all of us. Thomas said, "Lord, I do not even know where you are going, how can I know the way?" The way of Jesus in the presence of Thomas was a way of self-denial, self-imposed poverty for others' salvation, self-imposed service in others' behalf, self-imposed suffering and death that others might not have to suffer for their own guilt. Yet Thomas said, "I do not know the way." That way of life is still a mystery to mankind. A man in a Cadillac car, living in a home that matches, with a bank account adequate for both, likewise is a stranger in experience to the way of a man without a pillow of his own for his tired head. Voluntarily taking on that way of life for others, Jesus of Nazareth became the Saviour of the world; by no other way could He have done so. And in that way of life, He said, "Follow me." The amount of room that there is in this world, including "Churches of Christ," for a restoration of this devout dedication of Jesus Christ is appalling! If all the preachers and all the elders would begin converting themselves and the other members to this way of Jesus Christ every faction and every barrier to fellowship among us today would die for the lack of nourishment within a short time. Christianity is not a system of teachings or of ethics. It has teachings and it is the highest code of ethics known; but Christianity

is just plain Christ-anity. It is Christ, expressed in character, love and service through human beings who love Him. This "way of life" is simply the motives, meditations, decisions, actions, beliefs, understandings that Jesus, the Christ, would experience if He were in our present stead.

Christ, however, is not only the way and the truth; He also is the life. He is more than something which feeds and inspires life; He is more than divine authority over our lives; *He is life*. He is not just life; not just A life; He is THE life. This means that no other life is acceptable. Restoring a Christ-centered life, then, includes being Christ-indwelt; Christ-nurtured and Christ-strengthened. This calls to mind one of the lofty thoughts from the apostle Paul . . . "*Christ in you the hope of glory.*"

How is "Christ in you"? How is Christ "The Life" to a Christian? How is Christ hope? When the Restoration Movement began our brethren in debate were faced with the necessity of meeting arguments on the direct, miraculous operation of the Holy Spirit on alien sinners. Predestinarians in particular argued that the sinner is totally dead, incapable of response until the Holy Spirit operates on him and gives him the power to believe. They said that in giving him power to believe the Spirit also gave him salvation from sins. Brethren in defending the truth against this error moved as far as they could from that argument and came up with the rebuttal that God influences today "only through His word." Brethren worried their opponents considerably with their scripture quotations, as they got worried considerably with other quotations about the indwelling Spirit, which they never could quite explain away. The trouble was that both positions were extreme. God's Spirit did direct the writing of the

word of God; a person who believes and obeys that gospel is born again "of incorruptible seed, which liveth and abideth forever" (I Peter 1:23). But saying that the only way God ever influences a human life at any time is through His word is quite another story.

In behalf of a man who is ready to preach to an audience we often pray, "Lord bless our brother." We pray that the audience may have ready and receptive minds. The preacher already has made all his preparation for the occasion, he has reflected and tried to prepare his emotions for his task. The word already has influenced him its full measure. What is God going to do? If He does one small thing it will have to be independent of the written word: If He does one small thing in the hearers it will have to be independent of the word, for the preacher is going to work on them through the word. Through the word, the hearers already have learned of their duty to listen well and to be receptive. If God does one small thing to increase their attentiveness, He will have to work independent of the word. What is true of God in these respects is equally true of the Holy Spirit. So, we must reject some plain statements of the Scriptures or move into the area of understanding that Christ as Life in the Christian is much more than the Christian's poor understanding of His word.

"We do not know how to pray as we ought; but the Holy Spirit himself maketh intercessions for us with groanings which can not be uttered," Romans 8:26. First Corinthians 6:16 says, "Do you not know that your body is a temple of the Holy Spirit which is in you, which you have from God, and you are not your own?" The WORD speaks of the HOLY SPIRIT as living in the Christian, having been given from God. In Ephesians 3:14-19 the apostle says,

"For this cause I bow my knees unto the Father, from whom every family in heaven and on earth is named, that he would grant you according to the riches of his glory; that you may be strengthened with power through his Spirit in the inward man; that Christ may dwell in your hearts through faith; to the intent that you, being rooted and grounded in love, may be strong to apprehend with all the saints the breadth, and length, and height, and depth, and to know the love of Christ, which passes knowledge, that you may be filled unto all the fullness of God." The word tells Christians that God will do all these great things in them. Christ dwelling and working in the Christian *is life and hope.*

"Christ in you, the hope of glory" is the summation of this grand theme and its results in the true believer. Expressing his own experience, the apostle Paul, devoutly learned in the gospel message and miraculously inspired by the Holy Spirit, said in Galatians 2:20: "I have been crucified with Christ; and it is no longer I that live, but Christ that lives in me, and the life that I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me and gave himself up for me." Again, he exclaimed, "I can do all things through Christ who gives me strength." A Christ-centered preaching so presented to a lonesome, lost world that it knows each person can possess Christ, the Holy Spirit, and their working "According to the power which raised Christ from the dead," needs to be made clear. No preaching short of this can be a complete restoration of the ancient gospel message.

This Christ-centered gospel contains yet another very comforting and life-giving quality. It is the joint work of faith and grace.

Faith and Grace

The companion doctrines of faith and grace, so stressed by the apostle Paul in Romans, Galatians and Ephesians, constitute the divine initiative and the human response which, uniting in the Cross of Christ, reveal a saving Lord, tragically obscured in the theological debates of years gone. As described in Romans, mankind in our normal state is in the predicament of being totally worthless, helpless, and hopeless, until Christ thrust Himself with His perfect and matchless goodness into this sea of human worthlessness, to purify and glorify it, to suffer for guilty mortals, and to robe spiritually impoverished humanity with His own garments of pure righteousness. He declares that man's best obedience can never earn for him one small element of mercy, nor can he ever gain salvation for himself by a perfect obedience or a perfect understanding. Paul's doctrine of justification by faith, presented in Galatians and Romans refuted the effort by Judaizing teachers to dilute Christian faith by adding a misconception that we can earn salvation by observing some meritorious works from the Mosaic ritual. In Ephesians, Paul shows that the whole process of salvation is "by grace," not earned through works but obtained as a "free gift" of God, the means of obtaining which is through the surrendered, obedient life of the individual. Instead of gaining salvation as a merited thing from God, representing a kind of pay for obedience, the penitent, obedient life merely opened the door of his heart through faith (which is a yearning receptivity), thus enabling God to enter and "work in him according to his own good pleasure." The apostle makes his point very clear that we do not obtain salvation by a perfect understanding, or a perfect faith, or a perfect obedience or a perfect anything else in us. He is firm in his teaching that we obtain salvation

through faith in Jesus Christ as a Person. Our responses of faith and obedience, moreover, are not our sources of merit in our salvation. Christ is our merit; our faith and our surrender in obedience merely enable Christ to apply His saving mercy and clothe us in His grace, rendering us acceptable to God, His Father in heaven. Roman Catholicism has a form of Churchanity, by means of which they offer a hope of salvation through supposedly meritorious works. This presumptuous system is highly productive of numbers and liberal financial gifts; but it is a perfect opposite of Paul's doctrine of grace by faith. The efforts of mankind to merit salvation through some imagined goodness in ourselves has led in our day to a system of conflicting, contesting, judging and disfellowshipping factions which remind us of Ezekiel's valley of dry bones. They rattled and clanked together but they had no life or sinew. God asked, "Son of man can these bones live?" Ezekiel answered, "Lord, thou only knowest." The faction-centered groups among us, some of whom at times seem to be filled with self-righteous pride, would do well to pray more and boast less concerning our intentions of restoring the apostolic preaching in content and spirit.

A weary, discouraged, confused, and often doubting world waits for a clear voice, presenting the ancient Christianity; not church-anity, not materialistic-faith-anity; not rationalistic-faith-anity; but *the life of Jesus Christ re-expressed in Christian people now, every man and every woman, young and old alike.* There can be no real Restoration in any other way. On the old issues of congregational government as opposed to denominational ecclesiasticism, of immersion as opposed to sprinkling and pouring for scriptural baptism, on the Lord's Supper as a memorial in-

stead of transubstantiation, of the all-sufficiency of the word in converting the alien sinner as opposed to miraculous operation of the Holy Spirit, on baptism "For the remission of sins" instead of baptism as a "church ordinance" to those who already have been forgiven, of faith in the miraculous inspiration of the word of God and of the reality of miracles as opposed to all forms of the commonly designated "Modernism" it would seem strange indeed to hear any man among "Us" indicate any inclination to recant from the beliefs we have preached for so many years. But the logical implications of what devout beliefs of these will do in God's people, of the deep spiritual realities that these doctrines are supposed to produce in us, of the complete rebirth of the image of Christ which these beliefs should have produced in us, there remains a deep, dark mysterious void. Herein is the great desert of fruit-bearing which needs to be restored.

Love-Motivated

Our age is distinguished by its admiration for great scholarship, great material possessions, great popularity of men, great intellectuality. With admiration I have watched these good men come and go on. I have preached for fifty-two years within the shadows of these men. Naturally there have been many requests for sermons on a variety of subjects; but in all my life, I have received fewer than one dozen voluntary requests for sermons on love. Humanity is awed by one whose mind can retain massive information, though the apostle told the Corinthians, "I did not come to you with great speech or with man's wisdom, declaring unto you the gospel of Christ. . . . I determined not to know anything among you except Jesus Christ and him crucified . . . that your faith might not stand in the wisdom of

men but in the power of God" (I Corinthians 2:1-). In chapter thirteen of that book he proclaimed the paramount importance of love by showing that salvation is impossible unless every emotion, every act of obedience and every deed of service is motivated by love; but humanity still seems to feel that a preacher is weakening when he begins preaching on love. Why are people so unimpressed by this great virtue in other men? Why is the lack of love never a test of fellowship? Why is the preaching and the glorification of love so scarce in our pulpits? Maybe one reason is the fact that the love which we usually experience in our own lives is so human and so little divine. We love in order to receive back. Our love is self-centered. A man falls in love with a girl and asks her to become his wife because he believes she can make him happy; but she is not a Christian, so he converts her because he does not want an unChristian wife, whereas he had known her for years before but never mentioned salvation to her. It is fine that he converted her but the love which led him to do so was love for his own happiness, chiefly. Christ loves, not with that kind of love. He loves mankind for mankind's own sake. There was no set of laws for Christ to read and become fearful if He did not obey some command. He responded voluntarily to an impelling law of love for a lost world. He loved before the world knew He existed. All He did on earth was done out of a love which entirely centered in the needs of mankind. Knowing this, Paul exclaimed, "I am persuaded that neither life, nor death, nor height, nor depth, nor principalities, nor powers shall be able to separate us from the love of Christ" (Romans 8:35-39). Humanity presents in its ordinary lives the purely human, self-interest love. Any example above this level is called sensational. For example, in the jungles of Africa a man by the name of Schweitzer with four earned

doctor's degrees, has labored for more than fifty years healing and teaching African lepers. He spurned the highest positions of service in his native land in order to do it. Why? Because he loved with that objective love which brought Jesus Christ to this earth. *His life is sensational because it is so unusual, whereas it should have thousands of duplicates.* One reason why so much preaching falls on unheeding lives could be due to a lack of warming love in the men who did the preaching. The Christ-centered gospel, and the love-motivated preaching in the New Testament is filled with such terms as love, compassion, long-suffering, forbearance, and mutual desires for others to be more blessed than self. It will change the life and attitudes of any man if he will sit down and read his New Testament through, intent upon marking every sentence which uses the word or the terms: "Love"; "brotherly love"; "longsuffering"; "kindly affectioned one toward another"; "tender-hearted, forgiving one another"; "compassion"; "joy"; "peace"; "You who are spiritual restore such a one in the spirit of gentleness." And it will be enlightening further if the reader will read the first volume of the Anti-Nicene Fathers and see how diligently those associates of Paul, Peter, James and John, caught up the same lover-centered wording and wrote against those in the churches then who rose up and tried to draw away disciples after them because they loved their own glory more than they loved the Lord of glory.

We Need Fire And Dedication

Everywhere today there is a lack of the fervor named by Paul in Romans 12, when he said, "Present your bodies a living sacrifice, holy, acceptable unto God. Be not conformed to this world, but be ye transformed by the renew-

ing of your minds." Farther on he said, "Be fervent in the spirit." Fervent comes from a word that means "To boil." It would do lots of good if some of our preachers were inflamed with the fire and damnation of Divine Justice. "The judgment to come" is something we seldom hear about in preaching today but it made kings tremble when Paul preached it. We are so busy building programs of work, organizing our efforts and systematizing our talents that I sometimes feel myself loaded down with harness. Some people are so lame in their religious fervor that they not only have to be picked up and given a ride to church rather than catch a bus and go, but they even have to be coaxed to be ready and remember the time of services. Such people need to get afraid of torment. Good old hell fire preaching will do the job, too. Facts are that "We" have harnessed preaching into a routine program of procedure. Certainly, any skilled speaker can time his thoughts, cut out some and lessen the effect in spots, and by that means manage to talk a certain number of minutes and quit; but that is a long way from pouring his soul into a well prepared gospel sermon for a certain length of time. In 1947 I was sent to Japan for two months of study to return and report on opportunities in Japan for the gospel and Christian Education. Most of the twenty-five passengers on the plane going over were Catholic nuns and priests. They were backed by \$200,000,000 which the Catholics allocated during the war to use in reactivating and rebuilding properties which had been neglected, once the war ended. I came home and traveled over the United States telling of boundless opportunities, but everywhere I went there were those who shouted against "Centralized Control" and the "Wrong method of doing this work." While "Churches of Christ" argued among ourselves over these factious things, Cath-

olics quietly moved over Japan, persuaded the Occupation Government and the Japanese people to give or sell at low cost, lands and buildings formerly used in war needs. They then took their previously allocated money, put these premises into usable form and filled them with aged people, little children without homes, and built numerous schools for daily instructions. No sane man can affirm that "Our" conduct in such cases represents the original spirit of the apostolic church. No reasonable approach to the aim at "Restoring" the apostolic order can overlook these shortcomings "among us."

We need men who would walk five miles any time to preach if they had no way to ride, men who will preach anyhow, regardless of consequences. Christ voluntarily exchanged the position of God for that of a lowly servant; He walked the highways, byways, and lonely lanes of the outcasts. He was the confessed friend of publicans and sinners, because He came seeking and to save the lost. Among the very few tests of fellowship with Him that He named was the one He put on Peter for objecting to His ideal of lowly service in washing the feet of others. This burning fire in His soul took Him to every accessible place and finally to the Cross, because He yearned so much for lost humanity. There can be no real restoration today until that same fire kindles in the souls of men and women who go in and out of buildings which bear the title "Church of Christ." As of this moment, that title designates only what we think of ourselves; it proves nothing about what God thinks of us. We have much greater tests before us than titles on church buildings. Until there are thousands of Christians going out from these "Churches of Christ" to all parts of the world, in addition to a few young, energetic

people fresh out of college; until there is a large scale of physical and mental healing work going on among us; until there are rehabilitating centers all over the land to reclaim the wayward; until all of us are spending hours in prayer, sorrow, and penitence for our sins and readiness to go and serve; until we have educated mature men and women, themselves, leaving college halls and going in droves to heathen lands; until Christian people over the land are willing to consider that all they have belongs to God and are willing to retain only the mere daily needs for themselves; until our lives truly are living sacrifices on God's altars of service; until our ambitions, pride and desires for prominence are subservient to our loving devotions to God; until we forget all about what constitutes the most popular happening of the last few months and begin doing good, of which the public will never know; until we forget all about, and become ashamed of, having thought seriously about what preachers are most popular; until we lose sight of scholarship in the world's *learning* as a test for a gospel preacher and concentrate on training the hearts of men to weep over lost mankind, we shall be groping around as we are today through the maze, mist, darkness of our own imaginary greatness. How many of our professors in our Christian schools have ever asked God seriously to help them decide whether to stay where they are or go to Japan, Korea, India, or even to Africa? How many of our deans or presidents know that God would not prefer that they be the dean or president of Ibaraki Christian College instead of where they are? How many of our so-called great preachers have tried through prayer to learn whether God would prefer that they continue in America or go to a foreign field? Brethren, let us understand that our esteem for our own imagined greatness will never restore the ancient order of

things. We need the fire of the first century burning in our hearts and the best of the first century conscience pounding in our minds before we become too well pleased with our boasts of restoring first century doctrine and living. Christ and the apostles lost their physical appetites in fasting and prayer, which lasted days and nights often. Such passages as Acts 6:6; 13:3; 14:23; I Corinthians 7:5 show how large a part prayer and fasting had in Christian experience in early times. Our fires would burn more compulsory if we gave place to them. *No restoration is complete until the Old Story has in our lives the same deep yearning and dynamic drive it had in Christ and His apostles.*

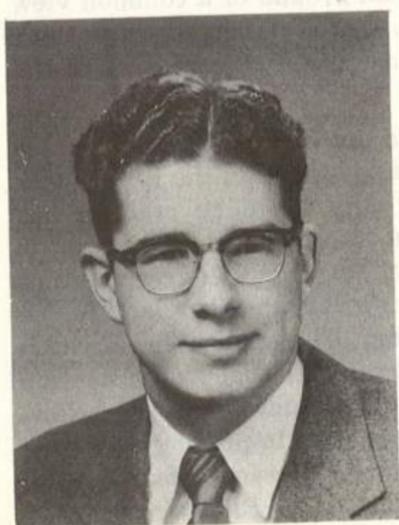
There should be a complete stop in all our boasts of what has been accomplished in the past; there should be a complete breakdown of pride in our imagined greatness of the present; there should be a complete contriteness of heart for our present selfishness and unworthiness; there should be seasons of devout prayer for God to create within us a new heart and a right spirit; there should be a complete dedication of life to what lies ahead, with complete willingness on the part of us all to go where duty calls and do whatever needs to be done. Anybody with less than this in himself should be ashamed of his sham in boasting of loyalty unto God or in mentioning his aims to restore anything apostolic. "Church of Christ" on houses of worship is a scriptural designation but it does not prove anything of real worth unless it is endowed by these dedications in heart and life by church members themselves.

RELIGIOUS AUTHORITY

By EVERETT FERGUSON

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A former ACC student, Ferguson graduated *summa cum laude* in 1953. During his student days he was leader of the Mission Study Class, president of the "A" Club, Alpha Chi, and the Forensic Association, and elected to membership in *Who's Who Among Students in American Universities and Colleges*. He remained at ACC an additional year instructing in Bible as a graduate assistant and completing an M.A. degree.



Brother Ferguson received the S.T.B. degree, *cum laude*, in 1956 from Harvard Divinity School and the Ph.D. degree in the "History and Philosophy of Religion" in 1960 from Harvard University. During his Harvard days Ferguson was Treasurer of the Divinity School Student Association ("the Unitarians would only trust a Bible believer with their funds"), the student assistant to Professor A. D. Nock, and the recipient of several scholarship awards.

Articles based on his doctoral dissertation have been promised publication in scholarly journals. He has also contributed to several brotherhood periodicals.

cals including *Firm Foundation*, *20th Century Christian*, and *Minister's Monthly*. He is on the editorial board of *Restoration Quarterly* and a member of the corporation of *North Atlantic Christian*, to both of which periodicals he contributes articles.

Brother Ferguson is married to the former Nancy Lewis. They have two children.

No great amount of knowledge or perceptiveness is required in order to observe that the Bible is not generally credited with the same authority as formerly. In spite of church membership figures Secularism continues to threaten to make Christianity a minority faith in our country, as it already is world-wide. Moreover, among professing Christians large numbers do not view the Bible as a fully authoritative book. The time when we could meet our religious neighbors on the common ground of a common view about the Bible has long since passed in many parts of our country and the situation is moving that way even in the South.

The reason why the Bible is not credited with the same authority as it once was cannot be located in the Bible itself. The Bible has not changed. Any language problem has been largely bridged by modern translations. Our scientific world view is not responsible either, for whenever man has read the Bible even in the first century, he has found in it a world strange to his conceptions. The application of Criticism to the Bible and the general philosophy of Evolution have undermined the traditional attitudes. On the believers' side an overly literal rigidity tends to produce a wooden creed book without life and power. Obscurantism and the failure of a dynamic presentation of Biblical authority leaves the written word the prey of enemies.

In a university course in the History of Protestant

Thought the professor wrote the words Reason, Tradition, and Bible on the blackboard and pointed out that these were the three characteristic answers given to the question of religious authority. Expressing his own view that neither answer was correct he wrote the word God along side the other three words and stated that God must be our authority in religion. Reflecting on the class later, I observed that the problem had been wrongly stated. No one in the Christian context denies that God is the ultimate authority. But God has to make His authority known in some way. Properly God belongs at the top of the blackboard with Reason, Tradition, and Bible written underneath. The alternative is not between God and something else. Rather the question is, Through what means does God mediate His authority?

The only way to know God is for God to reveal Himself. As Barth says, "Only God speaks about God." True religious authority is the self-revelation of God.

Does God reveal Himself through the Bible, through church tradition, or through human reason, or through some combination of these? For the sake of simplicity in this study we will not treat of combinations of these. As has been observed, every time we say, "The Bible and . . ." something else, the "something else" always becomes practically the more important because the Bible is interpreted by and overshadowed by that which is paired with it.

In this lecture we propose to examine the views which make man in some sense to be the authority, the views which consider the church officially authoritative, and finally the various ways in which the Bible is taken as an authority.

The Authority of the Individual Man

Since reason is the distinctive characteristic of human nature, to make reason the authority is, broadly speaking, to make man himself the authority. Under this heading we meet most of the philosophical presuppositions behind the modern attempts to solve the problem of authority, particularly on the part of religious liberalism. All of these views have the limitation that they offer no magisterial word of God. The result is man's spirit talking with itself, instead of God talking to man.

The Authority of Pure Reason — Rationalism

As the history of thought demonstrates, nothing more clearly shows the limits of reason than the exercise of reason.

Thomistic rationalism of the 13th century seeks to reason from the existence of finite things to an Infinite Existence. The later Renaissance rationalism builds on the ontological argument that what exists in the mind necessarily exists in reality. Neither viewpoint commends itself to the champions of human reason today.

As far as reason as an authority is concerned there is yet a more fundamental objection. Reason is simply the exercise of the laws of logic and therefore cannot produce any "content" to authority. It can only evaluate and work with that which is presented to it. All of the great constructions of human reason have been later torn down by someone else's exercise of the same faculty.

The Authority of Reason — Natural Law

Proponents of Natural Law have seen in it an escape from the solipsism and subjectivism of pure rationalism.

They hold that reason may discover the universally valid laws by which the universe operates.

From the Roman Catholic Thomas Aquinas to the Protestant Supernatural Rationalists the efforts to deduce doctrines of faith from nature have not been notably successful in convincing those who did not already believe that which the arguments were designed to prove.

Unfortunately, defenders of Biblical authority too often still use Aquinas's approach and still hope to prove the Bible through reason, which approach does not recognize the newer and changed philosophical presuppositions of the present age.

The New Testament commits us to an acceptance of natural law (Romans 1-2; Acts 17). And it is only reasonable that God in creation would leave traces of His nature in His handiwork. But to say that unaided human reason succeeds in deriving an accurate knowledge of the essentials of religion from nature is to affirm more than the evidence would warrant. With Calvin we may say that natural revelation prepares for faith and confirms the faith of the believer but is not the primary ground of faith. Only in the light of special revelation can we read the book of nature with understanding.

The Authority of Experience — Empiricism

The classic expression of philosophical empiricism (deriving knowledge through the five senses) as found in Hume has the following objections against it: to deny causality (as Hume does) makes history and science futile; empiricism alone results in a world of perceptions that no percipient perceives because it eliminates memory and can-

not find a way by which the percipient may even perceive himself; and empirical philosophies make use of space and time illogically at the beginning while as a matter of fact these concepts are learned only at the end.

The vulnerable point in all modern empiricism is the derivation of *values* from experience, since it properly cannot provide for values nor for a criterion of judging experiences (other than by more experience). Empiricism can properly deal only with facts perceived through the senses. The ancient criticism leveled by Socrates and Plato at the Sophists is still the problem of empiricism: a consistent empiricism is always self-contradictory. When it attempts to determine values it must use non-empirical methods.

The Authority of Experience — Religious Feelings

All of Protestant theology has been influenced by Schleiermacher's identification of the heart of religion as "feelings." Sabatier took this to mean "emotional experience" and made the classic application of the view to the subject of authority.

Tillich's criticism here is valid, not only for this particular point but for every attempt to find the locus of authority in man himself: the effort to extract the content of faith from the human situation restricts itself to a level where only the questions may be found, and not the answers.

Religious experience does not escape the problems of empiricism in general. All experiences stand on the same footing, but religious liberalism is self-defeating in that it cannot accept *all* religious experiences as valid. If a truth-principle outside of experience is brought in to distinguish what is good and bad, the same principle is also necessary

in order to differentiate which experiences convey a true revelation from God and which may derive from the evil within the human person. But if a critical principle is allowed a prior place in classifying experiences, the basic thesis that religion consists essentially of feelings is destroyed.

Religious liberals sought to escape from this dilemma by making the religious consciousness of the "Jesus of history" the norm for Christian experience, but the effort to find the actual Jesus of history was marred by their subjective pre-suppositions which determined the selection of His characteristics which would be considered normative. Experience was actually being determined and controlled by other norms.

The Authority of Experience — Existentialism

Properly speaking Existentialism does not deserve separate treatment as an alternative view of authority, but its current popularity calls for a few words. When one finds a Roman Catholic Existentialist like Maritain, a Jewish Existentialist like Buber, a Protestant Existentialist like Tillich, and an Atheistic Existentialist like Sartre, it is obvious that Existentialism as such is not a new source of authority. The title of Roger Shinn's book, *The Existentialist Posture*, describes the situation exactly. Existentialism is an attitude, an approach, and one that may find a home in various theological frameworks. It is not a source of authority nor even properly a medium through which authority is revealed. Rather it is a psychological description of the human condition at various moments, particularly "the moment of confrontation" when man comes face to face with himself and with ultimate reality. The content

of this experience is supplied by the previous religious and philosophical conditioning of the person and thus is not supplied by the existential experience itself, but from some other source.

The writings of Pascal, Kierkegaard, and others may be taken as psychological apologetics or productions of serious students of the psychology of religion and thus read with much profit, but if their expositions are taken as describing a spiritual absolute which is potential in man and needs only to be released, then they substitute man for God.

Existentialism has raised what have been regarded as two serious objections to the orthodox view of Biblical revelation. These may be discussed under the headings: Truth as Subjectivity, and the Contemporary Christ. We must distinguish Kierkegaard from the implications drawn by others; moreover, whether he is seriously advocating some of his more extreme statements or is only using them to draw men to a more balanced view is at least debatable.

In discussing truth as subjectivity Kierkegaard was not considering whether there is objective truth or not. Rather he was showing that unless truth is subjectively appropriated it is not truth for me. The subjective for him must be understood in contrast to abstract thought. He questions neither the existence of objective reality nor the value of objective thought in its proper sphere. His single purpose was to posit subjective or existential knowledge as *the* knowledge in the realm of faith. Truth must be appropriated in the form of an existential decision, "Will you obey?" In this sense he equated truth with subjectivity.

Inasmuch as the movement of faith is outward to an objective historical event, the Incarnation, Kierkegaard

was not a "subjectivist." But here another problem is met: "Is a historical point of departure possible for an eternal consciousness?" He adopted from Lessing the category of the "Leap" which cannot be made through the medium of historical knowledge, because the historical is always approximate. He extinguished the stifling historicism of Hegelianism and opened up a revival of Biblical theology. Taken at face value his criticism would bring into question also all serious concern with the Bible beyond its use as "a witness to the Moment of Paradox," and could pose a threat to the historical nature of Christianity. Kierkegaard's purpose may have been only to free Christ from historical relativity and let Him speak directly to contemporary man.

Christianity is a historical religion, and no view of it is valid which does not take history seriously. On the other hand, C. H. Dodd, one who emphasizes the historical elements of Christianity, has said:

The peculiar historical situation in which Jesus lived and taught was such that the questions it raised and He answered were of decisive significance not for that age alone but for all history . . . and the recorded teaching of Jesus has in fact related itself in a quite extraordinary way to the universal needs of men.

Rudolf Bultmann's attempt to interpret the authority of the New Testament in existentialist terms is known as "Demythologizing." The following fundamental objections to his views may be raised: (1) He does not come to terms with the Biblical conception of time and history and thus faces the dangers of docetism; (2) By reducing history to religious psychology there is lost an objective work of God in history and with it any means of interpreting the meaning of history; (3) Bultmann does not himself escape using

myth and metaphor in talking about existential confrontation (if the Bible is myth so is all language).

The Authority of Conscience — The Self and the Moral Law

In every known culture man has a conscience with a sense of right and wrong and a moral code. However, the moral code differs widely from culture to culture. Man is unique among creatures in that he can "lie awake at night weeping for his sins." Hence it is no surprise that the seat of authority has been located in this unique faculty of mankind, as is done by Martineau and others, taking either the conscience alone or in combination with reason or experience as the authority.

On the other hand, the failure of a uniformity of content in the moral law approved by the consciences of different people poses a serious problem to this view. Of course, in an autonomous sense the conscience is and can be the only authority recognized by the self. But when we reflect that the conscience only functions to approve or disapprove of actions (Romans 2:15), we realize that the conscience itself supplies no content to moral decisions, the content obviously being supplied by one's experience and training.

No one should be encouraged to violate his conscience, for then he is left with no inner moral regulator. With a seared conscience one lacks the capacity to act upon any authority. But by teaching and training one's moral decisions may be modified. Therefore, it is evident that not the conscience itself is the ultimate authority, but that which modifies what the conscience approves or disapproves.

*The Authority of Church Tradition**The Authority of the Church — Roman Catholicism*

Roman Catholicism professes to find in Tradition a second source of authority in addition to the Scriptures. Tradition for Rome includes something delivered to the Apostles which never reached written form. Moreover, the tradition includes ecclesiastical tradition as well as apostolic tradition. Officially the authority of the church is based on the claim that the Bible needs an infallible interpreter. But the doctrine of tradition plus the interpretation of apostolic succession claiming that bishops are the equals of the Apostles permits the hypothesis of the authority of tradition to become the bearer of anything the church has come to believe or do. The climax of the development is the dogma of the infallibility of the Pope when he speaks as head of the church in matters of faith and morals. In fact the real authority for Romanism is the church itself, as personified in the Pope.

In Catholic theory the Tradition is not supposed to bring forth completely new doctrines but only to draw out the full implications of the original deposit of faith. But when ecclesiastical interpretations take on the same normative value for all times as the Scriptures themselves the claim that this is only interpretation or exposition becomes a fiction. Indeed the Roman Church abandoned the theory of "tradition equals interpretation of Scripture" when in the justification of the dogma of the Bodily Assumption it depended on the consensus of the church, as if the collective inspiration in the church no longer had any need of being controlled by the apostolic testimony.

The claim that the church is the interpreter of the Scrip-

tures has gained little advantage for Rome because very few verses have been infallibly interpreted, and these in such a way that we cannot look to this source as a promising solution to exegetical problems in the future!

According to the Roman Catholic position the church is prior to and therefore above Scripture. In answer, we point out that the word, first oral and later written, produced the church. For Rome God is revealed through Christ in the church and not in Scripture. The living voice of God is heard through tradition and not through Scripture which is a dead letter. But the living voice of the present day church gains no advantage for Rome because according to a modern day Roman theologian, Karl Adam, the "living Word" is effective only when the Holy Spirit makes it so. Why then retreat from the Scriptures to the church?

Again, the contingent character of the written word is no disadvantage, unless it is shown to be thereby defective. Writing eliminates the possibility of deliberate omission, and the aim of the writings was to convey the meaning of the gospel to the hearers. The contingent character of the Bible is no more a disadvantage than is Jesus disqualified as a Saviour because of the historical contingencies surrounding His coming.

If religious liberalism is man's reason talking with itself, then Roman Catholicism is the church conversing with itself. As Oscar Cullmann has effectively argued, by the fixing of a canon in the church in the second century and by submitting itself to the principle of a canon of Scripture the church itself recognized that tradition was not a criterion of truth. In establishing a written norm, the church

did not want to be her own norm. The church had never wished to live by anything other than that which had been delivered by Christ. To continue to do so the church had to return to a Scripturally fixed message.

Cullmann writes as follows:

The fixing of the canon of Scripture signifies precisely that the church herself, at a given moment, has traced a clear line of demarcation between the time of the apostles and the time of the church, between the time of the foundation and the time of construction, between the apostolic community and the Church of Bishops, or in other words between the apostolic tradition and the ecclesiastical tradition. If this was not the signification of the establishment of the Canon, that event has no meaning.

It is a paradox of the Roman position that according to the officially endorsed Thomistic doctrine the human mind by philosophy can demonstrate the existence of God, the immortality of the soul, and the divine origin of the Roman Church, but the evidence of Scripture for its own inspiration is imperfect and incomplete and something else is necessary to validate it. The church in effect replaces Christ as Lord and Saviour and the Holy Spirit as the guarantor of salvation and of the authority of the Scriptures.

The Authority of Church History — Anglican View

The Episcopal Church professes to give primary authority to the Bible but accepts tradition as valid not only for interpreting the Bible but also for regulating affairs not spoken of in the Bible or about which it is deemed that the Bible is unclear. The Anglican view permits that which is not specifically forbidden by Scripture if it be in accordance with reason.

Here we may see the danger of "Scripture and . . ."

Notably in the acceptance of episcopal government of the church is it evident that early church history stands as an authority over the Bible in some matters.

One of my instructors in graduate school, a Lutheran, in discussing the canon said, "If one accepts the Bible, he must accept the church." This was in a context of discussing the role of the church in canonizing Scripture. And we can agree, because in reacting against Roman Catholicism we have not made the error of Protestantism in considering the church non-essential. But the sense in which we should accept the church calls for some clarification. We accept it not as an authority but as a witness. Now in some matters I am persuaded that we have not paid enough attention to the witness of early church history as a help and guide in understanding the New Testament better. But the basic position is still the same. The church did not attribute authority to the Scriptures but recognized the authority inherent within them from the beginning. It is generally difficult to identify the "finger of God" in history, but the church was witnessing to that which was the foundation and source of its life. The proofs for the canon were obviously "arguments after the fact." The church's knowledge of the canon rested not on demonstration but on direct experience, even as a man points out his own mother. To raise tradition to any higher point than that of a witness is to make history and not the Word of God one's authority. But, as we shall see later, history can be authoritative only as it is interpreted.

It is perhaps not amiss here to note that everyone has a tradition; we have one in the churches of Christ. Such is perhaps unavoidable, and not harmful if recognized as such and not confused with the content of faith in such a way

that it cannot be criticized. The statement has been made: "There is an area of ecclesiastical practice and doctrinal formulation where Scripture is not decisive, and there the church can use her power to settle controversies and decide practice." Something akin to these words appears occasionally within our brotherhood. But neither preachers nor elders may exercise authority where the Lord has not spoken. This view too we must reject as inconsistent with our freedom; the church can speak only where her Lord has spoken.

The Authority of the Bible

Recognizing the position of the Bible in Protestant faith and desiring to maintain Biblical criticism and certain features of religious liberalism, certain people have developed new approaches designed to avoid the lack of appreciation for Biblical faith in the older liberalism without returning to the traditional view of Biblical authority. These approaches must now be characterized and contrasted with the orthodox doctrine of authority.

The Religious Significance of History and the Kerygmatic School

A popular school of thought which one meets in various quarters and with varying shades of emphasis was popularized in the English speaking world by C. H. Dodd. According to this school God reveals Himself in events, not in propositional doctrines. In this view the Bible is the human record of these acts of God and of the discovery of their significance. The prophet is guided providentially or illuminated so that he sees the meaning of events produced by God's providence. The Bible writers have the authority of "experts" and the Bible is inspired in the

sense that the writers are inspired men but their words are not inspired. The word of God in the Bible is thus in an errant form colored with human fallibility according to the Kerygmatic position. The God who reveals Himself throughout the Bible is always the same God but there has been a progressive discovery of God's nature. The supreme event of revelation is Jesus Christ, and in the kerygma (message) about Jesus we find the heart of the Bible and that to which all the Bible witnesses, however imperfectly at times. (Those who emphasize this feature in particular are called the kerygmatic school.) Within Christendom there have been new developments in thought, but where real moral and religious advance is made, it is a fresh unfolding of the teaching of Jesus and not completely new.

The recovery of this concept of the "God Who Acts" is certainly a great gain. God has acted as well as spoken, and His revelation is historical. But the conservative Christian sees weaknesses which brand this over-all viewpoint as inadequate.

If God reveals Himself in acts there can be no presupposition against His revealing Himself in words too. Isn't He capable of revealing His true nature in a written revelation as well as in mighty acts? The revelation of God is imperfectly expressed if confined to actions, for the significance of the acts must be interpreted in words. Moreover, too many writers in their skepticism about the miraculous cannot grant that God truly intervenes or speaks a pure word to the prophet.

Another objection may be stated, "How does one determine what acts are God's acts?" If we must choose between truth and error, between higher and lower views in the

Bible, who decides and what is the standard? Far too often reason is still left in command. Of course any choice involves an exercise of reason, but the standpoint of old liberalism wherein man himself is the authority has not really been escaped in this view.

Furthermore, such a weak doctrine of inspiration imperfectly guards the revelation. The revelation intended by the acts must ultimately be accurately conveyed. If the writers made errors of fact and interpretation, then God has stammered, and man is in the position of being a speech therapist. Surely God gave all the aid necessary for the transmission of a trustworthy account; to stop short of this is to limit the Spirit and render such aid as He gave ineffective. Just as special revelation, as in the Bible, is necessary in order to read the book of nature correctly, so special revelation is necessary in order to read the book of history correctly.

But we wonder why read the Bible if it is only the record of the religious experience of "religious geniuses"? The difference between an inspired and an inspiring book is wide indeed. Also this view does not secure the authority of the Bible, for it must be authoritative and not just the words of men authoritatively commanded to speak. Again, this kind of inspiration is found only sporadically in the Bible — this view for example would give more importance to Paul's epistles than to the Gospels.

Christ is certainly the center, but revelation covers more ground. Christ is the Lord of all of life, and revelation properly extends to other areas besides the doctrine of Christ.

*The Authority of the Word in the Divine Encounter —
Neo-Orthodoxy*

Neo-Orthodoxy is a theology which emphasizes afresh that God is the sole authority of religion and that He expresses His authority through revelation. Revelation here is not doctrinal or propositional, however, but "the personal encounter" of God revealing Himself in the consciousness of the believer. For revelation to take place in this view three elements are required: God, a medium of revelation, and a believing subject. The "Word of God" is God Himself in the act of self-revelation. Jesus Christ supremely is the Word of God and as such is the absolute authority for the Christian. The Neo-Orthodox hold that the Bible as witness and record of God's revelation (especially in Christ) is only a relative authority. The Bible is a completely human document, but it becomes active by a miracle of God when God wishes to use it. The Bible witnesses to revelation in the past; it thereby promises revelation in the future; and by the miracle of God it may function now to occasion revelation. God chooses to use it as the means of His approach to man. Humanness and error in the Bible is freely granted by the Neo-Orthodox. But the Scripture is the norm and standard of all succeeding proclamations as being prior and unique in relation to revelation in Christ. The Bible makes itself into the canon. But it claims no authority for itself. It is intelligible, for God speaks through it. But it is not addressed to the intellect alone. It addresses the whole man and calls for a decision.

Certain gains from the Neo-Orthodox view are to be hailed. The truth that God continues to use the Bible and to speak through it to men restores life to what for many is looked upon as a dead document of the past. However,

the doctrine of inspiration by the Holy Spirit provides an even better basis for this understanding than does Neo-Orthodoxy. For Neo-Orthodoxy, God uses a human document for Orthodoxy, God uses His own production, the sword of the Spirit. These Barthians refuse to believe that God performed the miracle of giving us by inspiration an infallible book, but they believe that He daily performs the greater miracle of enabling men to find and see in the fallible word of man the infallible Word of God.

Again the point that God bestows Himself to men is part of a valid emphasis, and too often Orthodoxy has overlooked this in talking only of truths *about* God being given in revelation. Neo-Orthodoxy, however, does not recognize the latter at all. Barth distinguishes "truths of revelation" (doctrinal statements which are reliable witnesses to the structure and reality of revelation as encountered) from the *revelation of truth* (this latter cannot occur because revelation is considered to be only personal and not propositional). The relationship between these two is not satisfactorily worked out in Neo-Orthodoxy. If revelation is completely free of propositional statements, theology is impossible, although Barth himself writes about it in a 12,000 page *Church Dogmatics*! Do not the "truths of revelation" truly partake of the character of revelation? Is there such a great gap in content between God manifesting love for the world and a witness declaring that "God loves" and God revealing the proposition "God is love"? Wherein does the latter falsify, provided that the proposition is backed by concrete events? Indeed is not the proposition more meaningful than any non-propositional revelation and does it not tell us something no "encounter" ever could?

Furthermore, Barth is correct that existentially there is

revelation only as it is subjectively appropriated. The Bible has value for an individual only as it is believed and obeyed.

Popularly interpreted the Neo-Orthodox position is that the Bible "becomes" the Word of God when He speaks to man through it. Despite all the Barthian emphasis on a sovereign Bible the escape from subjectivism is precarious at best and leaves one with the uneasy feeling that man is still in control. For both Barth and Brunner the written word is considered analogous to the Son, Jesus Christ. One wonders how this is consistent with saying that the Bible becomes from time to time the Word of God. The implications for Christology would be disastrous! A better and more consistent doctrine would be to interpret the Bible according to the analogy.

Certainly God is personal and we cannot discover Him at the end of a syllogism. But in the interest of a personal confrontation we must not obscure the finality of the Biblical witness. God continues to reveal Himself to men in an individual way, but this is mediated through the once-for-all disclosure we now have in the form of Scripture.

The Traditional, Orthodox View of Scriptural Authority

Authority in religion for the Christian is God as He is revealed in Jesus Christ. People who would say that we substitute the Bible for Christ are deliberately trying to put us in the wrong light. The Bible mediates Christ's authority. This is accomplished through the inspiration of the Holy Spirit, an inspiration which is sufficient to accomplish God's purposes and which extends to all parts, including the words as well as the thought. The inspiration of the Scriptures is not the original ground of their authority

(God and His revelation is the real ground of authority), but it is inspiration which *guards the authority* of the Scriptures. The authority of the Bible must be placed within the framework of the authority of God, Christ, and the Holy Spirit.

For the Christian the study of God's authority begins with Christ. Negatively, this means that we do not begin with apologies for the Bible. I have heard it said, "If a person accepts the authority of the Bible I can discuss religion with him, but if he rejects the Bible I won't waste my time on him." On the other hand, religious conversation must be continued, and some way must be sought to communicate the word of the Lord to those to whom a certain view of the Bible does not provide any common meeting ground.

In apologetics and in evangelism our *first* step is to bring men to Christ, and not to a doctrine about the Bible. Of course, there is no way to know the Lord apart from the Bible. But we may use the written record as historical witness to Christ, and let the word produce faith (Romans 10:17). We may so far accept the approach that Christ is the center of the Bible and the one to whom all Scripture witnesses. And we may agree that the most important thing about the Bible is not "doctrine" as such but the new relationship with God through Christ which is brought about by the Bible. To this we must return.

When one accepts Christ as his Lord and Saviour much more is involved. This Christ has delegated authority to His apostles and has promised to them the Holy Spirit in order to guide them into all truth. He has given His own approval to the authoritativeness of the Old Testament

Scriptures, and His apostles have written Scriptures claiming the inspiration of the Spirit and the authority of their Lord. Because we believe in Christ, we also believe in the Scriptures. It may be true that "Jesus loves me; the Bible tells me so," but we see that it is also valid to affirm that "The Bible is true; Jesus tells me so."

The acceptance of Christ has as a necessary corollary the acceptance of Scripture; the only Christ we know is the Christ of Scripture, and the only Spirit we know is the Spirit of Christ. From another standpoint, the relationship between Christ and the Bible has an even closer connection. That which is the basis of faith in Christ and produces faith in Him, must partake of His divinity. How can a human word produce a divine faith? In one and the same act there is created in me faith in Christ and faith in the Scriptures which testify to Him.

The Scriptures present themselves to us as a whole and must be viewed thus. Their place in the Christian system is a matter for faith and not for argument. Since there is no one higher than God, there is no higher proof to which to appeal. We can accept God's revelation only on faith — for example, as we accept a letter or the identity of a person. After all we may convince a man intellectually and still not have him accept the Scriptures or believe in Christ.

Evidences have their place, but that place is secondary. As Rowley said, "To show that faith is reasonable is not to destroy faith; nor is the establishment of its resemblance to be confounded with 'proof.'" Faith can rest only in God and in God speaking, not in rational argumentation. The Scriptures do bear within themselves the marks of divinity: their own claims, their majesty, their unity, their capacity

to convict of sin and expose the true nature of man, their quality which produces faith. These characteristics are a valid area of study, but are secondary to our main concern of authority.

The primary basis for certainty concerning the Scriptures according to historic Protestantism has been the internal witness of the Holy Spirit. This doctrine has been often misunderstood even by its own proponents. Even as the written word was brought into existence by the Spirit, so the Spirit repeats His own word in the heart by the process of illumination, according to this view. This testimony is not revealed in experience, only the effect of certainty. Moreover, this testimony is not itself a revelation and imparts no new doctrine. Indeed this testimony exists only by virtue of the objective revelation. With the knowledge of salvation in this view there comes also a certainty of the Word, a persuasion, but no new information. The Scriptures have their authority whether this authority is recognized or not. The Spirit gives His own testimony and enlightens the eyes to see the divinity of Scripture. This is the corollary of saying that the Scriptures are self-authenticating. Perhaps we have been hesitant to say much about the internal testimony of the Holy Spirit because of the subjectivistic abuse of the doctrine or because we thought it opened the door to predestination. But this doctrine is only saying that the Spirit has not left the word but continues to use it to carry conviction to the heart of man. This influence of the Spirit in illumination may be resisted even as He can be resisted in conversion.

The Spirit still uses His word. In reaction against the old Protestant doctrine of the direct operation of the Holy Spirit in conversion and the apparent ascribing of a con-

tent of revelation to religious experiences, we have often ascribed to the word alone what is the working of the Spirit through the word. The Spirit made the Sword and He still knows how to use it.

The Reformation was not a deliberate setting up of Scripture against the authority of the Church nor the re-establishment of some authority that was in question. Rather it was the rehabilitation in its proper authority of something which always had enjoyed reverence and respect. The traditional understanding of Calvin and Luther's attitude toward the Bible has been challenged by certain liberal scholars.

The arguments against Calvin holding to verbal inerrancy do not hold and have been answered by conservative scholars. For instance Reid gives three considerations against verbal infallibility being Calvin's position: (1) Calvin's distinguishing four strands in the formation of the record — the impartation of God Himself to individuals, the obligation to transmit the message about God, the written record as a public record, and the teaching to the people, so that the doctrine or content of Scripture is the important thing and not the Scripture itself; (2) his distinguishing between the written word, the Holy Spirit, and the Word of the living God; and (3) the affirmation that the content of Scripture is Christ Himself who is the authority. I fail to see wherein these teachings are incompatible with verbal inspiration, and they certainly do not offset Calvin's many explicit declarations. Affirming that these views are incompatible with verbal inspiration shows the misunderstanding which characterizes so much of the attack upon the doctrine. There was no inconsistency in Calvin's thinking nor did later Protestants feel an incompatibility until

Liberalism needed to buttress its position. On the other hand, Calvin did not teach dictation. He uses the word in the medieval sense of "produce, affirm, prescribe." In fact hardly anyone has ever held to a mechanical dictation theory; where the word has been used it has referred to the effect and not to the mode of inspiration. Its prominence in discussions of inspiration has been due to its being made into a straw man.

Superficially, there seems to be more support for saying that Luther held a "freer" attitude toward the Bible. But, once more conservative Lutherans have refuted the liberal and Neo-Orthodox interpretation of Luther. Even some in these latter schools have seen that a more recent perspective is read into Luther. The Scriptures for Luther are the touchstone for distinguishing between the word of God and the doctrines of men. The Bible is an exclusive and an inclusive standard. Fundamental to understanding Luther is his distinction between law and gospel. This distinction cuts across both testaments. Both are God's word, one His word of judgment and the other His word of blessing. The law restrains the godless, drives us to Christ in our inability to live up to God's demands, and gives us a guide of our progress in sanctification. The gospel is the gracious message of forgiveness in Christ and is the heart of the whole Bible. This Law-Gospel distinction explains Luther's statement about James as a "strawy epistle." James is concerned with law in Luther's sense of legal demands, and thus is not as highly prized as statements of promise. But law as well as gospel is the "Word of God." Luther did not identify the Bible with the Word of God in an exclusive way, but the Bible is the standard of what is God's Word, so they are to be identified in a

functional way. In this there was no distinction between the early and the later Luther.

If God reveals Himself, that revelation must be authoritative. The nature and application of that authority is a matter for interpretation. We must ask the question, What does the Bible intend to teach? The answer is a matter for hermeneutics. But note well that the authority of Scripture is endangered when exegesis becomes imposition rather than exposition — an attempt to control the Bible is to silence it. Exegesis should be left open on all sides, not for the sake of free thinking, but for the sake of a free Bible.

A question closely related to our theme is, Does the revelation recorded in the Bible constitute a pattern for the future? If the analogy of the Old Testament has any significance for Christians it is that God regulates the external as well as the internal features of religion. Moreover, early Christianity was not just a life; it was a doctrine which lay at the basis of that life and which created it. It was a definable community with its own structure and institutions. The authoritative Word, first oral and then written, called men into a fellowship. This new community partook of the character of the revelation-event itself, and we must assume therefore that it forms a standard and pattern for our participation in God's revealing activity. The apostles organized churches in a certain way. This is the way the new life in Christ expressed itself in an outward way when that word was spoken in its purity and churches were organized by men who were the closest to the fountain of divine truth. To seek to go through the outward forms to the inner spirit would surely be a fatal mistake, often made by our people. On the other hand, to seek to respond to the Spirit in an amorphous way or to

suppose that we have been left without authoritative guidance on how to express and preserve the community intended by the word is to follow a path of uncertainty and futility. When men respond to the word in faith, they naturally turn to that word for guidance in all that pertains to their religious life. In worship, organization, and discipline, we find the early Christians acting according to the genius of the message they had received. Their activity of response is of course not as basic or essential as the redemption itself but in its own sphere is as normative. The outward expression is controlled and determined by the nature of that which is expressed. It is no accident that churches with different forms of organization and liturgy also have different underlying theological doctrines.

In his argument against Liberalism, J. G. Machen made the following point:

At the foundation of the life of every corporation is the incorporation paper, in which the objects of the corporation are set forth. Other objects may be vastly more desirable than those objects, but if the directors use the name and the resources of the corporation to pursue the other objects they are acting *ultra vires* of the corporation. So it is with Christianity. It is perfectly conceivable that the originators of the Christian movement had no right to legislate for subsequent generations; but at any rate they did have an inalienable right to legislate for all generations that should choose to bear the name of "Christian." It is conceivable that Christianity may now have to be abandoned, and another religion substituted for it; but at any rate the question of what Christianity is can be determined only by an examination of the beginnings of Christianity. Christianity is an historical phenomenon . . . and as historical phenomenon it must be investigated on the basis of historical evidence.

The above can be used with effectiveness not only against

Liberalism, but also against Romanism and even against the conservative Protestantism which Machen himself championed. And on this historical basis churches of Christ are glad to test their claims.

By applying this historical test we find that the early Christians accepted the words of Christ, the Apostles, and the Bible as their authority. And so the practical authority of what was so at the beginning is seen to rest on a higher claim than mere historicism. It rests on a conviction of God speaking and revealing Himself. God has revealed Himself in creation, in history, but primarily in word; and this word interprets acts, events, and experiences. God has spoken and that word has been inscripturated.

God acted and spoke through Christ. The apostles were commissioned to mediate this divine authority to men and promised divine aid in doing so. The word they spoke was the word of God. It called men to obedience and called into existence the church. Since it was the word which called the church into existence we know that the church does not have authority over the word. Later to preserve this word it was written down and the church cherished it. Since God has spoken, and since His word has been written, we know that man is not the authority. Since that written word claims to be the fullness of God's perfect revelation, we know not to look for future revelations and modifications. Since that word creates a people, a church, we know that responding to that word places us in a community the nature of which has been determined by that word. Neither our salvation nor our acceptance of the word can be wholly apart from the church as some Protestants have seemed to think. God who once spoke still speaks through His written word. That word must ever remain for us a living voice.

THE BIBLICAL PATTERN

By J. D. THOMAS

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He has been a frequent contributor to various brotherhood periodicals, and in 1958 published *We Be Brethren*, a

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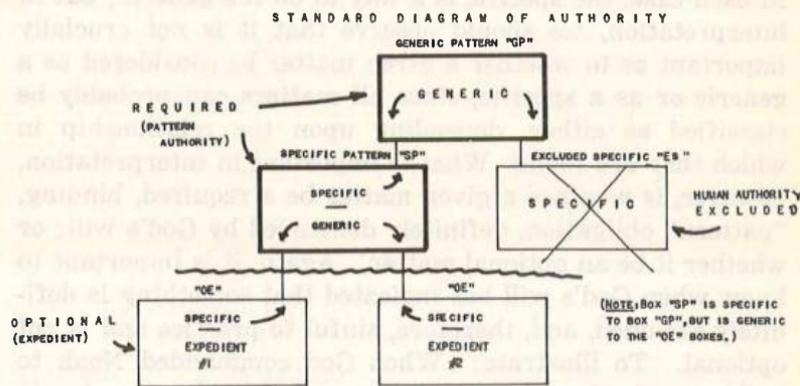
Thomas was the 1958 speaker on the Far East Fellowship in Tokyo, Japan, and also visited and spoke in Korea, Okinawa, Formosa, Hong Kong, and the Philippines.

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This year's Lectureship speeches are purposed to cover the whole range of primary concern for us who are in the Restoration Movement. It is the task of this particular lecture to consider the problem of Biblical interpretation, beginning with the assumption that the New Testament is the Christian's only rule of faith and practice. We concern ourselves particularly, then, with how one can determine God's exact "pattern" — will — as it is expressed in the pages of the New Testament. If the New Testament is to be our guide, there must be a reliable way of knowing exactly what God expects and requires of us in order to be well-pleasing unto Him. This means that in interpretation, we must be able to definitely distinguish what God *requires* of us from all those matters that are *optional* to us. It also means that we must be able to distinguish the required actions from those things that we are excluded, and thus prohibited, from doing by God's revelation, and which are, therefore, sinful for us to practice.

It should be clearly realized first of all that there are matters presented in the New Testament which are *required* of those who would be God's people today. There definitely are also *optional* matters which are not required

or binding upon Christians today; and, likewise, there are excluded matters which are sinful and displeasing to God if practiced today. In the book *We Be Brethren*, there is set



forth a "Standard Authority Diagram" in which is shown the relationship of "pattern," "optional," and "excluded" matters to each other. In considering these we first note that there are such relationships as "generics" and "specifics," in which a generic concept is something "general," and can include several specific concepts, each of which in each case are "ways of doing" the generic. For instance, "worship" is generic, while singing, praying, and the Lord's Supper would be specific ways of worshiping. On the other hand, when "singing" is considered as the generic, then "singing in four-part harmony" would be a specific way to sing; and, for "all to sing the melody" would be another specific "way of doing" the generic. The important point in this connection is to realize that a matter can be a specific in one relationship and a generic in another. Worship is generic to the Lord's Supper, a specific; while the Lord's

Supper is generic to fruit of the vine, a specific; and, "partaking of the fruit of the vine" is, in turn, generic to the specifics of using "one container" or "many containers." In each case, the specific is a way to do the generic; but in interpretation, we should observe that it is not crucially important as to whether a given matter be considered as a generic or as a specific, since all matters can probably be classified as either, depending upon the relationship in which they are found. What is important in interpretation, however, is whether a given matter be a required, binding, "pattern" obligation, definitely demanded by God's will; or whether it be an optional matter. Again, it is important to know when God's will has indicated that something is definitely excluded, and, therefore, sinful to practice and is not optional. To illustrate: When God commanded Noah to build an ark of gopher wood, the use of gopher wood only was a pattern requirement and had to be used, on pain of sin. However, in this case it is clearly optional as to whether he use four nails in each plank, or twelve, as he may desire. He is still doing only the thing commanded, and since no pattern was set forth concerning the number of nails, this matter was entirely optional and is left to his own judgment and preference. Yet again, the commanded, "pattern" obligation to build the ark out of gopher wood necessarily excludes the use of pine wood; and, therefore, it would be sinful to use pine. Noah was not permitted to use his own judgment or preference as to the kind of wood. In this one illustration then, we can see clearly the relation of *pattern requirement* to *optional* expedient and to *excluded* matters. If the principle set forth in this illustration and if the applications made about it are not clearly true, then there can be no way that one could determine what God's exact will is, in distinction from human preferences and

human judgment. What we are saying is that when God gives a definite pattern requirement, this automatically excludes all other specifics to the same generic, to which the commanded thing is also a specific. In terms of the illustration, this statement means that when God commanded gopher wood ("wood" being the generic, "gopher wood" the specific), this command necessarily excludes all other kinds of wood and makes them to be sinful. This is obviously true, and so furnishes a pattern for other applications.

When God commanded us to sing in worship, He left it optional as to whether we all sing soprano or sing in four-part harmony; but He, at the same time, in giving the command thereby excluded all other kinds of music-making, since the "making of music" is the generic to which singing is a specific, and thus all other specific ways of "making music" must be necessarily excluded and wrong; unless, of course, they are otherwise authorized or required somewhere in the New Testament.

Use of Aids

At this point the place of "aids" for worship and for obeying commands should be considered. There are "necessary aids," without which a given command could not be obeyed. For instance, the command to sing could not possibly be obeyed without obtaining the correct pitch from some source, whether a pitch pipe or other instrument, or perhaps from some person who can sense absolute pitch. However, when one uses the pitch pipe or "necessary aid" in this case, he is still doing nothing other than singing, which is the pattern requirement. The use of the song book is also a necessary aid, for without it or its equivalent, singing could not be accomplished. Necessarily and logically

then, the aid inheres in the command itself, and is demanded, and certainly not wrong, as everyone understands and agrees. "Optional aids" are aids that help in doing optional matters, and since here the thing done is itself optional and, therefore, not sinful, any aid for doing an optional matter would certainly not be sinful and would be clearly legitimate. For example, it is optional for us to teach the Bible in classes, as we think it wise and expedient; and it is also optional for us to use aids, such as a blackboard or a slide projector, in doing the optional, class method of teaching. Anything that can truly be classified as an "aid" is recognized as scriptural and perfectly legitimate by all of us, and the only question for scripturalness is whether or not a given matter can truly be classified as an aid. An important consideration to keep in mind just here is to be sure that when we use the aid, we still do not do anything other than the commanded matter and do not, therefore, become guilty of "adding to" God's pattern requirements. This is why the use of instrumental music in the worship service is wrong and excluded. *The instrument is not merely an aid!* It "could be" only an aid for purposes of obtaining the pitch, and it would not be sinful if we used it for that purpose and then left it alone; but once the pitch is obtained, no instrument is required for "keeping the pitch." The pitch is rarely, if at all, lost during the song. As a matter of fact, most song leaders, if they get the wrong pitch to begin, have some difficulty in changing it at the beginning of the next verse. When an instrument is played in worship, the command to sing is being obeyed, but something else is also being done. The use of the instrument is not "a way of singing." To use it is to sing and to play, two different things, at the same time. The very best singing can be done without instrumental accompaniment. When

one uses a pitch pipe, he does only one thing and that is to "sing," but when he uses instrumentation in the worship program, he is doing two things, and thus the instrument is not actually used as an aid for singing.

We should here also recognize that in classifying some matters as can be done on the Standard Authority Diagram, for a certain passage of scripture some things might be classified as a pattern requirement; whereas, in other passages the same thing might be classified as an excluded specific or as an optional expedient. This means that the Standard Diagram can properly be used only for studying the relationships of a given point in only one passage of scripture at a time. Any other point or any other scripture would have to be classified on another diagram. For instance, the command to sing as an act of worship, by and of itself, will exclude the Lord's Supper as an act of worship. The command to "go teach," if taken alone and no other scripture at all considered in connection, would authorize any method of teaching or any arrangement for teaching, even to such things as the missionary society. However, we must understand that to understand and correctly interpret such overlapping classifications, where a matter is an optional expedient in one relationship but an excluded specific in another, it is to be considered as totally excluded, since the excluded specific is stronger than the optional expedient, and must therefore supersede when these two overlap in the same point of teaching. Likewise, that which is an excluded specific in one relation, but a pattern requirement in another, is a *required* matter. The pattern-requirement classification is stronger than the excluded specific and supersedes when these two overlap. To illustrate these points: Even though the missionary society

could be an optional expedient if you had only the one passage that says "go teach," yet the form of church government that is required in the New Testament — that of local autonomy — causes the missionary society to be an excluded specific since the society involves a different pattern of church government. Also, though the Lord's Supper is excluded by the passage that commands singing, it is *commanded* elsewhere, and is indeed a pattern obligation and is not excluded, but rather is required.

In recognizing pattern requirements as distinct from optional things, it is well to realize that *patterns are possible only for required things*. In the very nature of the case, there can be no pattern for things that are optional themselves. On a given application of the Standard Authority Diagram, anything that is required will be so indicated on the diagram, and, necessarily, all generics to required matters are, themselves, required. For instance, Noah could not have built the ark out of gopher wood without using wood, which is the generic in this case. No one today could possibly sing without making music. Therefore, the principle stands that all logical generics to any specific required thing are themselves also required. Consequently, there simply cannot be such a thing as a requirement for a way to do an optional matter. If, in any case, a way that could be used in doing some optional thing could be found to be a pattern obligation, one will find that it takes another passage of scripture or another diagram to establish it as a pattern; and, therefore, in such a case, the comments above about overlapping classifications would apply.

Since there can be no pattern for ways of doing optional things, we here take note that "church co-operation" is admitted by all to be optional. One congregation may co-

operate with other congregations or not, according to its own preferences and judgment in doing its work. Therefore, *co-operation* itself can have *no patterns as to how it may be done!* If any given act that might be used in co-operation should be sinful, it must be determined to be so by some other clear teaching of the Bible, and not by any authority diagram where it shows as a way (specific) of co-operating (generic).

How Patterns Are Established

Through the years brethren have taught that pattern, or binding authority, is established through commands, necessary inference, and "approved apostolic examples." The application of the first two of these has furnished no problem, but considerable tension has arisen in the brotherhood because of a failure to clearly understand when and how examples, by themselves, establish pattern authority.

First, let us recognize that *examples do teach*, and obviously they teach what they are an example of. This is to say that an example of a matter which was optional to the exemplary characters is a matter that is also optional to us today; however, if the example is of something that was required of the exemplary characters, it is obviously required of us today. Since examples are, after all, really "ways of doing" things, an example by itself can really establish a pattern only for conduct or actions that clearly show in the context of the passage by necessary implication or inference to have been *commanded*. The authority of the example in such a case is, of course, equivalent to the authority of a command; but for an example to teach with such authority, a "command" must necessarily "lie behind" the example and be implied in it; and it must be absolutely, logically clear and understandable to us today that the

people of the example knew and understood that they were required to do the exemplary action. This means that examples do establish patterns for us today even though the example is all that we have in the way of instruction. This "pattern principle" for examples simply means that what the first-century Christians *had* to do, we today *have* to do; and what was optional to them, is also optional to us. This, indeed, is exactly the Restoration plea that we have been making all through the years; namely, for a "restoration of the Christianity of the first century," and thus that the principles taught and required then are also taught and required now. The idea is so simple that it is amazing!

In this connection, it should be observed that not all commandments given to first-century Christians have to be obeyed today. Paul commanded Timothy to "bring his cloak and the parchments," and since Timothy's situation cannot possibly be parallel to ours today, this command is logically not binding on us today. Likewise, any pattern command which lies behind an example, and is logically implied in it, is also not binding today unless our situation is logically parallel to the first-century situation.

What is often not realized is that there are many examples of the conduct of first-century Christians that were clearly optional then, and thus are binding on no one today. Just because something is an "approved apostolic example" does not mean that it "establishes a pattern." For instance, Paul appealed to the civil government to protect his life and to save him from bodily harm. Although this is an "approved apostolic example," it does not set a pattern *requirement* for us today. If we were persecuted because of our faith, we would not have to appeal to the civil government for protection, even though we could if we so chose. Again,

Paul illustrated his sermon with materials quoted from pagan sources — Stoic philosophy — “For we are also his offspring” (Acts 17:28). Further, Paul preached in Jewish synagogues; he preached for three months in one place; he preached until midnight; he preached in an upper room. All of these things are approved examples, but no one of them is binding upon us today, and we all recognize this fact. The reason why we understand that these matters are not binding is because no one of them implies clearly and unmistakably that Paul, or anyone else, understood that he *had* to do these things in just these ways in order to be pleasing to God. This principle of what the exemplary characters understood to be pattern requirements for them is, indeed, the very principle that can guide us in the binding patterns for us today from the New Testament examples.

For illustrations of examples that do bind, we note:

Acts 5:29, Peter and the apostles stating, “We must obey God rather than men.” This example of *what they understood that they “had” to do*, we accept as binding on us today. Though there be no similar *command* applying to us, the very fact that this example clearly *implies* that the exemplary characters understood that they *had* to do this is adequate proof for us to understand that we have to obey God rather than men, in case we are ever put to such a choice.

In II Corinthians 8:5, we are told that the churches of Macedonia “first gave their own selves to the Lord,” and we understand from the implication of this example that it is, without doubt, God’s definite will that we do the same thing.

Likewise, in Galatians 2:20, Paul says that "Christ lived in" him. We know from this example, by clear logical implication, that Christ is to "live in" us today.

In Acts 8, in the story of the eunuch, we learn that Christian baptism is to be in water and is to be a burial. We constantly argue both points from this example.

The example of Paul's "buffeting his body and bringing it into subjection" is clearly accepted by us as establishing a pattern requirement that we must do the same thing.

John's being "in the spirit on the Lord's day" is accepted as a valid example by us for proof that we must do the same thing.

Surely the above illustrations make it absolutely clear that some examples do establish pattern authority, while others are clearly instances of actions that are optional. The way to determine is to decide from the context, as we have indicated. There are interpreters who would have examples to establish patterns on other grounds, but which basis does not really stand the test of logic. Some, for instance, would require the Lord's Supper to be taken from one container only, on the strength of example; but there is nothing in any of the examples mentioned in the Bible to imply that anyone involved understood that it had to be taken from one container only in order to please God, and that a pattern was being established. Again, a pattern for co-operation of churches has been claimed, based on the example in II Corinthians 8. This "pattern" insists that when churches co-operate financially, "a rich church must give to a poor church and then only in emergencies." Certainly there is nothing in the context of II Corinthians 8, or anywhere else, to imply that the apostle Paul or the Corin-

thians or anyone else was ever to understand that a pattern was being established, and that these people could co-operate *only in this way* on pain of sin. Again, a pattern has been claimed as being established by example that when a church helps a preacher financially, it must send the money to him directly; and that it would be wrong to send it through another church. In none of the examples used for establishing the pattern, however, is there any implication at all that anybody thought it would be sinful for it to be done any other way. Surely all of these examples for which such "patterns" are claimed are no more than examples of optional matters.

The "Uniformity" Argument

The strongest, and indeed the only significant, argument that has been made to show how examples establish patterns, in order to justify a "pattern" for "rich church to poor church and only in emergencies," and a "pattern," "direct to the preacher," is an argument called the "principle of uniformity." This says that where there are several examples in the Bible of the same thing, that the "essential details" where these examples are uniform establish a pattern and are, therefore, binding. For instance, it is felt that there are several examples where churches sent direct to a preacher (though we cannot even be sure of this) and that the uniformity in these examples makes it a pattern requirement that churches have to send their support to a preacher directly, on pain of sin. Of course, they can use messengers, or the post office, or banking facilities, etc.: but "if it goes through the treasury of another congregation," it becomes a great enough sin to tear up the brotherhood about. Further, when there is only one occurrence of an example and it thus becomes impossible to establish any

idea of uniformity between several examples, the single-occurrence example, by this theory, is supposed to establish a pattern all by itself. Whoever invented this uniformity argument, however, did not test it very well before he promulgated it because it becomes absurd when checked against Biblical examples. If a "single-occurrence" example, all on its own, establishes a pattern, then any time a preacher makes a mistake in one of his statements, it becomes a pattern *requirement* for all husbands and wives (like Aquila and Priscilla) to take him out to one side and teach him the way of the Lord more perfectly. In big congregations this might take all day. Again, if a preacher were ever put in jail for preaching, he would be scripturally bound by pattern example to sing hymns at midnight, since we have a single-occurrence example of an apostle doing this. It would also mean that any time a church appointed deacons, they would have to appoint seven, no more, no less, if we can agree that the seven appointed in Acts 6 were deacons.

As to multiple-examples which establish a pattern, this would mean that the fruit of the vine would have to be taken from one container only, since all the examples we have are uniform in this regard, but which point the inventors of this theory would not accept. Again, in the cases of conversion recorded in Acts, the apostles and others *uniformly* preached faith and baptism, but there are variations in the records as to the matters of repentance and confession; and if the "uniformity" theory be true, this would mean that it is optional whether people repent or confess! An outstanding instance of multiple-example uniformity is where churches sent benevolent aid to the poor. In every case, uniformly, it was delivered *by personal mes-*

sengers (See Acts 11:27-30; I Corinthians 16:1-4; Romans 15:25-28; II Corinthians 8:18-20). If uniformity alone establishes patterns, we strictly could not use the United States mail or banking facilities to send money, but in every case, we would be required to send the monthly checks by a personal messenger. Surely those who invented this uniformity argument did not think it through, and surely none of us today would be willing to continue to make such an argument in the face of these facts. Let us also remember that co-operation itself is not a required matter, but is optional; and there is, therefore, no such thing as a pattern for how co-operation must be done. Patterns are possible only for required things, and never for how to do optional things. This is true by definition. By "pattern" is meant *required!* You cannot have a "required-optional" matter!

The Obligations of Pattern Authority

When we find that we do have a clear pattern obligation, and know exactly what God wants us to do, then, of course, we must do that thing exactly — no more and no less — no additions and no subtractions. To change the pattern in the least particular, or to refuse to obey it, is to go truly against the will of God. Modernism is a philosophy that believes there is no such thing as an exact pattern authority, and modernists would ridicule (as indeed some have done) our Standard Authority Diagram, and also the idea of getting any detailed pattern revelation from the pages of the New Testament. Their view is simply that there is no such thing as a specific pattern requirement. To them, *reason* and *experience*, determined by each individual man, points up what he should do; but never would they worry about details. Not only must we reject this modernist view toward the Bible and its patterns, but we must also reject the con-

servative denominationalist view, which says that there are patterns in the Bible, but there are really no such things as excluded specifics. "The Bible says to *sing* all right; but if you want to, you can play an instrument as well." In other words, the old-time denominationalist would take the excluded specific and arbitrarily declare it to be an optional matter. This, of course, is a dangerous way to handle God's pattern revelation. Thirdly, we must reject legalism's view. By *legalist*, we mean those who have a tendency to make laws where God hasn't, and this group includes some of our own brethren who may be guilty of this practice even though they might not be conscious of it. Some of them have made matters that are really optional into pattern requirements — namely, the one container for the fruit of the vine. Others of them have taken matters that were optional and made them into excluded specifics, such as those who teach that it is sinful to teach the Bible in classes on Lord's day morning. Still others of our brethren have said that the sponsoring church method of co-operation is an excluded specific and sinful, when, in reality, it is clearly optional. (The sponsoring church itself actually acts as a forwarding agency, and does not, therefore, usurp autonomy.) They also consider the optional method of caring for orphans in an orphan home, and declare that it is an excluded specific, when there is no pattern at all in the New Testament as to how orphans should be cared for. We must, therefore, also reject the views of these legalists, and respect the obligations of the pattern requirement. This means, "to get the orphans cared for" and "to get the missionary work done," and not to be engaged in delaying tactics or in making arguments that have a tendency to curtail such work. Only when we appreciate the pattern that we have, and get active in carrying it out, can the New

Testament really be said to be our rule of faith and practice. We must realize that there are *required things*; we must realize that there are *optional things*; and we must realize that there are *excluded things*. We cannot interpret the Bible correctly unless we are able to make these distinctions. It is as great a sin to make an optional matter binding as it is to make a binding matter optional. It is also as great a sin to make an optional matter to be excluded, as it is to take an excluded matter and say that it is optional. In each instance there is a failure to determine God's exact will, and it leads to disobedience and to sin.

The Heart of Interpretation

In learning God's will from His revelation, we should never get so busy "tithing mint and anise" that we lose sight of the "weightier matters." We should, of course, give proper attention to details of interpretation, but certainly not to the extent that we fail to see such matters as the relation between the covenants and the important and central fact that Christianity is a system of grace, rather than a system of mere law or "rule-keeping." God's purposes for man are to make him well-rounded and mature in spiritual matters, and not merely to see that he observes little ritual matters with precision, while his heart and interest are elsewhere. God wants the whole man; He wants our complete devotion and love and willing service. This could not possibly be attained if Christianity were no more than a set of "carnal ordinances" like the law of Moses. As a law, the Mosaic covenant was a good one, but law alone cannot save (Romans 3:21, 28). It requires a grace program where *faith* is the human response; and by faith we understand more than a mere intellectual assent to the truth of a propositional statement; rather, a total commit-

ment of self to Christ, which includes credence to His testimony, confidence in His person, and total submission to His will.

Our worship and service to God is a great spiritual relationship. It is a union and a communion between our spirit and the Great Infinite Spirit—deep calling unto deep. It must transcend technicalities and mere ritualism and ceremony, to the point where it even “passes understanding.” This is not to say that we are not to respect and appreciate the ordinances and the appointments of the Christian system, for they are truly the conditions upon which a genuine spirituality can be structured. There is, however, a wholesome simplicity about the ceremonial appointments of the New Testament way; and the mechanics of the Lord’s program (which is primarily spiritual) are at the very minimum, in comparison to the law of Moses and even to the denominational interpretations of Christianity. Mere Pharisaic ritualism cannot possibly produce a deep and genuine spirituality; and it is not God’s plan that the ultimate for the Christian be found in the technical observance of mere ceremonies. His ultimate for man calls for an unbounded and unrestricted devotion, love, and dedication—to the point that the ceremonial “almost vanishes” into the spiritual. For this program, the Christian system with Christ as Savior is needed; mere law and mere rule-keeping are not enough!

“For the law was given through Moses; grace and truth came through Jesus Christ” John 1:17.

RESTORING THE SPIRIT OF NEW TESTAMENT CHRISTIANITY

By BILL J. HUMBLE

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Humble has worked with the church in Comanche, Texas; Ninth Avenue in St. Petersburg, Florida; Brush Creek Blvd. in Kansas City, Mo.; Wendell Avenue in Louisville, Ky.; and has preached in meetings in several states. He is the author of two books: *Campbell And Controversy* (1952) and the *Humble-Garrett Debate* (1955).



After their graduation together from A.C.C., he and Geraldine Carrington of Dallas, Texas, were married, and they have two children: Eric and Rebecca.

The Restoration Movement in America reached an important milestone in 1823, for in that year Alexander Campbell began the publication of his first journal, *The Christian Baptist*. Campbell had al-

ready spent nearly fifteen years pleading for a return to the pattern of simple New Testament Christianity, and he believed that the time had now come to establish a paper to further this dream.

In the second volume of *The Christian Baptist* Campbell began a series of essays entitled, "A Restoration of the Ancient Order of Things." He wrote in the first of these essays, "A restoration of the ancient order of things is all that is necessary to the happiness and usefulness of Christians . . . This is what we contend for. To bring the societies of Christians up to the New Testament, is just to bring the disciples individually and collectively, to walk in the faith, and in the commandments of the Lord and Savior, as presented in that blessed volume." Altogether, Campbell wrote thirty-two essays in this series over a period of five years, and it is interesting to notice the subjects that he discussed in these articles. There are two essays on creeds, four on the loaf in the Lord's Supper, three on the office of bishop, two on singing, eight on church discipline, and one — *but only one* — on "The Spirit of Ancient Christians." What was the spirit of the early church? Campbell believed that the "desire to know the will of the Lord in order to do it" was the surest sign of regeneration. The point of interest here, however, is not Campbell's definition of the spirit of early Christianity, but rather proportion. Thirty-two essays on restoring New Testament Christianity, but only *one* of these is devoted to the *spirit* of the early church.

Since the days of the Campbells our brethren have preached thousands of sermons about restoring the New Testament church, but how many of those sermons have stressed the spirit of early Christianity? There is a danger

that we have been so concerned about the outward structure of the church, we have often neglected the inward spirit of the church. When we discuss the marks that identify the New Testament church, we always include its origin on Pentecost, its undenominational nature, the terms of membership, the organization and worship of the church. All of these are fundamental, and we must continue to emphasize their importance. But how often have we listed the spirit of New Testament Christianity as one of the identifying marks of the church?

Are we more interested in the pattern for becoming a Christian than in the spiritual life of this Christian? Have we been so concerned about worshiping God in *truth* that we have lost sight of what it means to worship in *spirit*? We have always preached that if one ignores the commandments of the New Testament, he does not actually possess the spirit of Christ, and this is correct. But on the other hand, if one is sound in doctrine but does not show the spirit of New Testament Christianity in his daily life, can his soundness save him? No, for "if any man hath not the Spirit of Christ, he is none of his."

The starting point for restoration in any area is knowledge. Obviously, we cannot return to the spirit of New Testament Christianity until we know what that spirit was. Our first purpose, then, is to examine the New Testament to discover the spirit of those early disciples. As we study Acts and the letters, we see certain traits of heart and life that explain the power of the kingdom, and we observe, sadly, that all too often these expressions of spirituality are missing in modern congregations. Even a casual reading of the New Testament will show many glaring differences between their spirit and ours.

The early Christians practiced their religion with an intensity and fervor that is often lacking today. "They continued steadfastly in the apostles' teaching and fellowship, and the breaking of bread and the prayers." They were all united in one body, they loved one another with a pure heart fervently, and this love was strong enough to transcend racial and social barriers. They knew that "love seeketh not its own," and they knew what it meant to sacrifice for one another. Shortly after the church began in Jerusalem, the members had all things common. "For as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them at the apostles' feet: and distribution was made unto each, according as any one had need" (Acts 4:34, 35). This was not a godless Communism as in Russia, but a godly love among brethren. Circumstances are quite different today, but if the occasion demanded it, I wonder how many of us would sell our property and give the money to the elders of the church. The Christians in Macedonia lived in deep poverty, but they gave "beyond their power" to assist poor saints in Jerusalem, brethren whom they had never seen.

These disciples had a deep courage of conviction; they believed in the Lord, and they confesed that faith whatever the personal cost. They obeyed God rather than men. They accepted privation and suffering willingly, and even joyfully, when they were sharing in the sufferings of Christ. Peter wrote, "Insomuch as ye are partakers of Christ's sufferings, rejoice" (I Peter 4:13). And Paul could admonish, "If I am offered upon the sacrifice and service of your faith, I joy, and rejoice with you all; and in the same manner do ye also joy, and rejoice with me" (Philippians 2:17, 18). Joy and happiness in suffering may sound

strange today. But Paul practiced what he preached; for he was a prisoner in Rome when he wrote Philippians—the letter of joy!

These early Christians were not too concerned about material things, and this, too, is in sharp contrast with twentieth century America; but they were deeply concerned about the spiritual. Whatever they had, they had received from the Lord. It was theirs as a stewardship to be used for the glory of God. The important thing was not what they *had* but what they *were*.

This was the spirit of New Testament Christianity! How do we explain these qualities—the fervor and intensity, the unity and love, the courage and devotion, the acceptance of spiritual rather than material values? What was it that gave birth to this spirit? It seems to me that the spirit of New Testament Christianity can be explained in one word: *faith*. Above all else, the Christian religion is founded on faith, commitment to Christ. The gospel is the power of God unto salvation to everyone that believeth “for therein is revealed a righteousness of God from faith unto faith: as it is written, but the righteous shall live by faith” (Romans 1:17). Where could one find a greater summary of the spirit of Christianity than to say, “The just shall live by faith.” Again, “I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me: and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave himself up for me” (Galatians 2:20). Christ lives in me, as I live in faith!

The early Christians believed that God became man in Jesus, perfect in holiness and spirituality, an example that

they should follow in His steps. We, in turn, can follow in their steps and restore their spirit, only insofar as they followed Christ. The spirit of New Testament Christianity, then, is a spirit of following Christ; and faith is the power that gives birth to such a spirit.

If this explanation seems too simple, perhaps the reason is that we fail to understand the real nature of faith in Christ. Perhaps their faith was so profound, and ours so superficial, that we rarely see the many facets of true faith. There are many spiritual attributes included in true faith, just as there are many colors in a ray of sunlight. When one stands outside on a July day, the rays of sunlight may seem very simple. But if he holds a prism and allows a ray of sunlight to pass through it, the light is refracted, and all the colors of the spectrum appear as a beautiful rainbow. All these colors were submerged in the single ray of white light. So it is with faith. When true faith molds the life of a Christian, the whole spectrum of the spirit of New Testament Christianity will emerge, for all of these traits of character are submerged in saving faith.

This means, of course, that faith includes more than believing certain facts about Jesus, even the fact that He was the Son of God. Thayer's *Lexicon* defines the word "believe" this way: ". . . used especially of the faith by which a man embraces Jesus, i.e. 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." According to this definition there are three aspects of saving faith: conviction, joyful trust, and obedience. Without using Thayer's exact outline, I do want to emphasize this principle — that the whole spirit of New Testament Christianity is the flowering of genuine faith.

There are four great spiritual attributes that are included in this faith, and if our faith is strong enough to include these four qualities, the spirit of the early church will be restored. What are these four qualities?

Courage of Conviction

The first quality that is found in true faith is *conviction*. Here the issue is quite easy to define. Was Jesus unique, the only begotten Son of God, or was He just another man? Jesus claimed the prerogatives of deity, and for this claim He went to His death. When the Jews were trying to persuade Pilate to crucify Jesus, and as the governor vacillated, the Jews finally cried, "We have a law, and by that law he ought to die, because he made himself the Son of God" (John 19:7). This was the issue, and the Jewish leaders saw it clearly. Jesus claimed to be more than a great teacher, more than a prophet sent from God; He claimed to be God, and they refused to believe it. Nineteen hundred years have gone by, but the claims of Jesus still demand a decision. Faith requires conviction — yes, thou art the Christ, the Son of God.

Perhaps we ought to go a step further and say that true faith requires the *courage* of conviction. The apostles of our Lord were "ignorant and unlearned" men, but after the resurrection, they were men of courage and conviction. When the high priest commanded them not to preach any more in the name of Christ, they answered, "We must obey God rather than men." Before the end of the first century, so tradition says, every apostle save John had met a martyr's death for his faith.

Today, we often fall short of the spirit of New Testament Christianity in lacking the courage to voice our convictions.

We find it so much easier to be silent than to speak when the truth is unpopular. This is one of the urgent needs of our age — Christians who will have the courage to contend earnestly for an unpopular truth.

Communion

A second quality that is found in true faith is *communion*. The faith that underlies the spirit of New Testament Christianity is a faith that goes beyond conviction, however strong that conviction may be, and leads one into fellowship and communion with the Lord. This means that I must *know Christ*, as I know a friend or loved one.

There have been many scholars in recent years who have emphasized the distinction between two kinds of knowledge, the knowledge of a person, and the knowledge of facts. This is often described as "I-Thou" and "I-It" knowledge. This simply means that when I say, "I know Mr. Smith," I have used the word "know" in quite a different sense than when I say, "I know the facts of Texas history."

Let me illustrate. There are certain facts that I know about the life of Dr. Albert Schweitzer. Schweitzer has been called one of the greatest men of this century and received the Nobel peace prize for 1952. He was born in Alsace, Germany, in 1875 and became an honored scholar in three fields of learning, first in music and theology. In music, he was considered the foremost interpreter of Johann Bach, and in theology he wrote *The Quest for the Historical Jesus* and shattered the nineteenth century liberal view of Jesus. When Schweitzer was thirty years old, he turned his back on the fame of Europe, entered a medical school, and in 1913 went to Africa as a medical missionary. He still lives at Lambarene, Africa, "practicing his religion

instead fo preaching it." All of these are facts that I know about Albert Schweitzer. But I don't know Dr. Schweitzer. I have never seen him, and I have never met him. I don't know the man, regardless of the facts that I may know about him.

Thus, to know a person means to enter a relationship of love, friendship, oneness, and communion. The Bible often uses the word "know" in this sense; in fact, the tenderest of all human relationships, that of husband and wife, is described as a husband "knowing" his wife. When the angel Gabriel told Mary that she would conceive and give birth to the Son of the Most High, Mary was perplexed and said, "How shall this be, seeing I know not a man?" And after the same truths had been revealed to Joseph, he took Mary to be his wife, but "knew her not till she had brought forth a son."

There are many places where the Scripture speaks of "knowing God" or "knowing Christ." This is more than a conviction that certain facts about Jesus are true, for it means that I have become acquainted with Christ in my life, and I know Him as a person. Let's examine three of these passages where "know" is used in this sense. (1) "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). Here Jesus says that eternal life is to know God and to know Him. (2) "And I will be to them a God, and they shall be to me a people: and they shall not teach every man his fellow-citizen, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest of them" (Hebrews 8:10, 11). This is the famous prophecy of Jeremiah about the new covenant, and it states that under the new covenant all who

are citizens of the kingdom will know God. If we ask, "In what sense will they know God," the answer is found in Jeremiah's words, "I will be to them a God." They will know Him as God and father! (3) "For I know him 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). When Paul says, "I know Christ," he obviously does not mean that he knows certain facts about the life of Jesus. He knows Him as a person, as a friend and Savior, that he has committed his soul to the Lord.

This is saving faith: to know Christ as a person, to experience His power in our lives, and to live in fellowship and communion with Him. Sometimes a person's life is changed and channeled into some new course by a famous person they have met, and this is true of every Christian. We know the Lord, and this influences every decision of life. If every Christian had this kind of faith today, the spirit of New Testament Christianity would be alive again.

Commitment

Let's go a step further. If one knows Christ, the result is that he will naturally want to consecrate or commit his life to the Lord. Thus, full commitment or devotion becomes the third quality of saving faith.

When we contrast the spirit of the New Testament age with the spirit of the church today, we see many glaring differences: zeal contrasted with indifference, spirituality with materialism, sacrifice with selfishness. But if every Christian had the faith to commit himself, and everything that he has, fully to the Lord, these contrasts would disappear and the spirit of the early church would be kindled again. There is no problem that the church faces today

that could not be solved if every Christian were fully committed to Christ. Look at a few of our problems.

Zeal and enthusiasm are often missing in our churches; indifference and unconcern have taken their place. We plead for zeal in our Sunday morning sermon, on Sunday night hardly half the congregation is present for worship, and Wednesday evening is even worse. Church bulletins lament the fact that gospel meetings are not well attended, and because Christians do not attend, non-Christians see little reason to come. We preach that the church should come first in our lives, but we know that in actual practice, the church is running a poor third or fourth, behind our job, our family, and our pleasure. We look back to the first century, when the church did come first, and we find those Christians facing suffering and even death with joy. We ask, "Where is the church falling short today?" and the answer is obvious — we're not really committed to Christ.

We preach that worldliness is wrong and that friendship with the world is enmity with God, but we find divorce and remarriage, drinking, pride and sexual irregularities are increasing in the churches everywhere. We find that forms of worldliness that would not have been tolerated a generation ago are now overlooked and excused. It takes a John the Baptist to reprove, rebuke and exhort in some instances. We ask, "Why are our moral standards decaying," and the answer is clear — the spirit of New Testament Christianity has been lost because we're not fully committed to Christ.

When we look back to the New Testament age, we observe that every Christian was a soul-winner. When the Jerusalem church was scattered by persecution, instead of going into hiding and concealing their faith, "they that were

scattered abroad went everywhere preaching the word." This dedication was such a dynamic driving force that within a single generation, the whole Roman Empire had heard the story of the cross. How different it is today! The Christian who makes any effort to convert others to Christ is an exception, indeed and a unique asset in any congregation.

Yet, if there was ever a time in history when the world needed a church with the spirit of the first century, that time is today. Let me describe the kind of world that challenges us.

Dr. Henry Smith Leiper of the American Bible Society has compiled these statistics to illustrate the kind of world we live in by reducing proportionately all the people of the world into a theoretical town of 1,000 people. If such a town existed — with each nation, color and religion represented in the same proportion as it is in the world today — what kind of place would "Our Town" be?

There would be sixty Americans, and the other 940 persons would represent the rest of the world. But the sixty Americans would have half the income of the entire town. About 330 people would be classified as "Christians" in the broadest possible sense, and 230 of these would be Catholics. There would be at least eighty Communists in our town, but 370 other persons would be under the domination of these Communists.

There would be 303 white people in our town, and 697 non-white. Half of the 1,000 people would never have heard of Jesus Christ or what He taught, but more than half would now be learning about Karl Marx, Lenin and the philosophy of an atheistic Communism. The sixty

Americans in "Our Town" would have an average life expectancy of seventy years. Each would own at least fifteen times as many possessions as the other 940 people. The 940 would have a life expectancy of less than forty years, and most of them would go to bed hungry many nights.

The American families would be spending an average of at least \$850 per year on military defense, but less than four dollars a year to share their religious faith with their neighbors in the community.

If a handful of Christians lived in such a town, think what a tremendous challenge they would face. We do face such a challenge, for our world is just such a town, whether we like it or not. And if such a world looks foreboding and menacing, let's remember that the spirit of New Testament Christianity changed the Roman world and can change our world, if we have the faith to commit ourselves fully to the Lord.

Obedience

There is one other quality that must be added in order for our picture of saving faith to be complete, and this is submission to the will of Christ. This aspect of faith, often stressed in our sermons, is clearly taught in the New Testament. Even in Romans where Paul emphasizes that the gospel is a system of grace, he speaks of "the obedience of faith" in the first and last chapters, as if to warn that salvation "by grace through faith" does not exclude obedience. And even though the Galatians were in danger of forsaking grace for law, Paul still taught that availing faith was "faith working through love."

The "obedience of faith" realizes that salvation depends on the grace of God, and for this reason, it is not a system of legalism. The difference between the "obedience of faith" and legalism is seen most clearly in terms of motives or emphasis. Legalism is a strictness in observing a code of laws *as a means of justification*. The "obedience of faith" also demands a strict obedience to the "perfect law of liberty," but Christ — not the law — is our Saviour. When one has faith in Christ, he will want to comply with every command of Christ, but in this case he is obeying the Lord first, the law second. This New Testament system of justification by grace through the obedience of faith can become legalistic, however, if the law becomes primary, the Lord secondary.

If there is danger of legalism, the best possibly safeguard against it is the kind of faith that has been described: faith that includes conviction that Jesus is the Christ, communion — "to know Christ," commitment to Him, and obedience. This kind of faith gave birth to the spirit of New Testament Christianity, and this spirit changed the world as it changed men's lives. It taught men to mind the things of the spirit, to seek the kingdom of God first, and to trust the Lord's providence for the material blessings. And it taught men to "perfect holiness in the fear of God."

A Lesson From The Past

As a final warning for the church in our generation, let us observe what happened to the spirit of New Testament Christianity during the three centuries following the end of the apostolic age. The period between the martyrdom of Paul (about 65 A.D.) and the Edict of Milan (313

A.D.) covered about 250 years, and during all these years the church faced alternate periods of persecution and peace. The persecutions were especially severe in the third century, but even then, there were long decades of peace between the short periods of severe persecution. The persecutions served to purify the church, but during the long decades of safety, thousands of pagans entered the church, many of whom were not fully converted to the spirit of Christ. Thus, Christianity became so strong numerically that it was granted legal recognition by the Empire (313 A.D.), and Theodosius made it the established religion of the Empire in 385 A.D. As one historian, A. H. Newman, has described it, Christianity "became strong enough on the one hand to make its adoption by the empire a matter of policy, and corrupt enough on the other to rejoice in such adoption."

Thus, as the Roman Empire entered its period of decline, the church had lost the spirit of New Testament Christianity and was helpless to rebuild the moral fiber. There were many forces that contributed to the fall of the empire, and one of these was moral decay. This moral decay is seen in the breakdown of the home, the unfair taxes and the waste of public money, the dishonesty and vice of the officials, slavery, the luxury and dissipation of the upper classes, and the pagan veneer that appeared in Christianity. Edward Gibbon wrote in his famous work, *The Decline and Fall of the Roman Empire*, "The decline of Rome was the natural and inevitable effect of immoderate greatness. Prosperity ripened the principle of decay . . . The story of its ruin is simple and obvious; and instead of inquiring why the Roman empire was destroyed, we should rather be surprised that it had sub-

sisted so long." (Edward Gibbon, *The Decline and Fall of the Roman Empire*, J. B. Bury edition, IV, 161.)

What about America? How many parallels can be found between the collapse of Rome and the signs of internal decay in our society? What about the problem of juvenile delinquency all over America? What about the divorce rate, the breakdown of the home, and the glorification of sex and sensuality? America was built on great moral and spiritual principles, but today we seem more concerned about nuclear bombs and satellites than about these spiritual values that have sustained our nation in every other hour of crisis. We are a materialistic nation, bent on pleasure and profit. Television programs are filled with violence and crime, and only rarely is a program educational or elevating. And while we sleep, Communism, which is a militant atheism, is plotting our destruction.

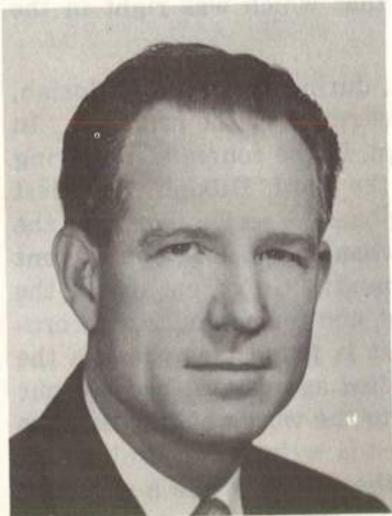
Where does the church fit into this picture? We say that the church is the kingdom that is not of this world, a city that is set on a hill, but do our lives reflect such a faith? How much of our nation's moral and spiritual decadence can be found also in the church? How much true spirituality is found among Christian people and how much materialism? How do we judge our strength — by the size of our buildings, or by the size of our ilves?

Many of our national leaders are now warning that America is facing the most perilous hour in her history. If only the church of our Lord could succeed in restoring the spirit of New Testament Christianity, the church could save herself, and perhaps our nation!

THE RESTORATION PRINCIPLE

By RAYMOND C. KELCY

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The restoration principle is a principle that can be found in many religions and in many ages. It is the principle that pleads for a return to a norm, a standard. It involves the belief that progress can be made by going backwards. Specifically, in our present study it applies to the idea of going back to the Bible as the voice of authority in Christianity. It pleads for the recognition of the New Testament Scriptures as

the guidebook for the church. We wish to study the principle at this time with the idea in mind of determining whether or not it be a valid one.

In the Old Testament

In the eighth century B.C. when Hezekiah came to the throne following the idolatrous reign of his father, Ahaz, he began with a great restoration movement. He broke down the idols, cleansed the temple, restored the service of Jehovah, and kept the Passover as it had not been kept since the time of Solomon. "He clave to the Lord, and departed not from following him, but kept his commandments, which the Lord commanded Moses." Hezekiah believed that going back to a law which had been given long ago was valid. The writer of II Kings also believed this to be valid for he informs us that Hezekiah "did that which was right in the sight of the Lord."¹

In the seventh century B.C., during the reign of Josiah, we see another remarkable illustration of the principle. In the eighteenth year of his reign, in the course of repairing the breaches of the house of the Lord, Hilkiah the priest found a copy of the law. Shaphan the scribe then read the book to the young king, and when Josiah heard it he rent his clothes and gave this command: "Go ye, enquire of the Lord for me, and for the people, and for all Judah, concerning the words of this book that is found: for great is the wrath of the Lord that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all that which is written concerning us." Josiah then read the book to the people, made a covenant to walk after the Lord, and proceeded to wage war against idolatry and to restore the true worship. Again, the in-

spired penman approves by saying "He did that which was right in the sight of the Lord."²

The prophets echo this same plea. Jeremiah, who was called to the prophetic office in the thirteenth year of Josiah's reign, pleaded for restoration: "Thus saith the Lord, Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."³ The book of Ezekiel goes to great length in describing the prophet's vision of the restored temple and worship which would be effected after the return of the exiles to their land.⁴

In the Teaching of Jesus

In the teachings of Jesus there is evident the recognition of a written law which was a standard for the ordering of one's life. When the Pharisees asked Him concerning the putting away of one's wife, He answered: "Have ye not read, that he which made them at the beginning made them male and female and said: For this cause shall a man leave father and mother and shall cleave to his wife; and they twain shall be one flesh?"⁵ Jesus told the rich young ruler that if he would enter into life he must keep the commandments, and then proceeded to enumerate the commandments of the law of Moses.⁶ Luke tells us that when a certain lawyer, tempting Jesus, asked what he must do to inherit eternal life, Jesus answered: "What is written in the law? How readest thou?"⁷

A New Religion

In the scriptures of the New Testament we are given a picture of a New Covenant, a new institution, and a new and living way. Concerning the first congregation of Christians we are told that they continued steadfastly in

the apostles' teaching.⁸ In the history of Acts we see the apostles and other inspired men going into all the world with the message of salvation, telling people how to become children of God. Churches are organized. The epistles are written to give instructions to Christians and to churches. No longer are men urged to look back to the law of Moses for a pattern of life. A new religion has been born and a new day has dawned.

Departures Foretold

One cannot read the New Testament without becoming aware of the fact that its writers foresaw apostasy. Paul said to the Ephesian elders: "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock."⁹ Paul also spoke of "a falling away."¹⁰ He warned Timothy of departures from the faith in latter days,¹¹ and told him that the time would come when men would not endure sound doctrine, when they would turn to fables, and turn their ears away from the truth.¹² We can therefore expect the time to come when the application of the restoration principle will be needed.

The Roman Catholic Church

Those who are familiar with church history know that departures were evident even in the early centuries after the beginning of the church. They are also aware of the fact that these departures eventually culminated in an apostate church and the Roman hierarchy. And we could not expect the Roman Catholic Church, with its attitude toward the Scriptures, to be concerned about restoration. They believe tradition to be equal in authority with the Scriptures themselves, and they believe that the Roman pontiff, when speaking *ex cathedra*, may define doctrine regarding

faith or morals to be held by the universal church. Catholic attitude toward the Scriptures may be seen from the following quotation:

We must, therefore, conclude that the Scriptures *alone* cannot be a sufficient guide and rule of faith because they cannot, at any time, be within the reach of every inquirer; because they are not of themselves clear and intelligible even in matters of the highest importance; and because they do not contain all the truths necessary to salvation.¹³

The same writer also says: "A pope's letter is the most weighty authority in the church."¹⁴

Attitude of Reformers

It was Martin Luther's attitude toward the Scriptures that so shook the world of his day. He declared: "To reform the church by the fathers is impossible; it can only be done by the Word of God."¹⁵ It will be remembered that Luther, at Worms, in 1521, offered to repudiate his writings if they could be refuted by the Word of God. If not, then he would have to stand by what he had written. To Luther the supremacy of the Word of God was unquestioned.

As M. M. Davis has pointed out, "The fundamental principles taught by Luther, if faithfully followed, would have restored the primitive church." However, he further points out that Lutheranism is one of the many examples of a movement losing sight of its fundamental principles and crystallizing.¹⁶ Fewer religious leaders ever expressed greater devotion to the Scriptures than Luther, and in controversy with Rome he made them his only rule of faith and practice. "Yet even the Scriptures themselves must adapt themselves to his theories or suffer the penalty of decanonization, and church authority was of some account

when rites retained by him were shown to lack clear scriptural authorization."¹⁷ It is also noteworthy that when Luther came into conflict with those who rigidly adhered to the Scriptures he allowed in ecclesiastical practice that which is not distinctly forbidden by Scripture, thereby surrendering the claim that it must be sanctioned by Scripture.

Luther seems to have comprehended the idea of a complete restoration of Apostolic Christianity, or, if he did, he surely failed to distinguish what was of the Scriptures and what was purely of Papal origin. Albert H. Newman has observed that the union of church and state made it impossible that any thorough reformation of the church should take place, and that infant baptism must be retained as "the necessary concomitant of a state church."¹⁸ He further points out that Lutheranism soon became as intolerant and as atrocious in persecution as the Roman Catholic Church it sought to supplant.¹⁹

Huldreich Zwingli was a Catholic priest in Switzerland. He first attacked the church mainly on political grounds, but later began to attack abuses in ecclesiastical organization. Then in 1518, after he was installed as preacher in the cathedral at Zurich, he denied papal supremacy and proceeded to proclaim the Bible as the sole guide in faith and morals. He preached against fasting, the veneration of saints, and the celibacy of the clergy. The revolt spread rapidly and efforts were made to join the efforts of Zwingli with those of Luther, but the differences were too great. Zwingli insisted more firmly than Luther on the supreme authority of the Bible, and broke more thoroughly and radically with the traditions of the Catholic Church. Perhaps the most distinctive mark of his plea was the idea that

the Lord's Supper is not a miracle but simply a symbol and a memorial.

Swiss Protestantism was left without a leader after the death of Zwingli, but not for long, because Calvin came to Geneva in 1536. From that time until his death in 1564 Calvin was the center of a movement, which, starting from those small Zwinglian beginnings among the Swiss mountains, speedily spread over more countries and affected more people than did Lutheranism. In Calvinism Catholicism was to find a most implacable foe. While Luther was quite willing to leave in the church many practices which were not expressly prohibited by Scripture, both Zwingli and Calvin insisted that nothing should remain in the church which was not expressly authorized by Scripture.²⁰ However, Calvin interpreted the Bible by Augustine rather than Augustine by the Bible. The Bible as he understood it was the Augustinian system elaborated by himself. Because of Calvin's theocratic despotism he was sometimes styled the "Protestant Pope."

Calvinism was known by various names in the countries which it entered. On the continent of Europe it was known as the Reformed Faith. In France its followers were styled Huguenots. In Scotland and England it was styled Presbyterianism. Its essential characteristics, however, were the same wherever it went.

Rebellion took other forms in the sixteenth century. Many, far more radical than Luther and Calvin, raised their voices against traditional ecclesiastical authority. They also assailed the efforts of reforms to establish authoritarian Protestant churches. "Radical Protestantism" cannot be treated as a single movement. It has had some continuity of principles, but not of organization. We see in various

preachers throughout western Christendom in the sixteenth century exemplars of principles which have had great influence on the modern evolution of Protestantism as a whole.

Among these "Radicals" were the "Anabaptists" of which there were many varieties. We can see in them a mysticism which led to a rejection of some fundamental doctrines, and in some of them a premillennialism that at times led to fanaticism. However, among the various groups of Anabaptists the following tenets were common: (1) community of goods; (2) believers' baptism; (3) repudiation of infant baptism; (4) repudiation of any connection between church and state; (5) denial of the right of a Christian to exercise magistracy; (6) belief that oaths were not permissible for Christians; (7) denial of the right of a Christian to participate in war; (8) opposition to capital punishment; and (9) opposition to the Augustinian system of doctrine. They insisted upon the freedom of the will and the necessity of good works as the fruit of faith.²¹

There were some "Radical Protestants" of the sixteenth century who were highly suspicious of mysticism in religion and were quite devoted to reason. These sought to divest the Bible of its miraculous elements and to set forth a Christianity that would appeal to reason. The result was the emergence of Unitarian sects which denied the deity of Christ and the doctrine of the Trinity. The Unitarian principle in time contributed to the development of Deism and a critical attitude toward religious authority, including that of the Bible, and paved the way for the "Liberal Christianity" that was later to prevail among Protestant bodies.²²

The "Evangelical" type of "Radical Protestantism" in time cleft Calvinism asunder, gave rise to Pietism among

Lutherans, to Puritanism and Methodism among Anglicans, and provided the bases for the popularity of "Fundamentalism" among many sects.

In 1616 Henry Jacob, a highly educated minister who had been pastor of an exiled congregation at Middlebury, felt it his duty to establish a pure church in the neighborhood of London. The congregation suffered much persecution and became the mother of most of the Congregational and Calvinistic Baptist churches (later called Particular Baptists) of England.²³ The Congregational churches of New England grew out of the Pilgrim and Puritan movements of the early Colonial period. Church government was the special problem faced by the people of that period, and they were most concerned about getting back to the Scriptures in this point.²⁴ About 1611-12 Thomas Helwys, John Murton, and others came from Amsterdam to England and formed the first Baptist church on English soil.²⁵ They were convinced that the Scriptures must be the sole guide for faith and practice, they held to the baptism of believers only, and were congregational in government. These were General Baptists. At first they were called Anabaptists because of their rejection of infant baptism, but they rejected the name. After 1644 they were called "Baptists."

The Baptist churches of America likewise were congregational in government, opposed to infant baptism and to sprinkling. A. H. Newman, Baptist historian, says:

The Baptists of all parties have, from the beginning, persistently and consistently maintained the absolute supremacy of the canonical Scripture as a norm of faith and practice. They have insisted on applying the Scripture test positively and negatively to every detail of faith and practice. It has never seemed to them sufficient to show that a doctrine or

practice, made a matter of faith, is not contradictory of Scripture; it must be a matter of Scripture precept or example to command their allegiance or secure from them a recognition of its right to exist.²⁶

However, Mr. Newman charges Baptists with having conformed too rigidly to Calvinistic theology, which made it possible for Alexander Campbell and others to find such a following among them.²⁷

During the years which we have been discussing critics of ecclesiastical abuses were not confined to Protestants. Many Catholics demanded sweeping reforms in discipline. They believed, however, that whatever changes were needed could be effected within the Roman Catholic Church without disturbing the unity of its organization or denying the validity of its dogmas. Accordingly, conditions were improved in the papal court. The labors of a church council and increased activity of new monastic orders helped to produce a considerable degree of reformation by the year 1600.

Restoration Movements

At the close of the eighteenth and the beginning of the nineteenth centuries religious unrest was to be found on every hand in America. Reformers were springing up among most religious bodies. Toward the close of the eighteenth century James O'Kelly of North Carolina raised a disturbance among the Methodists. This resulted in a faction which later called itself "The Christian Church." O'Kelly and others left the conference and agreed that they would take the Bible itself as their only creed. All rules of church government except the New Testament were renounced, and it was agreed that they would call themselves

"Christians." Judged by numbers this movement was not a very great success.

A movement similar to that of O'Kelly took place among the Baptists of New England about the same time. A physician of Hartford, Vermont, Abner Jones, began to urge the abolition of sectarian names and creeds. He succeeded in establishing two or three congregations in Vermont. Another Baptist preacher, Elias Smith, in Portsmouth, Ohio, adopted Dr. Jones' views and carried his congregation along with him. Several other preachers followed. The members of this movement adopted the name "Christian" and accepted the Bible as their only standard of faith and practice. Many converts were made in the New England states, as well as in New York, Pennsylvania, Ohio, and the British Provinces.

By far the most influential movement prior to the Campbells was that of Barton W. Stone in Central Kentucky. When he was ordained a preacher in the Presbyterian Church he said he was willing to accept the Westminster Confession only "as far as it is consistent with the Word of God."²⁸ Stone later became dissatisfied with Calvinism and he and several other preachers withdrew from the jurisdiction of the Synod and formed themselves into the Springfield Presbytery. He soon decided that he could no longer work to build up the Presbyterian denomination and the presbytery was dissolved. Stone soon became doubtful of infant baptism and discontinued its practice. Also the practice of immersion came generally to prevail. The movement rapidly spread through the Western states. They were calling themselves "Christians," rejecting human creeds and party names, and appealing only to the Bible for their guidance.

Thomas Campbell, a minister for the Seceder Presbyterians, came to America in 1807. Soon after his work began in this country he was censured by the presbytery because of his failure to practice strict adherence to certain church usages. Campbell saw the necessity of separating from the people with whom he had been working and formally renounced the authority of the Synod. He and others who were sympathetic toward his views began to meet in homes. It was generally understood among them that they were pleading for the all-sufficiency of the Bible in religious matters, but they had no idea where such a course would lead them. It was at this time that Thomas Campbell gave utterance to the famous rule upon which he understood they were acting: "Where the Scriptures speak, we speak; and where the Scriptures are silent, we are silent."²⁹

Soon after this, the "Declaration and Address," one of the famous documents of the movement, came from the pen of Thomas Campbell. In this Thomas Campbell made it clear that the New Testament is a perfect rule for the New Testament church even as the Old Testament was such a rule for the Old Testament church, and that it is a perfect constitution for the worship, government, and discipline of the church. The famous document asserted that "Nothing ought to be received into the faith or worship of the church, or to be made a term of communion among Christians, that is not as old as the New Testament."³⁰

Thomas Campbell's son, Alexander, while in Glasgow University, enjoyed an intimate association with Greville Ewing who was connected with the religious movement led by James and Robert Haldane. Other congregational movements had their influence on his young mind. When he arrived in America and read his father's "Declaration and

Address," he expressed his approval of it and stated his intention of devoting his life to proclaiming the principles contained in it.

In following the plea announced by his father, Alexander Campbell began to make discoveries that had not been anticipated. He came to the conclusion that only immersion is baptism and that only believers are proper subjects of the ordinance. After he himself decided to be immersed others followed, and soon there was a congregation constituted of baptized believers.

Thus we have seen the restoration principle at work through the ages. There are other illustrations of the attempt to restore that we have not mentioned. Many of the small sects believe it their duty to restore that we have not mentioned. Many of the small sects believed it their duty to restore the primitive church. However, the chief endeavor to employ the restoration principle and to carry it out fully was the movement which came about in America as the result of the work of Barton Warren Stone and of Thomas and Alexander Campbell.

Is the Principle Valid?

Is the restoration principle a valid one? The answer to this is contingent upon the answer to another question: "Did God intend for the New Testament Scriptures to be a norm for all time?" Dr. Alfred T. DeGroot of the Brite College of the Bible of Texas Christian University, in a recent book, *The Restoration Principle*, denies that there is a pattern set forth in the New Testament as we have supposed. He says:

The later history of the Disciples of Christ has been much like the experience of the first generation leaders — their

theological stock and trade has been the assumption that the Bible contains the exact description of a once-and-forever delivered, or defined, church in organization, work, and worship.³¹

This attitude has been expressed much earlier by liberal leaders among the "Disciples." In 1932 A. W. Fortune said:

The controversies through which Disciples have passed from the beginning to the present time have been the result of two different interpretations of their mission. There have been those who believed it is the spirit of the New Testament church that should be restored, and in our method of working the church must adapt itself to changing conditions. There have been those who regarded the New Testament church as a fixed pattern, regardless of consequences. Because of these two attitudes conflicts were inevitable.³²

Dr. DeGroot stresses the importance of keeping alive the faith of the founder of Christianity. He says that "a valid restorationism must take its rise and create its formal expressions in the realm of New Testament attitudes, ways of life, and spiritual convictions."³³

Dr. DeGroot believes there should be restoration and lists the following as what he believes should be our main objectives in restoration: (1) ends or aims rather than deification of means to those ends; (2) to affirm, cultivate, and enlarge the unity that already exists in the family of Christian people; (3) to recapture the optimism and expectancy of the primitive Christian Church; (4) the grand concept of freedom; (5) what the qualified judgment of sincere Christians can agree is essential to worship and life; and (6) a conquering spiritual life.³⁴

There is much truth in what Dr. DeGroot says, but as we

study the teachings of Jesus and the writings of the inspired men of the first century, we cannot but believe that there is more to it.

Authority in the Early Church

Throughout the Gospels Jesus is presented as the Son of God with authority. The words, "they shall call his name Immanuel (which is, being interpreted, 'God with us')," are applied to the child that is to be born.³⁵ The angel announced, "He shall be great and shall be called the Son of the Most High."³⁶ The climax in the annunciation is reached when the Father announces at the baptism, "Thou art my beloved Son,"³⁷ and at the Transfiguration, "This is my beloved Son: hear ye him."³⁸

From the beginning of His ministry Jesus declared His absolute authority. In addition to the many claims He made during His ministry there is the one He made after His resurrection: "All authority hath been given unto me in heaven and on earth."³⁹ He even made the claim that men will be judged according to His words and according to the attitude they had toward Him. Jesus spoke with direct and final authority. He does not say "Thus saith the Lord," but declares "I say unto you." He claims to be the Way, the Truth, and the Life, and further claims that no man can come to the Father but by Him. He forgives sins, a right belonging to God alone. Even at the beginning of His ministry the people were astonished at His teaching, "for he taught them as one having authority."⁴⁰ And not only do we see this supreme authority of Jesus set forth in the Gospels and in Acts, but we find the same recognition in the rest of the New Testament. That His authority is of a final character is emphasized by the writer to the Hebrews:

"God . . . hath at the end of these days spoken unto us in the Son."⁴¹

The fact that Jesus possesses supreme authority would cause us to expect Him to set forth an authentic record of His teachings for the benefit of all ages to come. In order to bring this about, while He was on earth, Jesus chose from a wider circle of disciples a group of men who were called "apostles." This word in the New Testament carries with it the idea of one chosen and sent with a special commission as the fully authorized representative of the sender. Jesus taught these apostles that they were to be His witnesses in the world, and that men would receive Him by receiving them.⁴² He said: "Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven."⁴³ He repeated the promise after His resurrection: "Ye shall receive power when the Holy Ghost is come upon you: and ye shall be my witnesses."⁴⁴ It was because Jesus had authority that He could thus commission the apostles: "All authority hath been given unto me. . . . Go ye therefore."⁴⁵ It was this same Lord who later appeared to Paul and made him an apostle, equipping him for the task.

We see the apostles acting with authority in guiding the early church when we turn to the history in Acts. By their hands many signs and wonders were wrought. Christ moves and acts through their instrumentality, first the twelve, and then, in addition, Paul. In the writings of these apostles they claim that they are writing as men having the authority to write. Paul speaks of "the authority which the Lord gave me."⁴⁶ He also said, "When ye received from us the word of the message, even the word of God, ye accepted it not as the words of men, but as it is in truth the word of

God."⁴⁷ Paul claimed the same authority for his written teachings that he claimed for his oral teachings. He spoke of the things he wrote as being "the commandment of the Lord."⁴⁸ Again, "What we are by letters when we are absent, such are we also in deed when we are present."⁴⁹ He urged, "Stand fast, and hold the traditions which ye were taught, whether by word or by epistle of ours."⁵⁰ Paul was recognized by the other apostles. Peter speaks of "our beloved brother Paul" and the epistles which he had written.⁵¹ Paul, in turn, recognized the apostleship of the original twelve: "Whether it be I or they," he said, "so we preach, and so ye believed."⁵² The various claims of New Testament writers to speak the words of God are too numerous to cite in full. We see in this the fulfilment of the promise of Jesus to guide them into all truth through the Holy Spirit.⁵³

The authority of the apostles was recognized by the early church. "They continued steadfastly in the apostles' teaching."⁵⁴ A cursory reading of the book of Acts will reveal the acknowledged place of the apostles in the early church. Luke gives a great deal of emphasis to the call of Paul and to the place filled by him.

We find the same acknowledgment of the apostles by the "Church Fathers" in the years following the completion of the New Testament. Clement of Rome and the church in Rome recognized the apostles as having the authority to teach and act in the name of the Lord. In his Epistle to the Corinthians (95 A.D) he says: "Christ is from God, and the apostles are from Christ."⁵⁵ He admonishes, "Take up the epistle of the blessed Paul."⁵⁶

Ignatius (116 A.D.) speaks of "the council of the apos-

tles" in a way that shows his recognition of their authority.⁵⁷ He also admonishes: "Do your diligence therefore that ye be confirmed in the ordinances of the Lord and of the apostles."⁵⁸

Polycarp, in his letter to the Philippians (110 A.D.), speaks of the commandments of the Lord and the apostles.⁵⁹ Irenaeus says of Polycarp that "he was not only instructed of apostles and conversed with many who had seen the Lord, but was also appointed overseer by apostles in Asia in the church in Smyrna. We also saw him in our childhood, for he lived a long time and in extreme old age passed from life, a splendid and glorious martyr, having always taught the things which he had learned from the apostles . . . proclaiming that he had received this one and sole truth from the apostles."⁶⁰ Polycarp quotes from many New Testament books and does so in such a way as to show he considered the apostolic writings authoritative.

In Justin Martyr (about A.D. 110-165) we find such as the following: "From Jerusalem there went out into the world men, twelve in number, and these illiterate, of no ability in speaking: but by the power of God they proclaimed to every race of men that they were sent by Christ to teach all the word of God."⁶¹ He put the writings of the apostles on a level with the Old Testament Scriptures: "And on the day called Sunday, all who live in cities or in the country gather together to one place, and the memoirs of the apostles or the writings of the prophets are read."⁶² Other passages could be cited which give clear expression to Justin's belief in the absolute authority of apostolic teaching.

Irenaeus (120-202) states the same truth. He declares:

"The Church, although scattered over the whole world even to its extremities, received from the apostles and their disciples the faith in one God, the Father Almighty . . . and in one Christ Jesus, the Son of God . . . and in the Holy Ghost . . . the Kerygma and this faith the Church, although scattered over the whole world, diligently observes."⁶³ Irenaeus speaks of the "writings of the evangelists and the apostles," and of "the law and the prophets," and designates all by the term "Scripture."⁶⁴ Other quotations could be given from Irenaeus concerning the authority of the apostles, but his teachings are summarized in the following paragraph:

In the first place he emphasizes the fact that their teaching forms the only foundations of the church and that they gave this to the church in written form. Then he stresses the fact that the apostles as *shehulim* of the Lord, had, through the Holy Ghost, been given the perfect equipment for their task of preaching the gospel in a final, authoritative way. Thereafter he declares that all four canonical Gospels are either written by apostles themselves or have apostolic authority behind them. . . . And, lastly, he most forcibly emphasizes the fact that those who withstand the authority of the apostolic teachings (handed down in the Scriptures cf. first sentence of paragraph 1) are in the final instance in conflict with the authority of the Lord and of the Father.⁶⁵

Quotations could be given from Clement of Alexandria, Tertullian, and others, to show the attitude then prevailing toward the New Testament writings. However, these will be sufficient to indicate that the authority claimed by the apostles was recognized in the lifetime of these men. Dr. DeGroot, in his book, *The Restoration Principle*, quotes from many of these writers. He agrees that they looked to the apostles and regarded Scripture as a criterion. However, he says that he cannot see that these men looked upon

the New Testament as containing a pattern and specifications for an unchangeable church.⁶⁶

But the important point is that these men regarded the New Testament Scriptures as authoritative. They appealed to these Scriptures. They recognized the voice of Christ speaking through the apostles through the Scriptures. And even though we do not find the language of the Campbells in the Ante-Nicene Fathers, still we do find recognition of the truth which makes the plea of the Campbells a valid one. For, since Christ has all authority, as He claimed; and since He promised to reveal His will through the apostles by the power of the Holy Spirit; and since the New Testament reveals that He did that very thing; and since the apostles claim that Christ has once and for all delivered the faith to the world through them; and since this was recognized by the first-century church and by the church in the centuries immediately following; then it necessarily follows that the restoration principle must be a valid one.

Then since the restoration principle is a valid principle, it follows that not only should we seek to recapture the ethical teachings of Jesus and the spirit and vision of the early disciples, but that we should seek to recapture the plan of salvation, the worship, and the organization of the early church. Indeed, both Christ and the apostles gave great emphasis to the importance of pure doctrine and to the dangers of following after the doctrines of men. There is, in fact, a note of warning throughout the Bible of substituting man's ways for the ways of God.

Conclusion

We have seen the restoration principle at work through the ages. We are confined to materials that are at present

available, but we must acknowledge the fact that there may have been many efforts which have lingered just beneath the surface of recorded history. We also acknowledge the fact that there may exist many earnest efforts in the world today which are beyond the reach of modern statistical surveys.

Let us keep in mind the true meaning of the restoration principle. It is a plea that says, "Let us go back to Christ and the apostles." It is a plea for loyalty to the teachings of *that* generation. It does not plead for loyalty to the standard set by an other age. Doubtless one of the reasons for the success of the restoration movement of the nineteenth century was the fact that they did not feel the necessity of being loyal to the teachings of any generation between them and the apostles. Loyalty to the restoration principle today does not necessarily involve being loyal to the teachings of Stone, the Campbells, Walter Scott, John Smith or to any other man or group of men who have lived since their day. It involves only being loyal to the New Testament.

Let us remember that there is never a finality to the work of restoration. We never arrive at a time when it is entirely done so that no more thought need be given it. There is a likelihood that each generation will have its own abuses, peculiarities, corruptions, and innovations. We have all of God's truth in the sense that we have a revelation of it, but no one of us has it in the sense that he has apprehended all of it. This realization will keep us humble. It will cause us to keep our ears and our eyes open. It will create within us an honest, searching mind, and an obedient, submissive heart.

Footnotes

- ¹II Kings 18:3-6.
- ²II Kings 22.
- ³Jeremiah 6:16.
- ⁴Ezekiel 40-48.
- ⁵Matthew 19:4-5.
- ⁶Matthew 19:16-19.
- ⁷Luke 10:26.
- ⁸Acts 2:42.
- ⁹Acts 20:29.
- ¹⁰II Thessalonians 2:3.
- ¹¹II Timothy 4:1.
- ¹²II Timothy 4:3-4.
- ¹³James Cardinal Gibbons, *Faith of our Fathers*, 83rd ed., 1917, pp. 89-90.
- ¹⁴*Ibid.*, p. 93.
- ¹⁵Philip Schaff, *History of the Christian Church*, Vol. IV, p. 36.
- ¹⁶M. M. Davis, *How the Disciples Began and Grew*, (Cincinnati: The Standard Publishing Co., 1915), p. 237.
- ¹⁷Albert Henry Newman, *A Manual of Church History*, Vol. II (Philadelphia: The American Baptist Publication Society, 1931), p. 6.
- ¹⁸*Ibid.*, pp. 119-120.
- ¹⁹*Ibid.*, p. 41.
- ²⁰J. H. Carlton Hayes, *A Political and Cultural History of Modern Europe*, Vol. I, (New York: The Macmillan Company, 1932), p. 164.
- ²¹Newman, *Op. Cit.*, p. 151.
- ²²Hayes, *Op. Cit.*, p. 183.
- ²³Newman, *Op. Cit.*, p. 282.
- ²⁴Homer Hailey, *Attitudes and Consequences in Restoration Movement* (Los Angeles: Citizen Print Shop, 1945), p. 34.
- ²⁵Robert A. Baker, *A Summary of Christian History* (Nashville: Broadway Press, 1959), p. 239.
- ²⁶A. H. Newman, American Church History Series, pp. 1, 2. *A History of the Baptists in the United States*.
- ²⁷*Ibid.*, pp. 487-494.
- ²⁸Robert Richardson, *Memoirs of Alexander Campbell*, Vol. II. (Cincinnati: Standard Publishing Company), p. 190.
- ²⁹Robert Richardson, *op. Cit.*, Vol. I, p. 237.
- ³⁰Richardson, *Op. Cit.*, pp. 259ff.
- ³¹Alfred T. DeGroot, *The Restoration Principle*. (St. Louis: The Bethany Press, 1960), p. 149.
- ³²A. W. Fortune, *The Disciples in Kentucky*, 1932, p. 383.
- ³³DeGroot, *Op. Cit.*, p. 45.
- ³⁴DeGroot, *Op. Cit.*, pp. 165-185.
- ³⁵Matthew 1:23.
- ³⁶Luke 1:33.
- ³⁷Mark 1:11.

³⁸Mark 9:7.

³⁹Matthew 28:18.

⁴⁰Mark 1:22.

⁴¹Hebrews 1:1.

⁴²Matthew 10:40.

⁴³Matthew 18:18.

⁴⁴Acts 1:8.

⁴⁵Matthew 28:18.

⁴⁶II Corinthians 13:10.

⁴⁷I Thessalonians 2:13.

⁴⁸I Corinthians 14:37.

⁴⁹II Corinthians 10:11.

⁵⁰II Thessalonians 2:15.

⁵¹III Peter 3:15f.

⁵²I Corinthians 15:11.

⁵³John 16:13.

⁵⁴Acts 2:42.

⁵⁵par. 5.

⁵⁶par. 44.

⁵⁷To the Magnesians, par. 3.

⁵⁸*Ibid.*, par. 13.

⁵⁹par. 6.

⁶⁰*Adv. Haer.*, iii, 3, 4.

⁶¹*First Apology*, chapter xxxi.

⁶²*Ibid.*, chapter lxvii.

⁶³*Adv. Haer.*, i, 10, 1 and 2.

⁶⁴*Adv. Haer.*, i, 3, 6.

⁶⁵Norval Geldenhuys, *Supreme Authority*, (London: Marshall, Morgan and Scott, 1953), p. 115.

⁶⁶A. T. DeGroot, *Op. Cit.*, p. 26.

EVANGELISM IN THE RESTORATION

By JAMES BURTON COFFMAN

James Burton Coffman was born in Taylor County, Texas, near Potosi, and grew up on a farm on Rural Route 2, Abilene, Texas, where his parents, Mr. and Mrs. J. D. Coffman, still live. He holds an A.B. Degree from Abilene Christian College (1927) and an LL.D. Degree from Magic Valley Christian College, Albion, Idaho (1961).

For thirty-one years, he has preached throughout the United States, holding revival meetings in a hundred cities, and has served as minister of congregations in Wichita Falls, Sherman, and Houston, Texas; Lawton, Oklahoma; Washington, D.C.; and Manhattan, New York City.

He is author of several books, including "The Ten Commandments Yesterday and To-Day," Fleming H. Revell Company, Westwood, N.J., (1961) and has written for most of the gospel papers.



Perhaps he is most widely known as a result of the Manhattan Project which he and his wife, the former Miss Thelma Bradford whom he married at Wichita Falls in 1931, began in 1954. During the past seven years, more than \$500,000.00 has been raised, a building site has been purchased, and plans have been made for the erection of a building at Madison Avenue and East 80th Street, in the heart of New York City. Over eleven hundred churches of Christ and many thousands of individual Christians have

had a share in the Manhattan building program.

In addition to meetings which he has held in thirty states, and in Japan and Korea, he has often appeared as a speaker on various lectureships throughout the nation.

The place of evangelism in the Restoration is one of strong emphasis. This has been true from the beginning of the Restoration in North America and even till the present day; but this should not be surprising, especially in view of the fact that the Restoration began in a great revival meeting.

Dr. F. W. Mattox has this description of that great meeting in which thousands turned to God: "Over thirty thousand people poured into Cane Ridge, Kentucky, in 1801 for a great revival. Barton W. Stone was preaching in that area at the time. Methodist and Baptist preachers were invited to assist in the revival. There were a number of preachers in different parts of the camp ground preaching at the same time. Emotional excitement ran through the crowd producing physical reactions of various kinds. Some fell to the ground as though dead; others experienced the jerks, danced, laughed, ran, or sang" (F. W. Mattox, *The Eternal Kingdom*, Delight, Arkansas, Gospel Light Publishing Company, 1961, page 313).

The evangelism of that occasion is further described by M. M. Davis in these words: "It looked in some respects like another Pentecost. People camped on the ground till the food supply failed and would have remained longer could they have been fed. Like fire in stubble, the influence of the meeting swept abroad till a wide scope of country was involved. Doubtless there was a fanaticism here; but it was not all fanaticism, or good and permanent

results would not have followed as they did" (M. M. Davis, *How the Disciples Began and Grew*, Cincinnati, Ohio, The Standard Publishing Company, 1915, page 111).

It is a significant fact that profound results did follow this great evangelistic campaign. Within three years, Stone had led many of the converts from this meeting into a new approach to Christian unity. Rejecting human creeds and names, they attempted to worship only as Christians. "In the light of this, it would seem that the distinguished honor for organizing the first churches since the great apostasy with the Bible as their only rule of faith and practice and with 'Christian' as the family name, belongs to these brave men, and that it occurred in Kentucky in 1804, and that Cane Ridge was the first" (*Ibid.*, page 111).

It was more than twenty years later, in 1824, that Barton W. Stone met Alexander Campbell for the first time; and it was the peculiar genius of Campbell that he was able to unite several independent streams of religious influence into the larger and more comprehensive fellowship of the Restoration movement with the stated objective of restoring New Testament Christianity. The Stone influence was one of these streams of influence with its strong emphasis on revivalism, an emphasis that permeated the whole movement and has persisted to the present time.

This emphasis upon evangelism produced a succession of brilliant and effective preachers. Thomas and Alexander Campbell, Barton W. Stone, Walter Scott, Benjamin Franklin, John "Raccoon" Smith, Robert Milligan, J. W. McGarvey, and the one who became President of the United

States, James A. Garfield — these were only a few of a great line of evangelists whose powerful preaching produced a wholesome and permanent effect upon the religious thought of the nation.

These evangelists were men of heroic stature, on fire with holy zeal. They opposed religious error with all the dramatic courage of the ancient prophets. As a class of men, they were among the best educated in America. Several of them were college presidents, and others were editors and authors whose books still live.

Perhaps it will be helpful to take a quick glance at a few of these Restoration evangelists.

Walter Scott, by Alexander Campbell's indication, the most able and influential co-worker with the Campbells in bringing about the Restoration. Scott was born in Scotland in 1796, came to America in 1818 and met Alexander Campbell four years later in 1822. He became a truly great preacher. He had a remarkably beautiful voice, was skillful in the use of chaste and beautiful language, and was noted for his Christ centered messages. Perhaps his greatest contribution to the Restoration was his discovery and preaching of the Plan of Salvation. In 1827, while doing missionary work for the Mahoning Association, he chanced to hear a sermon by John Osborne in which Osborne pointed out that no one had the promise of the Holy Spirit until after his baptism. This thought was eagerly accepted and followed up in the analytical mind of Scott who shortly thereafter announced his famous "five finger exercise," Faith, Repentance, Baptism, Remission of Sins, Gift of the Holy Spirit. This sequence came to be called the plan of salvation and supplied Restoration evangelism with one of its favorite themes.

John "Raccoon" Smith was another impressive evangelist. How he came by the name "Raccoon" no one knows; but he was a physically attractive, dynamic, bold, aggressive preacher. His customary approach to a new mission field was that of digging steps down to the water's edge. This often brought a crowd of the curious; and sometimes, he began by preaching to the onlookers then and there. He was born in 1784. A great tragedy overtook him when fire destroyed two of his children and his wife died shortly afterwards of grief and a broken heart. A glimpse of this bold preacher in action is preserved in Williams' biography.

"One day when John 'Raccoon' Smith was baptizing, a Methodist preacher appeared in the group standing on the bank of the stream where he was baptizing. The 'Dipper' as people called him, went and took the preacher by the arm.

"What are you going to do?" the preacher asked.

"I am going to baptize you, Sir," said Brother Smith.

"But I do not wish to be baptized," replied the Methodist preacher.

"Why? Is it that you do not believe?" asked Smith.

"Certainly, I do."

"Then, come along, Sir," said Smith dragging him nearer and nearer the water. "Believers must be baptized!"

"But it would do me no good to be baptized against my will," protested the Methodist preacher.

Smith then raised his voice so that a multitude could bear and said, "Did you not, this very last Sunday, bap-

tize a helpless babe against its will, although it shrank from your touch and kicked against your baptism? Did you get its consent first, Sir?" And, with one movement of his powerful arm, he pulled the unwilling subject to the water's edge. The preacher loudly and earnestly protested, and the 'Dipper' released his hold and said:

"You think, Sir, that it is all right to baptize others by violence when you have the physical power to do it; but, when your yourself are made to be the unwilling subject, you say it is wrong and will do no good. You may go for the present. But, (addressing the audience) Brethren and Friends, let me know if he ever again baptizes others without their full consent; for you yourselves have heard him declare that such a baptism cannot possibly do any good" (*John Augustus Williams, Life of Elder John Smith*, Cincinnati, Ohio, Standard Publishing Company, 1870, pages 189-190).

Another famous evangelist of this period was Benjamin Franklin. His analytical treatment of the theme, "Three Changes in Conversion," seems to have been a unique contribution to the sermonic repertory of the Restoration. John Burns' biography has this account: "His voice was heard declaring the fullness of the riches of Christ in nearly every state of this Union, and in Canada, Nova Scotia, New Brunswick, and Prince Edward Island. Vast crowds assembled to hear his masterful defense of the Bible and concerning the great religious reformation for which he was pleading. Preachers of various sects would sit at his feet and submit to the most severe criticisms of their faith and teachings rather than be deprived of hearing him. They would admonish their members not to attend his meetings lest their faith should be unsettled; but,

at the same time, they would simply creep into some secluded corner to hear him. The temptation to hear a truly great man was too much for them" (John Burns, *Life of Elder John Smith*, St. Louis, Missouri, John Burns, Publisher, 1879, page 447).

Evangelism has continued to mark the growth and power of the Restoration. How grandly do the names of those great Restoration preachers march across the pages of religious history since the Restoration began. James A. Harding, David Lipscomb, Tolbert Fanning, L. S. White, Jesse P. Sewell, G. C. Brewer, Charles Brewer, J. W. Chism, J. D. Tant, Foy E. Wallace, T. B. Larimore, N. B. Hardeman, Prince Billingsley, G. H. P. Showalter, Batsell Baxter, D. D. Rose, Thomas E. Millholland, Joe S. Warlick, Henry Warlick, F. W. Smith, F. L. Young, E. W. McMillan, F. B. Shepherd, A. O. Colley, A. R. Lawrence, W. F. Ledlow, C. R. Nichol, H. Leo Boles, Brother McQuiddy, E. A. Elam, B. C. Goodpasture, A. R. Holton, George S. Benson, Don H. Morris, C. M. Pullias, Hall Calhoun, and Horace Wooten Busby — no list could be complete, but these are some of that immortal company who helped to knit the loose fellowship of the Restoration into a mighty Brotherhood of two million souls in twenty-three thousand congregations by the middle of the twentieth century.

Of this throng of evangelists, Horace Wooten Busby deserves special mention. During fifty years, he conducted almost 1500 revivals, baptized 18,000 people, and established the current pattern of evangelism. In 1925, in an eight-day meeting at Abilene Christian College, he baptized 151 people, including most of the college football squad.

Our study of evangelism in the Restoration now turns to the religious debate. At first, Alexander Campbell was

opposed to debating religious questions; but, when circumstances made it necessary for him to meet John Walker in a debate during June, 1820, on the subject of infant baptism by affusion, and when he was convinced of the power of this device in spreading the truth, his attitude changed; and there followed a series of debates which greatly enhanced Campbell's prestige and strongly aided the Restoration.

Campbell's first debate with Walker resulted in such a dramatic defeat for Walker that the advocates of infant baptism demanded that Campbell meet a more able contestant. As a result of this demand, Campbell met W. L. MacCalla, at Washington, Mason County, Kentucky, in 1823. This debate covered more comprehensively the issues in the Walker debate; and it was during this discussion that Alexander Campbell first made use of the logical arguments showing that baptism is for, or unto, the remission of sins.

These two debates, however, were only preliminary for others of far greater significance. Prior to 1829, there was evidenced in America a powerful movement toward atheism; and one of the disciples of this cult was Robert Owen who had come from Scotland and was going up and down the land denouncing all religion and preaching infidelity with a force and effectiveness sweeping away the faith of thousands. Apparently, no recognized religious leader in America at that time dared to accept the daring challenges which he was continually making. Alexander Campbell rose to the occasion and met Owen in a discussion of Christian Evidences in Cincinnati, Ohio, April, 1829. Owen was dramatically defeated. Out of the vast throng of people attending the debate, only three

stood up at the conclusion to vote their conviction in favor of Owen's arguments. This debate turned back the rising tide of infidelity. Campbell's great speeches in this debate, one of which lasted twelve hours, are among the most powerful and eloquent words ever spoken in defense of Christianity. His arguments still comprise a classic presentation of the Evidences of Christianity.

Robert Owen seems to have realized his defeat, because he soon returned to Scotland and left off the promulgation of his infidel schemes in America. Another far-reaching consequence of the debate was that it placed the entire Protestant and Catholic communities of North America under lasting debt to his genius and endowed him with the prestige that always belongs to a great and victorious leader in a time of crisis.

"During one of the preliminary meetings between Owen and Campbell while preparations for the debate were being made, an amazing exchange took place. Campbell and Owen were walking in a cemetery, and Owen said, 'There is one advantage that I have over the Christian. I am not afraid to die; and, if some future items of my business were settled, I would be perfectly willing to die at any moment.'

"Mr. Campbell replied, 'You say you have no fear in death. Do you have any *hope* in death?'

"'No,' said Mr. Owen.

"'Then,' continued Mr. Campbell, pointing to an ox standing in the shade and whisking off the flies, 'You are on a level with that brute. He has fed till he's satisfied; and there he stands in the shade with neither fear nor hope in death.'

"Mr. Owen blushed and remained silent" (M. M. Davis, *How the Disciples Began and Grew*, Cincinnati, Ohio, Standard Publishing Company, 1915, page 150).

The next great debate was held between Alexander Campbell and the Roman Catholic Bishop of Cincinnati, John B. Purcell. This was indeed a battle between giants; and, so completely did Campbell overwhelm his opponent that a full century was to pass before Rome would again trust her religious claims to the fair and open examination afforded by a public debate. This finally took place again, although on a greatly reduced scale, when Eldred Stevens debated the Very Rev. Eric Beavers on the subjects of New Testament Authority and the claim of the Roman Catholic Church as the original apostolic Church of Christ.

The Campbell-Purcell debate was held in the Sycamore Street meeting house in Cincinnati, January 13-21, 1837. After some correspondence, Alexander Campbell, President of Bethany College, and Bishop John B. Purcell agreed to debate the following propositions:

1. "The Roman Catholic Institution, sometimes called the holy, apostolic, catholic church is not now, nor was she ever, catholic, apostolic, or holy, but is a sect in the fair import of that word, older than any other sect now existing, not the mother and mistress of all churches, but an apostasy from the only true holy, apostolic, and catholic Church of Christ.
2. "Her notion of apostolic succession is without any foundation in the Bible, in reason, or in fact, an imposition of the most injurious consequences built upon unscriptural and anti-scriptural traditions, resting wholly upon the opinions of interested and fallible men.
3. "She is not uniform in her faith, nor united in her members schismatic and fallible as any other sect of philosophy

or religion, Jewish, Turkish, or Christian, a confederation of sects with a political-ecclesiastical head.

4. "She is the Babylon of John, the man of sin of Paul, and the empire of the youngest horn of Daniel's sea monster.

5. "Her notion of purgatory, indulgences, auricular confession, remission of sins, transubstantiation, supererogation, etc., essential elements of her system, are immoral in their tendency and injurious to the well-being of society, religious and political.

6. "Notwithstanding her pretensions to have given us the Bible and faith in it, we are independent of her for our knowledge of that Book and its evidences of a divine original.

7. "The Roman Catholic religion if infallible and unsusceptible of reformation, as alleged, is essentially anti-American, being opposed to the genius of all free institutions and positively subversive of them, opposing the general reading of the Scriptures and the diffusion of useful knowledge among the whole community so essential to the liberty and permanence of good government."

—(Campbell-Purcell Debate, Nashville,
Tennessee, McQuiddy Publishing Co., 1914)

There can be no doubt that Catholicism suffered a major set-back in America following the publishing of this great debate between Campbell and Purcell.

Six years later, in 1843, Campbell debated N. L. Rice on various questions concerning baptism, the Holy Spirit, and human creeds.

Campbell's epic success in these great forensic engagements endowed Campbell and the whole Restoration movement with national honor and prestige. Campbell was invited to address a joint-session of the Congress of the United States on June 2, 1850; and he spoke for one and

one-half hours on John 3:16-17. He was also received with honor in New York City two years later. Even a president of the United States journeyed to Bethany to visit him where he had become in the meantime the richest man in West Virginia.

The tradition of holding religious debates persisted as a distinctive feature of Restoration evangelism. There seems to be no complete list of debates held, but a few of those conducted during the first half of the twentieth century are as follows:

- 1903—Joe S. Warlick met J. Carroll Stark on the instrumental question in Henderson, Tennessee.
- 1906—C. R. Nichol met A. S. Bradley on materialism at Rule, Texas.
- 1907—J. W. Chism met John W. Ring on spiritualism at Headrick, Oklahoma.
- 1908—L. S. White met Charles Taze Russell on “Russellism” (Jehovah’s Witnesses) in the Music Hall, Cincinnati, Ohio.
- 1933—Foy E. Wallace, Jr., met J. Frank Norris on premillennialism in Fort Worth, Texas.
- 1937—G. K. Wallace met E. E. Stauffer (Lutheran) on baptism and the Lord’s Supper, in Wichita, Kansas.
- 1937—Rue Porter met Carl Ketcherside on schools, orphan homes, and colleges at Nevada, Missouri.
- 1938—N. B. Hardeman met Ben M. Bogard on baptism, establishment of the church, and apostasy.

1943—Gus Nichols met C. J. Weaver on various Baptist issues including foot-washing, in Huntsville, Alabama.

1946—Guy N. Woods met A. U. Unnery on baptism and apostasy, near Parsons, Tennessee.

In all likelihood, there were hundreds of other debates during this period. One disturbing tendency in these debates was an increasing number between brethren themselves on issues which sometimes seemed to admit of no grounds for difference. For example, Leroy Garrett and Bill J. Humble held a debate in Ivanhoe Temple, Kansas City, Missouri, April 20-23, 1954, on the question (?): "Is it Scriptural for a congregation with Elders to employ a gospel preacher or evangelist to preach the gospel regularly to the church?"

One cannot leave this question without recalling the words of the greatest debater of them all, Alexander Campbell, who said, "I have learned not only the theory but the fact that if you want opinions to cease or subside, you must not debate everything that men think and say. You may debate *anything* into consequence; or, you may, by a dignified silence, waste it into oblivion" (M. M. Davis, *How the Disciples Began and Grew*, Cincinnati, Ohio, Standard Publishing Company, 1915, page 130).

It is hoped that there may be no widespread preoccupation with trivial and inconsequential issues. Such a blunder would compose a bold threat to further rapid growth of the Restoration. If brethren insist on debating unimportant differences of opinion into permanent lines of cleavage, they will fragment the church and piece themselves through with many sorrows.

Having now explored the revival meeting and the religious debate as two outstanding forms of Restoration evangelism, it may be well to inquire more particularly as to the meaning, scope, and intent of evangelism.

Evangelism as a means of spreading the truth that is in Christ Jesus occupies its time-honored place by the appointment of Jesus Christ Himself. It pleased God by the foolishness of preaching to save them that believe. Evangelism in its truest and best sense can never be replaced as one means, and a very effective means, of reaching men with the truth.

A casual study might lead to the conclusion that the development of mass communications media like television, radio, printing, etc., have diminished the power of preaching; but this is a superficial judgment. There is a mystic and almost super-natural power connected with preaching at its best; and this power does not pertain to any other medium of communication, except as it may lengthen the projection of the speaker himself through radio or television, for example. Proof that evangelism is still a force of world-shaking power is seen in the successes attained by such evil preachers as Adolph Hitler and the red bosses of the Kremlin. These are examples of Satanic evangelism with consequences so vast as to appear incredible. Knowing the power of the spoken word to move men, God ordained preaching as the day to day and age to age business of His church.

Styles in preaching change from time to time; and the current conversational tone with its de-emphasis of emotional and dramatic elements of the sermon is no evidence of the weakness of preaching but on the contrary is often an example of weak preaching.

History knows nothing any more profoundly powerful than Luther's thunderings against the Popes, John Knox's pulpit blasts under the guns of Queen Mary, and Alexander Campbell's eloquent challenges of rampant atheism. God give us great preachers to meet the evil challenges which press upon our sad world in this present hour of crisis and decision.

This is not intended to mean that evangelism should continue to be bound by the forms and stereotypes of the 19th Century. There is a new theater of operations. The pioneer backwoods is gone. Revivals have lost their value as social, recreational, and entertainment devices. A host of new issues have arisen. Communism, liberalism in religion, and countless new philosophical devices for the deification of humanity and the removal of God from His throne are battering at the doors of the church as never before in a thousand years; and the hour of the church's mortal decision is upon her. She must forsake the evil philosophies of men and return to the Shepherd and Bishop of souls if she is either to be saved herself or have the power to save others. This calls for new techniques of evangelism, of course; but this does not mean techniques to replace evangelism, but to aid it!

Revivalism has changed profoundly in the last century. Certainly, there are no more camp meetings lasting for weeks. Today's revival may last at the most a couple of weeks but is often only two or three days. Results are also different. It is a rare revival meeting today that has a hundred conversions; although, now and then, a Batsell Barrett Baxter, or a Willard Collins may do even better than that. One reason for this change is the ministry of located evangelists serving established churches,

a pattern that did not come into favor in Restoration churches till well along in the Twentieth Century.

Another change in evangelism is seen in the audience. In pioneer revivals, there were countless representatives of all religious viewpoints. Most denominational groups attended each other's services; but this has changed. To-day there is a compartmentalism of religious thought and activity which has all but closed lines of communication between religious groups in which prejudices, attitudes, and behavior have been channeled into deepening grooves of separation and indifference. The relative ineffectiveness of evangelism in this new situation is only to be expected.

Efforts to bridge walls of separation between religious bodies and reach a larger audience have resulted in a new type of evangelism exemplified by Billy Graham who, by eliminating, as nearly as possible, all controversial things from his preaching, has indeed reached an incredibly vast audience but in doing so may have sacrificed so much of the Christian message as to make it highly questionable if any permanent results of such evangelism remain. The example of Mr. Graham is cited here to show that it is still possible to move millions of men with the spoken word.

How shall we have great evangelism?

This is possible only if great subject matter is proclaimed. Nothing trivial or secondary will suffice here. Whatever the fine points of Christian doctrine, their logical place of dissemination is the classroom, or person to person; the center of the stage belongs to the great doctrines of our holy religion, such as man's hopelessness without

Christ, the incarnation, the atonement, heaven, hell, the judgment, sin, and death. It is significant that Walter Scott's preferred theme was the Messianship of Christ. Nothing less than the great doctrines of the New Testament will reach men in the first place or do them any good if they are reached.

Great evangelism also depends upon the speaker. Native abilities, wonderful as they may be, are actually secondary to other considerations. It may well be doubted that Adolph Hitler would have made very high grades in a preparatory school for public speakers. It was his fanatical devotion to his evil purposes that made all the difference in his effectiveness and delivered half the world into his bloody hands. There is a counterpart to this in Christian evangelism. Paul said, "We are fools for Christ's sake." God give us more fools like Paul. It is this utter devotion to the cause which makes an evangelist worthy of the name.

An infidel in Scotland often attended a little church; and, when one of his friends chided him for going to hear a preacher whom he professed not to believe, the infidel said, "Yes, it's true, I do not believe what he says, but *he* does; and I find myself strangely moved by what he says." There is indeed a strange power to move when preachers truly believe and preach with all their hearts the unsearchable riches of Christ.

Our conclusion is simple enough. Some of the great evangelists may be dead, but evangelism lives and will live forever. The great masses of humanity will stand respond to preaching; and the greater the preaching, the greater the response. The Devil himself has borrowed this tool,

and at the very time when some in the church are tempted to discard it; and Satan has indeed raised up effective preachers of wickedness.

May God help His church to send forth even greater preachers of righteousness. In this tragic hour of the world's twilight, how men's hearts would leap in joyful response if there should appear, not an imitation, but the real thing, a truly great evangelist, "The voice of one crying in the wilderness: "Prepare ye the way of the Lord; make his paths straight."

THE CHRISTIAN COLLEGE AND THE RESTORATION

By WALTER H. ADAMS

Walter Harris Adams was born at Springtown, Texas, November 29, 1903. When he was thirteen years of age he moved with his parents to Chickasha, Oklahoma, where he graduated from high school in May 1921. In September of that year he enrolled in The Oklahoma Agricultural and Mechanical College at Stillwater. He withdrew shortly thereafter and entered Abilene Christian College.

Adams received his Bachelor of Arts Degree from Abilene Christian College in June 1925. During his senior year and the year following graduation, he taught mathematics in the college. He was granted leave of absence during the 1926-27 school year during which time he attended Leland Stanford University at Palo Alto, California, where he received his Master of Arts Degree in June 1927.



Adams returned to ACC where he was an instructor in education and mathematics for the next three years. He was granted a leave of absence in September 1930 to work on his doctor's degree in Columbia University in New York City. He secured his Ph.D. Degree in Guidance and Personnel from Columbia in 1933. When James F. Cox became President in 1932, Adams was appointed Dean of Students although he served as both Dean of the Faculty and Dean of Students until 1938 when his title was changed to Dean of the College, which position he holds at the present time.

He has been active in educational circles in the state since he became Dean having served as President of the Association of Texas Colleges, President of the Association of Texas Graduate Schools, Chairman of the State Board of Examiners for Teacher Education, and President of the Texas Conference on Teacher Education. He is also a past president of the Abilene Rotary Club. He has served as an elder of the College Church of Christ since 1952.

He was married to the former Louise Harsh of Gallatin, Tennessee, in September 1927. They have three children, Louise Newby (Mrs. Amos Ray) of Abilene, Nancy (Mrs. Phil Boone) of Abilene, and Walter Harris Adams, Jr., of Lubbock. All three of their children are graduates of Abilene Christian College, having done all of their work from the first grade on the campus of ACC.

It is not my purpose in the time that is allotted to me today to give in detail the history of each college that has been established during the time of the Restoration Movement. Manifestly, this is neither possible nor desirable. It is my purpose to trace briefly the history of Christian education among our brethren, mention some of the problems that have been faced and that continue to face us today, and then to set down some principles that in my opinion should guide in the administration of our colleges in the years that are ahead.

Let it be understood from the beginning that I do not believe that all Christian education is confined to the Christian colleges that have existed and that exist today. It would be absurd for anyone so to contend. Without question, some of the best, if not the best, Christian education to be found is in the Christian home. The same thing can be said about the educational program of the church, the only truly great institution in the world. Education is sometimes defined as the change that takes place in an individual as a result of experience of one kind or another.

Christian education, then, would be the change that takes place as a result of experiences that are Christ centered or Christ motivated. It is easy to see, therefore, that in its unlimited sense, Christian education takes place at any time and in any place where the experience of the individual has its origin in the teachings of Christ.

In this connection possibly it should be pointed out that religious education is as old as the Hebrew nation, and that Moses was one of the greatest religious educators of all time. There is much that we today can and should learn from a study of the religious education that Moses and other great men of God gave to the people of their time. We know, however, that this was but a preparation for Christian education that had its beginning with the dispensation of Christ, and has continued in one form or another from that time until the present.

For the purpose of our study, you understand that we are thinking about and discussing but one segment of Christian education — that which has taken place in and continues to take place in institutions of higher learning, or institutions beyond the high school. You know, of course, it is limited further to those institutions that have been founded and operated by our brethren.

It is common knowledge that the first colleges established in this country were established primarily for the purpose of training young men for the ministry. The first was Harvard, which opened its doors in 1636. Its seal bears the motto, "*Christo et Ecclesiae*," (For Christ and the Church), and one of its early rules was:

Let every student be plainly instructed and earnestly pressed to consider well the main end of his life and studies

is to know God and Jesus Christ, which is eternal life, and therefore to lay Christ in the bottom, as the only foundation of all sound knowledge and learning.¹

Out of twenty-four colleges founded before the nineteenth century the only one that was not the creation of the church, or of individual ministers, was the University of Pennsylvania, but even in this the Bible was a textbook. Its founder, Benjamin Franklin, declared: "When human science has done its utmost and when we have thought the youth worthy of honors of the Seminary, yet still we must recommend them to the Scriptures of God in order to complete their wisdom, to regulate their conduct through life, and guide them to happiness forever."²

It is a significant fact that more than one-half of the colleges and universities in this country today are under the control of some religious group, and that it was not until the establishment of the land grant agricultural colleges, beginning with the passage of the Morrill Act by the Federal Congress in 1862, that secularization lay a strong-hold on higher education in the U.S.

From that time until the present, however, there has been a gradual shift until today about 60% of all college students are enrolled in state schools, and there is little or no religious instruction in these schools.

While it is true that higher education in its beginning was influenced greatly by religious leaders, there came a time, beginning in the last half of the eighteenth century, when the outlook for church-related institutions was anything but bright. In commenting upon the condition that prevailed at that time, Brother Norvel Young in his book,

A History of Christian Colleges, states:

During this period and up until the beginning of the nineteenth century the prospects for all churches looked dark.

Chief Justice Marshall expressed the fear that his church in America, the Episcopal, was "too far gone ever to be revived. . ." Lyman Beecher, then a student at Yale College said, "The college was in a most ungodly state. The college church was almost extinct. Most of the students were skeptical, and rowdies were plenty. Wine and liquors were kept in many rooms; intemperance, profanity, gambling, and licentiousness were common." At Yale boys read from Thomas Paine and boasted of their infidelity. At Princeton only two students in 1782 professed themselves Christian.³

As you no doubt have already learned from other lectures in this series, it was in this extreme worldly condition that the Restoration Movement had its origin. It was but natural that some of the great leaders of this movement, Barton W. Stone, James O'Kelly, the Johnson brothers, D. S. Burnet, Walter Scott, and especially Thomas and Alexander Campbell would, as the Restoration of New Testament Christianity took root and spread, begin to think of the need for Christian education in institutions of higher learning.

The first educational institution of the movement was Bacon College, established at Georgetown, Kentucky, in 1836, but moved to Harrodsburg in 1839. In his inaugural address as President in 1840, James Shannon stated well the purpose of such an institution and the attitude of early leaders in the movement when he said:

Still, however, when we have carried education with reference to intellect to the farthest verge of perfection, if we stop here, we have neglected that which is most important, and without which nothing has been done to any valuable purpose. Did man possess no higher faculties than those of intellect, he would be at best but a reasoning brute . . . it is the voice of nature unambiguously bearing testimony within us, that there is in man a something infinitely more noble

than animal passions; or even than intellect of the highest order and cultivated to the utmost limit of perfection. That nobler something consists in man's moral and religious faculties, by which he is allied to God, to holy angels, to good men—and in short, to everything morally great and good on earth, or in heaven.⁴

President Shannon then went on to say how happy he was that men were awakening to the importance of education and pleaded with his brethren not to "sleep at our post, and take no part in this work of faith and labor of love."

Bacon College discontinued in 1850, to be revived in 1858 as the University of Kentucky. No doubt the college which made the greatest contribution to the cause of Christian education in the early years of the Restoration was Bethany, established by Alexander Campbell in Bethany, Virginia, in 1841.

Alexander Campbell was an unusually well-educated man, being a graduate of the University of Glasgow, and having been all of his life a student of exceptional ability. He was a prolific writer, and much of his writing was on the subject of education and the importance of an understanding of the Bible in one's education.

There is time for but a few short quotations that reveal Campbell's philosophy of education.

In the October, 1839 issue of the *Millennial Harbinger*, in describing his plan for a new institution, he stated:

The atmosphere of this institution, not physical only, but moral and religious, must be pure, perfectly pure, as the best state of present society can afford. Therefore, no price, no favor shall ever retain on the whole premises a youth of decidedly bad habits or of loose morals. . . . None shall be received but those whose parents and guardians desire them

to be taught the facts, precepts, and promises of the Holy Book, as well as its divine truth, its awfully sublime and glorious sanctions, and who do not approve of such a strict and systematic discipline as the severe morality of Christ inculcates.⁵

At the official opening of the college on November 2, 1841, Campbell, who had been elected its first president, said:

We define education to be the development and the improvement of the physical, intellectual, and moral powers of man, with a reference to his whole destiny in the Universe of God...⁶

And again:

. . . without education, in some measure of it, no man can be a Christian. He must understand in some degree, or in some measure, the Oracles of God. Since the Bible contains the Oracles of God, and since the Oracles are written in human language, that language, whatever it may be as a mother tongue, must be the vehicle of all inter-communication between heaven and earth, between God and man. . . . Hence our position, our capitol position is that the Holy Bible must be in every school worthy of a Christian public patronage, and not in the library only, but daily in the hand of a teacher and pupil, professor and student. A dwelling house without a table, a chair, or a couch, would not, in our esteem, be more unfit for guests, than a primary school, an academy, or a college, without the Bible.⁷

In 1846, in speaking about the program at Bethany, Campbell said:

There is not a college in Christendom, known to us, which gives the same attention to religious and moral instruction given here, and without any sectarian bias whatever. The Bible is an every day classic, publicly read by every student in rotation, accompanied with lectures and examinations on sacred history.⁸

But then as now, colleges had their financial problems, as well as their critics. Speaking to this point, Mr. Campbell had this to say:

Simpleton that I was, I expected some hundred or two sons of consolation, real philanthropists, to step forward and subscribe each his \$1,000 and say, "Go on with this great system of human improvement, and if it is not enough, call on us again." . . . We ask you, in the name of our common wants, obligations, and responsibilities, to help us in this great undertaking . . . we know what an ordeal we must pass through — what clamors, what misrepresentations, and perversions of our actions and motives, we must encounter in such an effort as this. . . . The echo from some points of the compass already fulfills our predictions. Our discipline is too severe — we rise too early — we expect too much — we starve the body to fatten the mind — boarding is not what it might be — lodging not too downy — study rooms are too crowded — we prescribe too large lessons — we are too severe in executing the laws, etc.⁹

I have quoted from the writings of Alexander Campbell in order that we might see the real foundation upon which the Christian college movement was built during the Restoration. You cannot but be impressed with the fact that God's word was to be central in the teaching program and with the fact that worldliness was not to be tolerated on the campus of Bethany College. How unfortunate it is that Bethany College, which had such a rich beginning and such lofty purposes, was itself lost to us when the division came.

I must call your attention to another pioneer college, the first established in Tennessee. Franklin College was founded in 1845 by Tolbert Fanning and his wife, Charlotte Fall Fanning on their farm five miles east of Nashville. It was closed in 1866, but during the time of its operation exerted a profound influence on more than 1400 students

who were enrolled, 95 of whom received the bachelor's degree. Tolbert Fanning and his wife were both well educated. Their philosophy may be summed up in the statement of Fanning when he said:

Next to the church, schools are the most important institutions known. . . . We are, at least, well settled in the conviction that the best and only safe schools on earth are such as are under the direction of Christians.¹⁰

T. B. Larimore, a student at Franklin College, wrote:

. . . graduation at Franklin College meant something. It implied the completion of the announced curriculum without modification or variation. . . . In no grade or department was shoddy, superficial work tolerated.¹¹

Some of the alumni of Franklin College, in addition to T. B. Larimore, were: F. M. Carmack, David Lipscomb, N. B. Smith, James E. Scobey, K. M. Van Zandt, H. R. Moore, and E. G. Sewell, some of whom, as you know, played a most important role in the continuation of the Christian college movement in other places.

There were five additional colleges established during the latter part of the nineteenth century — Burritt in 1849 at Spencer, Tennessee; Thorp Spring, originally Add-Ran College at Thorp Spring, Texas, in 1873; Freed-Hardeman, or its predecessor, at Henderson, Tennessee, in 1855; Lockney Christian College at Lockney, Texas, in 1894; and David Lipscomb at Nashville in 1891. Lockney closed in 1918, Thorp Spring in 1930, and Burritt in 1939.

Time does not permit a detailed history of these institutions and many others that were established during the first half of the twentieth century, some of which, due mainly to a lack of financial support, were forced to close.

Such names as Potter Bible College (1901-1913), Western Bible and Literary College (1905-1916), Cordell Christian College (1907-1931), Harper College (1915-1924), Gunter Bible College (1903-1928), Sabinal Christian College (1907-1917), Southwestern Christian College at Denton, Texas, (1904-1909), and Clebarro College (1909-1917), are familiar to most of you. Hundreds (many of whom are in this audience) of ex-students of these fine schools are scattered all over the world and exerting a tremendous influence for the church in the communities where they live. No doubt the colleges that exist among us today were brought into being because of the teaching and example of some who taught in the colleges named thus far in this discourse, and thus, their influence lives on in the institutions of higher learning that today are located in this and three other nations of the world.

Again, I have time but to name these institutions. They are, in order of establishment, Abilene Christian College (1906), Harding College (1920, although its predecessors may be traced directly back to Potter Bible College established by Brother James A. Harding in 1901), George Pepperdine (1937), Montgomery Bible College — now Alabama Christian College — (1942), Florida Christian College (1946), Central Christian College — now Oklahoma Christian College — (1949), and thirteen since 1950: Lubbock, York, Fort Worth, Ohio Valley, NICE, Columbia, Western (Canada), Great Lakes (Canada), Southwestern, Korea, Ibaraki (Japan), Magic Valley, and Michigan.

Six of these are senior colleges, the others are junior colleges.

The largest is Abilene Christian College with an enroll-

ment of 2637 students. The total enrollment at the college level in these 22 institutions this year is 10,136. Only 10,000 students are enrolled in our Christian colleges, not less than 90,000 Christian young people in state schools. With their present facilities, these institutions report that they could take care of an additional 2,000 students. Plans are already implemented, buildings under construction or committed, that will take care of an additional 1,500.

If, perchance, your interest has been aroused to the extent that you would like additional information about the colleges that were established prior to 1950, I refer you to and urge you to read Brother Norvel Young's excellent book, *A History of Christian Colleges*, published by the Old Paths Book Club. I am indebted to him for much of the material which I have included in this address.

One cannot read the writings of Alexander Campbell, Tolbert Fanning, David Lipscomb, James A. Harding, Jesse P. Sewell, Earl West, Norvel Young, and others, without being impressed with the fact that these institutions which have been operated by our brethren have some specific things in common and have faced and do face some common problems.

In each of them and in all of them, the Bible is upheld as God's revealed will and is considered the most important text book to be placed in the hands and in the hearts of the students.

Daily chapel where the Bible is read, prayers are offered, and God's praises are sung, has characterized the colleges almost without exception from Bacon College to the present.

In all of them, the purpose has been to make Christian

citizens of all who enroll and to this end conscientious attempts have been made to provide a wholesome Christian environment that would be conducive to the development of Christian character. Students known to engage in such things as drinking, gambling, and immoral conduct have never been permitted to remain for long in any of the institutions.

In all of the institutions, members of the board of trustees were and are members of the Church of Christ, and almost without exception, faculty members are required to be faithful and active members of the church.

I am sure that all appreciate the fact that in no instance has there been any organic connection between any of the colleges and the church, although the great majority (in some cases as high as 95%) of the students are members of the church or come from Christian homes.

The problems which our Christian colleges face today, in the main, were faced by all of our colleges. Some, of course, are intensified at the present time and must be given special attention.

In an attempt to secure the best thinking possible on this question, I asked the presidents and deans of each of our colleges to list the three most urgent problems facing their institutions, and I also asked two men who have been close to the movement for more than 60 years to do the same. They were Brother Jesse P. Sewell and Brother R. C. Bell.

An analysis of the replies from seventeen presidents indicates that the five most urgent problems (or needs) facing our colleges today, in order of urgency, are:

1. Better financial support — operational and endowment.

2. Additional facilities — such as library buildings, dormitories, etc.
3. Stronger faculties.
4. More students (this from the newer colleges).
5. Deeper spiritual dedication.

The three most urgent problems as viewed by Brother Sewell, and stated in his own words, are:

1. The first and most important problem of a Christian college is to keep itself Christian.
2. The second problem of the Christian college down through the years will be to keep itself from entanglement of any kind with denominationalism.
3. The third problem of the Christian college is to confront its pupils with a quality of instruction and training that will make it possible for each one of these pupils to develop into a citizen able and determined to live a life that will be full, successful, and happy, and that will make a contribution to the accomplishment of the purpose of God in human life, regardless of the activity in which he engages his life.

Brother Bell believes that the three most urgent problems are:

1. Colleges are becoming too much involved with the world.
2. The problem of accreditation — in which he fears that the requirements of accreditation are insidiously dangerous to Christian values.
3. He questions that intercollegiate athletics, especially football, has a place in a Christian college.

It is readily apparent that most, if not all, of the problems named are divided into two major ones, namely:

1. There is an urgent need for greater support on the part of Christian people — financial and moral.
2. There is need for a deeper sense of dedication to the purposes for which the institutions were founded.

It will be recalled that Alexander Campbell was deeply disappointed that Christians did not rally to the support of Bethany College as he thought they should. From that time until today, the support has not been what it must be if our colleges are to survive and be the kind of institutions that they should be.

Through the years, some have failed to support the colleges because they believed it was wrong to do so, that colleges were wrong within themselves or would lead only to harm within the body of Christ. I shall not take time to discuss this point because you who are here do not believe Christian colleges are wrong within themselves, although many of us do recognize that there are dangers that must be guarded against.

Many have not supported and do not support our colleges simply because they do not see the importance of Christian education even for their own children. This is evidenced by the fact that not more than 10% of the young people from Christian homes who enroll in colleges attend a Christian college. The remainder, 90% or more, are enrolled in state colleges and universities. Since 1951, Brother Kenneth Reed has taught Bible in the University of Alabama under a Bible Chair arrangement sponsored by the University Church at Tuscaloosa. Recently he delivered a lecture at Freed-Hardeman College, which later was produced in tract form, entitled "The Greatest Loss to the Church in the Twentieth Century." The thesis of this

lecture is that almost all of those who attend state schools are lost to the church. He says:

We are amazed at the large number who scarcely darken the door of the church building when they arrive as freshmen at the state university in our city.¹²

He then discusses at length the problems that the young Christians face as they attend college on the state university campus, with the tragic result that only a few remain faithful to the church. I hope you will read Brother Reed's lecture and see that it has wide circulation among your friends. So long as 90% of our young people attend state institutions, it cannot be said that our Christian colleges have the support of Christian people.

Some have not supported and do not support our colleges because they do not believe they offer quality work. They are heard to say, "I would like to send John to Abilene, but I want him to have the best education possible, so I am sending him to the university." What such a person is actually saying is that he wants John to have what he thinks is the best intellectual training possible to the neglect of that which is far more important and without which a person is not truly educated — the spiritual. They must go hand in hand and in an environment that makes both possible. However, let it quickly be said that our Christian colleges have a responsibility at this point that, unfortunately, they have not always discharged. It is that they are obligated to offer a quality program. Some have been so interested in securing numbers that they have failed in the matter of quality. This ought not to be and must not be if we are to survive.

I wish I had time to discuss at length what I believe to

be essential if we are to provide the quality of work that must be offered to our young people. Let me say briefly that five things are absolutely imperative.

First, only those students who are willing to work and capable of profiting from a quality program should be admitted to our colleges. If those are admitted who show after a reasonable time that they are not interested in a quality Christian college program, or, if after a reasonable time they demonstrate that they cannot profit from such a program, they should be dropped rather than permitted to lower the standard of work for all.

Second, a dedicated and well-qualified faculty is an absolute necessity. This, you will recall, in the opinion of our college presidents, is one of the major problems facing us today. Dedication to the church, being truly Christian in every thing that the term implies, is, without question, the most important requirement. Mistakes at this point are sometimes made, but they must be corrected as soon as discovered. The next requisite is that faculty members must be well-qualified academically for the work they are to do. The competition is so keen for the services of those who have advanced degrees that it is becoming increasingly difficult for our Christian colleges to attract and hold qualified teachers. One reason for this is that because of lack of financial support, our colleges are unable to pay the salaries that must be paid. I am sure our salary scale is as good on the whole as any among our Christian colleges. This year, we are paying our professors \$2,072 less during the nine months session than is paid on the average in other Texas colleges. Not a year passes but that some of our teachers are offered several thousand dollars per year more than they are being paid here. I am speaking of those who

are eminently well-qualified for their work — those who hold the Ph.D. degree, the ones that we must have in increasing numbers if we are to do a quality job. Brethren, if you expect us to do the kind of work that is done in the better institutions, it is going to cost more money. The question is, are you willing to pay for it?

Third, an absolute essential to a quality program is a strong library. The library is to an institution of learning what the heart is to the physical body. A college cannot be strong academically with a weak library. Again, libraries cost money, and much of it.

Fourth, a quality program calls for modern buildings and equipment, especially in its laboratories. I am afraid the average person, including some who are so interested in starting new colleges, do not begin to understand how expensive such equipment is. For example, just one piece of equipment that we need very badly in our mathematics department at this very moment costs approximately \$50,000. When I taught math 35 years ago, all that was needed was a piece of crayon and an eraser. Those days are gone forever. We have just recently installed a new laboratory in chemistry at a cost of approximately \$30,000. We need additional equipment that would cost thousands of dollars, but we do not have the money with which to buy it. Again, I ask, are we willing to pay what a quality program is going to cost?

Fifth, a quality program calls for a well-rounded and well-ordered curriculum, both in the classroom and outside of the classroom. A curriculum that is too narrow denies the students certain opportunities that are essential to a well-educated person. A program of excellence in such

fields as physics and biology costs money and much of it. Are we willing to provide it?

If our Christian colleges are to receive the support of Christians throughout the land, they must deserve that support by giving our young people education that is second to none to be found anywhere.

It would be desirable to have a Christian college offering work for the doctor's degree in a number of areas and in such professional fields as law, medicine, engineering, etc. Until our brethren are willing to pay for a quality program through the master's degree level and until we can provide a qualified and dedicated faculty for such a program, it is, in my opinion, little short of day-dreaming to think of a university that would offer work in these professional fields.

No doubt some have failed to support our Christian colleges because of the mistaken notion that they were self-supporting from tuition and fees. Even Tolbert Fanning was accused of operating a school for profit! The truth of the matter is that for every dollar that a student or his parents invest in his education, someone must give an additional dollar to make his Christian education possible. For operating expenses alone, not counting buildings and equipment, out of each dollar that is spent, the student himself in Abilene Christian College pays only 80 cents. Someone has to make up the difference.

Still others do not support Christian colleges for the same reason they do not support the church — indifference to our real responsibilities as Christians. They fail to understand that all that we have and everything in the universe belongs to God, that we are merely His stewards in whose

hands He has placed much more than we deserve, when measured by the way in which we use what He has given us. When we come to a full understanding of this great Biblical truth and that we are here for but one purpose and that is that God's purposes may be realized in and through us; and when we come to a full understanding of the great need for Christian education in the lives of young men and young women in a sick world, then we shall be ready and willing to support our Christian colleges with the financial resources that they must have in amounts undreamed of in the years that are past. There is no question but that our brethren have the money; the question is, are they willing to give it in amounts sufficient to do the job that must be done?

Brother Jesse P. Sewell, in an address to the 50th Homecoming celebration at Abilene Christian College, after talking about the financial needs of the college, stated:

Obtaining the money that will be necessary for this onward march of Abilene Christian College . . . is not going to be your most difficult task . . . you will find it far easier to find all of the money that will be necessary . . . than you will find it to keep the college true to the original ideals of Christian education.

In answer to my inquiry a few months ago, he stated further:

The first and most important problem of a Christian college is to keep itself Christian. It is not enough for a Christian college to function under a board of directors, all of whom are members of a New Testament church, and that the administrative personnel, faculty, and staff also be members of a New Testament church, but it must steadfastly provide that all of these individuals be genuinely Christian in life, in theology, and in service. Short of this the Christian

college will not be able to make a contribution to the accomplishment of the purpose of God as to human life.

You will recall that Brother Bell also gave this as the number one problem facing the Christian college today.

Brother James O. Baird, President of Oklahoma Christian College, said that "Preserving and strengthening the spiritual ideals of the college" is the number one problem. He said further:

I believe that there is a considerable segment of students enrolled in our Christian college who are not really interested in being there even though they come from Christian homes. We are moving toward a policy where after one or two semesters at a school, we are asking him to look elsewhere. Otherwise, I think we will find ourselves retreating from our basic purposes.

I subscribe wholeheartedly and without reservation to these statements. As a college gets larger, it is but natural that it will enroll a greater number of students who are not interested in the basic purposes for which the institution was founded and for which it exists. After a reasonable length of time during which they have an opportunity to manifest this interest, if they do not, they should be asked to look elsewhere for their college education regardless of the heartache that it may bring to them and to their parents. The same thing must be said with reference to the faculty — if any member of the staff is not interested in and is not sincerely dedicated to the basic purposes of the institution, he too should look elsewhere for employment. He is not honest if he accepts a salary made possible by Christian people if he is not loyal to the purposes for which the sacrifices have been made.

One of the best ways, if not the best way, to keep our

colleges Christian is for faithful members of the church in increasing numbers to rally to their support. "Where your treasure is there will your heart be also" is a divine truth that has application in the affairs of this life. I am deeply concerned that in order to exist, our colleges are finding it necessary more and more to look to industry and even the federal government for financial assistance, and to depend less, percentagewise, upon assistance from our own brethren.

I should like to close by calling your attention to two statements which, although drafted 70 years apart, reflect the common purpose of Christian education in our Christian colleges throughout their history and which must be the purpose in the years ahead.

The first appeared in the *Gospel Advocate* in June, 1891, and was written by Brother David Lipscomb. It reads:

It is proposed to open a school in Nashville, in September next, under safe and competent teachers in which the Bible, excluding all human opinions and philosophy, as the only rule of faith and practice; and the appointments of God, as ordained in the scriptures, excluding all innovations and organizations of men, as the fullness of divine wisdom, for converting sinners and perfecting saints, will be earnestly taught. The aim is to teach the Christian religion as represented in the Bible in its purity and fullness; and in teaching this to prepare Christians for usefulness, in whatever sphere they are called upon to labor. Such additional branches of learning will be taught as are needful and helpful in understanding and obeying the Bible and in teaching it to others.

The second is a statement in the current issue of the Abilene Christian College catalogue. It reads:

The purpose of Abilene Christian College is to educate

its students for abundant living as Christian citizens serving in a free society.

In order to accomplish this purpose, the members of the faculty aspire to assist each student in achieving the following objectives:

To be a Christ-centered, Christ-governed individual through prayerful study of the Bible as God's word, and the development of attitudes and skills in living the Christian life.

(Eight objective are listed in the catalogue. I have quoted the first one only.)

I submit to you that so long, and only so long, as this is the purpose of Abilene Christian College and other Christian colleges, those who are responsible for the same now and in the years ahead, have a right to appeal to all Christians everywhere for their full support, which support must be without stint and without selfishness, and without doubt that these colleges will survive to serve the Christian youth of this and on-coming generations. But I submit to you further, and with equal emphasis, that the colleges in turn are obligated to provide an education that is as good as the best to be found in the land.

Footnotes

¹Eby, Frederick. *Christianity and Education*. Executive Board, Baptist General Convention of Texas, 1915, p. 67.

²Eby, Frederick. *Ibid*, p. 69.

³Young, Norvel, *A History of Christian Colleges*. Old Paths Book Club, 1949, p. 12-18.

⁴Shannon, James. From Inaugural Address, *Millennial Harbinger*. June, 1841, p. 151.

⁵Campbell, Alexander. "A New Institution," in *Millennial Harbinger*. October, 1939, p. 220.

⁶Campbell, Alexander. From Inaugural Address, *Millennial Harbinger*. November, 1841, pp. 82-84.

⁷Campbell, Alexander. "Education," in *Millennial Harbinger*. November, 1856, pp. 638-640.

⁸Campbell, Alexander. "Present Conditions and Prospects of Bethany College," in *Millennial Harbinger*. August, 1846, p. 444.

⁹Campbell, Alexander. "Bethany College," in *Millennial Harbinger*. June, 1841, p. 273.

¹⁰Wilburn, James R. *The Life and Times of Tolbert Fanning*. Unpublished Master's Thesis. Abilene Christian College, 1961, p. 146.

¹¹Wilburn, James R. *Ibid.*, p. 124.

¹²Reed, Kenneth. "The Greatest Loss to the Church in the Twentieth Century." A Gospel Tract, 1961, p. 4.

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IS THE CHURCH OF CHRIST A SECT?

By J. W. ROBERTS

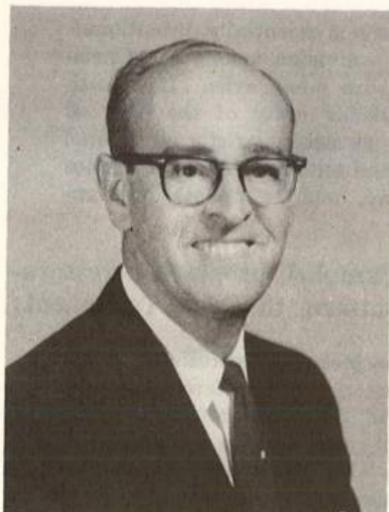
He was born in Henderson County, Tennessee, Aug. 28, 1918 and received a public school education in Tennessee and Kentucky, graduating at Burkesville, Ky. in 1936. He graduated from Freed-Hardeman ('38), ACC (B.A., '42), U. of Wichita (M.A., '45), and the U. of Texas (Ph.D., '55). He has preached locally at Iraan, Texas; Wichita, Kansas; Indianapolis, Indiana; and Taylor, Texas, as well as preaching part time at many congregations within driving distance

of Abilene. He holds several meetings a year and has preached in many parts of the nation. He is a deacon in the College church in Abilene.

Bro. Roberts' teaching fields are New Testament Greek, Restoration History, and New Testament.

He is married to the former Delno Wheeler. They have two children, Jay (age 17) and Kathy (age 15). Mrs. Roberts is secretary to the President at ACC.

We may focus our attention on the subject of this address by the following quotations:



The first is from the Apostle Paul when he says "of the church which is his body," "There is one body, and one Spirit, even as also ye were called in one hope of your calling" (Ephesians 1:22f; 4:4). And again, "The works of the flesh are . . . these . . . factions, divisions, and parties . . . of which I forewarn you even as I did forewarn you that they who practice such things shall not inherit the kingdom of God" (Galatians 5:19-21).

The second is from the pen of Thomas Campbell in the *Declaration and Address*, often called the Magna Carta of the Restoration Movement:

The Church of Christ upon earth is essentially, intentionally and constitutionally one ". . . division among the Christians is a horrid evil, fraught with many evils. It is anti-Christian, as it destroys the visible unity of the body of Christ . . . it is antisciptural as being strictly prohibited by his sovereign authority . . . and anti-natural, as it excites Christians to condemn, to hate, and to oppose one another . . .

As a corrective to division Campbell proposed a restoration of churches to a divine pattern, the New Testament:

The New Testament is as perfect a constitution for the worship, discipline, and government of the New Testament church, and as perfect a rule for the particular duties of its members as the Old Testament was for the worship, discipline, and government of the Old Testament church and the particular duties of its members.

Upon the basis of this platform and to the end "that our breaches might be healed" he asked, "Who would not willingly conform to the original pattern laid down in the New Testament?"

The third is from an anonymous tract taken from a rack in the foyer of one of our local churches, entitled, "The Church of Christ Welcomes You":

The average person in the world upon learning about the existence of the church of Christ is likely to regard this body of people as merely another denomination of people. However, nothing is farther from the truth. The church of Christ is not in any sense a denominational church. In its doctrine as well as its organization it is a far cry from this. If it were merely one like others, there would be no reason for its existence.

The fourth is from a contemporary description of the Churches of Christ by an outside observer, Elmer T. Clark, in "The Small Sects of America" (N.Y., Abingdon, 1937):

The churches of Christ . . . are the largest protestant group showing pronounced sectarian characteristics, though loudest in protestation that it is not a sect or "denominational church" but the "true church of Christ" conforming in every detail to the apostolic and scriptural pattern . . . Other bodies are referred to as "denominational churches." The Churches of Christ practice open communion, but do not fraternize or affiliate with any interdenominational agency. They are zealous in debate; their periodicals teem with reports of public discussions with representatives of other sects. (pp. 214f).

The final quotation is from Hampton Adams, a Disciple of Christ preacher and himself a lineal descendant of the Restoration Movement, in his book *Why I Am a Disciple of Christ* (N. Y., Thomas Nelson, 1957). After noting that some resist the description of the Disciples as a denomination, he says:

But of course we are a denomination and the refusal to wear the label does not change the fact. We have all the marks of a denomination. We have a separate existence

from every other denomination, just as every other denomination is separate from the others . . . we say we do not have a creed . . . But what we say about Christ conforms to an unwritten creed, and in our preaching, we deal with many Gospel themes . . . Our local churches are bound together in common beliefs and practices in organization and service that make them a denomination. We are a denomination. (pp. 110f).²

From this series of quotations several things are plain. It is apparent from the Scriptures that division or sectism is wrong. Secondly, it is obvious and admitted that the Restoration Movement began with the avowed belief that division was wrong and that the church ought to be united and furthermore, that that unity could be achieved by a return to or a restoration of the New Testament pattern. Then we have an affirmation that the churches of Christ as they function today are undenominational, carrying on the Restoration plea, though that claim is vigorously denied by some observers of its practices who, though they spring from a Restoration background, candidly admit that they represent a denomination.

We believe that the issues of today are the same today that they were in the beginning of the 19th Century. I believe that a look at some of the history of the Restoration Movement will not only show what has happened to produce different groups (one claiming to be undenomination) but will also show that the pattern of the Restoration Movement is relevant—even in our day—to Biblical authority and to the contemporary scene.

Some History

It is plain from the early documents that Thomas and Alexander Campbell and their fellow workers at first

did not intend to bring into being a separate church fellowship.³ What they envisioned was to work through the denominations by means of an association called the Christian Association of Washington, Pa. This was the group which published the *Declaration and Address*. It specifically said that the Association was not a church. It seems they thought of something like the Christian Endeavor, which could be organized in local churches of all denominations and which could work to get each congregation to lay aside its denominational peculiarities and become simply a "church of Christ," a New Testament church. By thus making each unit of Christendom conform to the original, the New Testament church would be restored and come to unity.

Forced to independent status, of course this plan did not materialize. The sectarian spirit which the *Declaration and Address* condemned so strongly would have none of it. This forced the movement to the crossroads. They were forced into the organization of a congregation which was independent of any denomination. Thus the Brush Run and later the Wellsburg churches were formed.

But they were reluctant to accept such a fact of life as independent status. They joined first the Redstone and later the Mahoning Baptist Associations. In both of these they hoped, it seems to this speaker, to influence all the churches of the Associations to become "restoration" churches and thus accomplish their purpose there. They could perhaps work through these to other associations and so on through the denomination to other churches.

Their purpose was accomplished in the Mahoning Association. In 1831 the churches of this Association, which had already become restoration churches, dissolved their

association to become independent (though Campbell thought that the action was premature and that they should have waited to work out with more thought the means of cooperation among themselves).

In 1832 these churches and others like them from the Baptist background united with the Christian Connection churches under Barton Stone and his co-workers in Kentucky, Indiana, Ohio, and Tennessee. Long years before this the Stone churches had dissolved their conference (The Springfield Presbytery) to "sink into union with the Body of Christ at large."

Reason for Unity. The unity of the Christian world was their fond hope. But to understand where we stand today, we must emphasize why they wanted unity. It was not for quasi-political reasons which motivate much of the ecumenical thinking of our day. It was not merely for the dislike of disharmony and variety, not for reasons of power, prestige, or glory. They actually believed that denominations were sinful. Division was a crime against God; "they which practice such shall not enter into the kingdom of God." Division was the great deterrent of the conversion of the world. Jesus had prayed that "they might all be one that the world might believe that thou didst send me." Christians must come out of denominationalism and unite for their salvation and the salvation of the world.

Christians in the Denominations? Did this imply that they believed that there were Christians in all denominations? Undoubtedly it did, unless as Campbell reasoned, "the gates of Hades had prevailed against the church." Of course by the time of the union with Stone (1832) they

believed that baptism is for the remission of sins and hence thought that the obedience of many Christians was incomplete or imperfect. They would recognize such people as "Christian" at least, if not "Christians." They believed that many had obeyed the gospel by following their New Testaments rather than the doctrinal pronouncements of the creeds. They did believe that such people should forsake the sects and take their stand with simple New Testament Christians. They liked to state it, "We do not claim to be the *only* Christians, but Christians *only*." Their work was a real call to an undenominational Christianity which would overcome the evil of division.

Evaluation: What is a Denomination? Now we must ask in all candor — not only ourselves, but those who criticize our efforts today — What was the status of those new churches which took this stand at the first quarter of the 19th Century? Were they denominational at this stage? In one sense of the definition, they recognized that they were. They were a separate religious group, with common beliefs, designations, organizations, and hopes. But they insisted that in the traditional sense of a "denomination" they were not. They judged that it took several things to make a denomination: it took a denominational hierarchy with control of local churches and preachers; it took a creed, binding an "official" interpretation of the Bible in terms of some system of theology upon the church; it took a system of "official" or "ministerial" training with denominational "ordination" which could control the training and thinking of the preachers; it took a hierarchically controlled missionary or placement service which could offer the ministry which cooperated employment independent of the local churches and deny it to a large ex-

tent to those who did not. Each denomination was the result of a fixation or over-emphasis on some particular point of doctrine, organization, or method of work. In these characteristic features they insisted that they were not a denomination. Only if the sense that they were forced into a separate organization were they a denomination.

The Crisis of the Movement — Two Alternatives

What has happened in the intervening years that has led to the abandonment of the restoration plea and the non-denominational concept? Let us look a little farther into the history.

We have noticed that in the 1830's the churches were forced into a separate fellowship but that they still hoped to influence all churches and bring about unity, and that this hope was short-lived. It was at this point that the issue of the denominational status of the churches became critical. There were two choices possible to the churches and their leaders in the movement at this point. I would like to emphasize these two alternatives, for it is this that makes clear the differences between the churches of Christ and the Disciples of Christ today.

The First Alternative. The first choice was to insist further upon the conformity to the pattern of the New Testament and to continue the emphasis upon the restoration of the first-century Christianity. But it was clear that this meant the abandonment of unity among the Protestant churches. To achieve the restoration of New Testament Christianity meant that the churches must take a positive stand against denominationalism and the doctrines and practices in the realm of faith that do not have

universal consensus as belonging to the pattern of New Testament faith. It meant following a separate course and bearing before the religious world continuing witness that undenominational Christianity was possible.

This step is what happened to much of the Restoration Movement in the 1840's and 1850's. Alexander Campbell at this period actually abandoned the dream of a united protestanism.⁴ This is what W. E. Garrison means in his book *Christian Unity and The Disciples of Christ* when he speaks of "The Temporary Eclipse of the Union Ideal" (Chapter V, p. 93ff). Of this period Dr. Garrison says, "The only practical strategy for a campaign for union was a continuous evangelistic campaign to win converts to their cause and their churches."

Such a continuation of the original plea was the only course to be taken in the opinion of a majority of the members of the church at this time.

There were some heroic men who stood like towers of strength at this crucial period of the church's history. Men like Benjamin Franklin, the great Indiana preacher and editor, and his successors John F. Rowe and Daniel Sommers in his early days; men like J. W. McGarvey and Moses Lard and their great corps of workers on the *Apostolic Times* and at the College of the Bible; men like Tolbert Fanning, the Tennessee preacher, editor, and educator, his successors such as David Lipscomb, and E. G. Sewell; men like the Texans Austin McGary and his collaborators J. D. Tant and J. W. Jackson. One of my former teachers at Butler University once said in a class that the two men most responsible for the conservative continuation of the restoration as represented by the churches

of Christ and the independent Christian Churches were Benjamin Franklin and Tolbert Fanning.

These men viewed with alarm the reversal of the direction of the Restoration Movement in the latter half of the 18th Century. They did not like to hear preachers speaking of "our denomination." They viewed with alarm the fraternizing with the sects implied in the intention to "commune with the sects." In the opinion of most of these men mentioned (What prophets they were!) the development of a denominationally orientated convention of "official" delegates or messengers of the churches which would set up a Missionary Society to direct the activities of the churches was the first step toward the development of an organizational mechanism of denominationalism. These men believed that the desired object of co-operation could be attained just as well through congregational cooperation as through a missionary society.

Such men viewed with alarm all departures either as additions to or subtractions from the established practices of the early churches. They understandably did not always see clearly just what might be considered expediency and what was actually apostasy. But they saw clearly that they must not abandon the principle. Thus we may well excuse some of the confusion which led them at times to class such things as Sunday school classes, Bible school literature, and even Bible schools run by Christians with the deeper issues like the missionary society, the instrument of music, and the drift toward denominationalism and the pastor system. They were fighting for a principle and could not surrender anything which would compromise that platform.

The Second Alternative. The alternative to this con-

tinued emphasis on the Restoration was to adapt the movement into a denominational pattern and to try to work for unity through cooperation in formal or organizational means such as the later Federal Council of Churches and the Ecumenical Movement. This meant the actual abandonment of the moorings with which the movement began and grew. But this was the course chosen by the elements which have today produced the Disciples of Christ.

There were several factors which have operated in the field of Biblical Theology which also have helped to make this course an easy one for the Disciples of Christ to choose. Some of these factors are involved in the validity of our plea, and are the subjects of special lectures in this current lectureship. I should like to mention and discuss them only briefly here.

The "New Theology." The first of these factors was the development in the last half of the last century of the "New Theology" — what we know as German Rationalism and its development into what we know as Liberalism or Modernism. This movement, in spite of the great work of men like J. W. McGarvey, captured whole segments of the Restoration Movement, including the great schools of the early movement like Bethany, Butler, and even the College of the Bible at Lexington. The philosophy of this theology was a naturalistic empirical rationalism which resulted in a thorough-going scepticism (anti-supernaturalism). It denied that the New Testament was authoritative in the sense of furnishing a public truth or "propositional" revelation. It viewed the New Testament as the creation, not of the Holy Spirit, but largely of the growing Catholic church in its fight with Gnosticism and other

heresies in the second and third centuries. These leaders came to think of the Restoration Movement as a theological mistake because it was built upon the concept that the New Testament actually contained the divine revelation of God's will.

All this is freely admitted by Disciple leaders of modern times. One such leader has said,

When the higher criticism did appear, it was soundly berated by Disciple preachers and journals. Gradually, however, it has won the field, and its general conclusions are quite acceptable to all thoughtful people at this time. The documentary origin of the synoptics, the doctrinal development of the Apostle Paul, and the late dating of the Gospel of John are quite generally accepted. These conclusions do much to break down the legalistic attitude that men had toward the scriptures.

The Pattern Challenged. But it was not alone the loss of faith in the Bible as an inspired book of authority which caused loss of faith in the idea of unity through restoration. Another factor was the change of belief in the concept of a definite New Testament pattern. The same author just quoted also said,

The popular idea behind this concept of the restoration of the primitive church is that a definite pattern for the church was in the mind of Christ, transmitted to the apostles, used in the organization of the early church, and revealed to us clearly and unmistakably in the New Testament. Certainly most "restorationists" have this concept. This is the impression Campbell made on his contemporaries and his interpreters have fixed this idea of a definite New Testament pattern in our minds.

The validity or non-validity of this doctrine rests upon the proof of scholars. We depend upon specialists in New Testament scholarship to either prove or disprove it. We must fol-

low the Campbell dictum of examining the Biblical literature historically, using the critical apparatus which was unavailable to him.

Dr. Lemmon then proceeds to assert that the Campbellian concept of a church pattern is no longer held by modern scholarship. He says,

A good book on this subject is *The Primitive Church* by the late Canon Streeter, a recognized scholar in the field of New Testament literature and Church History. The author maintains that the primitive church was not after a single pattern

Then he quotes pertinent sections of Streeter's book in which he concludes: "But whatever else is disputable, there is, I submit, one result from which there is no escape. In the Primitive Church there was no single system of Church Order laid down by the Apostles." Lemmons concludes that the new data destroy the cogency of the traditional appeal for Christianity on the basis of a New Testament pattern for the church.

These foregoing factors help us understand why present leaders of the Disciples look upon such efforts as Rice Haggard's plan for Christian Unity published in his tract in 1804 and the similar one by Thomas Campbell in the *Declaration and Address* some years later as being based on the theology "Acceptable for their times," but a theology that became outdated by the period of the late 1800's. That is why W. E. Garrison in his *Religion Follows the Frontier* or A. T. DeGroot in *The Restoration Principle* both argue that such a program as that of the Restoration Movement was one big mistake and that it came to grief because there were certain men of the movement who would not accept the "New Theology" and just would in-

sist on keeping the Restoration Movement in the "restoring" business.

Now the authority of the New Testament and the validity of the concept of a New Testament pattern is not the task of this lecture. But I do venture that the conclusions which caused our earlier brethren to throw away their faith in the relevance of the Restoration Movement are not as much the "assured results" that these brethren once thought they were. The liberals themselves have by now "given up the ghost" to Neo-orthodoxy. Orthodoxy again walks abroad with much firmer steps than the liberals ever thought possible. Books like Geldenhuy's *The Supreme Authority* shows that it is no longer possible to believe in a late arising of the concepts of the New Testament canon and of the New Testament as "Scripture." Canon Streeter's conclusion about the early church was surely colored by a desire to follow Lightfoot's attempt to validate the Anglican position on the Apostolic nature of the Monarchical Bishopric and also a desire to give support to the amorphic nature of the church so that the world Council of Churches would not have to make any decision on a definite form of church government.⁶ Who now, except the radicals, would argue that the Gospel of John must be late dated? It is certainly plain today that our theological difficulties are really basically philosophical ones — dealing with the possibility of faith in the supernatural in a modern world view. If we wait long enough, we may welcome part of our liberal brethren back into the fold.

"*Here We Stand.*" We stand then, tonight on the same grounds as our forefathers. We ask, If they were non-denominational in their aims and practices, why is

not the same program carried on in the same way still non-denominational? Have we who have obeyed the simple gospel of Jesus Christ and united in simple local churches of Christ ever created a denomination? Have you — Christians only — ever joined a denomination? Who is responsible for denominationalism? Who practices the "traditions and doctrines of men" which stand in the way of a real restoration and unity of the Lord's church? Is not our position on all questions of the simple doctrine and polity of the church the truly catholic position? We should ask those who like to boast of being the "main branch" of the Restoration Movement just who occupies the original ground of that movement?

Some of Our Own Problems

But let us come closer to home to speak of some of our own problems relating to our view of the church.

Splinter Groups. We hear much today within our own ranks about the "splintering" or "fracturing" of the churches. We have splits or groups of all kinds, and many different issues have caused breaches of fellowship. This condition is pointed to in some quarters as demonstrating that our plea as understood by churches of Christ today is impractical and unworkable. Others take the condition as indicating a wrong spirit on the part of the majority of the churches — in that they demand that all conform to the pattern of the many or be disfellowshiped. They ask, "Where is the principle of the early leaders which allowed freedom of opinion?"

Such a condition of division and dividing is deplorable. It is certainly contrary to the Saviour's prayer for unity. But let us remember that the church, no not even the

Lord Himself, "calls all the plays!" The Devil, too, is still here to confuse and divide the church. The early church itself was not always able to keep the "unity of the Spirit in the bond of peace" (Ephesians 4:3). The factions at Corinth are well known. Paul once said that they did a good work at least in that they made manifest those who were approved (I Corinthians 11:19). The early church had to withdraw itself from factious men or "dividers" who taught things that they ought not" (Titus 3:10; 1:11). A Diotrephes would not receive those sent out by the Apostle John himself and "cast them out of the church" (III John 10).

This is not to excuse divisions but to point out rather that the New Testament itself shows that the principle of the oneness of the body is not nullified by a faction or splinter group. Indeed as Paul said to Titus, such factions usually cut themselves off, requiring no justification for their rejection by the church "because they are self-condemned" (Titus 3:11).

The principle of freedom of opinion is tremendously important and has been one of the recognized principles of the Restoration Movement. It is true that non-fellowship exists between us and some groups like those who do not have Bible classes, use one container for the cup, or do not contribute to what they call "institutional" children's homes. But does this mean that there is a demand on our part that all such conform to the pattern of the many (even in matters of expediency) or be disfellowshipped? This ought not to be true, nor do I believe that it is true. Generally speaking, *the group which adopts* some particular method or matter of expediency as a part of the Biblical pattern assumes infallibility of its decision and

demands that the rest of the church "give up (what it calls) the innovations." Such groups demand conformity to their peculiarity as the price of fellowship with them. We appeal to the facts, is not this true? Does anyone in this audience represent a church which demands that all congregations which it will fellowship support some orphan home or give to the Herald of Truth cooperative program? Is there a set of elders or a preacher among us who says that a congregation must teach the Bible in classes or with women teaching the children before it is recognized as a "loyal" church? Is this the grounds upon which the break in fellowship has taken place? If so, we ought to be ashamed of such elders or preachers.

Is it not rather that these groups make the demand of conformity to their dictates? Do they not work stealthily among congregations formerly at peace and working for the Lord to sow their ideas of discord and to gain control of congregations to force out the method of work which they have so recently declared to be unscriptural? Is not the method or work now in question — something which has been traditionally received and practiced in the church? In other words, do not these groups themselves force the question of fellowship upon the churches? Do not the churches usually fellowship them as long as they will let them do so? Of course, after a group has shown itself factious and that it will work to disturb the peace of the church, the elders would be derelict in duty if they did not obey the injunction to withdraw themselves from the factions and those who walk disorderly.

Doctrinal Differences

This leads us to the question of doctrinal differences such as Dispensationalism (Premillennialism) and Instru-

mental Music. Are we sectarian, as some say we are, in our refusal of these doctrines? The form of millennialism (Darbyism or Dispensationalism) which appeared in the churches of this country in the early part of this century and was fought out in the 1930's must unquestionably be considered a theological innovation and, when pressed upon the churches, a heresy. In its postponement theory it completely nullifies the teaching of the Bible on the church. This means that our churches could not allow someone to teach this doctrine in them (just as they could not allow a modernist who does not believe in the deity of Jesus Christ to preach). It does not mean that one who holds to the doctrine as an opinion could not hold membership in our churches so long as he would not cause trouble and division with his opinion. Several instances of just such circumstances are known to this person. A church which, knowing the feeling of the other churches about such a doctrine, publicly avows support and teaching of such a doctrine places a stumbling block in the way of co-operation with and recognition of its members by other churches of Christ.

To preserve the sound teaching is a sound and scriptural procedure. If there is no process by which a New Testament church can keep its doctrine sound, then truth is so relative that there is no such thing as truth, and elders have no way of "taking heed to themselves and the flock over which God has made them overseers." Ravaging wolves may prey without mercy upon the flock. But Paul says the mouths of false teachers "must be stopped."

With regard to Instrumental Music (a subject treated elsewhere in this Lectureship) we still feel with Prof. McGarvey that there is no scriptural authority for its use

and that we cannot surrender on this point without abandoning the restoration of New Testament Christianity. It does not fall into the category of expediency. Some still claim that it does, but they usually end up arguing that it is inherent in the teaching of the original language, just as those who would sprinkle used to make the same argument on *baptize*. A man who differs from us on this point may certainly be recognized as a Christian. (This speaker so recognizes those in the conservative Christian Churches who believe in Jesus as the Son of God and who still seek to restore the New Testament church and remain Christians only.) Such a person also might hold membership in one of our assemblies while agreeing (like the pre-millennialist) not to urge the matter and disturb the church. But a group of people who insist on using the instrument without producing the scripture authorizing its use, makes unity with those who conscientiously cannot do so an impossibility. This is not an illogical position. It is the only principle upon which a Restoration of the New Testament church is possible.

No "Church of Christ" Denomination. If we believe that we are not a denomination, let us manifest this position consistently. Let us avoid the use of the term "The Church of Christ" in a denominational sense. What we actually have in our fellowship or brotherhood is not so much "the Church of Christ" as "churches (assemblies) of Christ." When we speak of "the church of Christ's" doing something, we often create a wrong image. Some do not know that there is no organizational or denominational connection between these churches. We know that these are simple congregations of "Christians only" seeking to follow the New Testament pattern without denominational affiliation, but others often do not know of this. When we say one

must be a member of the church of Christ to be saved, people think we mean that people must "join our denomination" to be saved. They hear our members talking about "our church," "Church of Christ Congregations," "Church of Christ papers, literature, schools, etc." They interpret this denominationaly and thus may be excused for mis-understanding. Let us try to communicate correctly to them.

We need to use all care in our statements. Recently a gospel preacher went to a city to hold a meeting. He reported that he preached the first gospel sermon in that city ever preached there. A friend of mine was telling me of a conversation he had with a member of the conservative Christian church who complained that the church to which he belonged preached and supported the same kind of preaching and sought to restore the New Testament as they understood it just as closely as the preacher saying this and that they had done so in the town for more than a hundred years!

Are there Christians in denominations? Do we not constantly find people who insist and convincingly so that they have been scripturally baptized into the Lord's church? Is not our plea that they should come out of denominationalism and take their stand upon a platform of non-denominational worship and service? Without leaving the impression of fellowshipping error and compromising the truth we have embraced, let us deal charitably and kindly with such people, even if our kindness is not returned.

What I am saying is that we ought to seek ways to present our plea for undenominational Christianity without compromise and yet without making it seem any more rigid or exclusive than it is.

The Form and Power of Godliness. Some of our friends charge that we are legalists and proud, lacking in humility and sincerity. They say that we have become "tithers of mint, of anise, and cummin," and like the Pharisees of old that we have left undone the weightier matters of the gospel, that in putting the emphasis upon the form of godliness we forget that one can have the form and deny the power of it. Recently one of my former classmates in a caustic criticism of our present emphasis charged that, in contending for the restoration of the pattern of the church, we have forgotten that what God is most interested in is the restoration of the individual saint to the original image of man made in the image of God. He said that what God is really interested in is vital religion or piety.

Perhaps he is partially right. Certainly we must not forget that the real purpose of the gospel is the salvation and sanctification of the sinner. But cannot we not have both the form and the power of godliness? Why is it necessary to think that God is any more pleased with merely an effort at godliness without any recognition of His plan for man's redemption than He is with the form without the power of it?

An Illustration

We know that we have never joined a denomination. We know that we have simply obeyed the gospel of the Lord Jesus Christ and have been baptized into His body. We know that our congregations are simply groups of such Christians who have covenanted to keep house for the Lord in a simple Biblical way without denominational controls and machinery. We know that what may seem to others as "exclusiveness" is really a desire to maintain this pattern

with all charity, yet in such a way that the goal of restoration will be maintained.

Let me close with an illustration which I am sure all have heard used. Let us suppose that in a town the different denominational churches decide to hold a union meeting. They meet to decide on what is to be preached and who is to do the preaching, so they decide to employ a preacher and ask him to preach just what the New Testament says that a man must do to be saved. Let us suppose that the preacher in trying to satisfy all his commitment decides to take Peter's sermon in Acts 2 as his model. After he has preached all week on themes agreeing with this model and has each time answered the question of "What must I do to be saved?" with the answer of Peter in Acts 2:38, 200 souls have "gladly received the Word and have been baptized."

At the end of the meeting this preacher then tells the 200 that they should join the different denominations which sponsored the meeting. On the principle of joining the "church of their choice" 50 join one denomination, 50 another, etc., until only 50 are left. But let us suppose that one of these last 50 says to his remaining neighbors. "Why should we join any denomination? Nothing was preached from the Bible to us about such. Let us like the people on Pentecost, 'continue steadfastly in the apostles' doctrine, the fellowship, the breaking of bread, and prayers' (Acts 2:42). Let us continue to assemble at this place and constitute ourselves a church of the Lord Jesus Christ."

We ask what would this group be? Anyone who can think that this situation is plausible and can understand why it should be desired or how it would work will understand why the churches of Christ are not a sect.

Footnotes

¹It is always interesting to read what others think of us. See a really unappreciative description of our position in Dr. A. T. DeGroot's book *The Restoration Principle*, pp. 151ff.

²It is significant that in the latest International Convention of Christ-Churches (See *Christianity Today*, Oct. 27, 1961, p. 89) that the Disciples are moving to "restructure the brotherhood" so that their local churches will be controllable by the denominational machinery. A poll of 1000 ministers revealed that the majority think the traditional policy is "outmoded" and should be scrapped in favor of a new and imaginative church structure. A commission was appointed to work out the details.

³"I have no idea of adding to the catalogue of new sects. This game has been played too long. I labor to see sectarianism abolished, and all Christians of every name united upon the One foundation on which the Apostolic church was founded." *Christian Baptist*, Feb. 6, 1829, p. 160.

⁴This is what Prof. Colby Hall means when in his book *The History of the New Light Christians* he says that Campbell ceased to have any interest in Christian unity.

⁵C. E. Lemmon, "The Traditional Beliefs and Practices of the Disciples in the Light of Present Day Facts," in the Report to the Commission to Restudy the Disciples of Christ, published in the *Shane Quarterly*, April-July 1941, p. 298.

⁶So C. T. Craig, *The One Church — In the Light of the New Testament* (Nashville, 1951) who argues that since he finds diversity in the N. T. church, it must be allowed for the "coming great church." Variety we certainly must see in the first century religion as E. F. Scott (*The Varieties of New Testament Religion*, N.Y., 1943) and E. W. Parsons (*The Religion of the New Testament*, N.Y., 1939) have pointed out. But variety is not disunity. A. M. Hunter's little book *The Message of the New Testament* (Philadelphia, 1944) is a corrective for such studies as those of Scott and Parsons. There is a real unity in the New Testament. Even the work of a scholar like John Knox (*The Early Church and the Coming Great Church*, (Nashville, 1955) does not do justice to the picture of the church in the New Testament (for example, in his treatment of the eldership in the N. T. It is one thing to have variety in expressing a common faith and to struggle with dissident elements in a church recognized as essentially and constitutionally one, but it is quite another thing to use such a situation to give sanction to a *status quo* which includes corporately organized divisions as well as real cleavages in faith. On the Unity of the N. T. church see Abraham J. Malherbe, "The Unity of the Church in Paul," *Restoration Quarterly*, Vol. 2, No. 4 (1958), pp. 187ff.

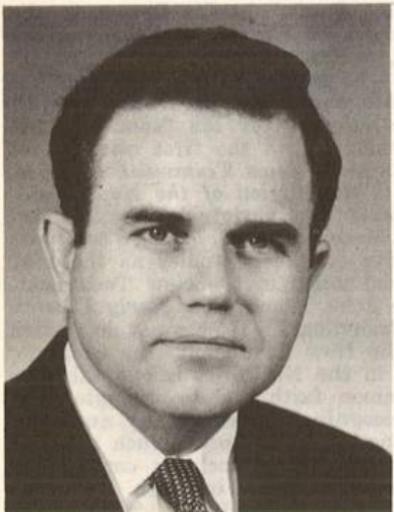
CONTROVERSY IN THE RESTORATION MOVEMENT

By CARROLL BROOKS ELLIS

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He was born in Booneville, Mississippi, but his family later moved to Texas. His mother, Mrs. W. E. Johnson, still lives in Dallas. His father, the late Frank D. Ellis, has been dead for many years. In 1946 he married Miss Ellen Elizabeth (Tottie) Moore, daughter of Mr. and Mrs. Bernie Moore of Winchester, Tennessee. They have

a daughter, Ellen Elizabeth (Mufti), 14; and two sons — Carroll Brooks, Jr., 3; and Berne Estes, 1.



A former student at Abilene Christian College, Ellis received the B.S. degree from North Texas State College, and M.A. and Ph.D. degrees from Louisiana State University. His teaching experience includes Louisiana State University, 1945 to 1949, and David Lipscomb College since 1949. He has served as president of the North Texas State Alumni Association.

Ellis has served as chairman of the Tennessee Speech Association and holds member-

ship in the National Association of Teachers of Speech and the American Forensic Association. He is on the editorial staff of the *Gospel Advocate* and has written numerous articles for other publications of the brotherhood.

Since 1958, he has been minister of the Waverly-Belmont Church of Christ in Nashville. Other congregations he has served include Justin, Texas, 1941-1943; Baton Rouge, Louisiana, 1943-1949; and Chapel Avenue Church of Christ, Nashville. 1949-1958.

Thomas Campbell's famous *Declaration and Address* has been misnamed. In spite of his kind spirit, his childlike faith in humanity, and his devotion to God, the title to the first document (and one of the few) to come from the Restoration Movement should have been *A Declaration of War*. This would not have occurred to him because his fifty-six page pamphlet called by William Warren Sweet "One of the greatest documents which American Christianity has produced,"¹ was a plea for unity, peace, and purity among Christians on the basis of the Bible. Thomas Campbell was marching under the banner of peace. He referred to religious controversy among Christians as "The most unhappy of all practices sanctioned by the plausible pretense of zeal for truth."² While he was willing to consider any written objection to the statements in the declaration, he said: "But verbal controversy we absolutely refuse."³

Thomas Campbell's initial mistake was a lovable one. He thought, as did those associated with him, since his motive was pure, the need obvious, and the plan rational, it could be achieved by making an announcement. Only with the passing of time and much reluctance did they become aware of the demands and implications of his stand. To the credit of Thomas Campbell and his associates, they did not abandon the ideal nor shirk from its ultimatums.

Many of us stand in their debt, not because they founded anything for they were not attempting to make history; but for the opportunity to go back in history to the streets of Jerusalem and walk in the steps of Christ and His apostles. We do not look to them with the eye of veneration but with one of respect, understanding fully their fallibility. It is possible to gain from them inspiration and direction in seeking to "speak as the oracles of God speak and teach." They were able to accomplish much in a brief period. R. French Ferguson could write in 1844, "A mountain of ecclesiastical rubbish piled around the altar of truth by human hands has been leveled to the ground and cleared away."⁴ This was not accomplished by a conspiracy of silence. Even if at first Thomas Campbell was seeking to avoid controversy, it was unavoidable.

Controversy, oral and written, public and private, became the means of attracting the attention of the public and the most productive technique of the Restoration Movement. In fact, Alexander Campbell first gained national prominence through his debates. Practically every evangelist in the first and the second generation engaged in some type of controversy and many of them in public debate. Campbell, Stone, Scott, Lard, Racoon John Smith, Benjamin Franklin, J. B. Wilkes — in fact almost anybody who might be mentioned — belongs on the list. Members of the church who distinguished themselves in other fields could be added. Attorney-General of the United States Jeremiah H. Black, conducted a written debate with Robert Ingersoll.⁵ James A. Garfield debated John Denton.⁶ In 1843, J. H. Mathes said, "Sisters generally were able to put to silence the most erudite preachers among the sects."⁷ There was controversy with the Shakers, the Mormons, the Universalists, the

Presbyterians, the Methodists, and especially the Baptists. Controversy was decreed from almost the beginning of the movement by the spirit of the times, the nature of the plea, and the dedication of those involved.

Spirit of the Times

By the last decdae in the eighteenth century the "Raw" frontier had moved beyond the Trans-Allegheny region, but frontier conditions existed in the area which gave birth to the Restoration Movement. In the early stages of settlement, religion did not exercise a great influence over the lives of the people. Those who poured into the old Southwest did not leave their homes to go into the territories for religious reasons; their motives tended to be economic.⁸ A vast majority of the early communities became notorious for lawlessness, rowdyism, swearing, drinking, and fighting. Since the challenge of the wilderness was largely to physical prowess, brawn came to be the most respected of all endowments. Education and religion were looked upon as not only unnecessary but not quite becoming to a man. Many were like the man at Lexington who boasted, "If some are spotted with sin, I'm a spot all over."⁹ William Henry Milburn explained:

The people were nevertheless somewhat insensible to the preached Word during the first twenty-five years of the dispensation. They were absorbed by Indian wars and by the pressing demands upon their labor necessary to maintain physical existence in a new country. Soon after came in French infidelity with French politics, and deism and pioneer preachers were called to till a hard and stony soil and they had much difficulty in pushing their way.¹⁰

The wave of religious emotionalism which had engulfed the frontier in 1797 under the preaching of James

McGready, a Presbyterian, did much to change the attitude of the people. From Logan County, Kentucky, where the revival started, it spread south and east to Nashville, and Knoxville and north and east to the Kentucky Bluegrass. The Caine Ridge Meeting in 1801 is pointed to by most frontier historians as the outstanding example of this revival.¹¹ The most accurate description of the events came from the writing of Barton W. Stone.

The doctrine of conversion was one of the causes for this dissension.¹² Conversion was looked upon as a highly individualistic matter not connected with any church. The preacher under whose exhorting the convert was won looked upon the converted as the "lawful bounty" of his church, but other denominations looked upon him as a prospective member. Alfred Brunson complains of this practice in the following way:

In that neighborhood the Good Master had favored the Methodists with the conversion of about two hundred souls, but a system of proselytism had been so ingenuously and successfully practiced, that half or more of these had been induced to join other churches. Many of these proselytes were on the ground watching for new spoils in the case of new conversions.¹³

Apparently the most effective means by which a denomination could boast of its superiority was on the basis of doctrine, which would mean controversy. It is possible not only to find controversies and the dividing of these denominations, but a justification for this technique can be found in the writings of most of the prominent organizations on the frontier. For example, the *Presbyterian Magazine* in an article in 1856 said:

Discussion elicits truth, just as the collision of flint and

steel brings out the spark. Let the representative of each religious communion in his time and place fairly present the peculiar views of his sect, and the people at large will be better prepared to determine what is orthodoxy.¹⁴

This statement, along with many others, indicates the feeling of the times.

It is still possible, however, to assign a more fundamental reason — the frontier spirit. Many people in the old Southwest were like the honest Georgian who preferred his "whiskey straight" and his politics and religion "red-hot."¹⁵ The pioneer environment had developed a vigorous independence and distrust for external authority. Neither tradition, social pressure, nor a desire for conformity played a great part in their lives. There was no homogeneous majority in racial background, religious affiliation, political philosophy, or economic interests; but there was unity in believing in the value of honest investigation. The political debates of the period have been a major theme in history, but Henry Clyde Hubbard in his book, *The Older Middle West*, says: "The great debates of the politicians of that day were equaled, if not excelled, by these theological contests; perhaps unparalleled in American history in playing a major part in the higher life of the West from 1825 to 1850."¹⁶

This was the environment of the Restoration Movement, and how could they avoid debates? Religious debates were not an invention of the frontier, because they are as old as religion; but the characteristics of the frontier helped to make them popular. A large number of religious sects struggling for supremacy, plus the rugged individualism of the frontier, and a readiness to question, demanded that those who had conflicting religious opinion discuss them.

Religious debates were the order of the day. They were frequent and well attended. They occupied much of the time of some of the leading men of various denominations. Discussions were not confined to the pulpit, for to "argue religion" was a favorite pastime. A debate might not settle a question, but they believed it was better unsettled than not debated.

The Nature of the Plea

The Restoration Movement was born in an environment of controversy. In fact, the extreme sectarianism and fanaticism caused many of them to recognize the failure of human authority made binding through ecclesiastical organizations to produce a condition pleasing to God. There was strife and bitterness, but what could be done? Unity on the basis of the Bible was the answer of the restorationists. Some have maintained there was a contradiction in the plea for unity and the return to the New Testament pattern, but such did not exist in the minds of Stone, the Campbells, Scott, and others. They were not pleading for unity at the expense of thought. It was not oneness on vague, pious generalizations; but unity achieved by testing all beliefs and practices on the basis of the Bible. It was casting aside human feelings and fantasies and factions for "the faith once for all delivered to the saints."

It took time and study for those who originated the movement to become aware of the implications of their stand. Many of the doctrines which had once been held had to be abandoned. Opinions had to be kept personal or a fight had to ensue. The plea necessarily was an attack upon all existing denominational machinery. It was not against people but procedures. It is interesting, in thumbing through the papers published by the brethren in the 1830's, 40's, and

50's, to notice the frequency of terms such as "human creeds," "institutions founded by men," "sects," "man-made religions." D. S. Burnett correctly stated the issue when he said: "Taking the Bible as authority means we accept all truth. Taking the Bible alone means we reject all error."¹⁷

Dedication of Disciples

Controversy is to be expected because of the dedicated personality of those who were seeking a restoration. Their task was scarcely designed to make them popular. There was little, if any, money involved; no positions of prominence with the established religions; no personal security. In fact, little, if anything, to receive, but much to accomplish. They were not pressured or frightened or coaxed into their position, but accepted it because they believed it to be the will of God. R. French Ferguson writing in 1844 is not attempting to give a character sketch of the disciples of the early period, but inadvertently does so in saying: "If there be no vigor of thought, character will be tame or unsteady. If this be the case generally, profound faith in the truth of religion is necessary to give depth and earnestness to the religious character. Such faith must arise either from an unreasoning submission to human authority or it must be found in an intelligent reception of a divine testimony. The former dogma we reject as unsound and dangerous; the latter we hold under the sanction of reason and Scripture."¹⁸

Many of the men of the early period were far above the ordinary educational attainments for their day, but even those who had not been often in the classroom were compelled to become self-educated by the emphasis upon the Bible. The biographer of Walter Scott says, "Early dis-

ciples stored their minds with the truths of the holy oracles and could quote from memory whatever the occasion demanded and were known as the Men of One Book, or Walking Bibles.¹⁹ Scott led the church at Carthage, Ohio, in memorizing the New Testament and reported flattering progress.²⁰ Many of the early preachers were said to be able to quote the entire New Testament from memory.²¹ With the mysterious inner lights blown out, a man had to study the Scriptures daily to see if the things were so.

As they scattered over the frontier three activities were engaged in with such frequency that they almost form a pattern. First, they preached upon any and every occasion possible. Second, they began the publication of a newspaper. Third, they established a school sometimes called an academy, a female seminary, an institute, college, or university. Most of them lived for only a short period but in a sense they never died. The men of the Restoration Movement were using every means possible to appeal to the intelligence and understanding of the citizenry. Ernest Leland Harrold comments on early evangelists as follows: "The hardships endured by the frontier preachers as they preached the Word in season and out of season was tremendous and often brought them to an early sickness or death, but through all difficulty during epidemics of disease and in spite of frailty in their own bodies they continued their labors for the salvation of souls."²²

War With Denominations

Oftentimes Stone's break with the synod of Kenutcky and Thomas Campbell's difficulty with the Succeeder Presbyterians, the controversial nature of *Declaration and Address* and Campbell's *Sermon on the Law* are overlooked in a discussion of controversy; but they are strong evidence of

attacks against existing beliefs. It is true that during the first ten years of his preaching, Alexander Campbell did not engage in a public religious discussion and entered his first one reluctantly. However, Robert Richardson says that he was never really opposed to religious debating, but his action came more from deference to his father's feelings on the subject than his own matured conviction of expediency or from his natural temperament.²³

After his debate with John Walker in 1820, Campbell saw this technique as "a means to arouse this generation from its supineness and spiritual lethargy." Campbell pointed to a relationship between the Walker Debate and his publication of *The Christian Baptist*. The first issue of his small but immensely important magazine appeared significantly on July 4, 1823. In it he declared his independence from all denominations and in a powerful, trenchant style attacked "the kingdom of the clergy," human religious or semi-religious organizations, man-made creeds, and emotionalism in religion. He was, according to Jeremiah 1:10, the pertinent text of the masthead, seeking to "root out, pull down, destroy, and to throw down." Yet it is necessary to read the rest of the verse. His purpose was not just to destroy. He was not an iconoclast, for he was seeking to "build and to plant."

The story of Alexander Campbell's other debates is too long to tell at this time. His debate with W. L. McCalla in 1823, with the skeptic Robert Owen in 1829, with the second most prominent American Catholic of his day, John the Baptist Purcell in 1837, and with one of the outstanding Presbyterian clergymen of his time, Nathaniel Lewis Rice, are all still in print and may be read. Suffice it to say that they were all attended by large audiences. In most in-

stances the daily newspapers carried reports of the debates, often listing the arguments; and in his day, the published reports were widely circulated, both in this country and in England.

Campbell always gave the evidence of sincerity in his debates and acted with tact and moderation. Even though he was discussing highly explosive questions, his manner was more like a lawyer pleading his case before a jury than a frontier preacher denouncing a rival. There is ample evidence he looked upon debating as a means of advancing his own case and of getting it before the public, rather than as a performance to entertain an audience.

After the Walker Debate there was controversy on every hand. A common saying was, "Resist the devil and he will flee from you, but resist a Campbellite and he will flee at you." Reed and Matheson came from England in 1835 to make a survey of American churches. When they got to Kentucky, they heard enough to write this in their report: "In this disorganized state, Mr. Campbell came among them with his new lights and now nothing is heard of but Camelism [sic] as it is called . . . He denounces everybody, he unsettles everything and settles nothing and there is a great present distraction and scandal."²⁷ They write off the successes of the Restoration Movement by saying, "But his ministration, I believe, will be overruled for good. They are of the nature of fire, they will try and consume the hay, wood, and stubble." The frontier was flooded with pamphlets against what was called Campbellism and it was a rare preacher who did not take Alexander Campbell as a text. The intensity of some of the statements can almost scorch at this late date. Elder T. J. Fisher said: "We are not supposed to deal out honeyed phrases to sweeten the pal-

ates, reeking with blood of devoured character. We always loathe the individual who would serve the devil in the livery of heaven — who would buy and sell and lie in sermon style and salutations made in Scripture terms.”²⁹ John S. Sweeney wrote in 1892: “When I was a boy our preachers could not get the ears of the people. The preachers misrepresented us and kept the people away from our meetings. Our preachers resorted to joint discussions to get the ear of the people.”³⁰

If the war was on, our brethren were equal to the challenge. Controversy became the order of the day as it is indicated in the preaching, the writing, as well as in the oral public debates.

Much attention was given to the type and style of preaching to be used in restoring the ancient practice. Alexander Campbell’s advice touched upon every phase of public speaking, but three points stand out. First, he did not believe in textual preaching because he felt it limited the speaker. Second, he was opposed to all artificiality in the pulpit. Third, he continually emphasized the necessity of appealing to the reason of his audience. Since he believed the Bible could be understood by an unprejudiced person, he felt that preaching should be plain. He was opposed to “that style of discourse which can give but little trouble to its hearers, the velvet-tongued softness which can make unpleasant truth palatable, which can call harsh things by gentler names.”³¹ An examination of W. T. Moore’s *Living Christian Pulpit*, made available by B. C. Goodpasture,³² will show the sermons preached by second generation restoration preachers to be profound, distinctive, aggressive, and in the main, argumentative.

The combative nature of the publications can be illustrated by a statement in the first issue of the *Gospel Advocate* published in Georgetown, Kentucky, in 1835.

Having taken our stand upon the world of God's inspiration, it is our calculation to oppose everything that rejects, disclaims, or is in any way subservient to the benevolent design of the Christian religion, whether it peers out from under the dazzling vizor of philosophy or shows itself in the nude form of infidelity, or clothed with the more fashionable garb of sectarianism.³³

There were numerous religious periodicals and most of them were designed to cause people to recognize the difference between New Testament Christianity and denominationalism. Campbell began the publication of *The Millenial Harbinger* in 1830, and a scanning of any of the forty volumes will indicate it was not as soft and noncommittal as some would lead us to believe.

Public religious debates were reported frequently in the religious papers of the time. The sizeable but incomplete collection of published debates in the Disciples of Christ Historical Society in Nashville, Tennessee, appears an indication of the frequency of their occurrence. Both the prominent and the obscure engaged in debate, while the correspondence which is usually published at the beginning of a debate, as in the case of Campbell's, leaves the impression of defending rather than attacking. One cannot help but doubt the objectivity of such statements. In most cases the early preachers were eager for a debate and oftentimes debated with the same person upon three or four different occasions.

In some instances, the controversies and debates degenerated into vituperative name-calling and prejudice-making

exhibitions which obscured truth. The wit was sharp and if the language was hard, the meaning was clear. One man writes to the *Christian Preacher* in 1880: "He can copy this if he chooses or hereafter leave my name out of his paper as he never has anything good to say of me. Let him keep his tongue or bite it off, for it is better to go to hell with half a tongue than to go with one as long as your arm."³⁴ A denominational preacher boasting of victory over a Methodist opponent challenged Aylett Raines for a debate. Raines immediately accepted, but in his acceptance commented, "If a victory was won in the other debate the instrument used was the same used by Samson when he smote the Philistines."³⁵

If some of the debates were cast on a low level, perhaps many of the ill-constructed propositions were a contributing factor. For example in Tennessee in 1874 a debate was held on the proposition, "Resolved that John the Baptist could not have baptized the people in the River Jordan, not because of the depth of the stream, and the rapidity of the current, but on account of the low temperature of the water caused by its main tributaries supplied by the melted snow of Lebanon."³⁶ Some of the controversial speaking and debates led to physical violence. That reports of these are not numerous may be because some were not in condition to make a report. When the slavery question was bitter, Pardee Butler was warned as he talked to a man in Missouri that if he talked that way in Kansas he would be hanged. When he moved to Kansas he did talk that way. He was mocked and set afloat on a raft on the Missouri River, and another time was tarred and cottoned for the lack of feathers.³⁷

Most of the debates were carried on in a dignified man-

ner. It was to be expected that they would not be tame affairs because if logically carried out there was a clash of argument with argument. With strong minds holding different points of view, one would expect excitement, tension, drama, and great interest. Moses E. Lard twitted the timid and stated what was probably the popular point of view:

I love to read a thing when it becomes a little brazen and can even stand it when it becomes a little rare, to use a favorite term of the Epicureans when ordering a steak. I do not mean that I like to see a discussion with blood, but for me let it look almost any way than cadaverous — do away with the sickly sentimentalism which would scream out at every strong epithet of an earnest man. I love epithets and if they detonate like percussion caps or clashes of lightning or meteors, all the better; only let them be not unbecoming to the gravity of religious discussion or the paternity of Christians.³⁸

While Alexander Campbell always believed in the value of debates if properly conducted, he did not accept every challenge which was offered. "I will not raise my bow," he said at one time, "against every pigmy which squeaks upon a reed."³⁹ Running through the periodicals one can find an occasional article against religious discussion, but in the main they are in favor of them, but only upon certain conditions. To carnally attack carnality and dogmatically denounce dogmatism were not proper methods of procedure. The following seemed to be the main ideas which were held by many writers upon the question of the conditions under which a debate could be held and the manner in which it should be conducted:

1. A debate should be conducted only when the opponent is a man of intelligence, piety, and responsibility, who has the confidence of the people whose cause he is advocating.

If possible, the strongest advocate of a group should be secured.

2. Only the cardinal points at issue should be debated; that is, with the Catholics the question of authority, with the skeptics the divinity of Christ, etc.
3. A man should be required to affirm only that which he believes, even if this places the gospel preacher in the affirmative in every proposition of the debate.
4. A debate should never be engaged in to allow one to show his ability as a controversialist or to allow an opponent to prove he is not a coward. There should be an eternal purpose. A debate will serve a noble purpose only if there is a large attendance of those who are subject to teaching, and the controversy subsequently published.
5. Debating for its own sake, or for the sake of contention or strife, or for variance about matters of indifference or of no practical importance, is reprehensible.
6. A debater should stay with the issues and never quibble, but maintain his course in a fair, straightforward and manly way.
7. If the points of difference are clear and available from other sources a debate is not advisable unless one is pressed into it.⁴⁰

If these principles can be applied in our day, religious debates can still serve a useful function. Most of us realize that debating is not just a part of history, but in our lives or in the experiences of our parents, has produced more beneficial results than harmful ones. We have profited from the courage and skill of such men as L. B. Wilkes, John Sweeney, Dr. T. W. Brents, James A. Harding, H. Leo Boles, W. L. Oliphant, Foy Wallace, Jr., G. C. Brewer, N. B. Hardeman, C. R. Nichols, and many others. One cannot help wondering at the presence of debates between presi-

dential candidates, union officials and management, and high government officials upon the contemporary problems of life, while those who have diametrically opposed beliefs concerning the most vital thing in the world are reluctant to discuss them with the right attitude and favorable conditions. Religious controversy would mean as much now as when Paul disputed in the School of Tyrannus.

Controversy Within

Controversy has been a part of our heritage and if the enemy would not contend from without, we discovered one within the ranks. Perhaps many of us are too much like the woman who said, "I have not made up my mind whether or not the Holy Spirit fell on the twelve apostles or on the one hundred and twenty, but you can be sure when I do, I'll be bitter." Much controversial speaking and writing within the brotherhood has been misunderstood by the casual observers because they have not correctly interpreted the practice of free, forceful expression which has ever characterized the Restoration Movement. From the beginning, no person, paper, or principle has enjoyed ecclesiastical immunity. In fact, the fear of such a power has been a latent factor in our disturbances. We have never been hesitant or reluctant to criticize the members of the family. The Georgetown *Gospel Advocate* said in its 1835 initial publication, "While we are whetting our sword to decapitate the sectarian monster, we will not forget that there are upon our own bodies many fungus excretions which will require the application of caustic if not of the amputating knife."⁴¹

This practice was not only engaged in, but was defended by many of the pioneer preachers. Arthur Crutchfield could boast, "We have no bishop like the Methodist preach-

ers to say where we shall live and labor for the new year. We will not be pushed and whipped about at the will of a dictator. We carry this disposition, I acknowledge, too far on some occasions, but it is better to be a little too waspish than to submit to everything."⁴² J. W. McGarvey wrote, "Let us not think it strange then that religious controversy exists in our own day, neither let us through a sentimentalism not akin to the robust spirit of the apostles affect to regard it as unbecoming among Christians. If there are differences among us regarded as of any real moment, let us not cherish their evil effects by hiding them in our own hearts and brooding over them with increasing doubts of each other's salvation, but let us meet one another in manly discussion of existing differences until they shall disappear."⁴³

It is to be regretted that some of the controversies which generated more heat than light have given the extremists an undue advantage, have magnified unimportant positions and for a time have caused us to take our eye off the goal. This is not to demand they cease, as if anybody could, because they have not been either unexpected or disastrous to the cause we plead. The virility, growth, and progress of the church in the past twenty-five years indicates their presence has not been debilitating. As long as the basic principles of the Restoration Movement have been applied, good sense, piety, and time have resulted in the on-going of the cause of Christ.

No one could name all the major, or much less the minor, controversies which have appeared. In the March 1939 issue of *The Christian Standard* there are listed twenty-three major points of contention. That was in 1939; we should remember it is now 1962.⁴⁴ Of course, much depends

upon the way in which one counts the different points of view; but for those who are pleading for unity on the basis of the Bible, any is too many if it means the erection of barriers between Christians. Certainly it would be difficult to categorize the controversies which have appeared, but it seems that they might well be grouped under causes. Some have come about through misunderstandings which have subsequently disappeared. A few developed because of the natural reluctance to break the circle of custom which either has been broken by time or will be. Some have resulted because of a basic change in premises which have ultimately caused a complete break of fellowship; and the list would not be complete without adding, sorrowfully, injured pride, desire for prominence, personal animosity; or perhaps it would be more charitable to say because we are human beings and can't get out of our skin.

Misunderstanding

One of the first ripples in the pioneer period was occasioned by the *Lunenburg Letter* written by Alexander Campbell in 1837.⁴⁵ Later events have magnified it out of initial significance, but at the time it caused some difficulty. A lady wrote from Lunenburg, Virginia, to Alexander Campbell questioning his reference to unimmersed Christians. In a lengthy reply, Campbell said, among other things:

Who is a Christian? I answer, everyone that believes in his heart that Jesus of Nazareth is the Messiah, the Son of God, repents of his sins and obeys Him in all things according to his measure of knowledge of His will.⁴⁶

Campbell immediately recognized his answer had caused "some pain to our brethren and some pleasure to our sectarian friends." He was wrestling with the ever recurring

problem of the sincere, religious and benevolent person who had never correctly understood the gospel. Was this now a softening of his preaching? In the opinion of the speaker, the *Lunenburg Letter* is not a change in position but a misunderstanding occasioned by Campbell's stating his opinion. A letter from Thomas Campbell, November 12, 1844, reads, "Lastly with respect to occasional communion with unbaptized persons, the Scripture is silent. There was no such thing in the apostles' day, and therefore I can say nothing about it. Where the Scripture is silent, we are too."⁴⁷ Alexander would have been on safer ground if he had followed the example of his father.

The opinion expressed by Campbell did not become an issue in his day. A careful reading of his two articles which followed places a different meaning on the above paragraph often quoted to defend the practice of open membership which developed among the liberals. It should be remembered that the strongest statement on the design of baptism by Alexander Campbell, indeed of any preacher in the early days, was his affirmation of the third proposition in the Rice debate, "Resolved that Christian Baptism was for the Remission of Past Sins."⁴⁸ In fact, the general line of arguments used in most debates and sermons shows a kinship with Campbell's speeches in the debate. The *Lunenburg Letter* was written in 1837 and the Campbell-Rice Debate took place in 1843. In the years following the *Lunenburg Letter*, there is little if any controversy about it.

Another clash caused by misunderstanding was the "Re-baptism issue" which began in the early 1880's, sometimes labeled the "Battle Between Texas and Tennessee," for the *Gospel Advocate* and *The Firm Foundation* were contending for different positions. The many articles published in

both journals and the *McQuiddy-Durst*⁵⁰ Debate pointed to the possibility of serious difficulty. Actually, the issue was not the validity of sectarian baptism but how much of the purpose of baptism does the candidate have to understand. Since it was difficult for anyone to know, and love and respect were not discarded, apparently the majority of those concerned arrived at the conclusion that a distinction was being made where there was no real difference and the controversy died a natural death.

Reluctance to Change

The heavy hand of tradition is upon all of us to hold us within the circle of custom. It is easy to assume that the methods and techniques we are used to have a divine sanction. The use of literature, use of the tuning fork, the number of cups, and even whether the cup should have a handle, have caused some grief. Big voiced preachers have the power to make anything seem profound and significant if they so choose; but these questions, while they had much passion and fervor at the time, have except in a few instances silently faded away.

Basic Change in Premises

It is always difficult to determine the exact time of change when a fundamental conception of Biblical authority takes place. It is possible to observe whether a man has a beard or not, but the exact number of hairs necessary to make a beard is another question. Both the society and the instrumental music controversy seen from our vantage point are discernible as evidences of divergence of fundamental principles in at least the two major streams flowing from the Restoration Movement.

While there was some complaint of co-operation among

the churches from the beginning, it was generally regarded as a permissible expedient in pioneer days. If people in a community or in several communities could work together in fighting the Indians, building houses, clearing fields; why should they not work together to convert people to Christ, even if they did meet in six or seven little congregations in a given area? The restorers, in seeking to follow the pattern of the New Testament church, recognized each congregation was autonomous, but they were not unrelated. Most Christians through letters and information given by visiting evangelists of accounts and successes in other states felt a part of a brotherhood, which indeed they were. They not only co-operated in attending meetings held in each other's church buildings, but on special occasions combined their small numbers to have a meeting since there were not enough preachers to go around and one congregation could not support an evangelist full-time. They were not seeking just to preach the gospel where it was already known, but in schoolhouses, brush arbors, under trees; in fact anywhere they could get an audience. Practically all were supported by congregational co-operation.⁵¹

In addition, there was co-operation in the establishing and maintaining of schools. The Restoration Movement has been falsely charged as anti-intellectual. From the days of Buffalo Seminary through Bacon College, Fanning College, David Lipscomb College, and Abilene Christian College there has been a profound emphasis upon education. Some brethren were concerned about whether they gave degrees or not, whether they were endowed; but they were not by and large concerned in academic discussions of what they were doing. They were busy doing it. Certainly they were not supplanting the church but were motivated by a desire

to strengthen the church; that is, from the human point of view. They felt in helping young people to relate Christ to all of life and in giving them a better knowledge of the Bible, they would be more effective servants in the vineyard of the Lord. Co-operation was essential for such a work and so they co-operated. The only way Christian schools could be made possible was through the combined efforts of various groups of people in different localities.

There had been co-operation from the earliest period, but the formation of the American Christian Missionary Society in Cincinnati in 1849 presented quite a different problem. Was this a departure from the New Testament pattern or was it merely a manner of effectively evangelizing the world? Some felt like D. S. Burnet, (see bottom of page for correct quotation),⁵² but the majority felt it was a human expedient for the conversion of the world. Some were opposed from the beginning, but most of the important men in the brotherhood were in favor of it. Even men like Benjamin Franklin, Moses E. Lard, J. F. Rowe, Tolbert Fanning and David Lipscomb, while expressing some doubts, nevertheless were in general agreement. Alexander Campbell was accused of changing position from the *Christian Baptist* days, but he never admitted it. "A convention authoritatively to decide matters of faith and Christian doctrine," he maintained, "and a convention to deliberate on ways and means . . . are just as different as a lion and a lamb, though both are quadrupeds."⁵³

Not enough emphasis has been placed upon the relationship of the Civil War to the subsequent division within the

"This society is the hand, the tongue, the voice, the heart, of the great brotherhood."

ranks of the Restoration Movement.⁵⁴ There was no organic division because there was nothing to divide. Most of the older preachers were pacifists, as were men like Franklin, Fanning, and McGarvey. Fanning doubted the ability of a Christian "to hold the sword of Georgia in one hand and the sword of the Spirit in the other."⁵⁵ D. S. Burnet pleaded, "Yield not yourselves to Northern or Southern demagogue. Be men! — the men of Christ forever."⁵⁶

The general reaction, however, was along sectional lines. T. W. Caskey helped write the Mississippi Act of Secession, and James A. Garfield was a Union general. The bitterness and strife brought on by war was evident in many sermons and positions taken during the period. One which was to have a far-reaching effect was the resolution passed against the South in the 1863 meeting of the Missionary Society. It had no effect on the outcome of the war, but it produced or intensified a conflict within the brotherhood. The fear many had held was not unfounded; the Missionary Society was not just a method but an ecclesiastical legislative body.

In the following years the Society had its ups and downs, but little by little it asserted more power and control. Those who were in the leadership justified it by interpreting the phrase, "Where the Scriptures are silent" to mean we can speak and require what seems best.⁵⁷ Many of those who had been silent or in favor of the society became powerful opponents. It is interesting to speculate whether Alexander Campbell now understood the nature of the Missionary Society. A little light is thrown on the subject by the fact in his will he left nothing to the Society, but \$5,000 to his home congregation to be used for missionary work.⁵⁸

But the missionary society was remote, and most brethren

did not have to make a decision on the question. For those not connected with it in leadership, it was an academic matter which could be evaded or ignored. Then the tangible, visible and audible thing appeared—the organ. It was either there or not there in the local church building. The use of instrumental music in worship was not a new question, but had presented itself in most of the denominations years before. In 1836 the question arose in the Methodist Church. A writer in the *Western Christian Advocate* said it should not be used because it was against the Methodist creed.⁵⁹ Subsequently the creed was changed, and the instrument was brought in. The restorationists accepted no creed but the Bible, and since the New Testament church did not use instrumental music in worship it had never been used. L. L. Pinkerton introduced a melodian into worship in 1859 at Midway, Kentucky, but it was soon removed. The question came into brotherhood focus when an organ was introduced into the Olive Street Church in St. Louis in 1869. The controversy became heated and was the major issue for the next five years. Homer Hailey quotes Errett Gates as saying, "The organ controversy was the missionary controversy in a new form, for both grew out of the opposition to human innovations in the work and worship of the church."⁶⁰

David Lipscomb, who through the pages of the *Gospel Advocate* had been an ardent foe of the Missionary Society, likewise took on the organ question. It is sometimes argued the basic reason behind opposition to the organ was just a question of cultural backwardness. Nashville, Tennessee, became the focal point in contending against the organ, and the charge in this instance is unfounded.

Harriette Simpson Arnow in her *Seedtime on the Cum-*

berland says that before 1800 Nashville had become a center of fashionable life for the old west.⁶¹ After mentioning several families she says, "Complete inventories of such families are unavailable; it is perfectly possible that, with plenty of slaves to do the upriver towing, they brought by 1785 harpsichords, parlor settees, pier glasses, and other furnishings associated with fashionable living on the Cumberland."⁶² One of the reasons Jenny Lind came to Nashville in 1851 was, "artists of the greatest distinction and grand opera in complete form found it profitable to visit here."⁶³ Mrs. David Lipscomb played the piano,⁶⁴ and in the issues of the *Gospel Advocate* carrying articles against the use of instrumental music in worship, there were paid advertisements of pianos and organs. It was not a matter of custom, but one of conviction.

Actually the basic question introduced by the missionary society and brought to focus by the introduction of instrumental music was, "Shall we look to the Bible as our authority, or shall we assume a denominational status?" Different answers to this question produced two major groups which except for occasions were not in fellowship with each other by 1875, but were not officially so designated until the 1906 United States census.

Current Controversies

Controversy is still a present factor, but the impossibility of another major break in fellowship over present issues is obvious by now. Past attempts to divert the main stream of those seeking to restore New Testament Christianity from the well worn channel have failed as in the case of Daniel Sommer and R. H. Boll. There are at least three basic factors which make the current situation different from the society and music question: (1) Both orphan homes

and Christian schools, operated essentially in the same manner, have not been brought in, the change has taken place in those who oppose. (2) There is no tendency or feeling on the part of those who are being criticized to question the authority of the Bible and the all-sufficiency of the church. (3) The reluctance of most brethren to allow a preacher or an editor to make his opinion as to the manner of procedure a test of fellowship where there is no Bible pattern.

It is to be regretted that some capable gospel preachers have allowed themselves to become factional and unbalanced spiritually. Some of the questions which they have been asking need to be asked, and dangers should not be overlooked. These same issues have been raised for years and not without profit. The danger is not in the differences of points of view in methods of procedure or of emphasis, but in magnifying them and in the birth of a partisan spirit. In the past this attitude has resulted in either a splintering off of a small but vocal denomination or in many becoming members of a larger, more established one.

Comments on Controversy Within

The stirring call to "rebuild the walls of Jerusalem" is still valid and is being heard by more people today than ever before. It is not the call of idle dreamers nor is it impossible, for it is the word of God. We are not to look to the early leaders of the Restoration Movement as authority, but to the Bible. There will always be those who, because of ignorance, inertia, or indifference will not be receptive; but to those who have acted upon the truth, "There is one body, and one Spirit, even as ye are called in one hope of your calling. One Lord, one faith, one baptism, one God

and Father of all." We must "with all lowliness and meekness, with longsuffering, forbearing one another in love" continue "endeavouring to keep the unity of the Spirit in the body of peace."

There will always be controversies because we are not dead, and we should not be surprised that they appear. Controversy for the sake of contention, strife or variance about matters of indifference or of no practical importance should be avoided. While liberty among Christians is essential, it should not be confused with license. Elders of congregations should see to it that hobbies of all kinds and sizes are not put before the world, because they are detrimental to the church. The desire of urging an opinion with some becomes a disease.

If we are true to the New Testament, fellowship will be our purpose. Paul sought to get members of the local congregations closer together, the churches of each region closer together, and the congregations of the Jewish and Gentile worlds closer together. Without fellowship faith is empty, hope is darkened, and love is starved. It is through our fellowship with Christ and hence with each other that the world will believe Christ is the Son of the living God!

Footnotes

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³*Ibid.*

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- ⁶W. W. Wesson, *James A. Garfield; His Religion and Education* (Nashville, Tennessee, 1952), pp. 52-63.
- ⁷J. M. Mathes, *Life of Elder James Madison Mathes* (Copy of original unpublished autobiography in Library of Indiana School of Religion. Bloomington, Indiana), pp. 64-65.
- ⁸This idea is developed in Frederick Jackson Turner, *Rise of the New West* (New York, 1906), pp. 88-90.
- ⁹Francis Garvin Davenport, *Ante-Bellum Kentucky*, (Mississippi Valley Press, 1943), p. 118.
- ¹⁰William Henry Milburn, *The Pioneers, Preachers and People of the Mississippi Valley* (New York, 1860), p. 356.
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- ¹⁵Augustus Baldwin Longstreet, *Georgia Frontier*, quoted in V. L. Parrington, *Main Currents in American Thought* (New York, 1927-30), II, 167.
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- ¹⁷B. C. Goodpasture and W. T. Moore, *Biographies and Sermons of Pioneer Preachers* (Nashville, Tennessee, 1954), p. 53.
- ¹⁸*Christian Journal* (September 14, 1844), p. 414.
- ¹⁹William Baxter, *The Life of Walter Scott* (Cincinnati, 1874), p. 114.
- ²⁰*The Evangelist* (1833), II, pp. 154-160.
- ²¹Rosetta B. Hastings, *Personal Recollections of Pardee Butler* (Cincinnati, 1889), p. 16.
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- ²³Robert Richardson, *Memoirs of Alexander Campbell* (Cincinnati, 1897), II, 14.
- ²⁴*Christian Baptist* (Bethany Virginia), 644.
- ²⁵*Ibid.*
- ²⁶G. C. Brewer, *Foundation Facts and Primary Principles* (Kansas City, Missouri, 1949), p. 59.

²⁷Andrew Reed, and James Matheson, *A Narrative of the Visit to the American Churches, by the Deputation from the Congregational Union of England and Wales* (New York, 1835), p. 188.

²⁸Ibid.

²⁹Rev. Benjamin Franklin and Elder T. J. Fisher, *Debate on some of the Distinctive Differences Between the Reformers and Baptists* (Louisville, Kentucky), XV.

³⁰John S. Sweeney, *Sweeney's Sermons* (Nashville, Tennessee, 1897), p. 52.

³¹*Millennial Harbinger*, (1845).

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³³*Gospel Advocate* (Georgetown, Kentucky, January 1835), p. 1.

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³⁵*Christian Journal* (1843).

³⁶*Gospel Advocate* (Nashville, Tennessee, 1874) XVI, 56.

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³⁸*American Christian Review*.

³⁹Alexander Campbell, *The Christian Baptist* (1827), p. 207.

⁴⁰Special information given in *Millennial Harbinger*, II (1831, 189, Alexander Campbell, *A Public Debate on Christian Baptism Between the Rev. W. L. MacCalla, A Presbyterian Teacher, and Alexander Campbell* (London, Reproduced and Issued by the Old Paths Book Club, Kansas City, 1948), pp. iii-viii. David Lipscomb. *Queries and Answers* (Nashville, Tennessee, 1910), pp. 102-104. John S. Sweeney, *Sweeney's Sermons*, pp. 50-59.

⁴¹*Gospel Advocate* (Georgetown, Kentucky, January 1835), p. 1.

⁴²*Orthodox Preacher* (1845), p. 232.

⁴³Rev. S. Noland, *Christians or Disciples Reviewed by F. G. Allen with Introduction by J. W. McGarvey* (Lexington, Kentucky, 1877), p. i.

⁴⁴*Christian Standard* (March 18, 1939), p. 547.

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⁴⁶Ibid.

⁴⁷Letter from Thomas Campbell, Bethany, Virginia, November 12, 1843, in *Christian Journal*, May 4, 1844.

⁴⁸Alexander Campbell and N. L. Rice, *A Debate Between Rev. A. Campbell and Rev. N. L. Rice on The Action, Subject, Design, and Administrator of Christian Baptism; Also on The Character of Spiritual Influence in Conversion and Sanctification and On The Expediency and Tendency of Ecclesiastic Creeds* (Lexington, Ky., 1844), pp. 431-566.

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- ⁵¹Ernest Leland Harrold, *Frontier Disciple Minister in his Work*.
- ⁵²Annual Proceedings, 1863, p. 24 cited in Noel L. Keith, *The Story of D. S. Burnet: Undeserved Obscurity* (St. Louis, Missouri, 1954), p. 168.
- ⁵³Millennial Harbinger, 1850, p. 639.
- ⁵⁴David Edwin Harrold, "The Sectional Pattern" in *Discipliana* (March, 1961), pp. 6-9.
- ⁵⁵Gospel Advocate (February, 1861), p. 39.
- ⁵⁶American Christian Review (November 27, 1860), p. 192.
- ⁵⁷Excellent discussion of this idea in Earl West, *Search for the Ancient Order* (Indianapolis, Indiana, 1950), pp. 53-55.
- ⁵⁸G. C. Brewer, *Foundation Facts and Primary Principles*, p. 221.
- ⁵⁹Western Christian Advocate (September 9, 1836), p. 78.
- ⁶⁰Homer Hailey, *Attitudes and Consequences in the Restoration Movement* (Rosemead, California, 1952), p. 197.
- ⁶¹Harriette Simpson Arnow, *Seedtime on the Cumberland* (New York, 1961, p. 363.
- ⁶²*Ibid.*, p. 381.
- ⁶³Kenneth Rose, "Jenny Lind, Diva" in *Tennessee Historical Quarterly* (Nashville, 1939), Vol. VIII, 37.
- ⁶⁴Statement made by Mrs. Thomas F. Dunn, niece of Mrs. David Lipscomb, in 1961. She was reared in the home of David Lipscomb. She adds, "As a child I took piano lessons, and practiced on the piano in the David Lipscomb home."

MERCY AND THE RESTORATION MOVEMENT

By GEORGE H. STEPHENSON

George Henry Stephenson was born in Collinsville, Texas, on March 3, 1915, the son of Mr. and Mrs. N. L. Stephenson. His maternal grandfather, George Hudspeth, gave the land on which the church of Christ erected its first meeting house in Collinsville.

At the age of twelve, Brother Stephenson was baptized into Christ by Ector R. Watson. Soon George began to take an active part in various activities of young people in the church and preached his first sermon at the age of fifteen. At the age of seventeen, he conducted his first gospel meeting at Tioga, in which there were twelve baptisms and two restorations. As a student at Abilene Christian College, he participated in many speech activities and was elected president of his senior class. He was graduated from A.C.C. in 1936 Magna cum laude.



On September 15, 1936, Brother Stephenson was married to Alice Miller of Collinsville. She has been a faithful and loyal companion, and has taken an active part in the work of Christian women in every church where Brother Stephenson has preached. The Stephensons are parents of three sons, Gerald, David, and Terry. Gerald, their oldest son, is now preaching for the church in Whitesboro.

Brother Stephenson has done local work with churches in Paducah; Arlington; Healdton, Oklahoma; Tenth and Broad,

Wichita Falls; and Highland Street in Memphis, Tennessee. Also, he served as Grayson County missionary in his home county being supported by the Walnut Street church in Sherman.

For the past four years he has served as the preacher for the Broadway church in Lubbock. He has preached in numerous gospel meetings in ten states of the Union. He has spoken on college lectureships for various ones of our Christian Colleges and is on the editorial staff of the *20th Century Christian* and the *Firm Foundation*.

"Praise ye the Lord. O give thanks unto the Lord; for he is good: for his mercy endureth forever" (Psalm 106:1).

Again and again we read in that wonderful book of devotion, the Psalms, that the mercy of the Lord endures forever. There are many evidences of the mercy and goodness of God revealed in the Old Testament, but not until Jesus came did we have the mercy of God revealed in all its power and beauty.

Jesus was called Immanuel or "God with us." The mercy revealed in His marvelous life was a reflection of the attribute of mercy found in God. When Peter tells us the beautiful words that Jesus "went about doing good, and healing all that were possessed of the devil; for God was with him" (Acts 10:38), then we are made to exclaim, "The mercy of the Lord endureth forever." When we read of the sinful woman who came to Jesus in the home of Simon, the Pharisee, and bathed His feet with tears of penitence, and of Jesus who spoke words of forgiveness; again we exclaim, "The mercy of the Lord endureth forever." Then we read the story of the adulterous woman brought to Christ by evil men being told, when her sinful accusers had left, "Neither do I condemn thee, go thy way, sin no more" (John 8:99). Jesus hated sin, but showed compassion and love for the

sinner. Again we say, "The mercy of the Lord endureth forever."

I am glad our God is merciful. I know that He is just, but this does not give me much comfort. I know that all of us stand in need of His divine mercy if we are to dwell with Him in glory. "Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration and renewing of the Holy Ghost" (Titus 3:5).

It should be obvious that we who are to represent Christ in the world — we who constitute His spiritual body — must have mercy toward others. A restoration of New Testament Christianity will include not only a restoration of the worship, the doctrine, and organization of the church, but also a restoration of the spirit of early Christianity. A restoration of this spirit will cause us to be filled with mercy, compassion, kindness, and love.

Jesus said, "Blessed are the merciful: for they shall obtain mercy" (Matthew 5:7). Paul wrote to the Colossians who had been raised with Christ, "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long suffering; Forbearing one another and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on love which is the bond of perfectness" (Colossians 3:12-14).

The New Testament church demonstrated, in a practical way, its concern for the poor and needy. The members of the Jerusalem church provided the necessary funds to take care of the needs of its members. "And the multitude of them that believed were of one heart and soul: neither

said any of them that ought of the things which he possessed were his own; but they had all things common. And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all. Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet: and distribution was made unto every man according to his need" (Acts 4:32-35).

Some time later we read of a disturbance in the Jerusalem church because of the complaint of some of the Greeks that their widows were being neglected. The apostles, too busy to take care of this important work, called upon the church to select qualified men who would be appointed to assume the responsibility of caring for these widows. Of course, it is presumed that should any of these widows have dependent children, that they also would receive necessary food and clothing. The men who were selected to look after "this business," as it is called in Acts 6:3, were men not only full of the Holy Ghost, but also men of wisdom who would consequently have sound judgment in the administration of this work of benevolence.

When a famine arose in the early history of the church, disciples in Antioch made a contribution to help needy saints in Judea. "Then the disciples, every man according to his ability, determined to send relief unto the brethren in Judea: which also they did, and sent it to the elders by the hands of Barnabas and Saul" (Acts 11:29, 30).

We also read of a co-operative contribution made by several churches as they joined in their efforts to supply the needs for the suffering in Jerusalem. The churches in

Galatia and Corinth had a part in this contribution as is shown in Paul's teaching in I Corinthians 16:1-3, "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye upon the first day of the week let everyone of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. And when I come whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem."

Paul asked for the prayers of Roman Christians that his offering might be received by the Jerusalem saints. "Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me; That I may be delivered from them that do not believe in Jerusalem; and that my service which I have for Jerusalem may be accepted of the saints; That I may come unto you with joy by the will of God, and may with you be refreshed" (Romans 15:30-32).

Concerning this contribution made by a number of congregations in a co-operative effort, Paul spoke of the men who carried the funds as being "messengers" of the churches. The New English Bible refers to them as "delegates." We read from this version in II Corinthians 8:16-24:

"I thank God that he has made Titus as keen on your behalf as we are! For Titus not only welcomed our request; he is so eager that by his own desire he is now leaving to come to you. With him we are sending one of our company whose reputation is high among our congregations everywhere for his services to the Gospel. Moreover they have duly appointed him to travel with us and help in this beneficent work, by which we do honor to the Lord himself and

show our own eagerness to serve. We want to guard against any criticism of our handling of this generous gift; for our aims are entirely honorable, not only in the Lord's eyes, but also in the eyes of men.

"With these men we are sending another of our company whose enthusiasm we have had many opportunities of testing, and who is now all the more earnest because of the great confidence he has in you. If there is any question about Titus, he is my partner and my associate in dealings with you; as for the others, they are delegates of our congregations, an honor to Christ. Then give them clear expression of your love and justify our pride in you; justify it to them and through them to the congregations."

Some of those who helped in this worthy cause in New Testament times were poor themselves. Paul commended the Macedonians for their sacrificial spirit in helping in this endeavor. He spoke of them in these words: "How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to their power, I bear record, yea, and beyond their power, they were willing of themselves; Praying us with much intreaty that we should receive the gift, and take upon us the fellowship of the ministering to the saints" (II Corinthians 8:1-4).

In this New Testament example of various churches working together in a common effort of mercy and benevolence, of course we understand that these congregations were independent, self-governing bodies, and did not surrender their autonomy. Neither do congregations of our day destroy their own independence by their contributing of their means to a work of benevolence in which many others may participate.

Paul spoke of the fact that he was interested in helping the poor even as he was admonished to do by James and Cephas. "Only they would that we should remember the poor; the same which I also was forward to do" (Galatians 2:10). Writing to the Galatians, he said, "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith" (Galatians 6:10).

The beloved John wrote concerning the importance of providing for the needs of others in these words: "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth" (I John 3:17, 18).

James, who has much to say about practical Christianity, shows that Christians must show their faith by their works. Their faith must be demonstrated in helping those who are in need. We read, "What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? If a brother or sister be naked, and destitute of food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone" (James 2:14-17). This same James tells us, "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction and to keep himself unspotted from the world" (James 1:27).

Early writers in the second century taught the need for

caring for orphans and widows. In about 150 A.D. Polycarp, one of the personal disciples of John, wrote to the Philippians, "And let the presbyters also be compassionate, merciful to all, bringing back those that have wandered, caring for all the weak, neglecting neither widow, nor orphan, nor poor, but ever providing for that which is good before God and man" (Polycarp to the Philippians 6:1). Barnabas wrote in the early part of the second century concerning those "who attend not to the cause of widow and orphan" as following the way of the devil (Epistle of Barnabas 20:2). Regarding the duties of Christians, Hermas wrote about 148 A.D., "To minister to widows to look after orphans and the destitute, to redeem from distress the servants of God" (Mandates 8:10).

These are three quotations among many which show the interest of second century Christians in showing mercy and love toward the poor and needy. No doubt it was this practical demonstration of love which helped the church to overcome the influence of paganism.

From all that we have read about the New Testament church, it should be obvious that a restoration of New Testament Christianity must include mercy and beneficence toward the unfortunate of the earth. However, in recent years, some very strange doctrines have been promoted by some of our brethren in regard to helping those in need.

In the first place, the doctrine has been taught that the church has no obligation to help any who are in need except its own members. It is difficult for some of us to conceive that such an idea could be found among the followers of Christ, the one who taught the meaning of love for our

neighbors in the wonderful story of the Good Samaritan. We find it difficult to think that the church of our Lord should ever manifest a spirit of selfishness rather than a spirit of compassion and love for all mankind.

Of course, we recognize that we have a special obligation toward our own brethren in need. Paul plainly teaches this in Galatians 6:10. Nevertheless, Paul also teaches that we are to do good unto all men, as we have opportunity.

Can anyone believe that the church is not to be motivated by love in all that it does? The church is charged with the obligation to preach the gospel to the world, but surely the motive behind this preaching is love for the souls of lost men and women. Paul emphasized the thought that even though we speak with the tongues of men and of angels, yet without love we are merely making an empty noise, that we are "a sounding brass or a tinkling cymbal" (I Corinthians 13:1). Do you think we love men and women when we refuse to feed them when they are hungry? How can anyone preach to a world that is lost and declare we love lost souls and yet we would allow a hungry man to starve on our doorsteps or an innocent fatherless child perish before we would take any money from the church treasury to care for them? Paul taught that we should feed even our enemies if they are hungry and give them water when they are thirsty (Romans 12:20).

But we have another strange doctrine, which is being preached, that it is right for individuals to help the needy regardless of who they may be, but it is wrong for the church to do so. We are told that James 1:27 applies to individual Christians and therefore individuals may practice pure and undefiled religion, but the church cannot do so and be pleasing to the Lord.

I would like to remind you that Paul's instruction in Galatians 6:10 that we are to do good unto all men was written to the "churches of Galatia" (Galatians 1:2).

The church of our Lord is the greatest institution in the world. It is through the church that we are to bring glory to Christ. "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end" (Ephesians 3:20, 21). I am persuaded that the church of our Lord in any community should be known for its works of love and mercy. Many times, various secular organizations and human denominations are better known for their acts of mercy than is the church of our Lord. The teaching that the church cannot care for the needy makes the church a weak, selfish group rather than the strong, active, and loving church which will glorify the Lord through its good works.

Of course, we recognize that individual Christians should be kind and merciful. The Good Samaritan showed kindness and mercy to the unfortunate victim of thieves and robbers without the assistance of another. Nevertheless, I am persuaded that the church of our Lord should be filled with love and if so, the church must minister to the needs of unfortunate humanity.

There are many things we may do as individual Christians which the church as a group should not do. A Christian may be a merchant, a farmer, or a newspaper editor, and this does not mean that the church is engaged in any of these businesses or professions. However, I am of the persuasion that whatever *all Christians are required to do* that

the church is required to do. When all Christians are required to be honest, truthful, kind, forgiving, loving, and prayerful, then it is the obligation of the church to be honest, truthful, kind, forgiving, loving, and prayerful. When individual Christians are commanded to worship the Lord and to preach the gospel, then the church must worship the Lord and teach the gospel. When individual Christians meet to observe the Lord's Supper, then the church is meeting to observe the Lord's Supper. While Galatians 6:10 tells the individual to support the preaching of the gospel ("Let him that is taught in the word communicate unto him that teacheth in all good things"), we understand that the church must support the preaching of the gospel. When individual Christians are commanded to sing (Ephesians 5:19; Colossians 3:16), the church is commanded to sing.

What Scripture could one give showing that the church "as such" is to be honest? Why should the church pay its debts? Of course, the church should be honest and pay its obligations, because honesty is one of the traits of Christianity. Likewise, kindness and mercy are traits of Christianity. And above all else, love is a mark of Christianity. The church should show mercy for the same reason that the church should be honest. Whatever God required of *all* Christians, He requires of the church.

There are many things in our day which are encouraging in regard to the restoration of mercy. Many congregations are increasing their benevolence each year. When Hurricane Carla brought destruction to the Gulf Coast, members of the church throughout Texas and all across the land, sent thousands of dollars in money and truck load after truck load of supplies to minister to the needs of the victims of this disastrous storm. It is wonderful to know that most

of our brethren do have sympathetic hearts and that they respond when they recognize that there is a genuine need.

Following World War II, congregations throughout the land responded in a wonderful way to help our former enemies in Germany and Italy with money, clothing, and food. Of course, there have been critics of this work. No doubt some mistakes were made, and of course there were those who came merely for the "loaves and fishes" as they did in Jesus' day. However, eternity alone will reveal the great good done by our brethren, who demonstrated, in a time of great need, our love for unfortunate humanity in ministering to their physical needs.

Throughout the Restoration Movement, some efforts have been made to provide homes for orphans and other needy people. When division came in the Restoration Movement as a result of missionary societies and the use of instrumental music in the worship, most of the congregations who rejected these innovations were left without much strength either numerically or financially. However, construction of homes for the orphans soon began. David Lipscomb helped in the founding and support of a home in his time. Later, Potter Home in Kentucky and Tennessee Orphan Home came into being. The Arkansas Children's Home, Tipton Home, and Boles Home later were established. In recent years, we have seen a great increase in the number of homes for children and homes for aged maintained by our brethren. Today there are a total of 28 Homes for children maintained as well as a number of Homes for the aged.

Individual calls for help are being answered by congregations of the Lord. Many maintain rooms where clothing and food may be distributed to the needy of the community.

We have every reason to believe that we will do more in the future than in the past.

While we note many things which should encourage us about the work of the church in showing mercy, yet there is much which needs to be done. According to authoritative sources, there are 95,000 dependent children being cared for in various Children's Homes throughout the United States. Of these, only 1½ % are being cared for in homes operated by churches of Christ. We are told that between 70 and 75 % of these children are being cared for in homes maintained by the Catholic church. There are also 225,000 children in foster care homes. Probably 50 of these are being cared for by our own brethren. Over 200,000 infants are born to unwed mothers each year in our country. We have done very little to provide Christian homes for these infants. Someone has said that approximately 90 % of these unwed mothers will be cared for in Catholic institutions and that their children will be placed for adoption in Catholic homes.

We need to give more to help some of our homes now in existence to meet the many challenges which they have. We need more individuals to train as social workers in order that they may meet necessary requirements to help place children in Christian homes for adoption or temporary foster care. The Children's Home in Lubbock is one of our younger homes, but has already placed more children in homes for adoption than are on the campus. We need to give more concern to the training of Christian psychologists who will help in the guidance and counseling of children in our Homes, and who could help many people with their problems in the troubled time in which we live. We need Christian nurses to work with our aged and to assist in the

mission work in many lands. We need elders to study carefully what each congregation is able to do in order that we may more effectively minister to the needs of others.

We need to listen to the ancient prophet, Micah, who told the people of his day that ceremonial forms were not sufficient to be well pleasing to the Lord. He declared, "He hath shewed thee, O man, what is good, and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (Micah 6:8).

The Pharisees were very strict about many things. They could quote Scripture and be very careful to observe the minute requirements of the Law, but Jesus said they neglected the weightier matters. Jesus said, "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe and mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith; these ought ye to have done, and not to leave the other undone" (Matthew 23:23).

As we practice Christianity in our communities and as we demonstrate the goodness and mercy of the Lord in our own lives, we can be assured that men and women are going to be more anxious to hear the gospel we preach. They may not be interested now in our doctrine, but they will listen to the eloquence of Christian living, and many will want to hear the gospel which can save their souls.

In the final day of Judgment when all men must give an account to their Maker, I pray that none of us will hear these words of doom, "Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels: For I was hungry, and ye gave me no meat; and I was thirsty, and ye gave me no drink; I was a stranger, and ye took me

not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not." And the great Judge will say to all of these, "Inasmuch as ye did it not to one of the least of these, ye did it not to me" (Matthew 25:45).

SPECIAL SPEECHES

SEEKING THE LOST IN FOREIGN FIELDS

By REES BRYANT

Rees Odeil Bryant was born in Memphis, Tennessee, September 12, 1930, the first child and only son of Emmett Odeil and Nellie Jay Rees Bryant, at that time members of the Union Avenue church of Christ. Hearing G. C. Brewer preach there is among his earliest and happiest memories. Reared in Tennessee and Alabama, he was baptized by John D. Cox in January, 1948.

Bryant was president of the first graduating class of the Mars Hill Bible School, Florence, Alabama, also in 1948. After spending nearly two years at Freed-Hardeman College, he transferred to Harding College from which he received a B.A. in 1952 and a M.A. in Bible in 1953.

He has preached in Morrilton, Arkansas, and at Culbertson Heights in Oklahoma City. The Procter Street Church, Port Arthur, supported Bryant as a missionary to Nigeria from August, 1957 through August, 1961. During his second tour in Nigeria, he was principal of the Onicha Ngwa Bible Training College. Since September 1, 1961, he has worked with the Green Lawn Church in Lubbock.

His wife is the former Patti Mattox, daughter of F. W. Mattox, President, Lubbock Christian College. The Bryants have four children: Sara Jo, 6; William Rees, 4; David Mattox, 2; and Rebecca Layne, 1 month. Their home address is 4915 W. 17th Street, Lubbock, Texas.



When you tell most Americans that there are 2,734,269,000 people in countries foreign to the United States of America, most of whom have never heard one gospel sermon, most of whom have no chance of living eternally with God, most of whom will be damned in hell forever unless we carry the gospel of Christ to them, you might as well be telling them that there is a species of fungus doomed to destruction on the other side of the moon! Most of them won't believe it; and most of those who do won't care!

It is said that 42% of all Americans do not believe in the reality of hell. Modernism says, "It is beneath the level of Christian faith to speak of our commanding Christianity to others on the grounds that without accepting that faith they are doomed to perish everlasting."¹ Present-day Protestantism largely rejects the reality of hell and insists that Christians are not trying to prevent others from going there. E. Stanley Jones sums up much current thinking on the subject in these words:

"Some of the motives that were valid (for missionary service, R. B.) in the past are not holding good today. In the days when I volunteered to be a missionary the prevailing thought was that here is a cataract of human souls pouring over into perdition and that we were to rescue as many as possible. Rightly or wrongly, this idea is no longer prevailing as a motive for foreign missions."²

Rightly or wrongly! Oh, brethren, how wrongly such an idea no longer prevails. How wrongly men believe that the lost are not really lost! From the lips of Incarnate Love fell the sternest and most terrible warnings about the destiny of lost souls. Jesus said, ". . . wide is the gate and broad is the way that leadeth to destruction, and *many* are

they that enter in thereby . . ." (Matthew 7:13). Speaking of the fate of the unrighteous, He said, "The angels . . . shall cast them into the furnace of fire: there shall be weeping and the gnashing of teeth" (Matthew 13:41, 42). To those on the left hand in judgment, He will say, "Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels" (Matthew 25:41). How terrible and how final these words are! They are not some preacher's harsh and mistaken view of eschatology. These are the words of Jesus Himself. Every word is full of terror. Every syllable rings with doom. Lost souls are entering into hell. Some will say, "Lord, Lord." He will say, "I never knew you: depart from me, ye that work iniquity" (Matthew 7:23). In some sense, as difficult for the intellect to comprehend as for the emotions to bear, the lost shall both be sent away from the presence of Him who is everywhere and out of the knowledge of Him who knows everything³. Without God! Without hope! Eternal banishment! Eternal suffering! Lost through vast eternity!

How terrible it is to look into the face of a human being and to know that he is lost. I remember going into a pagan compound in Nigeria late one afternoon to help a sick man who was reported to be dying. After I had waited for a few minutes, a dark skeleton of a man emerged from a mud hut, supported by his relatives who half-dragged, half-carried him across the yard and laid him in the back of my station-wagon. His skin hung loosely to his bones, and his body was racked with pain. He was seized periodically with violent fits of vomiting. As we started down a bush road toward the nearest hospital, the old man began calling upon his ancestors. With a most piteous and heart-rending voice, he cried in the Ibo language, "Nna, Nna!" "Father,

Father!" But he wasn't calling upon the God of the Bible, the Father of our Lord and Saviour Jesus Christ. As he looked out into eternity, he was calling upon his own physical ancestors for the help he needed so desperately. He was lost! Without hope! Without God! Brethren, you at this lectureship will never see that man. So far as I know, I never saw him but once; and I failed to convert him to Christ. But I can still see the glazed look in his eyes, and I can still hear the utter hopelessness in his weakening voice as he cried those heart-rending words: "Nna, Nna!"

That man is lost. But his soul is priceless. It is more valuable than the combined wealth of all the nations of the earth. The "whole realm of nature" is nothing when compared to the value of his soul; for it is eternal. It will outlive unions and universities. It will outlast political parties and economic theories. It will survive the "crash of matter and the wreck of worlds." When the earth has been burned up, and every galaxy and the remotest star in the universe are parts of a dimly-remembered story, the soul of that man will live on and on and on.

That poor pagan in Nigeria is not worthless. Christ died for him. Dirty and poor and wretched though he was, Christ died for him: for by the grace of God He tasted death for every man (Hebrews 2:9). Christ died for the drunkard who staggers the streets of Paris tonight. He died for the jaded socialite who lifts a cocktail glass to her cynical lips tonight in Rome or London. He died for the young girl who is being prepared for another night of prostitution in Tokyo and for the fool who wallows in wealth in Singapore. He died for the drug-addicts of Hong Kong and the atheists of Moscow.

Christ came to seek and to save the lost (Luke 19:10). His cross is more than a convenient symbol around which we cluster our religious emotionalism: it is the wisdom and power of God unto salvation (I Corinthians 1:21-24). The power is not in ju-ju or prayer-wheels or animal blood or the latest intellectual fashion or mere human righteousness but in "Christ Jesus: whom God set forth to be a propitiation, through faith, in his blood" (Romans 3:24, 25). The gospel of Christ is the power of God unto salvation (Romans 1:16). No man can come to God except through Christ (John 14:6). His is the only name given among men wherein we must be saved (Acts 4:12). Just before He returned to the Father, Jesus said, "Go ye into all the world and preach the gospel to every creature. He that believeth, and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:15, 16).

When we seek the lost in foreign fields we seek that which is truly lost, that which is of immeasurable value, that which can be saved only by the power of the gospel and that which we are commanded to seek. No matter what interpretation someone may give to the "Restoration Principle" this week, the matter of taking the gospel to lost sinners is basic to restoring Christianity as it is taught in the New Testament. Likewise, any interpretation of the "Restoration Principle" which causes us to feel satisfied when we have proclaimed Christ to only the citizens of the United States of America is an inadequate interpretation: for Christ said, "Go ye therefore, and make disciples of *all the nations . . .*" (Matthew 28:19).

We say we believe all of this. We believe souls are lost. We believe Christ died for them. We believe only His gospel can save them. We believe we are commanded to go

to them with the gospel of salvation. We are debtors to Greeks and to barbarians, to the wise and to the foolish. But what have we done? Most of us have done pitifully little so far as seeking the lost in foreign fields is concerned. At present, churches of Christ are supporting only about 200 preachers in 40 foreign countries. Some denominations are supporting that many in one city! The Mormons have 3,500 missionaries in Western Europe. They have 8,000 in all their foreign efforts. The Assemblies of God have 834 missionaries in 71 foreign nations. The Baptists support 1,500. We send 13 missionary families to Brazil, and they find 2,300 congregations of the Assemblies of God already there. Assemblies of God workers have been there since 1910. Lutherans have been there since 1845. A nation like Nigeria calls with 35,000,000. The door opens beyond our fondest expectations. It's been nearly 10 years since the first American misisonaries went there. At present, there are around 350 congregations with about 30,000 members. What happens? Do the American gospel preachers rush forward to seize such a God-given opportunity? No. Let it be said to our shame that we do well to keep an average of six American missionaries in this fertile field! Consider this thought-provoking statement by a contemporary Protestant writer: "For a century and a half the Protestant misisionary momentum has come almost entirely from Western Europe and North America. In one of the most heroic sagas of world history, thousands of young men and women left their homes and sailed the seven seas seeking to reach a lost world for God. On the fever-ridden shores of Africa their average life span a century ago was just four months; yet on they came, wave after wave . . ."⁴ Where were we? Fifteen miles from my home in Nigeria, in the village of Ikot Ekpene, there is a Catholic school

for girls. Within its well-kept premises there is a hillside dotted with tombstones marking the final resting places of white Catholic nuns who have died there in order to spread Roman Catholicism. Roman Catholics have been in Nigeria 100 years. So have the Baptists. The Anglicans have been there longer. Where were we? Such statistics could be multiplied. But the story is about the same wherever we look.

What's wrong brethren, why don't we have 2,000 missionaries in foreign fields instead of 200? Why aren't we really working at the job of seeking the lost in foreign fields? It is not my purpose to be a spiritual psychiatrist for the brotherhood. I know it is easy to give a superficial analysis of a complex problem. However, I believe we need to study the situation and do what we can to change things. Unless we do, the situation will grow worse instead of better. What is wrong?

For one thing, there is too much worldliness in the church. We're too dedicated to this life and to its advantages. We who are to overcome the world have been overcome by the world. Our hunger for security and status has smothered our hunger for souls. We have forgotten the commandment of God, "Love not the world neither the things that are in the world. If any man love the world, the love of the Father is not in him" (I John 2:15). We have forgotten that "the world passeth away and the lusts thereof but he that doeth the will of God abideth forever" (I John 2:17). We have forgotten the spirit of the early Christians which J. B. Phillips describes in these words concerning those who wrote the epistles of the New Testament:

To the writers of these letters, this present life was only an incident. It was lived, with a due sense of responsibility,

as a preface to sharing the timeless life of God Himself. To these men, this world was only a part, and because of the cumulative result of human sin a highly infected and infectuous part, of God's vast created universe . . . They trained themselves therefore, and attempted to train others, not to be 'taken in' by this world, not to give their hearts to it, not to conform to its values, but to remember constantly that they were only temporary residents, and that their rights of citizenship were in the unseen world of reality.⁵

But we have forgotten this spirit. Someone has said, "Our churches are made up of people who would be equally shocked to see Christianity doubted or put into practice." We have got our values all mixed up. When we hear of a soldier who dies in the attempt to establish a beachhead on some foreign shore, we say, "How heroic!" When we hear of a young preacher who leaves a "good church" and takes his family to establish the church of God on a foreign beachhead, we say, "How foolish! He was 'going places' in the brotherhood. He'll be forgotten. Perhaps he will die out there. How foolish!" In whatever way we may analyze the tragic fact that so many preachers are quitting full-time work for secular employment, one basic trouble is that there is too much worldliness in the pulpit. If we who have *volunteered* to be front-line soldiers in the army of Christ can't endure a small amount of hardship, how can we expect other Christians to take up a cross, or to carry anything that closely resembles one? If a preacher in America is paid five or six hundred dollars a month (as many of us are) and can't get along on that, something is wrong! When brethren pay us as much as the average member earns, we ought not to complain because our income isn't equal to the doctors, the lawyers, and the successful businessmen in the congregation. Moreover, if the church wants to send

us to a foreign field at less salary than we now earn, we ought to count it an *honor* to be chosen, and to go. We preach, "If any man will come after me, let him deny himself and take up his cross and follow me." But not very many preachers are willing to practice it when carrying a cross means their salary will be smaller and their living conditions less commodious. No wonder we're not taking the gospel to the foreign fields. Someone must set the example of enduring hardship and suffering for the sake of Christ. If preachers don't set this example, who will? If the pulpit is not converted, how can we expect the pew to be? When parents say, "I don't want my son to preach—I'm afraid he couldn't live on what preachers make"; when elders are appointed for business reasons rather than for spiritual ability; when statistical quantity is valued more than spiritual quality; when we judge the success of a congregation by the same standard by which we would judge the success of an oil company; who can doubt that the destructive blight of materialism has fallen upon the church of today?

Then there is the matter of racial prejudice. The New Testament teaches: "There can be neither Jew nor Greek, there can be neither bond nor free, there can be neither male nor female; for ye are all one man in Christ Jesus" (Galatians 3:28). I remember that a miracle was required to shock Peter out of his racial prejudice so that he would take the gospel to the Gentiles and that, later, Paul had to withstand him to the face because he had slipped back into his racial prejudice. I sometimes wonder if it won't take a miracle to shock the 20th Century church out of its racial prejudice! Just before I went to Nigeria the first time, I preached a sermon at the Procter Street Church on the sub-

ject, "Heaven." After services, a Christian woman who was visiting there from East Texas complimented the sermon. She told me that she thought the congregation was fortunate to have a minister like me to preach for them. I said that I was not supported by this congregation to preach regularly in Port Arthur, but that they were sending me to Nigeria in West Africa to preach the gospel there. "Oh," she said, "how foolish for a man like you to go over there and waste your time on those niggers!" When Henry Seidmeyer returned recently from Germany for a tour in the United States, one of the brethren in a congregation he was visiting told him that they planned for him to stay in a motel because some of the members didn't want a German in their homes. Brother Seidmyer said, "There has been a mistake. I know my name is German. I have been to Germany preaching, and I can speak the German language. But, really, I am an American. I have been sent to Germany as a missionary." "Oh," replied the brother, "in that case, come on and go home with me!" Negro students are still barred from the undergraduate programs of three of our senior Christian colleges. Congregations move out and sell out because lost souls of another race are moving into the neighborhoods where their buildings are located, and they can't endure the thought of worshiping with black men. Shame, brethren, shame! I'd be ashamed for my Nigerian brethren to attend services with me at many congregations this next Sunday morning: not because of the way they would look or act, but because of the way they would be treated by my white brethren. If we loved "foreigners" more sincerely, we would share Christ with all races of men, making "no distinction."

Another thing which is hindering the spread of the gospel

in foreign fields is the tendency to say and to do not. How many sermons have you heard on mission work? How many songs have you sung about it? How many prayers have you prayed? Yes, we are saying a lot about mission work, but what are we doing? There is a tendency in all of us to substitute thinking for doing, profession for practice, language for life. But Jesus doesn't like it. He said, "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father who is in heaven" (Matthew 7:21). "If ye know these things, blessed are ye if ye do them" (John 13:17). Saying isn't enough. Mere verbalism will not get the job done. There is no substitute for action. In regard to mission work, the time comes when the thing needs to be no more or less or otherwise than *done*. Someone has to get up and *go*. Someone has to *support* the workers. Someone has to *plan* the work. Too often we are satisfied merely to *talk* about mission work; and the double pity is that so much of the talk is critical in its nature. Brethren, if every critical word spoken during the past decade in the brotherhood about mission work were a minute's worth of effort on its behalf, and if every drop of ink written in criticism of it were a drop of missionary sweat, think what could have been done! Let's criticize when criticism is merited. Let's expect and welcome criticism of our own work when such criticism is due, especially if we are doing something either unscriptural or unwise or both. But criticism alone won't get the job done. If you say there's something wrong with the way I'm doing it, brother, show me a better way. Then let's all get busy and *do* what we say we ought to do.

As significant as worldliness, racial prejudice, and verbalism are, I think they are symptoms of a more basic prob-

lem. I firmly believe that the basic problem facing the church today (and the basic reason why we are doing so little mission work) is the widespread lack of real commitment to Christ. The biggest problem facing the church today is a lack of wholehearted dedication to Christ as a person. Paul said, "I have been crucified with Christ; it is no longer I that live, but Christ liveth in me: and that life which I now live in the flesh I live in faith, the faith which is in the Son of God who loved me, and gave himself up for me" (Galatians 2:20). Paul loved *Christ*. He was committed to *Christ*. He knew *Christ*. He followed *Christ*. He served *Christ*. Because of this dedication to Christ, he worked harder for the spread of the gospel than any other man of his day. He said, "I can do all things in him who strengtheneth me" (Philippians 4:13). Brother James O. Baird has analyzed this problem and pointed to its solution in the following way:

It occurs to me, in the privilege of visiting with good brethren in different parts of the country, that there is a spiritual void in the life of the church. Again, it occurs to me that this void is due in part to forces in the history of the brotherhood that have influenced us not to place the emphasis upon the person of Christ that we should . . . It occurs to me that the church must capture a greater dedication to the person of Christ or suffer the inevitable result of growing worldliness and spiritual indifference. It is only when Christ is in the center that there is any dynamic quickening force that can long sustain the principles of Christian living which the Bible enjoins. It is only when living the Christian life is first defined in terms of personal relation with a Savior that there is the spiritual sensitivity to truly hate sin and to be capable of Christian dedication and sacrifice (Ephesians 2:11-13, Romans 12:1-3) . . . If as members of the churches of Christ we place the first emphasis upon the person of Christ, let our faith be in Him and

from this let us gain strength to hold more determinedly to every "thus saith the Lord" and to the firmly established conviction that God intended the church to be today just what was revealed 20 centuries ago, that such faith is eternally true and nothing, by the grace of God, can stand in its way in altering for the better the religious destiny of the world! . . . Putting Christ first should mean a greater reliance on the scriptures than ever before because it makes each scripture meaningful and puts all scripture in proper perspective. As a result, the church should be more spirit-filled, more zealous and more effective. Worldliness need not erode its standards away. Zeal will have found its rightful cause. The demands of grace will be acknowledged to be greater than the demands of law alone. Let us put the King in the center of the throne room of our hearts. Nothing else will work.⁶

Brethren, we need to be committed to Christ, not merely to His teachings or to His example . . . although we must follow both to be committed to Him. But we must follow, love, adore, imitate, obey, trust, and yield ourselves completely to the living Christ, the Person who was and is and evermore shall be our Savior, Lord, High Priest and Friend. We must fall down before Him and cry, "My Lord and my God." Until we do this, without any reservations, we will never preach the gospel to every creature in this generation. As Brother L. E. Folks has said, "It is wishful thinking for us to suppose that we can convert the world to Christ when we ourselves are less than half converted."⁷ When we are converted to Christ, we will take his gospel to the lost world. Then our theme song will be "Seeking the Lost."

Seeking the lost, yes, kindly entreating
Wanderers on the mountain astray;
'Come unto me,' His message repeating,
Words of the Master speaking today.
Going afar upon the mountain,

Bringing the wand'r'er back again,
Into the fold of my Redeemer,
Jesus the Lamb for sinners slain.

Going afar. Brethren, we need to go afar. It's true that we need to go near; but I am emphasizing seeking the lost in foreign fields. I do this not because I think that the work in the United States of America is unimportant. Every soul is important; and there are many areas in the United States where the church has not been established and where the true gospel is not being preached. We must do more here, not less. I am emphasizing the spread of the gospel in foreign fields because: (1) the need for workers there is greater; (2) because my experience differs from that of most of you in that I do have some experience serving Christ outside the U.S.A. As I discuss this important matter, I am using the Nigerian field for purposes of illustration, not because it's the only field or the most important field, but because it is a field white unto the harvest, and it is a field I know something about.

Brethren, how can we seek the lost in foreign fields?

I. Depend Upon God

In the first place, we must depend upon God. We must go forth to preach in the strength of the Lord and in the power of His might. We must trust Him who is "able to do exceedingly abundantly above all that we ask or think, according to the power that worketh in us" (Ephesians 3:20). This is God's world. We are going forth to preach God's word. Seeking lost souls is the work of God. It is God who opens doors into foreign fields. It is God who is in Christ reconciling the world to Himself. The work of preaching the gospel and establishing congregations anywhere in the

world is the Lord's work. I recognize that there is a sense in which the work is "ours." Paul says "each man's work shall be made manifest" (I Corinthians 3:13). And "Are ye not my work in the Lord?" (I Corinthians 9:1). But, primarily, it is the work of the Lord; and trouble arises when we try to do it alone. Let us pray that the Lord of harvest will send forth laborers into the fields that are white unto the harvest. Let us pray that God will open doors for His Word (Colossians 4:3). Let us pray to God that we will speak boldly as we ought to speak (Ephesians 6:20). Since we lack wisdom, let us "ask God, who giveth to all liberally and upbraideth not" (James 1:5). Let us depend upon God. It's His work. He will help us.

II. Preach Christ Crucified

In the second place, if we are going to save lost souls in foreign fields, we must preach the gospel wherever we go. The heart of this is to preach "Christ and him crucified" (I Corinthians 2:2). We must preach Christ as the sin-offering and the sin-bearer. We must proclaim to the ends of the earth that "Jehovah hath laid upon him the iniquity of us all" (Isaiah 53:6). If I go to sinners and merely tell them what Christ said; if I simply tell them what He taught about His cuhrch; or if I tell them of His marvelous example; . . . but fail to tell them that Christ died for their sins according to the scriptures, that he was buried and that he rose again the third day according to the scriptures: I have failed to preach the *gospel* to them. How tragic to hear an entire "gospel meeting" in the United States designed to win sinners to Christ in which there are only a few, fleeting references to the cross of Christ! It's my firm conviction that I might "straighten out" a "Jehovah's Witness" on "the meek shall inherit the earth" or that I

might teach a denominationalist that baptism is "unto the remission of sins" and that instrumental music in worship is wrong and still fail to preach the gospel to him. Let's teach the "whole counsel of God." Let's teach "the way more perfectly." But we must not presume that the whole world already knows about the cross. We must not leave it to the denominational preachers to preach the cross. For the most part, they won't; and, even if they do, how can a *gospel* preacher justify himself in not preaching the heart of the gospel because someone else may be doing it? Let's preach Christ crucified!

III. Let the Church Lead the Way

In the third place, the church must lead the way. It was the church in Antioch of Syria that sent Paul and Barnabas out (Acts 13:1-3). When these great missionaries had fulfilled their work and "had gathered the church together, they rehearsed all things that God had done with them, and that he had opened a door of faith unto the Gentiles" (Acts 14:27). The church led the way in New Testament times, and the church must lead the way today.

Too often, in the past, young, inexperienced workers have selected a field, have criss-crossed the nation stimulating interest and raising support; and, finally, after months of such heart-breaking work, have launched out into new areas, poorly supported, ill-prepared for the work and with hardly any mature oversight. We must change this tragic situation. Churches all over this nation must rise up and take the initiative. Churches need to select the field where they think they can do the most good. Churches need to select the best man they can find to go to that field. Let him be a capable brother who has proved his worth here in

his homeland, having worked with congregations here and having faced the problems which gospel preachers must face in their work. If it is at all possible find another man equally capable and worthy. Send these brethren out together as fellow-workers into the foreign field. Support them fully. Let there be a warm and cordial relationship between the church and the missionaries it sends out. As Brother M. L. Summerlin recently wrote:

It is of greatest importance to a congregation to get behind one or more missionaries and to grant them full supporting cooperation. Make them feel that the elders are with them and will help them with any problem that arises. Communicate with them, not now and then but regularly keeping the lines open, continuous. Make the relationship between the congregation and the missionary family a close and warm and personal one. Money is needed. It's wonderful, but by itself it's cold. Don't just send money. It is not, and cannot be, a substitute for love, interest and concern. Never send a missionary to some far-off place without first having him spend some time with the supporting church. Then, when the missionary is in the field, individual Christians will pray for him. Aside from what God does about it, those at the lonely outposts will be warmed and encouraged by the knowledge that many today are praying for them.⁸

A church sending missionaries to a foreign field should have a long-range plan in which they determine to stay with the work 10, 15, or 25 years until congregations have been established in a foreign nation in such a stable way that the Christians who are local citizens of that area can carry the gospel to the rest of that nation. Help the missionaries plan the best way to advertise the work. Counsel with them about their problems. Let the elders make personal visits to the field to encourage and oversee the missionaries and to bring back first-hand reports to the

congregations. Keep the congregation well-informed on what is going on.

Hold before the children of the congregation the ideal of unselfish missionary service. What a thrill it was for me this past summer to participate in a Vacation Bible School at my supporting congregation in the Nigerian work, the Procter Street Church in Port Arthur. Over 500 children were taught daily of the value and the importance of missionary work as we studied the great theme: "Around the World with Christ." For five days, we studied the great commission, and we followed Paul on his missionary journeys. I went from class to class and told them of the Lord's work in Nigeria and gave them an opportunity to see a "real, live missionary." We brought New Testaments and first-aid supplies to send to Nigeria. It was an indescribable thrill to me to sit in the assembly and to hear those 500 young people singing as Brother Richard Salmon led them in the following song:

I can go to South Dakota, I can go to Timbuctoo!
I can climb the highest mountain, I can sail the ocean blue!
I can go and teach the Indians, I can teach the Chinese, too,
And save the souls of men.

REFRAIN:

I can be a missionary, I can be a missionary,
I can be a missionary and save the souls of men.

The boys and girls in that congregation will grow up knowing something of the meaning of going into all the world to preach the gospel of Christ. The new generation there will not have to be re-sold on mission work. Rather, within a few short years the sons and daughters of the elders, deacons, preachers and other members of that great congrega-

tion will themselves be standing upon foreign soil to proclaim the unsearchable riches of Christ!

Congregations should select for local preachers men who are interested in spreading the gospel around the world, men who will work closely with the foreign missionaries. A local preacher can and should do much to cause the congregation to support the preaching of the gospel abroad. As Brother Wyatt Sawyer recently wrote:

To begin with, the local preacher is a Christian and is therefore interested in spreading the gospel around the world in his generation. He feels that he has a personal stake in the efforts of the men abroad. For this reason he will give whatever support and aid he can to the men in the mission field as a matter of personal pleasure. As the man in the pulpit most, and therefore before the people much of the time, the local evangelist has an untold opportunity to boost the work of the Lord in foreign fields both in sermons directed to that purpose and also with many references to the work in other lessons.⁹

Thank God that we have many congregations today leading out in the effort to spread the gospel in foreign fields. The Granny White Congregation in Nashville, Tennessee, provides full-time support for seven men beyond their own local program. Think of the great work being done by such congregations as Broadway in Lubbock and Skillman Avenue in Dallas and the Madison Church in Tennessee. On my desk today is a letter from a preacher who works with a congregation in Dallas. This brother says, "Could you help me find a man for the mission field? The congregation here is ready to undertake the support of a man full-time in some mission field." How wonderful! In reporting on the success of the "London Campaign" in the summer

of 1961 in which 20 were baptized, Brother Batsell Barrett Baxter says:

The church led the way. In times past, too often young men had to go out and beat the bushes to find their support and their sponsorship. In this case it began with the elders of the church who selected a few qualified men to do the work, sent them out at the appropriate time, supervised them closely and supported them entirely. This means more mature workers were selected, better decisions were made and better support in a financial way was given. I believe this to be the way it was done in New Testament times (I Timothy 3:15, Ephesians 3:10-11, I Thess. 1:1 and 6-8).¹⁰

If congregations across this nation will lead out according to the teachings of the scriptures in this great work, we can carry the gospel of Christ to every nation in this generation.

IV. Establish Churches

Moreover, we must plant *churches* wherever we take the gospel. But I don't believe that we should refer to these congregations as "indigenous" churches for the reasons set forth below:

(1) In the strict sense of the word's meaning there never has been and there never will be an indigenous church so far as birth or origin is concerned. According to Webster's *New Collegiate Dictionary*, indigenous means, "Produced, growing, or living naturally in a country or climate; native." As one of the synonyms under the word native, this additional meaning is given: "Indigenous, said of species and races, adds to native the implication of not having been introduced." Since the implication of 'not having been introduced' inheres in the word 'indigenous,' its meaning seems exactly opposite to the New Testament teaching concerning the *super-natural* origin of the Jerusalem church and (in another sense) of every local congregation until now. The church is *not* a natural product of the earth, whatever the locality may be. From the standpoint of origin, it is neither

native, national, indigenous nor anything else with such a connotation. It is produced from beyond; it is "introduced."

(2) So far as the church's "growing or living naturally in a country or climate," it does not! It is the product of seed from another world: a plant which requires the tender and constant care of a Gardener without whose help it would immediately wither and die, there being no earthly nourishment capable of sustaining it and earth's climate being so nearly impossible for it. (Of course, the winds which strike it from below are altogether hostile.) From over the viewpoints of both origin and growth, it seems to me that there are many ways in which the church is more like a divine "hothouse plant" than an indigenous development.

(3) If the phrase "indigenous churches" refers to churches which are independent of one another with respect to fellowship, mutual assistance and cooperation, how is this a scriptural concept? I am convinced that Acts 11:27-30, Acts 15, I Corinthians 16:1, II Corinthians 8 and 9 and Romans 15:26 teach that one congregation can assist another in a spiritual work. Provided that no super-organization, legislative body or loss of the local oversight of elders is involved, it seems that the mechanics of such co-operation is left to the judgment of the elders.

(4) If by "indigenous churches" we mean isolated churches going their independent ways like two workers cutting trees *with no communication or mutual assistance*, surely this is foreign to the New Testament. From this viewpoint, how can we "love the brotherhood" in any tangible way? Are "the members to have the same care one for another" within in the local congregation, but not across congregational boundaries? Is it right for "members to have the same care one for another" but wrong for congregations of such members to exercise it? Can congregations within a city exercise this care or assist one another in spiritual works without being able, scripturally, to exercise it outside the city limits, across a state line or an ocean? Is it really unscriptural for a congregation in America to send a New Testament to a Nigerian congregation? If a New Testa-

ment may be sent without violating the scriptures, surely assistance toward erecting a building or supporting a preacher may also be sent without violating the scriptures.

(5) So far as I know, the New Testament says nothing of either an indigenous church or an indigenous Christian. Our relationship to God (whether as individuals or groups of Christians) is presented in the scriptures as one of *utter dependence*. Our relationship to one another and among various congregations seems to be better described by the word "inter-dependence" than "independence," "indigenous" or what-have-you.

However, after saying all that, I hasten to add that I agree with much that has been said in the brotherhood recently about the need to develop more (misnomer though it may be) "Indigenous" churches i.e. churches which (with the help of God and moderate assistance from older churches) develop quickly into "self"-propagating, "self"-governing, "self"-supporting congregations. An over-dependence upon others, individually or congregationally, produces spiritual parasitism. We need to work against this by encouraging young congregations to build their own buildings, support their own preachers, etc. *as soon as possible*. How much assistance may be given new congregations at first (especially from the financial standpoint) as well as how long it is given and for what purposes it is used seem to me to be matters of judgment for the interested elders to decide. A plan that works well in Nigeria might not be best for Germany. Quite often, it is possible that we give new congregations such overwhelming "help" that we actually hinder them much in the same way a man would hinder his son if he carried him upon his back until the boy was twenty years old. If a congregation established ten or fifteen years ago is still such a baby that it cannot build its building, support its preacher, or carry on

its own work without outside help, the trouble is, quite likely, that it has had too much outside "help."

We are glad that most of the congregations in Nigeria have built their own buildings with no American aid. In general, I think it is best that they do so. However, we have helped in a few cases; and there may be others where American aid for a building would seem justifiable.

In regard to aiding Nigerian preachers, several different plans have been tried there. Working under the oversight of the elders of the Procter Street Church, Brother J. W. Nicks and I (most of the credit goes to him) worked out the following method which is being used in Iboland.

- a. Each Nigerian congregation selects its own preacher.
- b. Each congregation decides how much it can support its preacher.
- c. If a congregation needs our aid, it applies for it.
- d. We decide, man by man and church by church, whether we will help, how much we will give, for how long, etc. (We usually say that we will furnish half of a preacher's salary this year, one fourth of it next year, and none of it after that.)

Brother Jim Massey, who now handles the fund out of which Nigerian congregations and preachers are assisted in Iboland, gives the following analysis of this work as of July 15, 1961:

Number of Evangelists receiving support.....	38
Total amount of American support received monthly	\$240.80
Average amount received by each evangelist	
monthly	\$ 6.50
Total amount paid by Nigerian churches to these	
men monthly	\$258.00
Churches in Iboland with full-time evangelists	

fully self-supporting	6
Churches scheduled to become self-supporting,	
1961 ending	15
Churches scheduled to become self-supporting,	
1962 ending	19
Total of churches scheduled to be self supporting,	
1962 ending	40

I have no doubt as to the scripturalness of this plan: it is simply that of brethren and churches assisting others in their spiritual needs. Whether we should help more or less or in other ways is a matter of judgment, concerning which we should constantly pray for wisdom.

It seems wise for such aid to be *temporary*; and for it to be *aid*, not *under-writing*. If those receiving aid know that it is temporary, they will have a great incentive to grow so that they will need no more such aid. It often helps to set a target date toward which to work as the time when outside aid will be terminated.

I strongly oppose planting *American* churches in Europe, Asia or Africa. Surely, American congregations are not perfect. To a greater or lesser extent all (or most all) of them are guilty of — at least — these sins: covetousness; pride; formalism; racial prejudice; lovelessness; lukewarmness, etc. Why transplant these things anywhere? With respect to our innocent customs, invitation songs, convenient meeting places, two-songs-prayer-song-Lord's Supper, etc., these are not essentials to restoring sound doctrine; and we make a mistake to Americanize new converts by insisting upon such. Instead, let's establish congregations after the New Testament order. This will please God.

V. Teach Faithful Men

Another matter of great importance in seeking the lost

in foreign fields, is that of training workers to go to their own people with the gospel. When we are engaged in such works, we are carrying out the commandment of Christ "... teaching them to observe all things whatsoever I have commanded you ..." (Matthew 28:20) and the commandment of Paul to Timothy, "and the things which thou hast heard from me among many witnesses the same commit thou unto faithful men who shall be able to teach others also" (II Timothy 2:2).

As one method to expedite these commandments and to stabilize the Nigerian work, the Lawrence Avenue Church in Nashville, Tennessee, and the Procter Street Church have established Bible Training Schools in Nigeria. The Lawrence Avenue brethren oversee the training school at Ukpom in the Calabar area and the Procter Street elders oversee the school at Onicha Ngwa in Iboland where Douglas Lawyer and Jim Massey are now working. In these schools, the Bible and Bible-related topics are taught daily to men who are zealous and capable of taking the truth to their own people. Of the 68 students who graduated from the Onicha Ngwa school while it was only a two-year school, 50 are still preaching today and (so far as the white brethren know) about 43 of these are doing worthy works as gospel preachers. Three are doubtful, and we don't know about four of them. Twelve of our graduates are doing secular work, but are faithful to the Lord. Six of them have apostatized. We are hoping for even better results than this from our three-year training program. I think only eternity will reveal the great good being done in these and similar schools in the Philippines, in Italy, in Japan and elsewhere.

I believe the devil is afraid of these schools and that he

would destroy them if he could. One day when I first went to Nigeria we were having a chapel service. Brother Tommy Kelton had driven up from Ikot-Usen to help me that day since there were no white people living with us at Onicha Ngwa. The student who was selected to lead singing had chosen the great hymn "Onward Christian Soldiers." He didn't know the proper tune, and he was doing a very poor job of leading. Brother Kelton and I weren't very much help to him either! About the time he came to the part that says "Hell's foundations quiver at the shout of praise," I looked about at the room full of men, none of them wealthy, none of them with superior academic advantages and the whole group of us doing a very poor job singing that song. For a minute I almost felt an urge to laugh at the thought that anything we could do would make the foundations of hell quiver. But then the truth swept over me in a wave of conviction. The devil is afraid! These men are being taught the gospel daily! The gospel is the power of God unto salvation! These men will stand 10, 20, 30, 40 and perhaps some of them even 50 years preaching the gospel! These men will baptize thousands! These men will establish new congregations! The ultimate responsibility for spreading the truth in the nation of Nigeria is upon the shoulders of these men! They will not fail, and God will not fail them. Brethren, as we seek the lost in foreign fields, let's teach "faithful men, who shall be able to teach others also" (II Timothy 2:2).

VI. Dedicated Christians Must Go

Finally, if we're going to preach the gospel to the entire world in this generation, dedicated preachers and their families and other dedicated Christians must volunteer to go to foreign fields. We must be willing to scatter. We

must be willing to forsake the comforts, pleasures, and ease of mid-twentieth century America. It's true that there is a sense in which we can go by means of radio and television. When I read that some 270 radio stations are carrying the Herald of Truth program, when I read that 75 television stations carry it, I'm thrilled to think that the gospel is going to so many people by these means. It is true that we can go by way of the printed page. When I read that the Gospel Press has placed a total of 70 million individual articles telling readers about the church in national magazines and that it has distributed 260,000 booklets all over the United States and around the world and that over 30,000 people are now taking or have taken a correspondence course as a result of this effort, I'm thrilled to think of the great good being done by the printed page. But we can't do it all by means of the radio, television and the press. We need people who will actually leave father and mother and brothers and sisters and houses and lands to go to foreign fields. Jesus said, "Go into all the world," He said, "Make disciples of all nations." I know it's not an easy thing to do. A person who wishes to become a missionary is entering into an insecure and perilous calling. He is voluntarily taking upon himself a cross of loneliness, a cross of ingratitude, a cross of earthly insecurity and uncertainty which will break the back of any uncommitted man. But *some* of us must *go*. We can't *all* stay in America and get the job done. Employees of K. Chelleram's and Sons, an Indian Trading Company, leave their wives and children at home in India and come to Nigeria alone for two or three years at a time for the money they can earn. Oil and construction company workers go to the ends of the earth for the extra money foreign service gives them. Explorers have circled the globe, climbed its mountains and visited its frozen

polar regions in the name of science and adventure. Surely, where adventure, science, fame and wealth will lead others, we for the sake of Christ should go.

I close with these words of Amy Carmichael, which sum up what I have tried to say:

The tom-toms thumped . . . all night, and the darkness shuddered round me like a living, feeling thing. I could not go to sleep, so I lay awake and looked; and I saw, as it seemed, this:

That I stood on a grassy sward, and at my feet a precipice broke sheer down into infinite space. I looked, but saw no bottom; only cloud shapes, black and furiously coiled, and great shadow-shrouded hollows, and unfathomable depths. Back I drew, dizzy at the depth.

Then I saw forms of people moving single file along the grass. They were making for the edge. There was a woman with a baby in her arms and another child holding on to her dress. She was on the very verge. Then I saw that she was blind. She lifted her foot for the next step . . . it trod air. She was over, and the children over with her. Oh, the cry as they went over!

Then I saw more streams of people flowing from all quarters. All were blind, stone blind; all made straight for the precipice edge. There were shrieks as they suddenly knew themselves falling, and a tossing up of helpless arms, catching, clutching at empty air. But some went over quickly, and fell without a sound.

Then I wondered, with a wonder that was simply agony, why no one stopped them at the edge. I could not. I was glued to the ground, and I could not call; though I strained and tried, only a whisper would come.

Then I saw that along the edge there were sentries set at intervals. But the intervals were too great; there were wide, unguarded gaps between. And over these gaps the

people fell in their blindness, quite unwarned; and the green grass seemed blood-red to me, and the gulf yawned like the mouth of hell.

Then I saw, like a little picture of peace, a group of people under some trees with their backs turned towards the gulf. They were making daisy chains. Sometimes when a piercing shriek cut the quiet air and reached them, it disturbed them and they thought it a rather vulgar noise. And if one of their number started up and wanted to go and do something to help, then all the others would pull that one down. "Why should you get so excited about it? You must wait for a definite call to go! You haven't finished your daisy chain yet. It would be really selfish," they said, "to leave us to finish the work alone."

There was another group. It was made up of people whose great desire was to get more sentries out; but they found that very few wanted to go, and sometimes there were no sentries set for miles and miles of the edge.

Once a girl stood alone in her place, waving the people back; but her mother and other relations called, and reminded her that her furlough was due; she must not break the rules. And being tired and needing a change, she had to go and rest for awhile; but no one was sent to guard her gap, and over and over the people fell, like a waterfall of souls.

Once a child caught at a turf of grass that grew at the very brink of the gulf; it clung convulsively, and it called — but nobody seemed to hear. Then the roots of the grass gave way, and with a cry the child went over, its two little hands still holding tight to the torn-off bunch of grass. And the girl who longed to be back in her gap thought she heard the little one cry, and she sprang up and wanted to go; at which they reproved her, reminding her that no one is necessary anywhere; the gap would be well taken care of, they knew. And then they sang a hymn.

Then through the hymn came another sound like the pain of a million broken hearts wrung out in one full drop, one

sob. And a horror of great darkness was upon me, for I knew what it was — the Cry of the Blood.

Then thundered a Voice, the voice of the Lord; and He said, whom shall I send, and who will go for us? Then said I, Here am I; send me, and He said, Go and tell this people — Jesus said, Go ye into all the world, and preach the gospel to every creature . . . and lo, I am with you always (Isaiah 6:8; Mark 16:15; Matthew 28:20).¹¹

The lost are calling. Jesus can save them. Who will go? Who will send?

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OVERCOMING OBSTACLES IN MISSION FIELDS

By DANIEL C. HARDIN

Daniel C. Hardin was born in Albuquerque, New Mexico, on December 28, 1942. He was baptized while a high school student in Raton, New Mexico. He graduated from Raton High School in June 1950 and entered the University of New Mexico in Albuquerque. Following his receipt of a B.A. degree in Education, he taught Art and studied Bible in David Lipscomb College for two years.

In August, 1957, he married Joyce Smith, a 1957 graduate of Abilene Christian College, and the couple moved to Anaheim, California, where Dan preached for the Central Church of Christ for one year.

In August, 1968, they traveled to Seoul, Korea, to work as missionaries. Dan has since completed the resident requirements for

M. A. degree in Korean Language in Seoul, Korea. He is presently Dean of Korea Christian College and was recently appointed to the Board of Trustees of Chung Ang Tae Hak, one of Korea's three largest universities. The greater portion of Dan's time has been spent in language study and personal evangelism with the Sang do Dong Church in Seoul.

Home for a year in the States which includes classes at Pepperdine Graduate School and intensive reporting on the Korean work, Dan, his wife, and three children plan to return to Korea early in 1963.



Since God confused the tongues of the people of Babel many thousands of years ago, men have tried in vain to restore and reunite the scattered world. Devastating war machines like Rome's legions and Hitler's storm troopers have tried to unite the world through brute force. The League of Nations, United Nations, and other peaceful organizations have tried to draw the world into unity around the conference table. Modern communication, transportation, and rocketry have increased the world's potential for such unity by bringing all nations right to one another's doorsteps. However, in spite of all wars and threats of wars, alliances, and cultural trade programs, the tongues have remained confused.

Confusion of tongues, from the very beginning, however, was not intended as an end in itself. Rather it was a catalyst which served to scatter man abroad upon all the face of the earth according to the will and wisdom of God (Genesis 11). Without communication, scattered to the four winds, people are all too soon hopelessly molded by environment, and cultural barriers rise to reinforce the language barrier.

As America is slowly being shaken from her security and Utopian slumbers by threats of wars and annihilation, she begins to search frantically for measures whereby the cultural, social, and political barriers between nations can be overcome. America needs allies but she has only recently begun a Peace Corps to try to communicate with the strange tongues of her newly appreciated friends.

Brethren, this call to break down the barriers, to overcome the obstacles should not be new to God's people. For years, evangelists who have worked in foreign fields have begged us to wake up to our world responsibility and begin

preparing to overcome those obstacles inevitably cluttering the path of the man who steps across international boundaries.

The very fact that these words and others like them are being brought before us in this lectureship is evidence that the Lord's church is waking up. Whether from fear of physical destruction by an unconverted majority of the world's population, fear of being bodily taken into captivity by increasingly powerful enemy nations, or purely love and compassion for the souls of a doomed world, we are beginning to act. And, thanks be to God, we are not only acting, but taking pains to study, learn, and prepare so that there will be no undue waste of time, talent, energy, and money.

To elaborate all the obstacles facing the missionaries of this world would not only be impossible for me, but endlessly time consuming. I can only trust that a few selected examples of rather universal obstacles coupled with some practical advice taken from the Holy Scriptures and tested on the field will lead to a more constructive and satisfactory approach to the problem of taking the world for Christ.

People at home usually take the missionary's Christian life for granted. Whether he is put on a pedestal or openly criticized, it is presumed that he does not face the ordinary problems of Christian living faced by everyone else. You may be quite shocked to learn that missionaries become depressed, lose their tempers, exhibit jealousy and ambition, and even more unpleasant things.

We must be realistic! It is true that missionaries as a class do tend toward higher spirituality, but they are still ordinary Christian people, subject to temptations just like other Christians and the temptations in the mission field

are manifold, thus testing the missionary to extreme limits.

To facilitate a clearer understanding of the very existence of obstacles in the first place, let us picture a typical missionary on his first foreign tour.

He is a graduate of a good Christian college and has three or four years of successful pulpit work to his credit. He sets out with his wife and two small children to some obscure Oriental city. He has visions of mass conversions and phenomenal church growth. Inside of two months, he is teaching classes every day, raising support for an orphanage or two, and establishing churches far and wide. English speaking natives lavish him with praise and guarantee to build great churches if he will only get them started with a small investment. His reports are colorful and everyone is happy, except, perhaps, a few older missionaries who have been rebuffed when advising him to re-evaluate his approach to the work.

Some months later, winter closes in and fuel for two oil stoves becomes expensive and scarce due to the withdrawal of American troops from the area. The withdrawal of troops also cuts a hitherto plentiful supply of American canned and fresh foods. Not having taken time to study the language, he finds shopping on the market difficult and time consuming. Native preachers demand larger salaries to help them buy fuel through the winter months and money for church buildings so that the people can meet in warmth and comfort.

By now his relations with his fellow missionaries has become bitter and his pride will not allow him to ask for help and advice.

He and his children are stricken with a common but painful intestinal ailment, and his wife cannot stand the strain of her own teaching work combined with the job of caring for her family's health under such severe conditions.

At the same time, the missionary is under attack by various Oriental philosophies and denominational converts. These attacks come with Oriental craftiness and surprise which undermines his own rather simple and hitherto unchallenged beliefs. With eyes red from lack of sleep, body shaky from fever, and mind vexed with a dozen problems, he becomes irritable and short tempered and too pressed for time to pay attention to local customs and traditions. He may realize that he needs to commune with God through prayer, but he doesn't have time for prayer. He needs to study the Bible and chew the meat that Paul talked about, but he barely has time to prepare for the many classes he is teaching. He needs to study the language and culture of the country, but with his lack of time, it is impossible. He needs more support, but he hasn't even had time to write reports about his past work and rather nasty letters are already coming from home.

For seasoning, add one or two revolutions and the threat of invasion by a neighboring country. This is a frustrated missionary.

This is not only something I see and you may see, but this is what the Oriental sees. A man who goes around preaching a gospel of peace and love, but who has no patience, is quick to anger, seldom smiles, disobeys the local laws and customs, and who shows poor judgment in his selection of workers.

Should we become discouraged and call this man home

and quit trying to do mission work? No! This situation must be accepted as a challenge. We must try to salvage the missionary thus pictured and better prepare the next one we send. However, even the well-equipped missionary will still find the going rough. One religious group requires each missionary to keep in contact with a designated psychiatrist during his first tour. They have learned that the first tour is a type of test which will make or break a new missionary. By his letters and reports, the psychiatrist can pin-point the time when the new missionary has reached the crisis and at that time his sponsors send encouraging letters and do all that they can to help him win his battle. If he cannot adjust, he is sent home. If he makes the grade, he represents a victory over Satan and a strong worker for God.

For a look into the causes responsible for frustrated missionaries, let us examine the obstacles in mission fields.

The Language Barrier

The first and most discomforting obstacle to meet most missionaries is the language barrier. In fact, there is some justification for saying that it is the only barrier, because language study automatically involves the study of some of the history, culture, and customs of a country. Too, as language study in Oriental and Scandinavian countries takes at least two years for beginning conversation and at least eight years for mastery, there is a long period of direct contact with both the nationals and fellow missionaries while the learning is taking place.

My own earlier notion of successfully speaking through an interpreter was thoroughly shaken on one of my first speaking engagements in Korea. Having been informed of

the Korean's love and respect for philosophy and deep reasoning, I preached a sermon that may have been somewhat superficial, but nonetheless was filled with philosophical terms and complicated patterns of logic. I stood amazed as the interpreter, seemingly unabashed, confidently grasped every intricate idea and poured it out to the Korean audience in a constant flow of impressive, though unintelligible speech. After the invitation was offered and we had sat down, I turned to my interpreter and said, "Please hand me a songbook." He smiled reassuringly, nodded his understanding and confidently handed me a Bible.

A rapid glance at any good concordance will reveal over three hundred scriptures relating to preaching, speaking, teaching, etc. In Romans 10:13-15, Paul says, "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 heard? And how shall they hear without a preacher? And how shall they preach, except they be sent . . .?" And, now, let me add one other question, too obviously taken for granted to be raised by Paul, "And how shall they preach without the ability to communicate?"

I will strongly defend teaching in the English language to those foreigners who can speak English. A considerable portion of my last three years has been devoted to Korea Christian College where we teach the Bible in English to students carefully prepared to comprehend English language lectures. I would certainly not censor the use of interpreters if that were the only method available. But these methods are unsatisfactory at best and are justified only while learning the language or when spending only a short time in a country. The missionary who gives his life to preaching the gospel in a foreign country must be prepared

to overcome the language barrier. How can we even be sure that the foreign Bible has been translated correctly unless we can read it. Eugene Nida, in his book, *Custom and Culture*, tells of a group of missionaries in a remote region who for many years used a native word which they thought meant grace. Actually the word meant Black Magic which completely misdirected the thinking of the natives concerning Christianity.

Remember our frustrated missionary? He could have solved many of his problems if he had been encouraged to take the time to learn to communicate.

Customs and Cultures

America is a young nation and sometimes is just as awkward and bungling as any adolescent. When we combine this inexperienced youthfulness with a top spot on the international totem pole, we easily recognize another obstacle for the American missionary. Filled with the youthful fire and restlessness of modern America, he runs headlong into cultures and traditions that were old when America was a mysterious land haunted by primitive savages. Whether it is better to die of ulcers and frustration getting things done or die of improper sanitation leisurely accepting what wisdom knows to be inevitable is still a question perplexing the open-minded analyst. Perhaps we need to think seriously about Paul's comment in Philippians 4:11-13, "Not that I speak in respect of want, for I have learned, in whatsoever state I am, therewith to be content. I know both how to be abased and I know how to abound: everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ who strengtheneth me."

Coming from a society of mechanical devices that do everything, including much of our thinking, we tend to look down our noses at other people who have not invented or copied similar gadgets. However, we need to appreciate the ingenuity that these people do show. In the United States, we are just beginning to appreciate the value of terracing farm land, but in Korea it has been practiced for generations. The first thing many missionaries did to their houses when they arrived in Korea was to rip out the strange heated floors. Made of cement and stone covered with varnished paper, these floors are built over a series of tunnels which conduct smoke from a firebox on one side to a chimney on the other. It is true that in the large American style room with hardwood flooring, you can wear your shoes inside and have greater floor space, but the Korean pities the American who shivers with colds and pneumonia through the cruel winter. The Korean, meanwhile, is snug and comfortable on his heated floor.

The average American rebels at eating Korean kim-chi because of its strong odor, but this fermented cabbage, liberally garnished with garlic and peppers, furnishes a winter long supply of green vegetables to the Korean and is not only eatable but quite delicious when properly made. The poor American, meanwhile, spends futile hours and considerable money seeking rare imported canned vegetables to balance his diet. It would be good to add here that some over-eager missionaries seriously damage their health by too sudden and thoughtless a plunge into the local diet. Care should be taken to first investigate local foods and then slowly add the safer ones to the diet. Changes in the methods of growing and preparation of local foods may be advisable. All areas are different and good common sense

must be exercised in determining the extent of a missionary's integration into the local culture.

Respect for a people and their culture must be built on knowledge and humility. For example, some people see Korea as a sad place full of orphanages and other evidence of suffering and pathetic human need. To long time residents who have studied Korea's history and drawn close to her people, Korea is a land of ancient charm and dignity with a people as human and scenery as beautiful as any country in the world. Korea has a simple phonetic alphabet that can make it the most literate of all Oriental nations. In the 10th century, they produced some of the finest porcelains the world has ever known. The Koreans invented moveable type in 1250 and the first iron-clad warships in 1592. The missionary should again consider the words of Paul in I Corinthians 9:19-22: "For though I be free from all men, yet have I made myself servant to all, that I might gain the more. And, unto the Jews, I became as a Jew that I might gain the Jews; to them that are under the law, as under the law; to them that are without the law, as without the law, (being not without law to God, but under the law of Christ), that I might gain them that are without the law. To the weak, became I as weak, that I might gain the weak. I am made all things to all men, that I might by all means save some."

Our frustrated missionary does not have to lose his identity in the foreign country. He couldn't if he tried. But, in humility and patience, he could learn from the culture of the country he has gone to serve, thereby making his new life a more enjoyable and comfortable one, while earning the respect of the people.

Missionary Wives

As the cultural standards of a country are often felt more strongly in daily living situations than in business activities, it is the missionary wife who often finds it very difficult to adjust to mission work. A man's work is much the same wherever he is, but a woman's whole life changes when she goes to a foreign country. Strange foods and neighbors, plus insufficient plumbing, heating, and sanitation present a great challenge to the homemaker. In America we have mechanized housekeeping to the point that the average housewife has considerable free time. To use this extra time, we have insisted that our young housewives devote these extra hours to teaching classes, visiting the sick, and doing various kinds of personal work. These activities have overshadowed homemaking to the extent that many of our wives and mothers look upon housework as an unimportant and even shameful occupation. How many women say, "I don't do anything, I'm just a housewife!"

In countries where even poor people have servants, missionary wives and mothers may be openly criticized if they do not take advantage of this situation and turn the home-making over to servants while they engage in teaching and other related activities.

When my wife arrived in Korea, she found very few cake mixes, frozen or canned foods and no supermarkets. Cooking over a charcoal fire and ironing with an iron filled with hot coals became commonplace. Preparing well-rounded meals in the winter required the utmost in creativity and ingenuity.

At the same time, since this homemaking was considered

secondary to teaching, visiting, and entertaining, it became an unbearable imposition. And, being worn out from house-work, the teaching and other activities became distasteful.

Even the most well-adjusted missionary has many obstacles to overcome and he faces many disquieting situations. Problems multiply and worry and even anger may appear. After a hard day's work, filled with anxiety and concern, there is nothing like coming home to a cheerful wife and happy home to soothe the burdened mind. Solomon said, "A prudent wife is from the Lord" (Proverbs 19:14) and, "A virtuous woman is a crown to her husband" (Proverbs 12:4). However, he also said, "It is better to dwell in the wilderness than with an angry and contentious woman" (Proverbs 21:19). In a happy home, the trials and tribulations of our frustrated missionary might melt away as he forgets his problems and relaxes with his family.

I would suggest, therefore, that the missionary wife appreciate and respect the job of homemaking. Solomon suggested this when he described a worthy woman in Proverbs 31. My wife is now a keeper of the home. Our home is a happy one and my work is 100% more effective and rewarding. I can truly say that her price is far above rubies. Then, when she becomes an aged woman, she can follow Paul's advice in Titus 2 and teach the younger women to love their husbands, to love their children, and to be keepers at home.

Relations With the Home Church

In an obstacle race, the obstacles are all right out on the track, but in mission work, some of the greatest obstacles are thousands of miles away in the home country. I am thinking primarily of relationships between the home

church and the missionary. As most missionaries receive support from a number of different churches and individuals, disharmony between the missionary and the folks at home can present one of the greatest obstacles to any mission work.

For the missionary's part, he is most often guilty of making too many rash promises and doing too little reporting. By rash promises, I mean those promises of great results which a missionary may make when trying to raise funds. Though made in all good faith, with the best of intentions, it is quite common for actual in-the-field results to be somewhat below Stateside estimates. Modesty and humility while raising support might save embarrassment later on. In Luke 14, Christ suggested choosing the lowest room when invited to a wedding. Then we may be honored by being asked to move on to a higher room, but if we choose a high room to begin with, we may lose face if asked to move back. Likewise, it might be better to be praised for doing more than expected rather than questioned and criticized for doing less than expected.

Missionaries are not very famous for their prompt and careful letter writing either. When in the field, a preacher tends to get so involved in his work that he forgets to write letters regularly and to make adequate reports. Sometimes this lack of reporting is intentional and based upon pretty sound logic. One missionary recently decided to save the church a few dollars by cutting down on his reporting. Soon, he had lost a thousand dollars in contributions.

I was in a small Tennessee congregation that was sending twenty-five dollars a month to a missionary in Africa. He failed to acknowledge the receipt of the money, as well as

to report regularly on the work as a whole, and it was with great difficulty that the local preacher, a close friend of the missionary, was able to keep the congregation from cutting the support.

Typing, mimeographing, folding, and addressing 170 of my own personal letters requires about 16 hours each month, plus \$16.00 in stamps, paper and envelopes. To overcome criticism by those who think it is a waste of money to spend so much on stamps, etc., I have contributions coming in each month especially for this expense. This is only one of several proven methods of reporting. The important thing is to take the time and the funds to do the job.

The missionary should not forget the many religious publications that are doing so much to bring news to the brotherhood. Keeping them supplied with superior material is important. However, regular reports should reach individuals, preferably more than one person, in any single congregation.

As is often the case when two parties have problems, the blame usually can be laid on both parties. A look at some of the weaknesses on the part of the folks at home may help us to understand some of the missionaries' mistakes.

For example, a missionary's overselling may be due to the fact that to go to a mission field, a man has to become a cross between a beggar and a super-salesman. Among missionaries, you will often hear the following statement, "I have a chance to make my plea at such-and-such a church tonight." The Church in Jerusalem selected men and then sent them out. Some churches are doing this today, but generally each missionary has to do considerable pleading,

begging, and selling. This has led to salesmen's tactics, which often include overselling.

Reporting, too, includes both parties. I advised sending reports to several members of any single congregation because oftentimes elders, preachers, or treasurers receive reports and either lose them in coat pockets or file them in the waste basket. One missionary told me that a certain church was discussing doing some mission work and decided to send him some money each month. When the treasurer heard about it, he told the congregation that he had been writing checks for this same missionary for over a year. He had received, but not published the reports, and the congregation had soon forgotten that they were supporting anyone.

Another church missed a personal visit by a returned missionary because his letter, asking for a date to report, stayed unopened in the pocket of an elder for several weeks.

We should question the purposefulness of a congregation's giving when no one even knows where the money is going. Paul told us to purpose in our hearts ahead of time. In I Corinthians 16, he presented a need and asked the people to lay by in store against the time when he would come and collect the contribution. Wide reporting can keep the missionary's need before the brethren so that they can give with purpose and understanding.

Another serious problem facing many missionaries is the problem of getting people to accept the very fact that one should go to a mission field in the first place. My wife and I have been fortunate in having very understanding friends and relatives. With many missionaries, however, this is a great obstacle. A close friend, with whom I once worked,

wanted to become a missionary. He had his support almost completely raised, but was constantly discouraged by his relatives and friends. Members of the congregation for which he was preaching at the time told him at every opportunity that they hoped he would not go. Some members of his family told him it was practically a sin to go so far from home. Other people just shook their heads and said he would never make it. Actually his only encouragement came from his father and one or two others who were not members of the church of Christ.

I've known of missionaries living in tearful sadness because of letters from home accusing them of thoughtlessness in leaving home. This kind of letters can be actually cruel to a young missionary who is already suffering under the initial strain of his first missionary work. On the other hand, encouragement from those we love and respect can be an immeasurable blessing.

Most men are in the mission field because they feel that God has a job for them to do. They would like to stay home and perhaps bury their dead, but Christ has advised us to let the dead bury their dead. So, as Abraham left Ur and Haran, as Moses left Egypt, as Peter left Galilee, and Paul left his native country, so missionaries will continue to leave home. There may be tears and there may be sorrows, but they see a cross and no one else to bear it. At this time, a little encouragement can go a long way.

I will never forget one letter I received from the Inez Congregation in Albuquerque, New Mexico. It stated simply that the leaders there wanted to greet me and encourage me. The letter was signed by all the deacons and elders. It still warms my heart to think about that good letter.

Finally, Americans tend to be very naive about foreign countries and foreign people. A man is sent to a foreign country and expected to begin sending reports of mass conversion within a relatively short time. Brethren, it is going to take several years to learn to talk with the people of a foreign country. It is going to take time to convert them to Christ when most of them do not even believe in God to begin with.

If, however, the churches in America demand baptisms, the missionary may be forced to give them baptisms. He can go to a village with a box of relief clothes, preach through an interpreter, and baptize people as long as the clothes hold out. If the village is far enough away from civilization that an American is an oddity, he can baptize without the clothes. His reports sound good. The church is pleased. However, two years later, still unable to speak the language, the missionary watches the leaderless, milk-fed congregations dwindle away and he begins to doubt, not only his own ability, but sometimes even the gospel. Here again is our frustrated missionary.

Most successful denominations require two years of language study in the field. If the missionary cannot speak at the end of two years, he is sent home. If he can speak, he is allowed to begin work under the supervision of an older missionary. Three years later, he may go out on his own. One surgeon in Korea told me that he is not even allowed to practice surgery until he has studied language for two years. Is this period of training wasteful? I do not like the missionary societies of the denominations and I feel that they have many weaknesses, but I believe their idea of training is basically sound. The man who learns the language and makes the slow approach has the greatest

potential for that long term mission work which really pays off in the end. The one who does not prepare himself will all too soon return home without any real accomplishments. In Galatians 1, we find Paul quite probably preparing himself before entering into his mission. If this be true, then the Spirit realized the value of preparation before work. The incentive for this training must come from the church at home. Without their understanding and direction, even the best missionary may fail.

Missionary Relations

Another obstacle of great concern to most missionaries is the problem of the relationships of missionaries to one another. After all, if missionaries themselves cannot get along together, how can they expect to teach other people to do so?

We should not be too surprised to learn that the missionaries have problems getting along with one another. Not only is the church as a whole divided into various factions, but right here in America, it is not uncommon to find members of one congregation who will not even speak to each other. Because misunderstandings exist is no sign that they are right, but it is a sign that we should be prepared for them. After all, this obstacle is as old as mission work itself. It was on Paul's first missionary journey that John Mark separated himself from the others and returned home. Later Paul and Barnabas departed asunder one from another because of contention over taking Mark with them a second time. Though Paul and Barnabas went separate ways, nowhere in holy writ do we find either one forsaking the preaching of the gospel to run the other down or turn people against the other. Before it was over, Paul even sent for Mark and stated that he could be helpful to

him in his work (II Timothy 4:11). Remember also the occasion when John came up to Christ and said that a certain man not associated with them was going around casting out devils in the name of Christ. Christ said, "Forbid him not, for he that is not against us is for us." I am sure that I do not know all that this verse implies, but I believe it cautions us against waging war against a brother while Satan is running all around us like a roaring lion.

God told us what He wanted done, but He often left the method to our discretion. It is in the realm of opinion that most of our conflicts arise. Many of the things I mention in this lecture are personal opinions and back in Korea there are men who disagree in part or whole with some of my opinions. We sometimes spend long hours in verbal combat discussing ideas. But, I am happy to say, once each month, we all meet together to worship God and enjoy a fine fellowship. In fact, we sometimes get into trouble because after a long hard session of debate, we are each convinced by the other and then the next day must start all over again from opposite sides.

The Great Adversary

If a missionary has been able to overcome the language barrier, has learned to appreciate and respect the culture and people of the nation he wishes to convert, his wife has adjusted to the new life and he lives in a happy home, his sponsors in America know what needs to be done and they are working with him 100% with mutual understanding, and he is able to get along with his fellow missionaries, then he may have automatically overcome the greatest obstacle of all, the great adversary, Satan himself!

It has been said time and time again that it is difficult

to do mission work and practice Christianity at the same time. And, as the poet said, "Oh, how true! How true!"

I may be using the term Christian a bit lightly, but in America one can be Christian without too much trouble. Most Christians lead normal, everyday lives. It is not only easy to be a Christian in America, but in some areas, it is more socially acceptable to be a Christian than not to be. Christian living, therefore, may become a sort of routine that requires very little thought. This is not true on the mission field. For example, in Korea, one of the most Christian nations of the Orient, only 3% of the 30 million people claim to be Christians. On the mission field, each man and woman is tested. Obstacles are met and the missionary is under a spotlight so that everything he does and says is known by all.

I remember Logan Fox advising missionaries to concentrate a little more on being something rather than doing something, "because," he said, "God may be more interested in what you are than in what you are going to do."

Christ taught more about faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and love than He did about anything else. It isn't until a man is faced with real problems and obstacles that he sees the depth of this teaching. Peter said in II Peter 1:10, "If we do these things we shall never fall."

Remember our picture of the frustrated missionary? Remember that the poor example of Christianity that he set was seen by the people he went to convert. Unless he can be helped to extract himself from the morass of problems and obstacles surrounding him and set his feet once more on a solid foundation, he is going to continue to be a bad

example of Christianity even though his sermons and classes may be sound. Unless we can prepare new men and help them along the way, we may never have many good examples in the field.

We must build our prospective missionaries up. The average amount of faith, patience, humility, and love of most Christians is not enough when a real test comes.

We talk of faith, but what do we know of faith? In the United States Armed Forces, we have a good cross-section of our young men and yet only one out of every ten serving in Korea ever attends the services of the church. What kind of faith is it that can be so easily left behind in America?

We talk of freedom from fear, but what do we know of freedom from fear? In Seoul, I live only thirty miles from Communist lines. Attack may come at any moment. If it comes, then the Korean will learn just how much freedom I have from fear.

We talk of patience and love, but what do we know of patience and love? You give relief clothes to a Christian who is going to help a poor community. You find out later that he has sold the clothes to build himself a new room on his house. Your reaction to that news is the sermon on patience and love that the people will see.

We talk of forgiveness, but what do we know of forgiveness? A group of missionaries were away from home one time when a ship arrived with their one mail delivery of the year. The curious natives tore the letters into small pieces and boiled them into a mush and tried to eat it. When those missionaries returned and found what had happened, their reaction spoke louder than any sermon they may have preached on forgiveness.

We speak of humility, but what do we know of humility? I preached Christ in Anaheim, California, for one year before going to Korea. During that time, I never once found it necessary to apologize for any of my actions. I don't like to apologize. I don't even like to admit that I am wrong. But, in Korea, I have broken taboos, lost my temper, and in other ways felt the edge of Satan's sword. I have apologized. I have begun to learn. I hope I will learn much more, because after all is said and done, when the evaluation is finally made, I believe it is going to be what the missionaries are and have been more than what was done or said that will take any country for Jesus Christ. "For it is God which worketh in you both to will and to do of his good pleasure. Do all things without murmurings and disputings, that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world . . ." (Philippians 2:12).

VISION AND INITIATIVE IN COMMUNICATING CHRIST

By ROBERT R. MARSHALL

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The combination of vision and initiative is as

necessary as faith and works, as logical and practical as ham and eggs. Vision provides the image, the outline. Initiative provides the sinews, the muscles, that start a job and carry it to completion. Our formula is "visualize, then vitalize!" The Lord said to the prophet: "Write the vision . . . make it plain . . . so he may run who reads it" (Habakkuk 2:2).

No man has ever done anything great without vision, but vision without action is fruitless! This is the pattern all through the Bible for great leaders: see, then act! Isaiah says: "I saw the Lord . . . and he said 'Go' (Isaiah 6:1, 9)." Ezekiel "saw the glory of the Lord . . . (and) the Spirit entered (him) and set (him) upon (his) feet and said, 'Go'" (Ezekiel 3:23, 24). Nehemiah surveyed the broken walls of Jerusalem. He challenged the workers, "You see . . . how Jerusalem lies in ruins . . . come, let us build" (Nehemiah 2:13, 17). The men responded, "Let us rise up and build" (Nehemiah 2:18). The outcome was: "So we built the wall" (Nehemiah 4:6). Vision inspires action. See, then go; envision, then do; survey, then build.

Paul's greatness can be charted by his prompt responses to numerous visions from his Lord. When he saw, always there was the same reaction: he acted as the Lord directed. "A vision appeared to Paul . . . and when he had seen the vision, immediately we sought to go on" (Acts 16:9-11). When Christ appeared to him on the road to Damascus, Paul later recalled: "I saw," and, "I was not disobedient to the heavenly vision" (Acts 26:13, 19). On another occasion, Paul recounted that he was praying in the temple at Jerusalem. In a vision, Christ told him: "Make haste and get quickly out of Jerusalem . . . Depart; for I will send

you far away to the Gentiles" (Acts 22:17-21). Paul's visions pointed to a course of action.

Vision determines goals, gives direction, excites our sense of urgency, and stimulates our capacities. Just as the eye is the lamp of the body and good eyesight affects the motion of the body (Matthew 6:22), so good vision in the spiritual realm is necessary to purposeful action. Without it individuals grope, and groups meander. "Where there is no vision, the people perish!" (Proverbs 29:18, AV).

Vision, then, is practical and useful; it is not idyllic dreaming or "just wishing." Vision that simply "*looks for big things to happen*" lacks this characteristic of practicality. The prophet Haggai indicted the Jews for this mistake: "You have looked for much, and, lo, it came to little . . ." (Haggai 1:9). The Jews had dreamy visions of "big things" after their return from captivity. But the Jews, like people of all generations, forgot: big things come from big vision and big work. Functional vision in the Lord's work today produces challenging plans which, in turn, make it possible to translate plans into action. This necessitates vision that *plans* (the goals), *prepares* a step-by-step implementation (plan), *presents* the plan, *promotes* the plan, secures *participants*, and *prays* for the Lord to use us effectively. This makes vision a usable, down-to-earth commodity for modern leaders.

When Paul saw the vision of the Macedonian asking for help, the actual vision was only the beginning of a sequence of steps. Notice what was involved (Acts 16:9-11):

1. Paul saw the vision.
2. Paul put all the facts together, for the word translated

"concluding" (sumbibazo) signifies the thinking that precedes a conclusion as well as the conclusion itself. Apparently Paul and his company added together that the Macedonians needed the gospel, that Paul and his company could answer the need, and that going to Macedonia seemed to be the Lord's will. Their conclusion: "On to Macedonia!"

3. They immediately made plans and arrangements for their trip. They implemented their decision.
4. They set sail and went directly to their destination. What a procedure! A vision leads to a decision; a decision leads to a step-by-step plan of action. Make the arrangements to carry out your plan, then "set sail" and go! It worked for Paul and his company, and it will work today!

The Components of Vision

Vision in our context is much more a process than a single act. Also, it is the proper balance of many components.

Infinitely more than mere eyesight, vision is a process of observation, analysis, and evaluation. It involves the eyes, the mind, the "eyes of the heart" (Ephesians 1:18), discernment of spiritual truths (I Corinthians 2:13-16), and the faculty of faith. Vision utilizes known facts; and through faith, it "sees" unseen realities. Thus, vision is really a kind of supersight. It is the perception of deeper meanings by a person with insight. It sees beneath the superficial into the heart of things; beyond the transient into matters of lasting significance. It sees beyond today and projects itself into tomorrow. When we consider the capacities and abilities of vision, it is no surprise that vision is made up of several components rather than a single characteristic:

Vision must have *proper direction*. For example, it must look *up* to Jesus (Hebrews 12:2). It must point *in* to our lives: "look to yourselves" (II John 8). It looks *out* for the "interests of others" (Philippians 2:4). Vision must be *discriminating*, separating the real from the unreal, the parts from the whole, the important from the unimportant, the true from the false.

Vision must be properly *time oriented*. It must comprehend the past, focus on the present, and anticipate the future. Too much "past" in our vision breeds stagnation. Too much "future" makes dreamers.

When we speak of the past, we are not advising the progress-killing backward look which worships yesterday. God's Word sharply condemns this (Luke 9:62; 17:32; Philippians 3:13). On the other hand, we can learn from the past and use it constructively (I Corinthians 10:6-11). Familiarity with mistakes and victories of the past often helps us project trends into the future. Remember, use the past as a milestone, not a millstone.

Another extreme is to relate vision exclusively to the future. It is a very fine thing to be forward looking; but if we are looking so intently at the distant, it is possible we might overlook the immediate dangers and opportunities. This is the meaning of the proverb which says, "The eyes of the fool are on the ends of the earth" (Proverbs 17:24).

But it goes without saying that vision is primarily, though not exclusively, a forward looking ability.

Future Changes Demand Vision Now

It is staggering how much the world will change in a decade. Industry, education, and government are aware of

the radical changes in the making, and they are planning to meet the future. Tardiness by church leaders in formulating long-range plans will prove costly and dangerous. Here are some trends we can expect.²

By 1970 there will be twice as many persons under 25 as there are at present. But, amazing as it may sound, the number of persons ages 25-45 is supposed to decrease slightly (as a result of low birth rates during the 1930's). With the probability of a tremendous upsurge of young people, and at the same time a decline in the age group from which we now recruit the majority of our leaders and teachers, we need to plan now how to cope with this problem posed by a changing population.

75 per cent of the American population will be urbanized by 1970; 85 per cent by 2000. Among the results, this will bring on a clash between people from two contrasting backgrounds. In congregations there will be the possibility of disturbances and disunity precipitated by a membership from both urban and rural backgrounds. In the past few decades, we have seen in our society the turmoil and disorganization resulting from an increasing rate of urbanization. Also, in many congregations we have observed such things as urban aggressiveness ruffling the slower moving members with a rural temperament. Planning a long-range congregational work program with challenging goals will help prepare for adjustments between individuals by guiding them toward common objectives.

Changes in public education will create some new challenges for congregations. There will be more emphasis on continuing education after high school and college. The next decade will introduce new instructional devices (such

as teaching machines) and an increase in automation. We will also see a more inclusive use of the calendar year by public schools. These changes will create new competition for people's time and interest, a higher level of education, and an increase in secularism. Our preaching and teaching programs will have to face these changes. Will we be prepared?

Technological advances will soon make efficient worldwide communications possible to the consumer. Worldwide TV is on its way. According to one authority, it could be introduced within two years. Talk about preaching the gospel to the whole world in one generation!

How well we are prepared for what we make of the future can be projected from what we are doing today; for it stands to reason that we will probably meet the future as we are meeting the present. Take a look at your present congregational program. The answers to the following questions will give you an indication of how much long-range planning is needed. What are your goals? Are you on or off "the beam"? Are you growing, or has the program bogged down? Are you using the best methods of work? Is a majority of the congregation working or just a few of them? Evaluate your program on the following points: the ratio of baptisms to the size of the membership, developing a curriculum for your teaching program, a leadership training program, recruiting and training preachers and teachers, the amount the congregation could be giving and what it actually gives.

How effective is your program of communicating Christ? Is it well balanced? Are you using a variety of techniques? Are you now using general classes, specialized classes, cot-

tage classes, individual seminars, public preaching, house-to-house calling, direct mail, correspondence courses, radio programs, TV programs, newspaper advertising, a lending library, a weekday Bible school, tracts? How are you dealing with the following problems: restoring members overcome by temptation, preventing the high percentage of young people being lost to Christ, combating an increase in worldliness?

Postponement or planning! Those are the two alternatives we face. Postponement is the first step to retrogression. Planning — the product of vision — is the first step to future progress. Planning is indispensable, but so is the spiritual muscle power which works the plan. That is where initiative enters the picture.

The Definition of Initiative and Some of Its Characteristics

The word "initiative" defies precise definition because it is abundant with connotations and overtones. But a workable definition would go something like this: "It is the power of originating something, the self-starting energy required to begin a task and carry it through to completion."

Initiative includes a willingness to assume responsibility, and a willingness to risk blame and hardship in order to get a job started. Initiative has a capacity for originality and imagination. It has drive and zeal; but above everything else, it has a disposition to get things done. It infers a reliability and dependability which require no one else coercing or badgering one into a new task (I Corinthians 4:2).

Initiative does not sympathize with tradition; but by its very nature it is forward looking and unwilling to rest on past accomplishments. Frequently it is impatient with red

tape and unnecessary restraints — two opponents of new activity.

By its very nature, initiative cannot be commanded among leaders or from leaders to the congregation. It works by contagion. It can be encouraged; it can be communicated by seeing it in others, particularly leaders. Initiative can be enhanced by competent training, and by providing a framework of organization through which it can be shown, recognized, and used effectively. Among Christians, initiative is not so much dependent on devices and gimmicks for its cultivation as it is on its recognition and encouragement by leaders of the church. Equally important is the amount of initiative shown by the leadership as a living example for the church to emulate.

It is obvious that initiative must be a part of a Christian leader's makeup. Without the desire to get things done — to be a self-starter — a leader becomes a "follower" because he depends on an outside source for his start.

In every local church, there must be some individuals or group who serve as starters. Yes, theoretically, every Christian should be a self-starter because of his relationship to Christ. "Work out your own salvation" (Philippians 2:12). "For each man will bear his own load" (Galatians 6:5). Those scriptures by themselves make individual initiative the source of our obedience. However, it is unrealistic to think that every Christian will possess this quality in abundance. The difference between initiative in a leader and a follower is not a difference in kind, but in degree. This, then, is one of the implied demands of leadership: to spark the membership to activity means that leaders must possess the greater degree of initiative.

Everyone is influenced by other people. To some degree we are encouraged by others, motivated by the example of others, and inspired by the inflow of new ideas from outside ourselves. This does not in any way contradict the self-starting capacity of initiative. A self-starter might receive encouragement, but he does not *depend* on it for his power to start!

Why should a leader search for ways to improve the work in a local church? Without being prompted from anyone, why should he explore new techniques to communicate Christ? Why is he looking for deficiencies — the weaknesses of a program that destroy effectiveness? Why does a preacher perform his function without any coercion from elders, and why do elders shepherd the flock without compulsion from without? The answer to these questions is the same: initiative.

Initiative is not restricted to leaders and should prompt all Christians to perform the task at hand. Were the Macedonian Christians forced by Paul to help alleviate the desperate need of Judean Christians? No! Paul says . . . "They begged us most insistently, and on their own initiative, to be allowed to share in this generous service to their fellow Christians" (II Corinthians 8:4, New English Bible).

How To Kill Initiative

Here are some proved ways that leaders can employ to kill any initiative in the congregation as well as within the leadership:

1. Never compliment anyone for exceptional service. Never say thank you or give any recognition for a job well done. Act as if it is wrong to publicly encourage any individual or group.

2. If a person makes a mistake, don't let him forget it. Don't accept his apology, even though you act as if you do. Keep an eye on him. Keep him suppressed in misery for what he has done. Keep on suspecting him (II Corinthians 2:5-7).
3. Deal with only a few! Act as if only you or a few of your appointees can do the job at hand.
4. Make a task twice as difficult by cluttering it with red tape — unnecessary details and foolish procedures.
5. Require no deadlines. Don't cultivate a sense of urgency or immediacy. Act as though nothing will be said to a person who does not fulfill his individual responsibility.
6. Never set any goals. Never suggest any challenges or any enlarged horizons. Be complacent and act as if the congregation is fulfilling its complete orb of responsibility.
7. Keep telling people that a difficult job can't be done. Never do anything by faith. Always insist on tangible evidence before you launch out.
8. Never evaluate your successes and failures. Accept setbacks without ascertaining the causes, repairing the damages, and trying to prevent re-occurrences of these same problems. Permit conditions to get so intolerable that they present a crisis before you begin to change them.
9. Never get excited with enthusiasm. Act like excitement is undignified. Minimize it by calling it "emotion-alism." Be completely unmoved by the sight of souls perishing, or men and women who have personal needs going unfulfilled. Be a machine.

10. Be satisfied with the restoration of the form of New Testament Christianity. Neglect the spirit of the movement. Be satisfied with going through the right motions.
11. Keep a "tight rein" on everyone. Act as if no one can do the work assigned to every individual Christian unless he is personally supervised by an official.
12. Don't express any confidence in newcomers, weak members, or members with a "bad past."
13. Don't delegate responsibility. Never ask for any assistance. Cherish the "authority of your position" and play a kind of spiritual king-on-the-mountain game.
14. Never let the individuals outside of the leadership help in the planning — to be a part of the preliminaries. As a leader, never be caught doing any work yourself. Keep your efforts to the planning sessions.
15. Act as if a Christian *must* serve simply because he is a Christian. Act as if there is something inherent about being a Christian that causes one to work . . . that he requires no encouragement, special training, or motivation.
16. Tolerate disharmony and watch hearts broken and initiative stifled.
17. Forget about the *individual*. Act as if you are dealing with a machine rather than live, animate people.
18. Make the members guess about what is going on: let them exercise their mind-reading capabilities. Don't tell them about goals or how to accomplish goals!

19. Maintain an intolerant dislike for any new idea. Look horror-stricken at any display or mention of ingenuity, resourcefulness, or creativity. Don't receive suggestions. If a member makes a suggestion, tell him the danger in changing "the way we always do things," or the possibility of offending a weak Christian or causing disunity.

The Fervor That Others Have

Perhaps the word "initiative" sounds too much like the sales meeting in some aggressive business. If the word has that setting in your mind, that is fine; for the Lord once used a businessman's initiative as an example for His disciples.

In the parable of the unjust steward (Luke 16:1-10), Christ tells about a dishonest steward misappropriating his master's holdings. His dishonesty finally cost the steward his job. But he was a shrewd man. Before his time ran out, he zealously, but dishonestly, set about to prepare for the future. Out of his resourcefulness, he initiated a plan of falsifying the entries in the books with smaller amounts than the debtors really owed.

No effort was too hard for this steward. His future was at stake! His singular concern was to apply his time, effort, and imagination to make sure of his future. There was no postponing, no procrastinating. No one had to prod him; no difficulties slowed his pace. His time was running out, and so he put on a crash program that taxed body and mind to achieve his purpose.

When Christ's application is disentangled from the character of the scheming steward, our Lord challenges His disciples with a lesson they see every day in worldly people:

"... for the sons of this world are wiser in their own generation than the sons of light" (Luke 16:8). What a different world it would be if Christians were as concerned with communicating Christ as businessmen are eager to dispense their products. If only we approached Christianity with the steward's forward-looking, singular devotion! If we only had the initiative and the drive of a businessman pursuing a secular goal!

Modern business knows its progress depends on looking ahead, planning ahead, hard work, ingenuity, and resourcefulness. Its life depends on keeping abreast, and even ahead of the present. Competency, adaptability, and farsightedness are absolute essentials for leaders in business. They must keep up or get out! A leader in business must be aggressive, willing to work, and anxious to expand with his business, *or* he and his business are surpassed by others willing to meet these demands.

Where is our sense of values? Where is our initiative? If Christians were what we should be, our zeal in communicating Christ would set the pace for every enterprise in the world. People should point to Christians, and particularly leaders of the church, as the final word in initiative and foresight.

What would happen to a business if we transferred our attitude about Christ and the church to it? In the following sketch, let us imagine that we have access to the minutes of a directors' meeting for a large business corporation. We have introduced items of business and superimposed some of *our* thinking into their replies to demonstrate our unbusinesslike approach.

Item: Shall we use radio, TV, and other mass communication media in promoting our company?

Replies: "No, it might take away some of our dignity."
"How much will it cost?"

"No, it would require planning and budgeting and research for effective use."

"Radio and TV were never used by previous directors."

Item: What are our goals and plans for the future of our company?

Replies: "We don't believe in goals."

"We don't set goals because we might fail."

"Why do we need goals; we have been doing O.K. without them?"

"The future will take care of itself."

"It might sound like we are thinking only of numbers or volume!"

"Goals are dangerous because the employees might think we are pushing them."

Item: Shall we accept the research department's new ideas for improvement?

Replies: "Why should we? Our sales were up over the previous year."

"Nobody else has tried them."

"No, because the ideas didn't originate within the board."

"Let one of our competitors try them out and see if they work."

"These ideas sound too much like the ideas that made another company successful."

"They might work, and then we would have to expand our facilities in order to handle new growth."

Item: Employees' morale is low; the company is suffering from absenteeism. Sometimes up to 50 per cent of the employees don't work.

Replies: "Put it on the next agenda."

"Let's not rush into this thing; I need time to think."

"You have got to expect a little inefficiency."

"Let's lower our goals."

"Let's change the hours and see if we can't get them to come."

"Let's get a new president."

If you are laughing at this situation, then you are laughing at the situation that often exists in our churches.

The Need For Vision and Initiative

If my subject is to be meaningful, it becomes necessary to ascertain the "condition" of vision and initiative in our brotherhood. Have we been exercising vision and initiative in the past? How much, and how good have they been? This calls for some appraisal which, under normal circumstances, I would refuse.³ It is not my intention to grovel in unproductive pathos over any opportunities we might have missed, nor do I intend to go to the other extreme of over-applauding progress which at best seems limited and superficial.

I am explaining my motives because there are some who look at the progress during the past decades and generalize it into a picture of the church as a "mighty army." These brethren will be pained when they see our appraisal that countless doors have been opened and we have lacked the vision to see them and the initiative to capitalize on the opportunities.

Until some circumstances are changed, it is my recommendation that we pick out another metaphor to replace the idea of the contemporary church as "a mighty army." There is something more to an army than adding recruits in large numbers! A sense of fairness in comparing us in other ways with a militant army should force us to junk this expression; for, a survey of our churches would show that as many as 50 per cent of the "soldiers" are either openly turncoat, listed as "dead," spiritually disabled, AWOL, or in some way "out of service." Others are ill-trained and unskilled!

Outdated strategists dominate the plans of this army. It has kept its major front confined to six or seven southern states of one country in the world. A stubborn resistance to changes in procedures and strategies keeps losses high and the occupation of new territories a hit-and-miss operation.

In this "mighty army" misplaced emphasis produces great pride in the mechanics of organization. Whether the enemy is overcome and the cause of their Captain triumphs seems less important than other secondary considerations!

Periodically the army is internally weakened by some malcontent soldiers who leave the main company and proceed on their own marching orders. Others who remain ignore the commands of their Captain! Orders can be flagrantly disobeyed; discipline is flaunted, but the disobedient maintain a nominal status of acceptability! On some occasions, the army uses its resources in mock attacks fighting hypothetical enemies, picking straw men and calling them "trends" or "issues" and then vigorously destroying these non-existent "enemies."

Brethren, our sense of triumph has been inspired by isolated victories, including the surge of new enlistments. But can we ignore our disorganization? Should we overlook our failures in training for personal service and commitment, supporting new missionary fronts? Should we ignore our unwillingness to adopt new strategies and adapt to everchanging needs. If we assess our progress by the criterion of what we were three or four decades ago and then compare it with what we are today, we have grown and the gospel has been spread. On the other hand, if we use a more realistic criterion of comparing what we are today with what we *could be*, the answer is something less than a "mighty army." The foregoing appraisal indicates that vision and initiative have been seriously lacking!

Who of our ranks must bear the major part of responsibility for this era of challenges unmet, opportunities missed, and new horizons unseen? You are right if you point a finger at the leaders who have talked about restoring New Testament Christianity, but who have refused to restore the quality of leadership which championed the cause of Christ in a hostile first-century world.

Opportunities have slipped by us, because leadership has lacked the confident, imaginative vision and zealous initiative of those early leaders. The 20th century church has cried for committed, compelling Christians in the leadership. Too often our cries were answered with leaders shot through with complacency, compromise, conformity, and a brand of cost-free, comfortable Christianity. Our cries have been answered with leaders who refuse to enlarge their own abilities; and, therefore, have ceased to be conductors of Christ. They are not channels and instrumentalities; they are blockades and short circuits. How many congregations

have been held back by stagnant leaders whose positions are big enough to block the way, but the men are too small to lead congregations out of a rut of mediocre accomplishments or complacent inactivity! Like the Pharisees, contemporary churches have some men who, by unchallenging leadership, "shut the kingdom of heaven in men's faces; (who) do not enter (themselves), and when others are entering . . . stop them" (Matthew 23:13 — New English Bible). Leaders who should be the "eyes" have often become the blind guides (Matthew 15: 14; 23: 16, 17, 19, 25, 26). Leaders should be the "spark," but they too often become the "plugs."

At The Root, Inflexibility

Much of our leadership difficulty finds its birth in a misconception of the New Testament pattern. We have often made the New Testament an absolute rule book, supposedly a book which gives every detail about every situation in which Christians and churches find themselves. This is the essence of legalism, but the entire New Testament defies such a legalistic approach.

Let us imagine this situation in business. You are a young executive, and you have just been employed by a large company. This is your first day at work, and you are expecting today to be shown the outline of your new job. You go to the office of your superior, and he begins outlining everything that you must do. He tells you about everything from how to operate a stapling machine to when you can go to the drinking fountain. Your superior ends the interview by binding on you a whole rash of details and hands you a manual of procedure describing what you should do in every last situation.

Now let us imagine another extreme. Again this is your first day as an executive, and your superior calls you to his office and simply says, "You're on your own." With that the interview is terminated, and there you stand with a shapeless mass of responsibility; and it is your task to form it into something meaningful and productive.

Both of these extremes are ridiculous. We can see the need for proper balance in business. A person of responsibility is not given so much liberty that his job lacks definition, nor is he reduced to the level of a machine by having every last detail imposed upon him.

This also is the wisdom of the New Testament way. Christ has given leaders an absolutely perfect balance. He has defined the goals toward which we direct our efforts, and He has given us general principles outlining our work. But details and application of the principles are often left to the individual in connection with circumstances, persons, needs.

When the word "flexibility" is used in our brotherhood, some have the idea that we are indicating a change of the New Testament pattern. Please understand that we are not suggesting any change or modification of divine principles. Flexibility has no application to the unchangeable commands and principles of faith. Flexibility refers to our implementing, our putting into practice the New Testament pattern in the 20th century. So often in matters of program procedure and modes of carrying out some general commands, we have had the inflexibility of a train held on mainline tracks with immovable rails and no alternate routings. We have been impervious to the many ways of carrying out a command. We have been insensitive to the needs

of individuals. We have been like a large machine that once it gets on its course does not have the capacity of changing to avert disaster or to carry out its function in a changing situation. Inflexibility has frozen our attention to "the way we've always done." It has made "new ways" a loaded expression. Inflexibility has been a killer of good ideas, a deterrent to correct use of imagination, originality, and ingenuity. Inflexibility has blinded us to the mistakes of our past and present. It has lured us into a false sense of security and well-being.

So long as the local church is a body of people, it will have the need for flexibility. If a local congregation had a set number of members who shared the same experiences, originated from the same social stratum, had been Christians for the same duration, had the same amount of intelligence, and lived in a vacuum where circumstances never change, then the need for a dynamic, flexible program to carry out the Lord's work would be immeasurably decreased.

The apostolic church faced problems which necessitated flexibility.

In performing its work, the early church was sensitive to changes, existing circumstances, problems, and emergencies. It faced disciples with sinful motives, false teachers, the narrowing limitations of Judaizers, the promiscuity of heathen morality, and fierce persecution. These circumstances were each met and surmounted because leaders were flexible enough to outline the solution to each problem and zealous enough to apply the appropriate measures!

Paul's conduct was most flexible — even conciliatory — when it did not involve compromising a principle of truth.

(I Corinthians 9:19-22; Galatians 2:3-5; and Acts 16:3; Acts 21:26).

Flexibility is a must in dealing with individuals, according to such passages as I Thessalonians 5:14. There is an appropriate approach to the idle (admonish them), the fainthearted (encourage them), and the weak (help them). There is a way to treat a delinquent, a false teacher, a new convert, a dedicated Christian. Each calls for adaptability of the truth to specific needs and circumstances.

Preaching has always demanded flexibility. When a well-meaning adviser tells a gospel preacher: "Just preach the gospel!" the person has, in effect, denied the possibility of a many-sided, varied approach! He is presupposing that there is just one way. He overlooks that a preacher might scripturally urge, remind, correct, convince, confute, rebuke, bid, charge, exhort, command, teach, admonish, or beseech.⁴ These are all scriptural approaches to "preaching the gospel." This same principle is true of our using the appropriate techniques of modern communication in our preaching and teaching program. We need not be confined to one technique if using many will better accommodate effective communication.

Causes Of Our Inflexibility

What is the cause of our inflexibility? Why do we unquestioningly retain programs and policies which do not work, provoke difficulties, produce deficiencies, and, in general, leave so much to be desired in communicating Christ? I submit the following as some of the reasons we have remained in a rut. These, in my opinion, are the real trouble spots. Correct these among our leaders, and we will correct our inflexibility. Correct our inflexibility, and

the way is open to exercise vision and activate initiative in doing the full-orbed work Christ has assigned.

1. *Unconcern.* Dangers, opportunities, and challenges are often the last thing on a leader's mind. He is unaffected by souls perishing that need "snatching out of the fire" (Jude 23). Men who ought to be on their tiptoes with concern are apathetic and indifferent. They fit Isaiah's picture of Judah's indolent leaders who were like sleeping watch dogs (Isaiah 56:9-11) largely unconcerned with impending difficulties. They pass their time "dreaming, lying down, loving to slumber" — the perfect picture of leaders completely relaxed, men oblivious to their duties of watching and warning. When leaders themselves need stirring to action, it is difficult to vitalize followers. It is a discouraging task (and almost impossible) to get fire in a congregation when you are depending on sparks from dead coals.
2. *Lack of boldness and adventure.* The world could not say about the 20th century church: "They turned the world upside down." Leadership has insufficient faith and a consequent loss of nerve. Without faith we are pessimistic, timid (II Timothy 1:7), and take the course of least resistance. We are unwilling to launch out into expanded programs, and even when a start has been made, without sufficient faith we lack a staying power for "the long, hard pull." Our insipidity and dullness are uninspiring to non-Christians searching for a dynamic, aggressive people.
3. *The opiate of complacency.* It has filled our minds with illusions of grandeur and success, that soothed potentially sensitive consciences which might have been

outraged over deficiencies. It has placed a premium on contentment instead of courage, ease more than exertion, security more than enterprise. It has made us a church of copiers and plagiarists, when we should have been pioneers and originators of workable, growth-producing procedures.

4. *A standard of mediocrity.* In matters of quality, we have lowered our sights, lowered our goals, and lowered our accomplishment! We overlook Paul's admonition to Timothy: "Do your best to present yourself to God as one approved, a workman who has no need to be ashamed, rightly handling the word of truth" (II Timothy 2:15). His points of emphasis are: (1) Do your best; (2) be a workman; and (3) rightly handle the Word. Often we are content with less than the best, anything but work, and a bungling, unskillful use of the Word.
5. *Leaders out of touch.* Doors of opportunity are closed because they go unobserved by leaders. Minor problems become critical because they go undetected until they reach an advanced stage. When members' needs go unnoticed, deficiencies uncorrected, and challenges are unmet because leaders are out of touch, it is no wonder that a congregation stays submerged in a rut.
6. *A reduced concept of Christianity.* Though Christ's picturesque metaphor of hard-to-please children playing in the market place (Matthew 11:16-19, Luke 7:31-35) originally belonged to that generation, it most aptly describes our contemporary situation. The original comparison was meant for the Jews who were childishly fretful, malcontent, and moody. They were dissatisfied

with themselves; they missed the importance of real values, but they refused to accept any alternative. When John the Baptist came, they branded him an eccentric for his austerity and straightforwardness. He was too hard! He was too extreme! But our Lord was equally unacceptable to the Jews even though His approach was one of humanness and love for people. One of the saddest chronicles in history is that undiscerning Jews could not see that Christ and John were both from God even though their external approaches and methods varied!

Don't we fit this picture? Look back at our disagreements over methods . . . pouting, refusing to co-operate with one another . . . opinionated, autocratic, dogmatic . . . squabbling among ourselves . . . childishly moody!

At the root of our disagreement over methods, our unreasonableness, our failures in flexibility there is a chronic deficiency: we have only partially restored the spirit of apostolic Christianity.

Our childishness is evidence!

Can we not see that programs will never fully succeed until they are motivated by the spirit of Christ; and even if they did work, the "gospel" disseminated would be a system of externals — anemic, narrow, and a monumental reduction of Christ's fullness!

The inflexibility which has stunted our growth, closed our minds, thwarted God's full purpose for us, dwarfed our aspirations, paralyzed our efforts and warped our view, ultimately returns to one cause more than any other: *we have missed the spirit of Christianity!* More than anything

else we need to realize the incredible bigness and fullness of Christ; the full dimensional scope of our mission as God's people; and our access to the greatest power in the world "working in us"! Such a spiritual enlargement would lay the groundwork upon which vision could plan the work and initiative work the plan to communicate Christ in all His fulness to every creature.

Footnotes

¹We are using these passages fully aware that "vision" refers to a supernatural mode of revelation. In such cases, we use them with the conviction that our application is true in principle.

²A Preliminary Report of the Project on Guidance in American Schools, the Commission on Guidance in American Schools, Washington, D.C.

³I feel that no person can appraise the condition of an entire brotherhood with pinpoint accuracy. There are at least two reasons why this is impossible: one is that no man can be every place at once; and secondly, no two congregations are exactly alike. That is why this appraisal deals with broad trends.

⁴These are expressions gleaned from I and II Timothy and Titus where Paul outlines various approaches dependent on the persons and situations involved.

RESTORATION BIOGRAPHIES

ALEXANDER CAMPBELL

By EVERETT FERGUSON

Everett Ferguson, Jr., of Havertown, Pennsylvania, is Dean of Northeastern Institute for Christian Education in Villanova, Pennsylvania. In addition to his administrative duties he teaches second year Greek and History of Philosophy and preaches regularly for surrounding churches.

A former ACC student, Ferguson graduated *summa cum laude* in 1953. During his student days he was leader of the Mission Study Class, president of the "A" Club, Alpha Chi, and the Forensic Association, and elected to membership in *Who's Who Among Students in American Universities and Colleges*. He remained at ACC an additional year instructing in Bible as a graduate assistant and completing an M.A. degree.



Brother Ferguson received the S.T.B. degree, *cum laude*, in 1956 from Harvard Divinity School and the Ph.D. degree in the "History and Philosophy of Religion" in 1960 from Harvard University. During his Harvard days Ferguson was Treasurer of the Divinity School Student Association ("the Unitarians would only trust a Bible believer with their funds"), the student assistant to Professor A. D. Nock, and the recipient of several scholarship awards.

Articles based on his doctoral dissertation have been promised publication in scholarly journals. He has also contributed to several brotherhood periodicals.

cals including *Firm Foundation*, *20th Century Christian*, and *Minister's Monthly*. He is on the editorial board of *Restoration Quarterly* and a member of the corporation of *North Atlantic Christian*, to both of which periodicals he contributes articles.

Brother Ferguson is married to the former Nancy Lewis. They have two children.

There is no man this side of the apostles to whom we as religious people are more indebted than Alexander Campbell. Yet there is no man to whom we give less credit and recognition than Alexander Campbell. We covertly make use of his insights and arguments, perhaps not recognizing the source. But we openly repudiate what we judge to be his errors and exaggerate the differences between him and us, perhaps for fear of being dubbed "Campbellites."

When reading after Campbell one is struck with his rare intellectual gifts. Here was a great thinker who could see subjects in their largest relationships. He illumined every topic which he touched. His logic enabled him to place all things systematically. His enlarged conceptions broke the restrictions of narrow creedalism. Richardson describes his powers as a preacher in the following way:

New revelations of truth; themes the most familiar invested with a strange importance, as unexpected and yet obvious relations were developed in a few simple sentences; unthought-of combinations; unforeseen conclusions; a range of vision that seemed to embrace the universe and to glance at pleasure into all its varied departments — were, as by some magic power presented to the hearer.¹

His was a tendency to comprehensive views. He was skilled at producing novel and striking combinations of

related truths and at evolving the grand fundamental principles of things.

It is to be lamented that Campbell is little read among us today. We have allowed our thinking to be shaped by lesser minds. I can think of few things that would enlarge our perspective more than to catch the spirit which permeates Campbell's work and which radiates from his brilliant mind. If this reading were to be done in order to build up a party or to submit uncritically to Campbell's word, my protest would be but a feeble echo of his own. But it is a pity that what reading we do is from the lesser lights who would have no glow but for the eclipse that has been drawn over Campbell.

To compare Campbell with those who discuss his work is to reveal the littleness of the secondary source. Therefore, the lectureship director has given me an exercise in humility. When one remembers that Campbell rarely delivered a discourse of less than an hour in duration, he may further recognize the handicap under which your speaker labors.

I could wish also that Richardson's *Memoirs of Alexander Campbell* be something of required reading for disciples. This work is not only an indispensable mine of information for the life of Campbell, but it is also a moving document of the Restoration. One feels within its pages, despite the nineteenth century verbosity, the thrill and excitement of the progress of the new Reformation. Many current problems would evaporate were the rays of the Restoration principles allowed to shine unhindered upon them.

Inasmuch as the details of Campbell's life and work are available in source materials such as Richardson's *Memoirs*, I would like to turn our attention to some of the con-

cepts the truth of which he restored to the religious world, to some of the unfortunate results of his influence, and then to some truths which he recognized and taught but which we have not practiced.

What We Owe to Alexander Campbell

(1) The most obvious contribution and the most significant one had to do with the design or purpose of baptism. The Baptists with whom the Campbells were associated for some time had anticipated Alexander's recognition that baptism in the New Testament was an immersion of believers. The discernment of the proper relationship of this action to the remission of sins was crucial for a return to the "ancient order of things" because it marked the formal identification of a Christian. It remained for Walter Scott to arrange the plan of salvation into five steps and to make the plea for baptism practically effective in the conversion of sinners. But the homiletic arrangement and evangelistic method of Scott the preacher should not overshadow the more fundamental work of Campbell the scholar.

As Mr. Campbell's understanding evolved through the Walker and McCalla debates, he was led to new ground as far as the religious groups of his day were concerned and to a position still in many ways distinctive to his spiritual heirs. Campbell was careful to avoid making baptism the procuring or sacramental cause of remission. His favorite expression was that baptism *formally* washes away sin; the blood of Christ *really* does so. Faith is the effective cause of salvation, which is not initially consummated until the act of obedience (baptism) which serves as the pledge of pardon. Otherwise stated, faith is the reason why and baptism is the time at which remission is obtained.

Equally significant to the effects of baptism, in Campbell's opinion, was the recognition of the proper basis of baptism. This was found to be the primitive confession of faith, and not the acceptance of a creed or the recounting of an experience.

(2) In some ways even more revolutionary in his own day was Campbell's delineating the role of the Holy Spirit in conversion. His opposition to the direct operation of the Holy Spirit drew more criticism than did his arguments on the design of baptism.

In rejecting the Calvinist view of baptism as the seal of the covenant Campbell pointed out in an appendix to the Walker debate that in the Scriptures the seal of the New Covenant is repeatedly stated to be the Holy Spirit. Since a simple confession of faith is the basis of baptism, the work of the Holy Spirit in conversion is not a direct work of grace on the heart but presenting through the Word the evidence for faith. Thus in a new way the Spirit was present at the beginning and at the end of the conversion process.

Unfortunately many brethren, in reacting against the direct and irresistible operation of the Holy Spirit, have spoken of the Word as having the effectiveness in itself apart from the Spirit. So Campbell himself was accused of believing, but he specifically disavowed this teaching. Against the current view which made the Word of none effect and opened the door to enthusiasm and fanaticism, Campbell advocated the following:

I do believe and have clearly taught time after time, that the Spirit of God is the regenerator, and that he does it only by his Word . . . I do teach that the Holy Spirit renovates the human mind by the instrumentality of his Word; while you

and many others seem to me to contend that the Holy Spirit personally descends from heaven, enters the human heart, and, without his Word, miraculously creates a man anew . . . I pretend not to separate the Word and the Spirit of God. I do not say the Word alone nor the Spirit alone enlightens, sanctifies or saves. With the Lord Jesus I would pray to the Father, 'Sanctify them through thy truth; thy Word is the truth.' I would not say with you, 'Sanctify them by the Spirit alone.'

The human heart must be changed and renovated by some cause; for unless the heart be reconciled to God, purified, cleansed, no man can be admitted into the society of heaven . . . But the question is, How is this moral change to be effected? By the Spirit alone? By the gospel facts alone? By the Word alone? I do not affirm any one of these propositions. I never did affirm any one of them.

How the Spirit operates in the Word, through the Word, by the Word, or with the Word, I do not affirm. I only oppose the idea that any one is changed in heart or renewed in the spirit of his mind by the Spirit without the Word.²

(3) Another outstanding contribution made by Alexander Campbell to our religious understanding is the distinction of the covenants. The Covenant Theology of the Reformed Churches adumbrated Campbell's views. But the Covenant Theology had not sufficiently recognized the distinctions, the relationships of the covenants, and the practical import of the covenants in determining the institutions of the Christian religion.

Campbell's "Sermon on the Law," therefore was a great offense to many and marked a turning point in his relations with the Baptists.

With this point is related Campbell's whole system of hermeneutics, which is beyond our chosen scope. Suffice it to say that our whole way of viewing and interpreting the

Bible is derived from his comprehensive view of the scope and contents of the Bible. The fundamental argument which we constantly make against justifying religious practices from the Old Testament roots in the basic distinction which Campbell has taught us to see as inherent in the Biblical revelation. No one since the apostles had made it so clear what it means to be under grace and not under the Law.

Some Unfortunate Influences Deriving From Campbell

The first two of these influences which I shall mention result more from a misapprehension or a one-sided emphasis by later followers than from an error made by Campbell himself. As much could be said in regard to the doctrine of the Holy Spirit. Much of our practical denial of the Holy Spirit may be traced to Campbell's assault on the theory of direct operation. However, I feel that our neglect of the Holy Spirit has more immediate roots, and his influence in overthrowing the idea of direct operation was more significant than a misunderstanding of his teaching.

(1) Campbell's great mind is as much in evidence in his powers of logical analysis as in his powers of forming comprehensive generalizations. He has bequeathed to us a keen interest in logic and in debating as a tool for arriving at and demonstrating truth. But his followers have not always had the vision of a quest for truth or the fair-mindedness to grant opponents equal opportunity. He won the good will of all, even sceptics, in controversy, because he treated them with fairness, respect, and courtesy.

Our concern for logic has often been barren. For Alexander Campbell the great principles, the grand sweep, saved him from hair-splitting and from becoming a victim

of his own reasonings. Lesser followers have lacked his perspective. In our literature it is all too obvious that brethren have viewed the Bible as a code-book from which legal deductions are to be made and thereby have lost the gospel. Our preachers have been better lawyers than theologians. We must use logic as a tool, but we must not imprison the gospel within a system of "vain reasonings."

(2) Campbell was concerned to free faith from its theological bondage and to show that faith was personal and not doctrinal. The object of faith is Jesus Christ, not a system of doctrine. Instead of direct reliance on the Lord indicated in the primitive confessions of faith men had substituted, and still do, a confidence in the orthodoxy of particular tenets. Faith is not only about Christ but into Christ, and the faith about Him was designed only to bring men to Him.

Nevertheless, in contending against the popular errors in regard to the working of the Holy Spirit Campbell had to stress the absolute necessity of evidence, and to assert that where there was no evidence there could be no faith. Where we have not repeated the old denominational error of putting our reliance in the accuracy of doctrinal knowledge, too often we have restricted faith to an intellectual assent to testimony, accepting a fact rather than accepting a person. Campbell, from whom we derive this emphasis, was not himself so narrow. He regarded faith as indeed resting upon the evidence furnished in the Scriptures but as embracing the heart as well as the understanding. He defined faith as "a hearty reliance upon the Lord Jesus Christ for that salvation which he came into the world and died upon the cross to procure for lost sinners."⁸ Our deficient views of faith derive from appropriating one side of Campbell's

emphasis, a side which has seemed at one time most necessary in view of the opposite errors of creedalism and emotional conversion experiences.

(3) One harmful influence of Campbell for which I do not find the same mitigating consideration is his advocacy of the Missionary Society. Efforts to establish a "change" in Campbell or to show a lukewarmness on his part toward the American Christian Missionary Society have not been notably successful. I think it can be shown that what emerged was not exactly in accord with what Campbell had sketched in his writings which urged an organization for the co-operation of the churches, but what he did advocate would be no less objectionable to us than the actual missionary society at its inception. Even so Campbell was a supporter of this particular ecclesiasticism and his lack of prominence is probably due to a reticence to appear to be the "head" of a church. The reconciliation of the society with Campbell's views of congregational independence and opposition to church courts is to be found in his optimism that among a people so jealous of their freedom in Christ and so recently delivered from the bonds of sectarianism societies could function as co-operative agencies free of objectionable abuses. History has hardly confirmed this optimism.

On these three points of negative influence stemming from phases of Campbell's thought we must remember that God has given us a Bible and not a catechism; a Person and not a creed, and a fellowship but not an ecclesiasticism.

Some Things Campbell Knew Which We Do Not Recognize

In some areas we have not only imperfectly assimilated his insights but have largely failed to follow his leading.

In these points I judge him to have been right and our present practice wrong.

(1) Campbell recognized that the kingdom is a larger concept than that of the church. Our simple identification of church and kingdom obscures much of the richness of thought associated with the idea of the kingdom in the New Testament.

I hasten to observe that in some passages church and kingdom are equated and there is considerable area of overlapping. In opposing pre-millennialism we have rightly stressed the present existence of the kingdom and the practical identity of being in the church and being in the kingdom. We should not, however, conclude therefrom that when we have discussed the church we have exhausted the meaning of the kingdom.

Campbell gave richness to his teaching concerning the kingdom by including five elements as essentials of a kingdom — King, Constitution, Subjects, Laws, and Territory, with the church being equivalent to the Subjects. Modern research has shown that the primary idea in the term kingdom was "sovereignty," "rule," "kingship," and only secondarily that over which the rule is exercised. The church, of course, is the present manifestation of this rule of God and ideally (actually in God's sight) the members of the church are those who have submitted themselves to the kingship of God.

(2) On the subject of church organization Campbell found a place for ordination. He did not consider ordination essential to preaching or administering the ordinances. But when a person devoted his whole life to the work of preaching or when he was called to a special office or func-

tion in the church, it was his duty to be consecrated and formally set apart by ordinatiion to this work. The form Campbell advocated was the laying on of hands and prayer. In this he was eminently practical and consistent with his principles.

Our opposition to sacramental ideas of ordination and to a sectarian concept of clergy has betrayed us into another error. Ordination properly understood does not confer authority, but is a public testimony that the person possesses the necessary authority and is a setting apart and committing to God in the discharge of the duties for which one has already been chosen. Many evils would be mitigated if we recognized with Campbell that the New Testament "claims for every functionary the concurrence of those portions of the community in which he labors, and holds him responsible to those who send, appoint, or ordain him to office." Mr. Campbell was more Biblical than we on the subject of ordination.

(3) The most important contribution of Campbell and of the whole Restoration Movement had to do with the basis of union and the terms of fellowship. To this theme I would direct your especial attention as perhaps the most significant thing I have to say. How many of our present problems would reduce to normal size, if there were a general recognition of the insights advanced by the Campbells as the basis of their movement to reform the churches! The reading of the following statements will point up the disparity and futility of our present attitudes and the wisdom of the ideas the statements embody.

We long since learned the lesson that to draw a well defined boundary between faith and opinion, and, while we earnestly contend for the faith, to allow perfect freedom of

opinion and of the expression of opinion, is the true philosophy of church union and the sovereign antidote against heresy. Hence in our communion at this moment we have as strong Calvinists and as strong Arminians as any, I presume, in this house — certainly many that have been such. Yet we go hand in hand in one faith, one hope, and in all Christian union and co-operation in the great cause of personal sanctification and human redemption . . . It is not the object of our efforts to make men think alike on a thousand themes. Let them think as they like on any matters of human opinion and upon 'doctrines of religion,' provided only they hold the Head Christ and keep His commandments. I have learned not only the theory, but the fact, that if you wish opinionism to cease or subside you must not call up and debate everything that men think or say. You may debate anything into consequence, or you may, by a dignified silence, waste it into oblivion.

Amidst the sad divisions of religious society, produced and perpetuated by substituting a doctrinal for a personal faith, and the orthodoxy of the head for that of the heart, when men relied upon nice philosophical distinctions, metaphysical theories, and theological or ecclesiastical systems rather than upon gospel facts, Campbell pleaded for the one Lord, the one faith of the simple primitive confession, and the one baptism as all that was required to make one a Christian and be received into full fellowship.

We today have allowed the one cup, the anti-class, the pre-Millennial, and the non-cooperation factions to draw our fellowship lines for us, in obvious contrast to any reasonable view of church unity. Unity is not only different from union, it is also different from uniformity.

As to what constituted opinion Campbell distinguished express Scriptural declarations from the inferences which

might be deduced from them but were not necessarily involved in the Scripture premises.

Several good illustrations of the practical application of the principles of Campbell may be found in the early history of the Restoration. I choose the circumstances of Aylett Raines as being particularly pertinent. Raines, although a public advocate of the ancient gospel, held to the views then known as Restorationist, that is that the future punishment of the wicked will not be eternal but that God in His benevolence will eventually eliminate from the universe all traces of sin, its punishment included. Many called for a public renunciation of these views or disfellowship. Alexander Campbell defended Raines as holding this view only as an opinion, and as long as he held it to be such and preached the gospel as the apostles preached it, no adverse action should be taken. The great majority concurred. Later Raines wrote:

The great kindness and magnanimity with which the Campbells and Walter Scott treated me after my baptism, and before I was convinced of the erroneousness of my restorationist philosophy. They used to say to me: "It is mere philosophy, like Calvinism and Arminianism, and no part of the gospel." They made these *isms* of but little value, and therefore not worth contending for, and they did not put themselves in conflict with my philosophy, but rather urged me to preach the gospel in matter and form as did the apostles. This all appeared to me to be reasonable, and I did it; and one of the consequences was, that the philosophy within me became extinct, having no longer the coals of contention by which to warm or the crumbs of sectarian righteousness upon which to feed.⁵

We need the spirit and attitudes of Alexander Campbell today, and we need the insight and profundity that he brought to a study of the Scriptures. But above all we

need that to which he pointed all men — the Bible and the Bible alone as the basis of the union of Christians. His greatest contribution was in freeing the Bible from creedal and sectarian interpretation and placing it at the disposal of every earnest seeker so that he could let the Word speak directly to himself its message of faith, hope, and love. To Campbell we owe our views of the Bible and our way of understanding and interpreting it. The historical and grammatical approach which he used has been vindicated by later scholarship. He has opened the book for us and he would have us to read it. For he recognized that the Bible must ever stand as a judge over every human formulation of its teachings. In that he has given us the means for a continual reformation of the church and reproduction of the original Christianity taught by the Lord and His apostles. To the Bible and Bible alone we must appeal.

Footnotes

¹Robert Richardson, *Memoirs of Alexander Campbell* (Cincinnati: Standard Publishing Company, n.d.), II, 583.

²*Ibid.*, II, 404, 405.

³*Ibid.*, I, 376.

⁴*Ibid.*, II, 519.

⁵*Ibid.*, II, 248.

BARTON WARREN STONE, HIS RELEVANCE TO THE CONTINUING RESTORATION

By EVAN ULREY

Evan Ulrey has served as head of the Department of Speech at Harding College since 1950 and as president of the Harding College Alumni Association since 1957.

Born August 25, 1922, at Martinsville, Illinois, he graduated from high school at Westfield in 1940. After working at the Royal Oak Wholesale Co. in Royal Oak, Michigan, he entered Harding College in 1942 where he received his Bachelor's degree in 1946 with majors in Bible, speech and English.

In 1946 he entered Louisiana State University as a graduate student in speech and received his Master's degree in 1948. From 1946-1950 he served as director of singing and associate minister of the Convention Street Church of Christ in Baton Rouge.



In 1955 he received his Ph.D degree from Louisiana State University. His dissertation was "The Preaching of Barton Warren Stone."

He has preached for congregations in Morrilton, Sulphur Rock, Jonesboro and other locations in Arkansas and surrounding states. He holds a few evangelistic meetings during summers.

Dr. Ulrey has served two terms as president of the Arkansas Speech Association, and presently he is secretary-treasurer of the Province of the Lower Mississippi of Pi Kappa

Delta, national honorary forensics fraternity.

He also holds membership in various professional organizations, including the Speech Association of America, the Southern Speech Association, Alpha Psi Omega and Alpha Epsilon Rho.

Barton Warren Stone made a unique contribution to the life of those whose faith in God is a result of Biblical evidence. He effectively enunciated this first great Restoration principle, in the face of determined Calvinist preachers, and before any other man whom we now associate with the Restoration movement. He reached the conclusion from his own study of the Word of God. At that time he was a man of twenty-eight years, living near Lexington, Kentucky. Thomas Campbell was yet in Ireland and Alexander, his son, was a boy of 12 years. In 1800 while preaching to churches at Cane Ridge and Concord, Kentucky, he said:

From reading and meditating upon it, I became convinced that God did love the whole world, and that the reason why he did not save all, was because of their unbelief; and that the reason why they believed not, was not because God did not exert his physical, almighty power in them to make them believe, but because they neglected and received not his testimony, given in the Word concerning his Son. "These are written, that ye might believe that Jesus is the Christ, the Son of God, and that believing, ye might have life in his name." I saw that the requirement to believe in the Son of God, was reasonable; because the testimony given was sufficient to produce faith in the sinner; and the invitations and encouragement of the Gospel were sufficient, if believed, to lead him to the Saviour, for the promised Spirit, salvation and eternal life.

This glimpse of faith — of truth, was the first divine ray of light, that ever led my distressed, perplexed mind from the labyrinth of Calvinism and error, in which I had so long been bewildered.¹

From the Biblical principle of "Faith cometh of hearing and hearing of the Word of God," Stone's discovery of New Testament truth progressed rapidly in spite of vigorous opposition by some who had been his close friends.

A rediscovery of Stone is in progress today. The Campbells, especially Alexander Campbell, have received much attention over the years for several reasons. Alexander Campbell is closer to our generation by about 25 years. He was a more dominant personality than Stone. His publications were more numerous and more widely distributed than were Stone's. He had the material means of travel by which he became known and by which his influence was widened, whereas Stone's financial resources were always quite limited. Stone seems to have had little consciousness of his historical importance, and thus preserved comparatively few records of his activities. By contrast, Alexander Campbell's actions are rather thoroughly documented.

The most severe limitation upon the influence of Stone's thinking is the general unavailability of his most important work: the fourteen volumes of *The Christian Messenger* published from 1826-1844. In fairness to ourselves this important work should be edited and re-issued. It is in the *Christian Messenger* that we will find what Stone believed and taught. Almost the only interpretations of Stone that have been published in this century have been done by men affiliated with the Christian Church or with the Disciples of Christ. Among these are C. C. Ware² and William Garrett West.³ Both of these as well as other writers develop the thesis that Christian unity was the major emphasis of Stone's life and work.⁴ I believe this is the correct thesis. Stone himself enunciated his ideal repeatedly in

the Christian Messenger, especially in the series of sermons on Christian Union.⁵ Ware and West leave with the reader a strong impression that Stone was committed to union on terms other than doctrinal, and that he was ready to sacrifice agreement on doctrine to agreement *per se*. For example, West says that he was ". . . ready to let no doctrinal position divide the Christian community."⁶ This statement seems wholly unsupportable from Stone's writings. He said, for example:

We grant that any opinion which may have such an influence on the heart of an (sic) man, as to lead him to immorality and disobedience to the gospel — to the neglect of his duty to God, and to his neighbour, or to the subversion of plain fundamental truth, ought certainly to be reprobated and he that holds such an opinion should be rejected from Christian fellowship, because his works prove him to be a heretic . . .⁷

It is true that he was in favor of ". . . but a few terms of communion among Christians."⁸

In the same article, Stone spelled out the "fundamental truths of the Gospel":

It is a fundamental truth, that there is a Father and a Son; but any opinion that leads to the denial of them, John declares to be antiChristian; He is Antichrist that denied (sic) the Father and The Son. I John, II, 22. It is a fundamental truth, that Jesus is the Christ, the Son of God; but any opinion to this truth that leads to the denial of it is fatal: Who is a liar but he that denieth that Jesus is the Christ? — Whosoever denieth the Son, the same hath not the Father. I John, II, 22, 23. It is a fundamental truth, that Jesus Christ is come in the flesh; but any opinion which contradicts that is declared to be of Antichrist. I John, 1, 3. It is also a fundamental truth that Jesus Christ died, was buried, and rose again from the dead; whatever opinion,

therefore, goes to contradict these facts, goes to prove the apostles false witnesses; for they all testified that he did rise from the dead—and if they are false witnesses, our faith in their testimony, which is the whole New Testament is vain, and all are yet in our (sic) sins. I Corinthians XV. Another fundamental truth is, that we must believe in Jesus Christ and obey him, in order to obtain salvation and eternal life; if any opinion leads to disannul this truth, it must be in direct opposition to God's appointed method of salvation, and therefore brings ruin upon the person who receives it, and is so influenced by it as to act in accordance with it.⁹

If these, according to Stone, are the fundamental truths of Christianity; what importance did he attach to controversial doctrines? What was his teaching concerning baptism? Stone's teaching concerning baptism is essentially that which Campbell advocated in his *Luneburg Letter*.¹⁰

Stone was questioned much about his ideas concerning the place of baptism in the scheme of the Christian religion. The pages of *The Christian Messenger* leave no doubt as to his feelings about the importance of the doctrine. For example, he says:

Faith and baptism are the divinely instituted means of salvation. . . . This is the plan of heaven; but from this plan the Christian world has almost entirely departed; and has invented and practised plans subversive of that instituted by Christ . . . Why is it that all have so universally, and for so long a time departed from Christ's plan? It cannot be that it is difficult to be understood; for nothing can be plainer." (After quoting from the book of Acts most of the prominent examples of baptism, Stone then says) "It will be objected, 'Ah, you make baptism a saving ordinance.' I have not made it such; for I have proved that it was made so eighteen hundred years ago by the great Head of the Church, and practiced as such by his inspired apostles and evangelists. . . . But if God has long borne with our ignorance, and has shown his saving mercy to those who have de-

parted from his plan, shall we still presume, and continue in our error, when it is now plainly made known?"¹¹

Some felt that Stone was equivocal in his teaching concerning the ordinance because he said that it was "a saving ordinance," yet he refused to make it a test of fellowship. James Henshall, one who thought Stone was not clear concerning baptism, was answered in the *Christian Messenger*. Stone said:

The point at issue between us, is not the meaning of the term baptism; nor the design of this divine institution; for in these we agree; but whether a person can be a holy, *pious* believer, who has not been immersed, and whether with such, the immersed believer should have any fellowship or association.¹²

To Stone then it was a matter for tolerance of the unimmersed on the part of the immersed. He explained how he thought that the unimmersed could be saved. He said they were:

... so wrongly educated, that they have never seen it their duty to be immersed, and are ignorant of it as a command. I grant that when any person believes it to be his duty to be immersed, and does not submit to it, he is guilty; for says James, To him that knoweth to do good and doeth it not, to him it is sin.¹³

Stone's expression is almost identical to the expressions of Alexander Campbell on the subject; however, there was a growing tendency on the part of the Campbell forces to make immersion a test of fellowship. This strictness on their part completely alienated the feelings of the New England Christians or Christian connection, which were more sympathetic to Stone's ideas of tolerance on the subject. Stone felt that in spite of a lack of dogmatism on the

subject the general practice among the churches with which he worked had been good. He said:

The far greater part of the churches submitted to be baptized by immersion, and now there is not one in 500 among us who has not been immersed. From the commencement we have avoided controversy on this subject, and directed the people to the New Testament for information on this matter.¹⁴

Stone's clear reluctance to make baptism a test of fellowship no doubt stemmed from his perfect abhorrence of the idea of Christians splitting over all types of dogmatized opinions. He, like Luther, Wesley, and Campbell, did not at first contemplate that his reforms would eventually exclude him from the fellowship of the church of which he was a member. He meant to reform the Presbyterian church and to put her on a Biblical rather than on a creedal foundation. His attitude toward the purity of the church and of the Scripture is clearly set forth. He said:

. . . a true Church of Christ never was, and never can be, *voluntarily* a sect from the body of Christ for this is contrary to the nature of his kingdom. Had we voluntarily separated from the body of Christ, and formed ourselves into a distinct church governed by laws of our own making; and should we reject a Christian because he could not receive and be governed by our laws, then might we be called a sect in the worst sense of the word. All such churches are sectarian and apostate from the true Church of Christ.¹⁵

Stone was by nature a sympathetic and tolerant individual. It was not "weakness" but "patience" which led him to endure differences of opinion for the sake of keeping a person teachable. His spirit is typified in the following selection from an article in the *Christian Messenger*:

How tender and loving is the spirit of Christianity! It

forbids us to treat the disobedient with harshness and disrespect—it teaches us to do good to our enemies, to bless them that curse us, and deresecute (sic) us . . . and shall we treat a Christian brother in a less respectful manner . . . He taught the way of salvation, and plainly appointed the means in which we were to be engaged in order to obtain it—as, "Believe, repent, and be baptized—Repent and be converted—Deny thyself; take up your cross and follow me"—These are the means appointed through which we receive the grace that brings salvation . . .¹⁶

Stone's sympathies did not cause him to desire to open the floodgates of the church, doctrinally to any and everything. He said that God gave the New Testament for the regulation of His family and judged it best. Further, in speaking of the New Testament he said:

This will promote union, peace and love in the whole family if they obey it. Mark them (says Paul) who cause division and offends, (sic) contrary to the doctrines which ye have learned, and avoid them. Romans XVI. 17. That doctrine learned and received by the family of old yet exists in the New Testament. It cannot be denied, that various divisions have been made and as yet exist, contrary to this doctrine. Therefore, every man that make (sic) division contrary to the doctrine of the New Testament is *in ipso facto*, a schismatic, and ought to be avoided. It is important, too that such should be avoided; or the apostle would not have pressed, and urged the exhortation with such forcible language.¹⁷

Stone could practice the principles of Christian unity which he enunciated. Without the self-effacing attitude of Stone it is doubtful that the union of Campbell forces with Stone forces in the winter of 1831-32 would have been accomplished.¹⁸ Stone viewed the union as the noblest act of his life.¹⁹ It may well have been his noblest act for the best test of one's advocacy of Christian unity is his ability

to practice it. We all know that the opinions of *others* should not be made tests of fellowship; but do I know equally well that *my* opinion should not be made such a test? Stone knew it and practiced it not once but repeatedly during the best years of a long life.

Stone's "polar star" was Christian unity; but his advocacy was of union on Bible principles. He envisioned the union of all Christians in the body of Christ. He was not blinded to the fact that there would be different opinions but he was sure that these should be kept to one's self as personal, and should never become the basis of a faction. He voiced his conviction that all doctrines should be "brought to the Bible" to be tested. He also said:

We must believe that the Bible was addressed to rational creatures and designed by God to be understood for their profit. But believing it was written for our hearing and profit, and therefore addressed to our understanding, we are encouraged to read and diligently search its sacred pages. The man who does this, with prayerful attention to its instructions, will find the truth, and walking in it, will find her ways pleasantness and all her paths peace. . . . Were we all thus prepared, and were we in this spirit to read the Bible, great and glorious would be the effects—How soon would the divided flock of the great shepherd hear his voice and flow together unto him!²⁰

It is not difficult to imagine that if today all professed Christians were of like *spirit* with Stone, the actual union of Christians would be accomplished; for his spirit radiates the spirit of Christ.

Did he envision a national, or international or ecumenical body of federation of Christians? He obviously did not. He was neither an ecumenist nor the forerunner of one. His spirit was as broad as the scriptures but not broader.

He would co-operate and fellowship on the truth of scriptures but he would also love and cultivate and woo those who disagreed with him.

He did co-operate in conferences with brethren and even envisioned some sort of national meeting of all denominational groups. His purpose in such a meeting was to encourage all men to seek Biblical answers to religious questions. The question concerning the purpose of conferences was raised by "Philip" in *The Christian Messenger*:

Many are under the impression that we associate for the purpose of legislating, or making laws for the rule and government of our churches. Nothing is more foreign from our views. I acknowledge but one law giver, and believe the great Head of the church has left a perfect code of laws for the government of his people: therefore we stand not in need of human law-making, to facilitate the prosperity of the Redeemer's cause. I do most sincerely, and I hope ever shall, contend for the absolute independency of each church, as to the complete transaction of its own business; and for its want of responsibility to any human tribunal whatever. I know and acknowledge no higher tribunal than "the church"; and every member is alone responsible and answerable to the particular church where his membership may be.²¹

Stone commented on "Phillip's" article and gave his hearty endorsement to it. He said:

We thank you for your communication. With your remarks on the independence of the churches, and with your views of Conference, we are highly pleased; they meet our entire approbation. . . . We as a conference meddle not with the government of the churches, leaving each church to act according to the New Testament. . . . Should our Conference ever attempt to unite the churches in one associated body, they must follow their predecessors in folly—they must assume a dictatorial authority over the churches—they must have an authoritative creed—composed of their own

notions . . . in a word they must act as every sect has done, which has departed from the simple plan of government, instituted by the Head of the Church, and practised by the Christians for the three first centuries after Christ.²²

Barton Warren Stone was an excellent student of scripture and possessed a rare ability to express ideas in clear language free of pretentious devices. In fact, many articles in *The Christian Messenger* could be printed in our religious periodicals today without sounding dated or archaic.

We would not always be able to agree with all of the conclusions which Stone reached from his study of the Scriptures. Almost all would agree that his approach to the study of scripture was sound and that he was correct in his insistence that Christian unity, if truly Christian, must be based upon belief and practice of the teachings of Christ in the New Testament and that such unity begins with the individual's faith and practice. Stone led the way for us in personal piety, in faithful study, and in ability to practice the principles of Christian love and forbearance.

Stone was born in Maryland in 1772 when American political freedom was being wrested from Great Britain. He heard the guns of Generals Green and Cornwallis at the battle of Guilford Court House. Stone's entire life was spent in the struggle to free himself and his fellow men from religious slavery. He was able to throw off completely the bonds of Calvinism which was a dominant force in his day. He, as much as any man in America was responsible for exposing the un-Biblical features of the Calvinistic system of theology which had dominated religious thought in early America. He appreciated his political liberty, but more than that, he appreciated and used his religious freedom to help others to enjoy the freedom of "gospel liberty."

Many of his ideas were so steeped in scripture that they would very well have come from writers of our own day. We can hope that more and more brethren will have the opportunity of studying Stone's original writings.

Footnotes

- ¹Barton Warren Stone *Biography*, (Cincinnati: J. A. and U. P. James, 1847), p. 33.
- ²Ware, Charles C. *Barton Warren Stone, Pathfinder of Christian Union. A Story of His Life and Times*. (St. Louis: The Bethany Press, 1932).
- ³West, William Garrett *Barton Warren Stone, Early American Advocate of Christian Unity*. (Kingsport, Tennessee: Kingsport Press, Inc., 1954).
- ⁴See for example A. W. Fortune, *The College of the Bible Quarterly*, November, 1922, July, 1941, and Colby D. Hall, *The New Light Christians*, (Fort Worth: Stafford and Lowdon, 1959).
- ⁵*Christian Messenger*, XI, 1841.
- ⁶West, William Garrett *Barton Warren Stone* (Nashville: The Disciples of Christ Historical Society, 1954), p. 215.
- ⁷*Christian Messenger* I, No. 2, p. 28.
- ⁸*Christian Messenger* I, No. 2, p. 26.
- ⁹*Christian Messenger*, Vol. 1, No. 2, (December 25, 1826), pp. 26-28.
- ¹⁰*Millennial Harbinger*, September 1837.
- ¹¹*Christian Messenger*, Vol. 1, No. 3, January 25, 1827.
- ¹²*Christian Messenger*, Vol. 5, No. 3, p. 57.
- ¹³*Christian Messenger*, Vol. 4, No. 11, p. 236.
- ¹⁴*Christian Messenger*, Vol. 1, No. 12, p. 267.
- ¹⁵*Christian Messenger*, Vol. 2, No. 2, p. 35.
- ¹⁶*Christian Messenger*, Vol. 2, No. 2, pp. 2-6.
- ¹⁷loc. cit.
- ¹⁸See letter to Campbell from Elders and Deacons in the church at Leesburg, Kentucky. Also letter from John T. Johnston to Campbell in Stone, *Ibid*, pp. 344-346.
- ¹⁹Stone, *Ibid*, p. 79.
- ²⁰*Christian Messenger*, Vol. 1, No. 1, p. 4.
- ²¹*Christian Messenger*, Vol. 1, No. 3, pp. 49-50.
- ²²*Ibid*, pp. 51-53.

WALTER SCOTT: PRACTITIONER OF RESTORATION

By STAFFORD NORTH

Ross Stafford North was born on March 12, 1930, on Washington Boulevard, just two blocks from the recently constructed ACC campus "on the hill." He literally grew up on and with the campus, starting in the first grade in the demonstration school and continuing on the same campus through college.

Upon completion of his B.A. in speech at ACC, he went to Louisiana State University to do a Master's degree in speech and for this degree he wrote a thesis on "The Evangelism of Walter Scott." In this thesis he showed that Scott not only set the evangelistic pattern for the Restoration Movement but also began a trend which has since been felt in all churches.

In January of 1952, he joined the faculty of Oklahoma Christian College, then in Bartlesville, Oklahoma, to teach speech and coach debate. In 1954 the college granted him leave to attend the University of Florida where he completed his Ph.D. degree in speech with a minor in religion. He returned to Oklahoma Christian as Assistant to the President and in 1958 became the Dean of Instruction.

Brother North has preached for congregations in Texas, Oklahoma, and Florida, and now works regularly with the church of Christ in Guthrie, Oklahoma, while continuing his work at Oklahoma Christian College. He is the author of a series of tracts and writes for



various religious periodicals. He and his wife, Jo Anne, have three children.

On Sunday, November 18, 1827, a thin, dark, thirty-one year old preacher rose to deliver a sermon which a modern church historian has called "one of the most significant, if not, indeed, the most important ever delivered upon American soil."¹ Scores from the town and countryside had flocked to the New Lisbon (Ohio) Baptist Church to hear this young preacher deliver his first sermon as the newly-chosen itinerant evangelist of the Mahoning Baptist Association.

The excited preacher, whose name was Walter Scott, had spent years preparing for this "experiment" which he was starting that day. Back in his native Scotland he had trained for the Presbyterian ministry, but, although he graduated from the University of Edinburgh, he had not been satisfied with Calvinistic doctrine. After coming to America, he continued to search for answers while teaching an academy for young men in Pittsburgh. Careful study in the Greek Testament soon led him to reject infant baptism, and he was immersed by George Forrester, a preacher for the "kissing Baptists." His friendship with Alexander Campbell, whom he met in 1821, stimulated his study, and in 1826 Scott moved to Steubenville, Ohio, to preach and teach and to be just fourteen miles from Campbell. In 1826 and again in 1827, Alexander Campbell took his friend to the annual meeting of the Mahoning Baptist Association of which Campbell's Wellsburg Church was then a member. At the 1827 meeting, the congregation at Braceville urged that the Association employ a circuit rider to make the rounds of the congregations to stir them, if possible, out of the lethargy which was reflected in the annual report of the

sixteen member churches: 34 baptized, 14 dismissed, 13 excluded, 4 deaths — a net increase of 3.

Walter Scott, mainly through the influence of Campbell, was asked to fill the request to work among these churches on the Western Reserve. To accept would mean being away from his wife and three children, giving up his regular church and his academy, preaching two or three times a day, and living a difficult life with constant travel on horseback, sleeping and eating wherever he could. Scott was not rugged physically, but believing the choice providential, he accepted. He spent two months getting ready for the undertaking: more study, prayer, conversations with other preachers.

For years he had been trying to fit all the pieces into the puzzle: "What is the heart of the whole Bible story?" "What is the work of the Holy Spirit and when does it come?" "Who is to be baptized and for what purpose?" "When is the sinner added to the family of God?" During these two months he gave particular attention to the sermons of the apostles, particularly the book of Acts and the day of Pentecost. Finally everything fit. He would try his newly devised pattern at New Lisbon.

As Walter Scott stepped to the pulpit that November day in 1827, he was hopeful and expectant; he was ready to try his plan on the public.

The preacher, in his Scottish burr, began with Matthew 16:16, "Thou art the Christ, the Son of the Living God." This, he said, was the heart of the whole Bible for the Old Testament tells of the preparation for Christ, the gospels reveal His life and teachings, and the remainder of the New Testament tells of those who gave their lives to preach-

ing this statement. When Peter had made this confession, Jesus promised him the keys of the kingdom and, he went on, Peter used these on Pentecost when he opened, for the first time, the doors of the church and preached Jesus. By three great proofs, he continued, Peter established the fact of Jesus' messiahship: His fulfillment of prophecy, His miracles, and His resurrection. When the convicted Jews on Pentecost cried out, "What shall we do?" Peter answered them, "Repent ye and be baptized everyone of you for the remission of your sins and ye shall receive the gift of the Holy Ghost" (Acts 2:38).

Fifteen minutes before Scott's sermon was over, William Amend, a Presbyterian who had been studying his Bible carefully for many months, came to the edge of those standing about the door. He heard the preacher review Peter's sermon and climax with a repetition of Peter's announcement to repent and be baptized. Scott concluded, "The Scriptures no longer shall be a sealed book. God means what He says. Is there any man present who will take God at His word and be baptized for remission of sins?"² At this invitation, Amend pushed his way through the crowd to the front and made his purpose known to the startled congregation and preacher: "I wish to be baptized for remission of sins." After confessing his faith in Jesus as the Son of God, he went to a stream near the town and was baptized. "Mr. Amend was, beyond all question," comments Scott's biographer, "the first person in modern times who received the ordinance of baptism in perfect accordance with apostolic teaching and usage."³

This was the beginning. Fifteen more were baptized that week, and Scott, elated at this acceptance of what he called "the ancient gospel," flashed like a meteor over the Western

Reserve. He preached in church buildings, schoolhouses, forests, homes, and barns. When warned that he would exhaust himself and his horse he replied, "The King's business requires haste." Opposition arose, promised money did not come, his body wearied, but the obsessed evangelist was everywhere. By the end of the first year with the Association, a thousand baptisms were reported. He was reemployed for another year, and another thousand were baptized. The third year, a third thousand.

Now it was August, 1830, and the Mahoning Baptist Association met in Austintown. The brethren were still excited at the developments which had followed the employment of Walter Scott, but they were disturbed because some of their neighboring Baptist associations had opposed them. Strong feeling began to develop that this association should be dissolved lest it, too, become oppressive. John Henry moved "that the Mahoning Association, as an advisory council, or an ecclesiastical tribunal, should cease to exist."⁴ Alexander Campbell thought the action hasty, but as he started to speak against the dissolution of the Association, Scott placed a hand on each shoulder and begged him not to oppose the motion. The motion passed unanimously.

The three years from 1827 to 1830 were Walter Scott's great contribution to the restoration of New Testament Christianity. After this time he preached, wrote two books and several pamphlets, published two periodicals, preached for various churches, held meetings widely, but never again did he have the consistent success which he found during his three years as a circuit rider.

Scott's most important contribution to the movement was in making it practical.

Many before him had urged the acceptance of the Scriptures as the sole guide in religious matters. Alexander Campbell had recognized the proper relationship between the Old and New Testaments and had made particular progress on the subjects of baptism, worship, church organization, church discipline, and unity without creeds. But no one before Scott had made a real effort to apply his doctrines to the conversion of the lost. Someone was needed to put theory into practice, and this someone was Walter Scott.

Scott's *first* important step came as early as 1821, when he fixed on what he believed to be the central theme of the entire Bible — "Jesus is the Christ, the Son of the Living God." This confession of Peter he styled "The Golden Oracle," and to him it became the hub around which all other Biblical themes radiated, the one recurrent melody which the rest of the Biblical symphony was composed to support.

But, someone may ask, why is such a teaching called practical. During the early part of the nineteenth century, the commonly accepted view of conversion among the denominations involved a religious "experience." This "experience" took the form of jumping, barking, jerking, lying motionless for long periods, seeing angels or visions, sudden bursts of song, or falling in a stupor. Barton Stone, even after breaking with the Presbyterians, still upheld these "experiences": "Much did I then see, and much have I since seen, that I considered to be fanaticism; but this should not condemn the work."⁵ Campbell, too, had not fully rejected such "experiences," for Robert Richardson, Alexander Campbell's biographer states ". . . Mr. Campbell was not opposed to 'religious experiences,' but to the use

made of them as substitutes for that assurance which is derived from the word of God — that simple trust in Jesus which the gospel requires.”⁶

Contrary to the common view that an “experience” was the presences of the Holy Spirit in the “elect,” Walter Scott preached that faith, not the Holy Spirit, was the first step in conversion. This faith was belief in Jesus as the Son of God based upon rational evidence presented in the four gospels. Was this not the stated purpose of these books, “These things are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life in his name” (John 20:31) ?

This principle, moreover, determined his evangelistic approach. Instead of preaching with excessive emotionalism to stir the audience to an “experience,” he made a more logical appeal by presenting evidence upon which they could build faith in Jesus.

It would be difficult to overestimate the importance which Scott placed on his golden oracle. He wrote a book which he called “The Messiahship or Great Demonstration,” and in it he said,

I affirm, and challenge disproof, that the Lutheran Reformation, with all its force and vivacity, or the Calvinistic Reformation, with all its courage and independency — the one warring for the church, and the other for the Bible — were neither of them preceded and headed by a captain of truth so grand, powerful, and fundamental as that on which moves our Reformation. Courage and independence may excel force and vivacity; the Bible, we know, is superior to the church, and Calvin and Knox may have had a captain of truth superior to that of Luther and Melanchthon, but Christ, which is strictly and fundamentally our leading truth, excels all; he is Lord both of the church and the Bible. This

is, indeed, as Christ himself says, "the bright and morning Star." No reformation more correct in its fundamental truth can ever succeed ours. And this *truth* deserves to be *thoroughly* developed: I say *thoroughly*; for there is a way of slurring it over pursued preachers, that is wholly unworthy their sacred office.⁷

Scott's second great practical contribution to the Restoration of the ancient order and gospel was his organization of it into the proper order. It was not uncommon in his day to hear preachers say that first the sinner must receive the Holy Spirit, then, since he is of the elect, his sins are forgiven, and he will certainly have eternal life. Then he should repent of his sins to live in conformity with his election, confess his faith in Jesus, and be baptized in order to conform to a church ordinance.

Although much of the theological groundwork for a proper ordering of these matters had been laid, Scott was the first in the nineteenth century movement to put them into a practical formula which could be laid before an audience in an appeal for obedience. First, he said, come commands to be obeyed: faith on evidence, to be followed by repentance and baptism. Three promises followed: remission of sins, the Holy Spirit, and eternal life.

Alexander Campbell, himself, credits Scott with this development:

Brother WALTER SCOTT, who, in the Fall of 1827, arranged the several items of Faith, Repentance, Baptism, Remission of Sins, the Holy Spirit, and Eternal Life, restored them in this order to the church under the title of *Ancient Gospel*, and successfully preached it for the conversion of the world — has written a discourse on the fifth point, (viz. the Holy Spirit), which presents the subject in such an attitude as cannot fail to make all who read it understand

the views entertained by us, and, as we think, taught by the Apostles in their writings.⁸

"We have spoken and published many things *correctly* concerning the ancient gospel, its simplicity and perfect adaptation to the present state of mankind, for the benign and gracious purposes of its immediate relief and complete salvation; but I must confess that, in respect of the direct exhibition and application of it for that blessed purpose, I am at present, for the first time, upon the ground where the thing has appeared to be practically exhibited to the proper

⁸ purpose."⁹

In 1836 Scott published a 576-page volume titled, "The Gospel Restored" in which he outlined in detail these items and their relation to each other. Quoting from what he had written in 1832 in his periodical called *The Evangelist*, Scott said, ". . . faith is to destroy the love of sin, repentance to destroy the practice of it, baptism the state of it, remission the guilt of it, the Spirit the power of it, and the resurrection (to eternal life) the punishment of it; so that the last enemy, death, will be destroyed."

One of the most important theological implications of this arrangement is that it cuts under the whole plan of election, the necessity of a miraculous, "Holy Spirit" experience, and the mourner's bench; and bases acceptance of Christianity upon rational assent. This concept of conversion not only made a tremendous impact upon the theology of the day but also set the style of evangelism for the entire Restoration Movement—a style which has now largely replaced the former excessive emotionalism in nearly all churches.

Scott's *third* practical contribution to the Restoration Movement was his engineering of the final break with the Baptists. In order to avoid accusations that he was starting a new church, Campbell believed it was best to remain in

some connection with an established religious group. Perhaps he thought that some day he could have enough influence to carry the whole denomination back to "original ground."

This did not satisfy Walter Scott. He had never officially become a Baptist and before 1827 had never been affiliated with an Association. His doctrine, of course, was not in harmony with the Baptist creed, but he had been willing, temporarily, for their effort to "lie within the bosom of the Regular Baptist Church."¹⁰

By 1830, however, his work had often been opposed by Baptists, both from within and without the Association. He was convinced that there was no Scriptural authority for such an Association and he found the ties with the Baptists encumbering. And Scott was impulsive, not a careful strategist like Campbell. It, undoubtedly, was his influence that severed the connection and cast the Restoration Movement out into the open and on its own.

In 1849 Campbell wrote:

I was present on the occasion of the dissolution of the Mahoning Baptist Association in 1828 (sic), on the Western Reserve, State of Ohio. With the exception of one obsolete preacher, the whole association, preachers and people, embraced the current reformation. I confess I was alarmed at the impassioned and hasty manner in which the association was, in a few minutes, dissolved. I then, and since contemplated that scene as a striking proof of the power of enthusiasm and of excitement, and as dangerous, too, even in ecclesiastical as well as in political affairs — It would have been an imprudent sacrifice of influence to have done more than make a single remonstrance. But that remonstrance was quashed by the previous question, and the Regular Bap-

tist Mahoning Association died of a moral apoplexy, in less than a quarter of an hour.¹¹

To Walter Scott, then, goes the honor of putting into practice the basic theological conclusions reached earlier by such thinkers as John Locke, the Haldane Brothers, Barton Stone, Thomas and Alexander Campbell. Scott must also be recognized as having set the evangelistic pattern and, indeed, of being the forerunner of the more rational approach in preaching which now prevails in most churches.¹²

The churches of Christ today still make consistent use of his pattern of faith, repentance, baptism, remission of sins, the Holy Spirit, and eternal life. We are also still following his lead in renouncing denominational connections.

In general, however, we have been slow to adopt his advocacy of "The Golden Oracle." None among us would deny that it is true, but we have not made it practical in giving us direction both in conversion and Christian living. Thomas Grafton, a historian of the Restoration Movement, quotes Isaac Errett as saying,

In my humble judgment, the most thoroughly revolutionary element in Walter Scott's advocacy of reformation, and that which has proved most far-reaching in its influence, is just this concerning the central truth of Christianity. It not only shaped all his preaching, but it shaped the preaching and practice of the reformers generally, and called the attention of the religious world at large to the fact that a *person*, and not a *system of doctrines*, is the proper object of faith, and that faith in Jesus, love for Jesus, and obedience to Jesus is the grand distinction of Christianity."¹³

Within the last year I have heard more about giving Jesus the central place in our teaching than ever before in my life. It seems now to be becoming clear to many that true conver-

sion must rest on a more secure foundation than merely an assent to a system of doctrines. This is shallow and those so converted are like the stony ground hearers. But if we first plant a deep faith and love in the person of Christ, then, as Walter Scott often said, the person is willing to accept the authority of Christ for whatever He has said to do.

The same principle holds in regard to Christian conduct. If one is only convinced of a certain set of doctrines, then Christ does not live in his heart. Only when we look to Him in all things do we begin to "live in Christ." If we would preach "Christ and Him crucified," thus enabling our hearers to know Him, and thus to love Him, we would often accomplish more than we do by lecturing our congregations on attendance, giving, and benevolent work.

Today I propose a monument to Walter Scott. Not a stone or a building but a rededication to his "Golden Oracle." May we here resolve to know nothing "but Jesus Christ and him crucified" (I Corinthians 2:2).

Footnotes

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⁷Walter Scott, *The Messiahship, or Great Demonstration* (Reproduced in Kansas City, n.d.), pp. 275-276.

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MOSES E. LARD

By OLAN L. HICKS

Olan L. Hicks is a member of the Bible faculty of Freed-Hardeman College, Henderson, Tennessee. A native of Oklahoma, he moved to New Mexico when sixteen years of age. There he completed high school, and in September, 1928, entered Abilene Christian College where he graduated in June, 1932. Following graduation he preached for a year in Hobbs and Lovington, New Mexico, and for several months at Crain, Texas, before entering the University of Texas. He completed his M.A. Degree in English and Journalism at the University in June, 1935.

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He has done research in Restoration History for over twenty years and is considered an authority on Moses E. Lard. He is also in possession of materials for other outstanding biographies. Since 1955 he has taught Bible at Freed-Hardeman College. His instruction also covers Church History, Evidences, and Biblical Introduction.

He was married to Opal Lasater of Mathis, Texas, June 15, 1936. They have four children, Mark, a gospel preacher in Murfreesboro, Tennessee, Lavella, married to Stanley Reel, a student in David Lipscomb, and Clark and Janet at home.

Moses E. Lard was one of the strangest and most powerful figures in the history of the Restoration Movement. His triumph over poverty, ignorance, and other obstacles place him in a class with the greatest men of American history. Lard was born in Bedford County, Tennessee, October 20, 1818. His father was a restless frontiersman. He decided Tennessee was becoming too tamed and migrated westward with his wife and children in search of new freedom and fatness of game in Missouri.

Missouri was virgin territory with land to be claimed, bought or pre-empted for a song and wild life was everywhere, especially deer. Leaven Lard settled in a primitive area near Oakland, Clinton County, Missouri, where later sprang up the village of Haynesville. He soon was taken from his family by smallpox, leaving a wife and six children in poverty and dread loneliness. The mother sought to hold the family together for a time but found it impossible. At last she called her two sons, Moses and William, to her and told them that the home would have to be broken and that

they would have to go and manage as best they could. To each she gave a small New Testament, upon which, as Moses reflected in later years; — "We were indeed rich."

At this time Lard was but little past fourteen, with no promise to be seen in him. At seventeen he was still unable to write his name, though he said he could "read well and memorize." The first school teacher to locate in this section of Missouri was Austin R. King. He saw in Lard great possibilities and took him not only into his school but also into his home and kept him without pay. At this time Lard had drifted into infidelity, where "all was black as Erebus." He wrestled with many unsatisfying conclusions until he heard Jerry P. Lancaster preach the gospel at Richmond, Missouri. His heart was relieved by the simplicity and beauty of the message. He was baptized. His little Testament was now doubly dear. "I read it, committed it to memory; thought on it through the day and dreamt of it through the night; the feast and the joy of my soul."¹

He took intense interest in the church and was encouraged to preach. He married Mary Riffe, daughter of one of the oldest Christian families in the county. He worked as a tailor in Richmond and Lexington and assisted with church work. His native abilities caused General Alexander W. Doniphan and others to take interest in helping him get an education. As a result, after two children were already born into his family, he went to Bethany College, Virginia, March, 1845, where he graduated in 1849, as valedictorian of his class. His work at Bethany was during the period of Campbell's greatest mental powers and greatest fame.

Upon completing his studies Lard returned to Independence, Missouri, where he preached for the church and con-

ducted meetings over the state. He was to spend the next twenty years in his beloved Missouri. His thoroughness and eloquence immediately marked him as the man of the future, and the periodicals of the time show him to have been in demand by many churches. He moved from Independence to Liberty, Missouri, where perhaps his greatest fame as a Missouri preacher was achieved. It was during his residence at Liberty that Alexander Campbell requested him to reply to the widely heralded book, *Campbellism Examined*, by J. B. Jeter. Mr. Lard's reply was published in 1857 under the title, *Review of Campbellism Examined*. It was characterized chiefly by its dialectical skill and its severity of tone. Lard's imagination was aflame under what he considered the untrue and unjust representations of Jeter. The book left his brethren overjoyed and the Baptists in dismay and added to Mr. Lard's reputation as a preacher that also of a writer. He was invited to write in the *American Christian Review*, the leading paper of that time. Shortly he was asked to take charge of the Camden Point Female Academy near St. Joseph. After but a brief tenure here he found teaching too confining and accepted work with the St. Joseph church in 1859, where again he divided his time between the local church and protracted meetings. His fame had now spread to other states and he was called for a successful tour of meetings in Kentucky that year.

In 1860 he had his famous debate with W. G. Caples, a distinguished presiding elder in the Methodist Episcopal Church South. The debate was held in Brunswick, Missouri, in a huge tobacco warehouse and lasted for ten days. About forty gospel preachers were in regular attendance at the debate.

Already Lard had announced his plans for the publication of a Christian quarterly but as the clouds of the Civil War loomed, his plans were delayed. Seeing no chance for better conditions, however, he issued the first number in September, 1863, when the conflict was at its crest. The effect was immediate and great. The quality of the writing had reached a new high level in religious journalism. To him is due the great credit for conceiving and attempting the first literary medium of a high order among the Restorers. It set a standard which has never been surpassed.

During the Civil War, Missouri adopted what was known as the "test Oath" for preachers, which was later set aside as unconstitutional. Lard and many others refused to take the oath. They were hounded so bitterly that their work was largely destroyed. Lard wrote to McGarvey, now in Lexington, Kentucky, that he could scarcely get food for his family. McGarvey urged him to move to Kentucky. Due to the fact that Lard was extremely moody and sensitive, the war disturbance prompted him to move in August, 1864, to Oshawa, Ontario County, Canada, where he remained until the war was about over.

This hurt the circulation of the *Quarterly*, and along with all the other adverse factors involved in launching the *Quarterly* at such a time, made it necessary for him to cease its publication in April, 1868. For more than four years he had carried on this project amid the most harrowing circumstances and yet was able to produce an abiding literary monument to his true greatness. His *Quarterlies* are in demand today as they were when they were first published. The eloquent literary quality combined with the exquisite human sympathy and poetic imagination of many of his essays placed them in a class of religious writings all their

own. They have been reprinted throughout the English speaking world. His fame as an essayist caused *The New York Ledger* to offer Mr. Lard \$5,000 a year to contribute essays to its pages. This offer he declined because he said he could not produce grist from a mill but only spontaneous essays from the depth of his soul.

No sooner had the *Quarterly* been suspended, however, than Mr. Lard and several other leading preachers joined in plans to issue *The Apostolic Times*. Mr. Lard was editor-in-chief and with him were joined Robert Graham, Dr. Winthrop H. Hopson, L. B. Wilkes, and John W. McGarvey. This paper was begun three years after the launching of the *Christian Standard* by Isaac Errett. It occupied a position between the *Standard*, in one direction, and the *American Christian Review* and the *Gospel Advocate*, in the other direction. The *Advocate* and *Review* opposed political preachers and churches, instrumental music in the worship and missionary societies of all kinds; the *Standard* dabbled in politics and ardently supported both instrumental music and societies. *The Apostolic Times* defended the right of societies to exist but insisted that they were "dangerous institutions" and kept a wary eye on them, while it was bitter against politics, instrumental music, and other liberal tendencies. In October, 1873, Mr. Lard announced his withdrawal from its editorial staff to devote himself to writing his *Commentary on Romans*, published in 1875. This he personally considered the chief literary work of his life.

After Kentucky University was moved from Harrodsburg to Lexington, Kentucky, in 1865, Mr. J. B. Bowman sought to add to the school an Agricultural and Mechanical college. He became so engrossed with the problem of this

new department that friends of the Bible College complained that department was entirely neglected. Bitter opposition arose against him, headed by the faculty of the Bible College and *The Apostolic Times*. One group insisted the University belonged to the brotherhood and should be kept under their control. Bowman sought to make it a great university serving the entire state. Much trouble ensued. It got into the church and resulted in withdrawals, dismissals, and bitterness. In June, 1873, McGarvey was dismissed from the faculty but refused to quit. Much face-saving resulted. An effort was made to raise endowment for the Bible College by the Kentucky Christian Education Society, but by 1877, there was still no endowment; so the University decided to dispense with the services of Robert Graham and retain McGarvey only half-time. This brought matters to a head. Most brethren hoped still to get the school out of the hands of Bowman before it was too late. Lard had worked hard with others toward this end. At this point one of the most ironic events of his life occurred. In order to gain time, he accepted a position which largely helped to destroy his esteem among his brethren. A secret agreement was reached between Lard, McGarvey, and others for him to accept the presidency under Bowman as a "holding operation" until the school could be gotten out of Bowman's hands.

Mr. Lard was led to accept the presidency of the Bible College, under pledges, made to him by the proper party, that in a short time Mr. Bowman would resign the regency, and then there would be a complete revision of the University to the management of the brethren.²

This movement on his part the public did not understand, and Mr. Lard could not publicly explain at that time. To have explained would have destroyed the purpose of the

acceptance. Brethren viewed it as perfidy and thought he had betrayed his former friends and brethren as well as the cause. The matter was past turning back and Mr. Lard was left in a sadly compromised view before the brethren. When the new session opened the next fall, there were no students and Mr. Lard resigned. Neither Lard nor his friends were in a position as yet to explain; hence, he bowed his head in silence. From then on he lived a comparatively isolated life. Former friends cooled toward him, calls for meetings almost ceased, and he was unhappy until his death.

To add to the bitterness of his last days he published a tract on "Endless Punishment," in which he questioned if *aion* and *aionon* in the Greek meant eternal in every case. This brought down a bitter denunciation on him from many quarters and many thought he had forsaken the faith.

During 1879, Mr. Lard was also borne down with trials at home. His wife and one of his daughters suffered lingering illnesses and his own health began giving away. He died on June 17, 1880, of cancer of the liver. His death sent a sensation of great sorrow throughout the brotherhood. There was a strange reaction from the bitterness over the college and tract incidents. It was now possible to publish the truth about the action in regard to the college, and brethren mourned not only for the loss of what they realized was one of the greatest men in the church, but that fate had put him in such a light that they had misjudged and mistreated him.

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JOHN W. McGARVEY

By OLAN L. HICKS

Olan L. Hicks is a member of the Bible faculty of Freed-Hardeman College, Henderson, Tennessee. A native of Oklahoma, he moved to New Mexico when sixteen years of age. There he completed high school, and in September, 1928, entered Abilene Christian College where he graduated in June, 1932. Following graduation he preached for a year in Hobbs and Lovington, New Mexico, and for several months at Crain, Texas, before entering the University of Texas. He completed his M.A. Degree in English and Journalism at the University in June, 1935.

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John W. McGarvey was the work horse of the Restoration Movement. He was not so eloquent as Lard or Hopson, nor ponderous as Pendleton, nor so mystical as Milligan, but he combined the stable elements which made him a great tower of strength for 60 years and caused his fame to be more enduring than all of them. He was born in Hopkinsville, Kentucky, on March 1, 1829. His father, John, and his uncle, Alexander, came from northern Ireland. His mother, Sarah Ann Thomson, was of Scottish descent. Her father, John Thomson, had moved his family from Virginia to Hopkinsville. Here she met and married John McGarvey. They were married only six years when he died, leaving three daughters and one son ranging in age from five years down. The second of these children was John William, age four.

A few years prior to this a young man by the name of Gurdon F. Saltonstall fled the home of an uncle in Connecticut to try his hand in the frontier country. He arrived in Georgetown, Kentucky, penniless but sceured work from

John Thomson where he learned the manufacture of hemp into rope and twine. He later studied medicine and married Polly Thomson, the oldest daughter of John Thomson, and they cast their lot in Hopkinsville. When his wife died, leaving him with a family of nine children, he and Sarah Ann Thomson McGarvey were married and the united family now had thirteen children. Six more children were born to them, and in this family of nineteen children, John William McGarvey was reared.

Agitation over slavery caused Doctor Saltonstall to remove, in 1839, from Kentucky to Tremont, Illinois. The next eight years of young McGarvey's life he spent working on the farm and learning the manufacture of hemp. Here he had also access to good schooling under James K. Kellogg. At eighteen young McGarvey was thoroughly prepared to enter college. His stepfather was a trustee of Bethany College and a liberal benefactor. He made only one stipulation in regard to his gifts—that the income from them should be placed to the account of any son or sons which he might send to Bethany. As the second member of the family to attend, McGarvey entered Bethany in April, 1847, and completed his course on July 4, 1850.

When McGarvey entered Bethany, he was not a Christian; but after several months, he was baptized by W. K. Pendleton in Buffalo Creek near the old church building. Although he made steady progress in his religious development, his subjects in college were not in the field of religion. He heard the brilliant public lectures of Campbell, Pendleton, and others but was not studying at that time to preach the gospel. Of his qualifications to preach he said, "I was not sure then that I possessed these powers in a degree sufficient for the purpose, but I resolved that, should I develop

them sufficiently during my college life, I would devote myself to preaching."¹

When he left college, he knew very little of the scriptures and said that he could have made a speech on astronomy or chemistry or on Greek or Roman history but not on the New Testament. In fact, he was chosen to deliver the Greek address, a leading feature of the commencement.

Begins Preaching in Missouri

When he finished Bethany, he returned to his family, now moved to Fayette, Missouri. The next twelve years of McGarvey's life were spent in Missouri. These years were unspectacular, but it was during them that his plans and ideals took shape. He realized his lack of preparation to preach the gospel, though he was now fully determined to be a preacher. He lacked scripture knowledge, general knowledge, and experience in public speaking. He decided to make a thorough study, and, to accomplish this, he opened a private school for boys at Fayette and studied the Bible in his spare time until September, 1852, when he was invited by the Fayette church to preach for them. His mentors in this period were T. M. Allen, one of the greatest pioneer preachers of Kentucky and Missouri, and Alexander Proctor, who later became quite liberal.² During the first ten years of his preaching he often felt that he had made a failure in the pulpit and seriously feared that he had made a mistake in his calling.

While preaching at Fayette, McGarvey married Otwayana Frances Hix on March 23, 1853. The last eight years of his stay in Missouri were at Dover. Here he began to shape into the "McGarvey" image. During these Dover days McGarvey began to write for the papers, and his articles

were received with favor. He wrote occasionally for the *Millennial Harbinger* and contributed more frequently for the *American Christian Review* which was the most widely read paper at that time. He had two offers to return to Bethany College as teacher, but he looked forward contentedly to spending the rest of his days in Dover. By the second year of the Civil War, however, society in the state was in conflict, business was prostrate, life was unsafe, and he was the object of criticism from war advocates, even within the church.

Moves to Kentucky

Just at this time Doctor Winthrop H. Hopson, an ardent Southerner, was finding it unpleasant at Lexington, Kentucky. So he recommended McGarvey to the Lexington church, and he moved there in 1862. Kentucky was neutral in the war and McGarvey saw in the invitation an opportunity to continue his labors. So it proved, as he was able to hold together the conflicting forces in the strife-ridden Lexington church. He felt this a great victory, as churches all about were dividing and disintegrating. Here again he received invitations to teach in Harrodsburg, Ky., home then of Kentucky University; but he determined that if he ever taught anything it would be Bible. He helped draw up the plans for the removal of Kentucky University from Harrodsburg to Lexington in 1865, and that fall became a teacher of Bible. This was his main work until his death, October 6, 1911.

In his years in Missouri and earlier years in Kentucky, McGarvey had contact with a number of prominent preachers of the brotherhood, with some of whom he maintained intimate relations throughout life. In March, 1868, he

conducted the funeral in Lexington of Raccoon John Smith. Another man whose funeral McGarvey conducted was W. H. Hopson. L. B. Wilkes, famous as a debator and logician, was another frequent companion of his. Others were Robert Milligan, Robert Graham, and I. B. Grubbs.

McGarvey was closely associated in these years with Moses E. Lard. He wrote to McGarvey from Missouri during the war telling him of the constant danger to which he was exposed and that it was difficult for him to secure adequate food for his family. In reply McGarvey urged him to come to Kentucky, which he did, and here he remained. They were associated in religious journals until Lard's death, 1880.

In addition to his preaching and teaching, McGarvey was also an elder in three different churches over a period of forty years. Deafness caused him to resign from this work in October, 1901. His deafness began in 1880 and after a few years he could converse with only one person. His ear trumpet was his trade-mark. He heard no conversations, prayers, songs or sermons by 1900. He called students, one at a time, to his side to recite into his trumpet. Despite his love of people he was cut off more and more from society. He gave more time to his studies and writing for the press and his books. Despite his deafness, however, he taught to the last.

McGarvey as a Teacher

From the time McGarvey began teaching Bible at Lexington in 1865, over six thousand young preachers passed under his teaching. Each year he taught four classes, covering the Old and New Testaments. These were his famous courses in Sacred History. He was a profound scholar but

wore his learning so lightly that there was never the least suggestion of display. He had an ability so to marshall the facts of scripture about any Bible subject that he was perfectly at home in its treatment. What the Bible said on any subject was enough for him. He had learned denominational doctrines by hard encounter in the early days of his preaching on the frontier. In addition he brought to his students the fruits of dedicated study which caused him to be recognized as the most thorough student of the English Bible in the world.

He was a master teacher. The London *Times* spoke of him as follows: "In all probability John W. McGarvey is the ripest Bible scholar on earth."³ Other men might know about the Bible; McGarvey knew the Bible. Others taught theories; he, the truth; they gave opinions; he, facts. They quoted authorities; he quoted Jesus, Peter, and James. They defended dogmas; he defended the Book of God. Their positions were constantly changed; his remained the same. No doubt ever entered his mind as to the authenticity, reality, or inspiration of the lessons found therein. And his enthusiasm while teaching was so great as to captivate and carry his students along with him. His love of the Word of God was the ruling passion of his life. The Word of God was peculiarly sacred to him and the greatest joy of his existence was "to impart knowledge of it to willing minds." He was a great teacher because he was great himself. He had power because he believed his message. Each recitation evinced to his class that he had covered the whole field of investigation, and begot complete confidence in them.

McGarvey the Critic

Although he made it his business to read every book attacking Christianity from the critics of Germany and the

English speaking countries, his faith remained as uncomplicated as if he had never heard the Word of God questioned. He stood as a strange figure in his age and surroundings. Many of the younger men and some of the older preachers in the Disciples' Movement had been smitten with the blight of Higher Criticism. Strangely, most of them insisted that there was no conflict in admitting the results of destructive criticism in regard to both Old and New Testaments, on the one hand, and belief in its inspiration and doctrine of salvation, on the other. A. S. Hayden, Alexander Proctor, T. P. Haley, and other men of the very vanguard became liberal. Many of the younger men were going away to Harvard, Yale and Chicago, or to European universities, to study under the leading higher critics. A new generation was rising which would change the shape of all things.

McGarvey stood alone and battled all the forces of Higher Criticism for 20 years. In 1892 an effort was made to launch a united effort by leading conservative scholars to publish a magazine in defense of the scriptures against higher critics. This effort failed and McGarvey decided to attempt the battle alone. Arrangements were made for him to publish articles each week in the *Christian Standard* on "Biblical Criticism." These articles appeared from 1893 until the week after his death.

The very faith which made him so gentle and magnificent a character is also the fountain source of his determined fight against destructive critics. Only a man of lesser faith could have been milder in his attacks on the enemy. His own explanation was:

If, in this somewhat personal controversy, I have at any time overstepped the bounds of courtesy, I offer as my apology the indigation which must ever stir the breast of a

friend of the Bible when he sees it assailed by arguments so shallow and sophistical as to be unworthy of their authors.⁴

J. B. Briney said:

He was the most widely learned man in the literature of the so-called "higher criticism" on the American continent, and he knew both sides of the question, and this gave him a tremendous advantage over others with whom he crossed intellectual swords . . .⁵

McGarvey the Author

McGarvey's first venture in book publishing was completed in 1863, when his first commentary on *Acts* was prepared in the midst of the Civil War. This was followed in 1875 by his *Commentary on Matthew and Mark*. In 1879 he made his famous trip to the Bible lands and in 1881 his book, *Lands of the Bible*, appeared. The first volume of his *Evidences of Christianity* was published in 1886. When his house burned in 1887, the manuscript for his second volume was destroyed. Without murmur he sat down to rewriting it and this volume appeared in 1891. The volume which McGarvey considered his greatest was *The Authorship of Deuteronomy*, published in 1902. His *Jesus and Jonah* was published in 1896. *McGarvey's Sermons* was the publication of a series of sermons preached at Louisville, Kentucky, in 1893.

His work which has probably been the most widely used was his *New Commentary on Acts*, 1892, considered by many to be one of the greatest works on this book. *Four-fold Gospel* was a joint work with P. Y. Pendleton and his *Standard Bible Commentary* covering Thessalonians, Corinthians, Galatians, and Romans was completed posthumously by P. Y. Pendleton. Books of his *Class Notes* also were published.

Due to his prominence as a writer, scholar and leader McGarvey was prominently connected with all the leading men, movements and issues of his day. Two of the leading issues were the introduction of instrumental music into the worship and the organization of a missionary society through which the churches were to carry out their evangelistic work; with regard to the first, he was one of its most violent opponents; with regard to the latter, he was agreeable to it, and served in numerous committees and positions of such organizations through the years. When instrumental music was introduced into the Broadway Church in Lexington, Kentucky, he moved his membership to Chestnut Street Church where it remained until his death. Despite his strong antipathy to it, however, upon his death his body was taken to the Central Christian Church, and the organ was played during all three songs and an organ solo was played during the viewing of the body and as the audience passed out of the house.⁶

Bibliography

No thorough or unbiased biography has yet been produced of McGarvey. W. C. Morro's "*Brother McGarvey*," Bethany Press, St. Louis, 1940, is hardly a thinly veiled effort to destroy the real "image" of J. W. McGarvey, and is more debate with a dead man than a biography. The general references under bibliography for Moses E. Lard are also most useful for McGarvey.

Footnotes

¹*Christian Standard*, XXXVII, No. 40 (October 5, 1901), 1258, (1).

²W. C. Morro, "*Brother McGarvey*" (St. Louis: The Bethany Press, 1940), 59.

³*Christian Standard*, XLVII, No. 42, (October 21, 1911), 1709, (18).

⁴*Christian Standard*, XLVII, No. 42 (October 21, 1911), 7.

⁵*Ibid.*, p. 7.

⁶J. K. P. South, *Gospel Advocate*, Vol. LIII (October 19, 1911), 1201.

TOLBERT FANNING

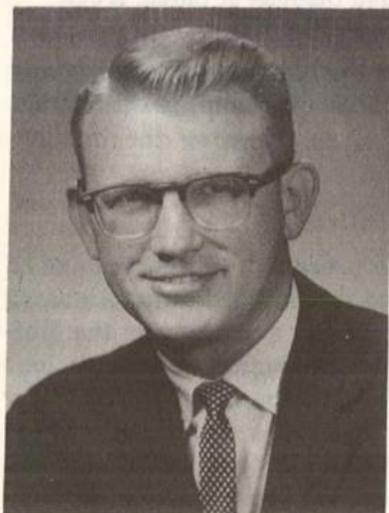
By JAMES R. WILBURN

James R. Wilburn, at twenty-nine, has been preaching for over ten years. His father, James O. Wilburn, is also a gospel preacher, as was his grandfather, the late C. C. Morgan. He is a graduate of Abilene Christian College, receiving a B.A. in 1953 and a M.A. in 1961 with an emphasis in the history of the Restoration Movement.

For eight years Brother Wilburn was supported by the church in Winters, Texas. Three of these years he worked locally with them and for five years they supported him in Appleton, Wisconsin. While in Wisconsin, he helped to begin several new congregations and saw the brethren in Appleton erect the first new building currently occupied by the church in that state in modern times. He

also served on the first board of directors of Wisconsin Christian Youth Camp and co-edited the *Reaper's Report of Wisconsin*. Before returning to A.C.C. to complete work on his Master's degree he produced a set of five filmstrips, entitled, "Now That I Am A Christian," which is now in use by some 2,000 churches in their work with new converts. At the A.C.C. Bible lectures in 1961 he taught a class on the indoctrination and orientation of new members.

At the present time he is living in Wichita Falls, with his wife, Vivian, and their two children, Susan and Greg, where



he serves with the 10th and Broad congregation in its Bible Chair program at Midwestern University. After spending some three years in research and writing, he plans soon to publish *The Life and Times of Tolbert Fanning*.

Tolbert Fanning's contemporaries recognized his immense influence in the cause of New Testament Christianity. J. W. McGarvey said that he exerted a greater influence than any other man in the South. Earl West, in our own day, has concluded that Fanning was easily the most influential preacher in the South preceding the Civil War. A. R. Holton, long an ardent student of his life and work declared,

The contribution of Tolbert Fanning towers like a mountain peak. And whatever the churches of Christ are, as over against the Christian churches and Disciples of Christ, is due, in the beginning at least, to Tolbert Fanning.

It is, of course, impossible for the boundaries of this study to cover adequately even one area of Fanning's influence. A brief glance must suffice before assessing the implications of all areas collectively.

Areas of Influence

Tolbert Fanning was an able preacher. From the age of nineteen he publicly proclaimed God's word from Alabama to Boston. Even during his years as a student at the University of Nashville he established many congregations throughout middle Tennessee. More than once during fifty active years as a preacher he entered a community where no church existed and left it with a hundred new Christians meeting after the ancient order. There are scores of communities where strong churches today reflect his activity as an evangelist. It is not difficult to understand how T. B.

Larimore, himself an able speaker, could consider Tolbert Fanning the most gifted speaker in the church of his day.

Fanning's long career as an editor proved to be another fertile field of influence. At the age of thirty he became the editor of the *Christian Review*, immediately one of the most popular in a field of seventeen religious journals in 1844. Later, when a young preacher, Jesse B. Ferguson, turned to Spiritualism and Universalism and led most of the church in Nashville astray, Fanning started the *Gospel Advocate* to curb Ferguson's influence. It was also his purpose to make a depth study of church co-operation due to the differences arising over the recently formed American Christian Missionary Society. Not only did the *Advocate* become and remain a most prolific force in the church in Tennessee but in other areas as well. In saddle bags and covered wagons it journeyed to Texas and took over the subscription list of the *Christian Philanthropist*, being published there by Carroll Kendrick. Fanning requested that Kendrick edit the new "Texas Department" of the *Advocate* which made it even more popular in the Lone Star State. The church in Texas today inevitably mirrors Fanning's editorial work of a century ago. In his closing years, Fanning edited the *Religious Historian*. In its pages he planned, if spared, to publish an exhaustive study of church history.

But perhaps his greatest influence was as a teacher. Fanning saw Christianity and education as inseparable. From the day of his graduation from the university until his death he was never far from the class-room. Undoubtedly Franklin College, located at Elm Crag, his farm five miles out of Nashville, was the crowning work of his teaching career. For fifteen years preceding the Civil War its

enrollment varied from 30 to 150 young men. Fanning had no specially designated "preacher's course" due to his conviction that such might destroy the concept of the priesthood of all believers. Significantly however, a majority of his graduates, though earning a livelihood as professional men, found ample time to preach. What one of us today does not appreciate the work of such Franklin College graduates as E. G. Sewell, P. R. Runnels, F. M. Carmack, and the Van Zandt brothers (early Texas educators). Also prominent were T. B. Larimore, William Lipscomb and his younger brother David. Perhaps none of Fanning's students more capably captured his ideals and attitudes than did young David Lipscomb. On almost every point of controversy Fanning's positions are unmistakably present in the work of Lipscomb.

After studying colleges supported by Christians, M. Norvel Young concluded that from Franklin College,

. . . students went out to become the leaders in all phases of the church's work, and through them he (Fanning) has influenced every college which has been established by members of the churches of Christ.

This hasty rehearsal of the areas of Fanning's influence quite vividly trains attention upon several dominant focal points of his life. Tolbert Fanning was a citizen of two eras. As a youth he worked beside the first generation leaders of the Restoration Movement. Converted by men under Stone's influence, he spent his summers during his college years traveling with Alexander Campbell. He was also active however, in the succeeding era when younger men picked up the reins of leadership. Fanning was certain that under the guidance of these new hands the movement to restore primitive Christianity swerved and moved

toward a somewhat different point on the compass of purpose and ideal.

Danger of Apostasy

As the movement thus came to a cross-roads and paused to catch its breath, Fanning was aware of two dangers lurking near. The first was a loss of direction and purpose, leading to apostasy. This threat, the natural offspring of a lack of reverence for the Bible as expressing the will of God, demanded much from Fanning.

When Campbell was in his senility, Robert Richardson published epistemological views in the *Millennial Harbinger* suggesting that God communicates with man outside the Bible. Richardson branded those who accepted the Bible as the only source of primary spiritual light as "sensualistic dogmatists." Fanning had made a thorough study of French and German writers and recognized their influence in Richardson's articles. Along with others he carried on an exchange with Richardson which resulted in keeping many Christians on course in their determination to adhere to the New Testament as a pattern delivered from God. T. B. Larimore wrote,

It is a notorious fact that he saw and foretold, at least forty years in advance of his time, the infidel and skeptical tendencies of speculative sectarianism and metaphysical philosophies that are now rife in many places.

With the educated eye of history we may clearly see the results of what was being taught some of the younger preachers at Bethany College after it passed from the influence of Alexander Campbell. And we are compelled to give thanks for the center of influence which was Franklin College, on the farm of Tolbert Fanning. While many of

Fanning's contemporaries viewed him as an alarmist, the subsequent history of the church demonstrates the wisdom and sagacity of his warnings.

There was another area where Fanning gave much of his mature work to resisting what seemed to him to be a loss of direction. This was in his opposition to the missionary society. However, his own views on church co-operation passed through periods of transition first. As early as 1842 Fanning began to suggest that brethren from many congregations should meet in a central location to discuss their work and find encouragement from such fellowship. By 1846, Fanning wa surging that they needed to "devise means" through their "worldly wisdom" to bring about a "more efficient system of co-operation" through "concert of action." In 1847 the church at Franklin College invited sister congregations to a co-operation meeting there. The announcement suggested that churches send messengers instructed ahead of time as to what their congregations could do financially in evangelizing virgin areas. At this meeting, which was suggested and urged by Fanning himself, the brethren present decided to ask the elders and preacher of the church in Nashville to serve as a committee to "receive, manage, and disburse" funds from the various churches in the state who volunteered to co-operate in this way. Churches were to continue taking care of their own local needs but this was for a "more extensive" effort. Some time later Fanning himself was selected to serve with the Nashville elders on this central evangelizing committee. At the same time he offered the resolution that "any church, whether in Tennessee or not, willing to co-operate with us in sustaining Evangelists, be united with us by contributing to the committee of the Co-operation." Obviously

Fanning had no doubts about this type of co-operation at this time.

Then came his visit to Cincinnati in 1849 when the Missionary Society was formed. Back home he heard the voices of Jacob Creath, Jr., and others, as they objected to the new Society. Close on the heels of this was his experience in Nashville with Jesse B. Ferguson, the leader in co-operation efforts in Tennessee who turned to infidelity and carried many brethren with him. Alexander Campbell urged that the Tennessee Co-operation, as such, censure Ferguson. Until this time Fanning had been active in this "Tennessee Evangelizing Association." Ferguson says that Campbell's demand of censure caused one leader in Tennessee to turn against such organizations and from his remarks there is strong evidence that he was speaking of Fanning. Fanning now began to see where his efforts could lead. If it was expected that the co-operation, as a *body politic*, should censure a brother he could have nothing more to do with the organization, even though he was deeply concerned over the influence of Ferguson.

These events are followed by an editorial silence of two years. But when it is broken, by the birth of the *Gospel Advocate*, Fanning seems firmly convinced that brethren were in error when they drew up constitutions and passed "resolves" in their co-operation meetings. He never again took part in such proceedings, even though his own efforts, in large part, had led to this arrangement. In the place of such formally organized activities he suggested what he called "consultation meetings," where brethren from many churches gathered to study and exhort one another but where no "resolves" were made and where no "constitutions" gave birth to new organisms. Until his death how-

ever, Brother Fanning continued to advocate that congregations could, using their best judgment in the realm where opinion was a legitimate guide, co-operate, just so long as they did not form a body separate from the church. Representing his mature position is this quotation:

. . . we cannot for our life see anything to prevent the congregations from co-operating in sustaining evangelists, relieving the poor, building up and supporting schools, or even in translating, publishing, and distributing the Scriptures, as churches and not as societies foreign to the Bible.

Fanning's opposition to the Society was manifold. But the basis for it, especially lucid in the light of the church co-operation which he *did* advocate, was that the Society was a separate body, with its own constitution and officers, thus casting reflection upon the ability of the body of Christ to do the work God had given it to do.

Until the day of his death Fanning pleaded for unity. To keep the lines of communication and understanding as unobstructed as possible, he continued to attend the Society meetings. He carried their reports in his papers. He commended them for the good they were doing. At his last visit to the convention in Cincinnati in 1859, he said,

We have, indeed, beloved brethren, doubted the propriety of giving our attention to any institution save the church, for the accomplishment of good. But I am happy to say, that from what I have heard on this floor, we are one people.

While he thus pleaded for them to suspend their activities on behalf of the Society, he never felt it inconsistent to work with and encourage these brethren in the areas where they *could* agree and insisted on doing so until the close of his life. Drawing lines of fellowship was a pastime which Fanning did not cultivate. He did not try to arrest every

disease and weakness in the body by abandoned, wholesale amputation. Only when his Society brethren made their fellowship towards him dependent upon his willingness to actively support their societies, was he upon occasion forced, in deep sorrow, to leave them.

For some time there was division among the brethren in Tennessee over how co-operation should be carried out. Finally, after several years of the "consultation meetings" which Fanning urged, he was able to report that brethren who wanted resolves and constitutions had agreed to work only through churches. Unity had resulted as Christians agreed not to offend the convictions of their brethren. Thus encouraged, Fanning urged that brethren meet in a world-wide consultation meeting, or several such convenings if necessary, to come to some agreement among themselves as individual Christians. With this in mind he journeyed to Cincinnati to attend the tenth anniversary convention of the Society, as noted already. Until the day of his death Fanning pleaded with his brethren to leave the Society behind that a brotherhood fulfilling its responsibilities to a lost world might yet walk together in peace.

Danger of Satisfaction With the Past

In addition to the danger of apostasy, Fanning saw another danger seeking to destroy the movement. This was a loss of momentum. Satisfaction and its attendant traditionalism would lead ultimately to a creed — a chrysalis-like tomb for a movement well begun. Fanning's concern over this can be noted in an article entitled, "The Crisis," written in 1845. Some were suggesting that true non-sectarian Christianity was not really possible nor practical and that the church was really a denomination. Others

began to court the favor of the world, feeling theirs was a fledgling movement which needed respectability. Viewing all of this, Fanning wrote,

Shall we, brethren, fall into the arms of Rome or her polluted daughters? or shall we glorify God in arousing our energies, and determining never to rest, till the churches of Jesus Christ be found walking in the pure light.

Campbell had told young Tolbert as they rode horseback together, "There is more to be done yet," and Fanning, ever more toward the close of his life, urged his brethren not to be satisfied but to continue to grow according to their maturest insight into God's word. In one of his last articles, he wrote,

We must either go forward and learn christianity (sic) practically, as developed in the New Testament, or dwindle into a modern sect, and make terms as best we can with the denominations of the age. Who that possesses a heart to love the ways of God, can be reconciled to an apostasy so degrading?

While Fanning was confident that the steps to non-denominational Christianity could be retraced, he was just as confident that for most of his brethren, the greater part of this journey was yet ahead. The possible encrusting traditionalism and mummifying effect of a hundred years' life since Fanning's warning make his spirit of continual self-criticism even more appropriate in the mid-twentieth century.

Conclusion

At his death, many doubtless would have said that Fanning's influence against the Missionary Society, and against the sectarian concept of the church, was in the minority. But today Christians who oppose separate

bodies which assume to do the church's work in its stead are, in some places, in the majority. The earthly tabernacle of Tolbert Fanning, its six-foot five inch frame towering like Saul head and shoulders above his brethren, is not here today. He no longer gallops cyclone-style down the lane on a fine steed to keep a preaching appointment after classes or to put the *Gospel Advocate* on the press. But many of us who persistently maintain the possibility of non-sectarian discipleship must be aware of his long and imposing shadow hovering over us. His students stood firm as this original grand vision of the Restoration Movement weathered the storm of attack and ridicule. Tolbert Fanning yet speaks through a body of people who, like him, are striving to be nothing more than Christians.

DAVID LIPSCOMB

By EARL WEST

Earl Irvin West is a native Indianan, having been born in Indianapolis in 1920. His boyhood was spent in that city's Irvington Church of Christ; there he became a Christian in 1935, being baptized by his close friend, Hugo McCord.

He enrolled as a student in Freed-Hardeman College upon his graduation from high school, and, continuing his formal education, he attended Abilene Christian College and received the Bachelor of Arts degree from George Pepperdine College. He then returned from California to his native Indiana to become the local preacher for his home congregation.

In 1942 he was united in marriage with his Hoosier sweetheart, Miss Lois Hinds. They have been blessed with two sons, Bob and Tim, both of whom now are in their 'teens.



During the decade he preached for the Irvington church, he not only capably fulfilled the responsibilities of a full-time preacher, but he also diligently continued his academic pursuits. He earned the M.A., B.D. and Th.M. degrees from Butler University, gaining the esteem both of faculty and student body. In this very busy period he made the occasion to write and publish *Search For The Ancient Order, Volumes I and II*, and *Life of David Lipscomb*. He also continued to write regularly for the *Gospel Advocate*.

His graduate training

equipped him well to fill an important place in Christian education. He served on the faculty at Freed-Hardeman College and later at Harding College, commuting to Searcy from Indianapolis.

Since 1957 he has been the effective local preacher for the Franklin Road Church of Christ in Indianapolis and has attended Indiana University at Bloomington, where he has completed course requirements for the Ph.D. Degree.

In spite of an already full and crowded schedule, he has found time to conduct gospel meetings for some of the finest congregations in the brotherhood.

Earl Irvin West is a man of great stature and many facets: gospel preacher, father, scholar, educator, author.

Assessing the underlying principles that point up the greatness in human character is in no sense a simple task. To say that David Lipscomb loved the Bible, that he was deeply spiritual, that he possessed courage, and that he was humble does not fully tell the story. So were hundreds of others who never achieved his greatness. The qualities of a good man were so interwoven into the fabric of David Lipscomb's life that few men can boast of possessing so wide and so lasting an influence for the cause of primitive Christianity.

His own contemporaries, not always able to assess the sources of Lipscomb's greatness, nevertheless sensed it very keenly. John F. Rowe, editor of the *American Christian Review* and later of the *Christian Leader*, said of Lipscomb:

Brother David Lipscomb, with his efficient aids, is doing a large and good work, for which the Master alone can bestow a corresponding reward. I know Brother David well, and have always had the most undoubted assurance that the welfare of society and the purity of the church were the interests that fill his great heart.

V. M. Metcalfe had known Lipscomb over many years. After the Civil War, Lipscomb made appeals through the *Gospel Advocate* for help for destitute people in the South. Metcalfe served as a distributing agent for funds and supplies. In later years he contributed articles for the *Advocate* and in the background was a solid source of strength for the paper. After the establishment of the Nashville Bible School in 1891, Metcalfe said of Lipscomb:

He is getting old, and in the course of nature will not be here many more years to earnestly contend for the purity of the church and simplicity of the gospel. I don't know of a brother who is more frequently misquoted and misunderstood than Brother Lipscomb. While everybody concedes that he is a man of ability, yet few know his real worth. I have known him intimately for over twenty-five years, and I have never known a more godly or self-sacrificing man. Many suppose from his writings that he is a cross, ill-natured, sour old man, yet just the reverse is true. He is tender-hearted and loving as a child—can be led to do almost anything unless he thinks it wrong; then all the earth can't move him. He is loyal to the teachings of the Bible. I have never known a man just like him in all of his make-up. I believe that God in His providence has used him the last twenty-five years as He has no other man to elevate the standard of the church of Christ and keep it pure from innovations. God has given him wisdom and power for accomplishing good. He has not been unfaithful.

David Lipscomb was the son of Granville and Nancy Lipscomb, born on January 21, 1831 in Franklin County, Tennessee. His parents had moved to Tennessee only five years before, coming from Spotsylvania County, Virginia. The tie with friends and relatives in Virginia remained strong for the Lipscomb family for many years. Because of conscience scruples about slavery, Granville moved his family on the Sangamon River near Springfield, Illinois in

1835 to free his slaves. The hard winter coupled with the loss of his wife and two children were the factors that influenced Lipscomb to return to Franklin County.

After reading Alexander Campbell's *Christian Baptist* and later the *Millennial Harbinger*, Granville Lipscomb left the Baptist Church. His admiration for the stalwart character of Tolbert Fanning influenced him to send his two sons, William and David, to Franklin College which Fanning operated near Nashville. William's excellent academic record stimulated Fanning to invite him to return the year after his graduation to teach in the college. David showed no unusual tendencies in college. He possessed no particular ambition to be a preacher, but his studies in early church history apparently made a lasting impression. Here at Franklin College David Lipscomb was baptized and here, too, he received his last "whipping" — for stealing a kiss from a "cherry-lipped Baptist lass."

July 23, 1862 he married Margaret Zellner of Maury County, Tenn. Only one child was born to the union, a baby that died in the middle of the war. However, they never lived alone, for their home was filled with friends and relatives who came to stay for weeks at a time.

In later years Lipscomb was to recall that he spent his youth in considerable meditation. Slavery bothered him considerably, and with the nation steadily drifting toward war after 1850, Lipscomb was to find his mind often centered on this subject. The thought of the Christian's proper attitude toward war, and with that the whole range of the Christian's attitude and relation to Civil Government challenged him. As he became more and more involved with an interest in the church and its welfare, the thought of the

Missionary Society grew on him as a matter of utmost concern.

Tolbert Fanning and William Lipscomb had begun the *Gospel Advocate* in the summer of 1855. It closed in 1861 when the mails were closed. By the summer of 1864 David Lipscomb's foresight led him to consider the republication of the paper. It was a matter of time until the war would be over. Brethren were scattered and suffering and many congregations in the South no longer meeting. A paper could serve as a rallying point to put the cause of Christ on a better foundation. The papers in the North were too unsympathetic with the South to command the respect of the brethren. The only alternative seemed to be to restore the *Gospel Advocate*.

A trip to Lexington, Ky. in the fall of 1864 to solicit the services of J. W. McGarvey as editor was fruitless. Quite out of necessity Lipscomb was forced to take up the task of editing the paper himself. From 1866 to 1870 he handled the editorial responsibility alone. But in 1870 E. G. Sewell was invited in to help. Thereafter, Lipscomb and Sewell guided the destiny of the periodical for well over a quarter of a century.

Lipscomb's influence radiated forth in four channels. First and foremost, of course, was through his editorial work on the *Advocate*. Secondly, through his encouragement and assistance in the Fanning Orphan School, which Tolbert Fanning's widow established in memory of her husband. Finally, as a preacher Lipscomb exerted wide influence. He was never an orator, nor was he skilled in the art of homiletics. More often than not he preached by taking a chapter in the Bible and informally discussing its

contents, branching out to touch on every scripture that related to them. He avoided stories as illustrations. Still, he was an impressive speaker. James A. Harding said:

In my judgment, since Campbell died, no man among us has been so powerful with the pen. At seventy-five he is still an intellectual giant. He is not an orator; but no orator ever moved me as he does. Had I not clinched my teeth and pressed my lips together, I would have sobbed aloud; and in spite of me, the tears would flow. It is said that when Pitt spoke at his best, a torrent of logic, red-hot with passion, flowed like a rushing river. But when David Lipscomb speaks at his best, a great, calm, clear stream drawn from the Bible and from nature, a stream of truth that enlightens the mind, warms the heart and mightily moves the will, fills me. He is the Nestor of the brotherhood, the sage of Nashville, one of the greatest of the great men of the ages.

David Lipscomb's influence also filtered through to the church in his teaching at the Nashville Bible School. The school, established in 1891, served as an outlet for Lipscomb's religious convictions. The students were enrolled in one Bible class every day. Until 1913 when he was slowed by the infirmities of age, Lipscomb gave careful attention to his classes, allowing little to interfere. It was the aim to take the students through the Old and New Testaments, and at the same time to give deeper study to "topical" Bible studies.

Thus through four channels the influence of David Lipscomb flowed out to leave its mark on the church.

However, no understanding of David Lipscomb's life would be complete without pursuing to some length two leading intellectual interests: the role of the Missionary Society in the church and the Christian's relation to Civil Government. To know Lipscomb's point of view on both of these is to possess the key that would unlock the mystery

of his greatness. These became more than intellectual interests; they were the guideposts that gave direction to his life.

Lipscomb watched the nascent American Christian Missionary Society for the first twenty years of its existence as a curious observer. It would be difficult to say what factors finally convinced him to be so pronouncedly against the Society. However, in the years between 1849 and 1866, while Lipscomb's mind and spirit were developing and his convictions were solidifying, several influences must be observed.

In the early 1850's Lipscomb worked harmoniously with local and district "Co-operation Meetings" in middle Tennessee, although apparently with a certain uneasiness of conscience. Later he was to be reminded of his change. The influence of Tolbert Fanning weighed heavily on Lipscomb's life. While David Lipscomb was a child, Fanning was regarded as a great man in the Lipscomb household. As David's teacher and later, his co-worker, Lipscomb's mind fell under the shadow of the bold independence of Fanning. Inadequate source material makes it difficult to fully appraise how much Fanning's thinking influenced Lipscomb. Furthermore, the radical actions of the Society left its mark. Judging from his own statements, Lipscomb was impressed severely against the society by the resolutions of 1863 favoring the Northern army in the Civil War. Nor is it proper to ascribe this resentment wholly to Southern bias; it was the fact that the Society had moved into the area of politics that impressed Lipscomb with the view that it was potentially a dangerous organization. At any rate, by 1866 with the rebirth of the Advocate, Lipscomb was fully persuaded the Society was a major

step backward by those advocating the restoration of primitive Christianity.

Lipscomb's objections to the society can be summarized in four different categories. It was "anti-scriptural in organization," "subversive of the work and organization of the churches," "inefficient in its operation" and "corrupting in its influence." These convictions set the course for the *Gospel Advocate* for the next half-century. It brought Lipscomb in violent conflict with leading brethren and with leading journals.

David Lipscomb's views on the Christian's relation to Civil Government, methodically and carefully worked out, no less dominated his mind than his views on the Society. They were elaborately laid out in a long series of articles in the *Gospel Advocate* in 1866, and were later gathered up to form the basis for his book, *Civil Government*.

Fundamentally the views were not novel. In substance, they appear in the writings of the Roman stoic, Seneca; they are polished into a complete system in Augustine, and were used by Gregory VII in the Investiture Controversy in the eleventh century. The form in which Lipscomb developed them, of course, went much further and showed considerable attempts to justify them by the scriptures.

Civil Government, according to Lipscomb, originated in man's attempt to govern himself after rebelling against God. It is not that Civil Government is itself rebellion against God, but only that it originates among men who are in rebellion. Presumably if men had been willing to follow God's authority and rule, Civil Government would never have been necessary. Furthermore, the historical processes of the ages are all colored by the conflict between

the divine government of God, and the human rule of men. Human governments have always been in antagonism against the divine. The children of Israel had a divine government, but their long history was one of opposition from the Amalekites, Egypt, Babylon, Assyria and the Persians. In New Testament times God set up the church, His divine government. Christians submit to this government, the rule of God through His word. For Christians to hold office in civil government or vote or fight in her armies would be to divide allegiance to two opposing systems of government.

It will not be necessary here to elaborate fully on these views. Suffice it to say the thesis, if accepted, produced a multiplicity of problems. But to Lipscomb none of them were insurmountable. While Lipscomb always knew that his views won only a limited number of adherents among his brethren, he was not deterred from holding them himself.

In 1896 Lipscomb paused to view in retrospect thirty years of work on the *Advocate*, highlighted largely by conflicts over the Society and the Christian's relation to civil government, he reflected philosophically:

We have noticed those most extreme on one side are liable to run to the other extreme. Let your moderation be known to all men. Be firm for the truth, steadfast in the maintaining of right, yet forbearing to the weaknesses of our fellowmen, knowing we also are liable to be drawn aside, and as we judge others, God will judge us. We have often borne with men that were wrong, tried to get them right, often failed, but have never regretted the forbearance. Be true to the truth, oppose the error, but forbear with humanity.

Perhaps this attitude — so rare among men — is the real secret of David Lipscomb's greatness.

JAMES A. HARDING

By KENNETH WAYNE GREENE

Kenneth Wayne Greene was born in Texarkana, Arkansas, September 6, 1937, the son of Mr. and Mrs. H. H. Greene. He attended public schools in Texarkana, Texas, graduating from Texas High School in 1955. He began preaching at 12th and Walnut in Texarkana while in high school.

He attended Abilene Christian College from 1955 to 1960, lettering three years as a guard on the Wildcat football team. In 1956 he married Carolyn Lollar of Texarkana, to which union a son was born in 1960.

While selling Bibles for the Southwestern Company of Nashville, he preached for some fifteen congregations in West Virginia. He held his first gospel meeting in West Virginia. His first work in

Texas was with the church in Northfield. In 1959 he began his first located work with the church in Aspermont. In 1960 he became the evangelist for the church in Post, Texas.

In August of 1961 he moved to Corsicana to become the first full time Bible Chair Director of the church of Christ Bible Chair at Navarro College, a work overseen by the Westside congregation and supported by area churches. In a college of only 700 students 56 were enrolled in Bible courses in the fall of 1961. He presently works with these students and preaches by appointment. A number of gospel meetings are planned for



this year in the Corsicana area.

He completed his Master's degree in Bible at A.C.C. in the summer of 1961. His thesis on *The Life and Times of James A. Harding* is available at the library of Abilene Christian College.

This writer is indebted to R. C. Bell and Jesse P. Sewell for interviews about their personal friend James A. Harding. Jesse P. Sewell permitted this writer to tape record a two-hour-long discussion about James Harding. R. C. Bell permitted this writer to study in the convenience of his office one of the few remaining copies of *The Way*, a periodical published by James Harding. This writer is also indebted to J. W. Roberts, Frank Pack, and Robert Johnson for their contributions to this work. They served on the thesis committee for the study of *The Life and Times of James A. Harding*.

There is very little information available on the early life of James A. Harding. However, it is generally assumed that his early training contributed greatly to his outstanding life of service. The father of James A. Harding was Elder James W. Harding of Winchester, Kentucky. He was an elder in the Court Street Church until the instrument of music was introduced in 1887. Thereafter, he and fifteen others left and became the nucleus for the Fairfax congregation.¹ James W. Harding was active here until his death in 1919. The mother of James A. Harding, Mary E. McDnoald, was devoted to helping her husband in his great work and to rearing her children to be faithful children of God. Her oldest son wrote of her in her late years: "My mother at seventy-four, is thoughtful, wise and self-sacrificing, as she has always been, except more so."²

The conversion of James A. was much like that of many young people today who are thoroughly trained in a Christian atmosphere. In the fall of 1861, just after the beginning of the Civil War, Moses E. Lard and J. W. Harding decided to hold a meeting in Winchester, Kentucky. At the conclusion of one of the services James A. came down the aisle, confessed his faith in Christ, and was baptized for the remission of his sins.

The formal education of James A. Harding can be divided into the training he received under J. O. Fox and the training at Bethany. "At the age of sixteen he was placed under the tutorage of J. O. Fox, an eminent educator of his day. Mr. Fox conducted a school to prepare young men for college. He remained in this preparatory school for two years."³ After James A. had received a grammar school education and a college preparatory course, he entered Bethany College in West Virginia in the fall of 1866. Alexander Campbell had died the previous March, but the memory of Campbell permeated every phase of the school.⁴ In writing of this influence of Campbell, R. C. Bell said of James A. Harding: "He was a graduate of Bethany College, proficient in Latin and Greek, and schoolboy like was sufficiently impressed, no doubt, by the distinction and eminence of the illustrious founder and president of Bethany, Alexander Campbell."⁵ James A. completed his college work in three years, graduating at the age of twenty-one.

Though James A. had thought of preaching in his early boyhood, he immediately turned to teaching upon graduating from Bethany. He first went to Hopkinsville, Kentucky, to teach in a school for young men and boys.⁶ He remained at this school for five years, influencing these

young men and preparing them for college. "While teaching school at Hopkinsville, Harding made the acquaintance of V. M. Metcalfe, a popular Kentucky preacher. They first met in 1870. Metcalfe was one who pushed Harding to preach. Often on the way to an appointment, he would stop by Hopkinsville, and take young Harding with him in his buggy. Before long, he had Harding preaching."⁶

While his life was filled with teaching on weekdays and preaching on Sundays something else entered his life. He was introduced to Miss Carrie Knight. After a period of courtship the two young people were married. Soon three children were born to this union; however, two of the three died almost immediately. His wife also passed away. About two years following the death of his first wife Harding met and married Miss Pattie Cobb of Estill County, Kentucky. Little is known about the children of James A. Harding. One son became a medical doctor and a daughter married J. N. Armstrong. Another daughter lived in Atlanta, Georgia.⁷

In the fall of 1874 Harding gave up his teaching at Hopkinsville to devote full time to the work of an evangelist. He soon attracted the attention of the Lord's people all over America. Many wanted him to hold protracted meetings in their area. "His field of activities gradually widened until his labors were almost nation-wide. For seventeen years he labored wholly in evangelistic work. During this time he preached on an average about ten sermons a week. Oftentimes for months he would preach two sermons a day. He traveled in twenty-two states and in two provinces of Canada. During these seventeen years he held more than three hundred protracted meetings of more than three weeks duration. In many places he con-

ducted meetings for ten years in succession.”⁸ During this early period of preaching he was always ready for battle with the forces of evil. R. C. Bell described him as a “handsome, prepossessing, magnificent specimen of mankind. He stood tall, straight, alert, sturdy build, high forehead, steady eyes, conscious of his heroic mold and power. An admirer characterized him as a fearless game-cock, crowing and ready for any venture . . . By both nature and culture, he was indeed a ready man.”⁹

Many years following his full time evangelistic work Harding would tell a story about his early preaching experiences to all the young men in his classes. He wanted these young preachers to profit by his mistakes. He would say: “I graduated from Bethany and thought I was the greatest teacher and preacher alive. When I began preaching I eloquently preached the gospel. But for some reason no one responded to the invitation. I was preaching to very uneducated people in Kentucky, miles from the nearest town. At the conclusion of one of my lessons a typical mountaineer asked me if he could say a word. I knew the meeting was ruined then, but I permitted him to speak. I doubt that the man spoke one correct English sentence. He stood up, opened his arms and said, ‘Neighbors.’ When he said neighbors, without hearing his pleas for Christ, I knew the mistake that I was making. When this old black-bearded mountaineer finished, eight adult men came forward to be baptized. Wherever I go I always remember the word, ‘Neighbor.’ A preacher must learn to talk to the people and not above them.”¹⁰

Since this study now passes to a topical pattern, it is in order to consider first a brief chronological outline of Harding’s adult life. Statements from the books by West

and Boles are used freely in this paragraph. It has been pointed out that after leaving college Harding taught for five years at Hopkinsville, preaching occasionally. In the fall of 1874 he began full-time evangelistic work, and he labored in this area for seventeen years. After seven years of preaching he joined the *Gospel Advocate* as a corresponding editor. By this time Harding was doing some debating, though his first printed debate did not appear until 1884. Following the 1889 debate with J. B. Moody in Nashville, David Lipscomb and James Harding made plans for a school. On October 5, 1891, on Fillmore Street, in Nashville, in a rented house, the Nashville Bible School, later David Lipscomb College, was started. Thus ended seventeen full years of evangelistic preaching, writing, and debating. However, his work as an educator did not cause him to stop laboring in the other three fields. He continued preaching, debating, and writing. He continued to write in the *Gospel Advocate* until 1899. In April, 1899, Harding began editing a paper called *The Way*, which later united with the *Christian Leader* to become the *Christian Leader and The Way*. Following ten years of work with the Nashville Bible School he opened Potter Bible College in Bowling Green, Kentucky, in the fall of 1901. The rest of his active life was spent in preaching and writing and working with Potter Bible College. Harding spent the last years of his life with his daughter and son-in-law in Atlanta, Georgia. His death occurred on May 28, 1922, and he was buried at Bowling Green.

With this understanding of how and where James A. Harding spent his adult life, one is prepared to examine his contributions as a writer, as a debater, as a preacher, and as a teacher.

Three words sum up James A. Harding's characteristics *as a writer*. He was forceful, clear, and honest. His forcefulness in writing is clearly seen in one of his early articles entitled "The Force of Custom." Though Harding was writing on the subject of custom as related to the instrumental music question, his thoughts about tobacco, which illustrated his point, were forcefully written. No doubt many of his friends did not like what he said about tobacco. Even though he presented both sides of the question, he did not openly condemn the practice. However, one should notice the forceful words with which he describes the tobacco habit. He said, "It is looked upon as a horribly filthy, disgusting, senseless wicked habit; one in which no gentleman, much less a Christian, should engage."¹¹ Though he maintains that this is the opinion of one section of the country, the strong words indicate his position in regard to the subject. Because of these strong words his position is clear.

Another characteristic of Harding as a writer was honesty. He was not always dogmatic in his conclusions. True, when he believed something to be right, he wrote in strong favor of it. However, when someone pointed out a fallacy in his reasoning or an addition to his thoughts, he gladly accepted it. Because of the deep faith of Harding his heart was filled with sincerity and honesty. There is an example of this honesty of heart in the March issue of the 1883 *Gospel Advocate*. Harding had written an article entitled "Inconsistencies" in which he said: "People who have not been born again, and who are not, therefore of the priestly family, have no right to officiate in the services of the Lord's house . . ."¹² J. H. Wells did not actually take issue with the remarks of Harding, but he

did add to them in this question: "My question is this: Seeing everyone regards the fellowship in Acts 2:42 as the contribution are we not just as inconsistent in permitting those who have not obeyed the gospel to contribute."¹³ Being a college graduate, of Bethany at that, it might have been easy for some men to take offense at someone adding something to their thought. Others might have simply ignored this addition to their thought. But the humble character of James A. Harding did not permit this. He simply replied in this way: "Since I began to reflect upon the matter seriously, it has seemed to me very inappropriate and improper to solicit the world to contribute money for the support of the church in its work."¹⁴ The need of writers like Harding definitely exists today. Men who write for the many gospel papers need to be mature and full grown as was Harding. Offense should not be taken when one adds to the thoughts of others or when one points out the erroneous views of others.

What contributions did he make as a writer? Through his writings in *The Way* and the *Gospel Advocate* he influenced Christians of all ages to come.

As a debater Harding was truly outstanding. First, few men have ever held as many debates as did Harding. In the summer of 1888 he wrote: "If God will I expect to hold the following debates at the times mentioned. (1) With J. B. Moody (Baptist) at Pikeville, Tenn., July 5th to 11th. (2) With J. N. Hall (Baptist) at Conyersville, Tenn., July 17th to 21st. (3) With A. Malone (Baptist) near Franklin, Ky., July 30th to August 4th. (4) With Mr. Throgmorton (Baptist) at Wingo, Ky., Sept. 26th to Oct. 4th. (5) With W. A. Bridges (Cumberland

Presbyterian) at Cornersville, Tenn., Oct. 10th to 18th.¹⁵ Harding was outstanding in not only the number of debates held but also in the quality of his debates. Harding had the unusual ability to sway the audience to his side. Many times visitors who were not members of either the Lord's church or the denominational group would be on the side of Harding. In a kind and thorough way he presented the Biblical side of the question. By his appearance, his manner of presentation, his voice, and other such qualities, he compelled the masses of the people to favor his position. In debating Harding was strong, logical, dynamic, well-equipped, and well prepared. Because Harding was physically strong and vigorous, he made use of his strength in the field of debating. Harding was never slothful, negligent, or careless in anything that he did. Two men who heard his great 1889 Nashville debate with Moody testify as to his ability as a debater. Porter Norris, a long-time debater and preacher in Tennessee, sums up Harding as a debater in a simple but dynamic way. "He was truly one of the great debaters of all time. He was a godly speaker."¹⁶ Jesse P. Sewell said: "Harding had the ability to interweave the emotional with the intellectual, whether it be in debating or preaching, as no other man that I have known could do. Most of us preach a sermon in which we depend on getting the facts over, and we are largely confined to that. We present the argument, the scripture, the truth, and the facts; but in some way we do not seem to be able to bring in the love of God and the love of Christ in such a way not only to convince the people that this is the truth, but to create within them a desire and a willingness to accept and do it. He could do that in a very effective way because of his varied personality. He was a giant physically; he

was magnificent intellectually, spiritually, and emotionally. To put all those things together you would naturally have a good debater. Nothing escaped his attention. He would intellectually present his argument, and then he would emotionally show that we must accept the authority of the Christ."

What contributions did Harding make as a debater? Wherever Harding held a debate the cause of Christ seemed to grow. In White Mills, Kentucky, fifty-five were baptized into Christ within six months following the debate. Following the Conyersville debate fifty were added to the cause within one month.¹⁷ The December 5, 1888 issue of the *Gospel Advocate* tells of other examples. The Campbell debates, the Brewer debates, the Hardeman debates and many others stand as landmarks in the triumphant march of truth. James A. Harding must be added to this list.

All of the outstanding qualities of James A. Harding as a debater gave him unusual ability in the *field of preaching*. From 1874, the year he gave up secular teaching in favor of preaching, until he began to lose his mental capacities sometime after 1912, Harding was always engaged in what he considered evangelistic work. Harding very strongly believed that the successful preacher was the preaching preacher. Though Harding would not condemn the located preacher he believed that more good could be done by establishing many congregations. He believed that the elders should rule and guide and teach the members. The preacher, according to Harding, should move on where he could evangelize more effectively. "Whenever a congregation is resolutely and lovingly determined to meet every Lord's day to study

the scriptures and break the loaf, to attend to the fellowship and the prayers, no matter how small it is, it may be left. Though, the evangelist should visit it from time to time, that it may be strengthened, and encouraged and increased in numbers."¹⁸ With Harding's outlook on the mission of the evangelist in mind, it is easier to understand why one never reads of his working with a congregation for a long period of time. Following his seventeen years of evangelistic work he still continued to preach by appointment and hold meetings near Nashville or Bowling Green during the school term or anywhere in the nation during the summer. Remembering that he often preached ten times a week, one wonders how he continued at this pace. Undoubtedly his strong body enabled him to work many more hours than others with whom he came in contact. He would arise each day while it was yet night to study or to write. In the August 27, 1884 issue of the *Gospel Advocate* Harding suggested that every preacher give his mornings to study, his afternoons to visiting, his evenings to preaching and about an hour sometime in the day to writing for some gospel paper. Many believed that he was killing himself. Some said that he could not continue working in this way. He did continue, however, and many were baptized as a result of his labor. He once defended his actions in these words: "It is often said that few men could stand the wear and tear of such incessant labor; the throat and lungs and the nervous system are supposed to be particularly liable to give away . . . The daily, regular, moderate use of the powers of body and mind is good for them . . . It is easier upon the palms of the hands, and upon the body generally, to cut wood in moderation daily, than it is to wield the axe but once or twice a week;

in the former case the hands and body soon become hardened to the work and are then greatly strengthened by it; in the latter they are never hardened and are kept sore continually."¹⁹

What are the contributions of Harding as a preacher? It is really impossible to relate accurately his contributions in this field. Not only were immediate results seen in this area of work but results today come from men who are influenced by this man of God. We can imitate the faith of Harding as he imitated the faith of Paul whose faith was in Christ. And after all was it not his complete faith in God that enabled him to give himself to Christ?

As a teacher one can easily see the contributions of Harding. His contributions began in this area as he and David Lipscomb opened the Nashville Bible School. "Branching out from the Nashville school in 1901, James A. Harding established Potter Bible College at Bowling Green, Kentucky, the second school in the series. Potter Bible College lived only twelve years, but from it sprang the Western Bible and Literary College at Odessa, Missouri. Through the school at Odessa and through Cordell Christian College, Cordell, Oklahoma, Harper College, Harper, Kansas, and Arkansas Christian College, Morrilton, Arkansas, came Harding College in 1932."²⁰ Many of the men who led in the founding of these schools were influenced by Harding. In Texas the outstanding success of Jesse P. Sewell at Denton and Abilene can be attributed in part to the influence of James A. Harding.

Whether James A. Harding was writing, debating, preaching, or teaching he was ever the same able, versatile, magnetic, magnanimous man, highly charged with fervid

zeal and avid zest for work and service. In all of these areas his outstanding faith could be seen. In all areas Harding believed that God would provide the actual money to meet the needs provided that one would give Him a life of service. Who are we to say his faith was not justified? God took care of him in his later years, placing him in the care of his son-in-law in Atlanta, Georgia. And his life of servce ended.

Footnotes

- ¹Earl I. West, *The Search for the Ancient Order*, Vol. II (Indianapolis: Earl West Religious Book Service, 1950) p. 333.
- ²James A. Harding, "Scraps," *The Way*, Vol. IV, No. 19, (August 7, 1902) p. 145.
- ³H. Leo Boles, *Biographical Sketches of Gospel Preachers*, (Nashville: Gospel Advocate Company, 1932) p. 365.
- ⁴R. C. Bell, Unpublished Manuscript, (Written June 9, 1960 and in possession of this writer) p. 1.
- ⁵Boles, *loc. cit.* (There are two "No. 5" references above).
- ⁶West, *op. cit.*, p. 334.
- ⁷A statement by R. C. Bell, personal interview, January, 1960.
- ⁸Boles, *op. cit.*, pp. 365-366.
- ⁹R. C. Bell, Unpublished Manuscript, June 9, 1960.
- ¹⁰A statement by Jesse P. Sewell, personal interview, May, 1960.
- ¹¹James A. Harding, "The Force of Custom," *The Gospel Advocate*, XXV (November 28, 1883), 762.
- ¹²James A. Harding, "Inconsistencies," *Gospel Advocate* XXV (March 1, 1883), 181.
- ¹³J. H. Wells, "To Brother Harding," *Gospel Advocate*, XXV (March 15, 1883), 163.
- ¹⁴*Ibid.*
- ¹⁵James A. Harding, "Scraps," *The Gospel Advocate*, XXX (July 4, 1888), 12.
- ¹⁶Porter Norris, Manuscript in possession of this writer.
- ¹⁷James A. Harding, "Judge Them by Their Fruits," *Gospel Advocate*, XXX (December 5, 1888), 2.
- ¹⁸James A. Harding, "Questions and Answers," *Gospel Advocate*, XXVII (April 8, 1885), 218.
- ¹⁹James A. Harding, "How Can We Do the Most Good?" *Gospel Advocate*, XXVIII (July 14, 1886), 440.
- ²⁰M. Norvel Young, *A History of Colleges Established and Controlled by Members of the Churches of Christ*. (Kansas City: Old Paths Book Club, 1949), p. 110.

A. McGARY

By LANE CUBSTEAD

Lane Cubstead, the author of the accompanying lecture on A. McGary, is managing editor of the CHRISTIAN CHRONICLE, the only weekly newspaper of international scope published by members of the church of Christ.

He is qualified to write and speak on A. McGary because of his research work done in connection with his Master of Journalism Degree which he received from the School of Journalism at the University of Texas in 1957. He became interested in the history of the FIRM FOUNDATION, the paper A. McGary founded as one of the prominent pioneer religious journals of the Restoration Movement. After writing a feature article on the history of the first five years of the journal, he went on to research and write the journal's entire

history from 1884 to 1957 for his master's thesis. For this work he was awarded the first \$100 Russell Foundation Award for Religious Writing given at the University of Texas.



Mr. Cubstead was born in Dallas, Texas, in 1934, and graduated from high school in Colorado Springs, Colo., in 1952. He attended Abilene Christian College where he was active in journalistic activities, particularly with the school newspaper, and in 1956 was named Most Outstanding Journalist at ACC. He was graduated *cum laude* from ACC in 1956, with a B.A. degree.

From the fall of 1957 until

February of 1960 he served as assistant and acting director of public information at Abilene Christian, and also served on the journalism faculty. Since February, 1960, he has worked full time as managing editor of the CHRISTIAN CHRONICLE under editor James W. Nichols.

Mr. Cubstead is the co-author of "Foreign Evangelism of the Churches of Christ, 1959-60," and has appeared on Bible lectureships at Abilene Christian College, Michigan Christian College, and Pepperdine College. He is married and has two children.

On a warm autumn day early in September, 1884, a horse and buggy was seen making its way through the streets of Austin, Texas, the capital city of the largest state in the Union.

The buggy was not unusual, neither was the horse, nor the driver. All were commonplace in that day and time.

But let's see where the buggy was heading. To the post office! At this point the driver gets out, tends to some mailing inside, and reins back the way he came.

Nothing suspicious about the occasion, you say? On the contrary.

Because from this small beginning a mighty name in Christian journalism was born, and a man whose works were to live forever was about to enter the period of life in which he found his richest fulfillment.

The man was A. McGary, and he had just been to the post office to mail the first copies of the FIRM FOUNDATION, a new religious paper which was to strongly influence the Texas religious world.

To understand the significance behind this small be-

ginning, however, it is necessary for us to retrace A. McGary's life up to this point.

It had already been a full life, an exciting one, an eventful one.

It began in the early years of the Nineteenth Century when Isaac McGary, the father of A. McGary, migrated to Texas from Ohio and joined the fight of Texas for independence from Mexico.

He settled in East Texas at Huntsville, the home of Sam Houston, and was closely connected with Houston's activities. Isaac McGary's closest claim to fame came when he, as a member of Houston's victorious army, guarded the vanquished General Santa Anna of the Mexican Army all the night at San Jacinto.

Isaac's son, Austin, was born in Huntsville on February 6, 1846, and grew up there. It is said he played with the children of Houston. His mother died before he was 10.

When the War Between The States broke out, and after Texas, against the wishes of Houston, had seceded from the Union, Austin McGary joined the "Huntsville Grays" and set off for war. He was but 16 at the time. During the war he saw no action, but served out the time in coast guard service in Texas and Louisiana.

As for his formal education, it was limited to a period of study before the war at McKenzie Institute, a Methodist school in Clarksville, Texas. Young Austin was 20 at the war's close. He at that time married Narcissus Jenkins, to whom were born two children. In 1872 his wife died, and three years later he married Lucie Kit-

trell, who was his wife for the next 22 years. She presented McGary with nine children before her death.

McGary became interested in politics (as had his father) after the war. He entered the race for sheriff of Madison County, and won by using some "questionable" tactics. But it was pioneer country and that kind of politics was expected.

As a sheriff he became renowned for his hair-raising experiences with the desperadoes of the region. He was generally considered to be fair, however. He never killed a man in this job which sometimes called for it, even though in later years his reputation as a gospel preacher was tinged a little by rumors about his "wicked" past.

In 1880 he retired from politics. It was at this time that he first seriously began to study religion. He decided to study the subject carefully. After much deliberation, he accepted the principles of apostolic Christianity. He was baptized in 1881.

The more he studied, the more he wanted to preach. The exciting and colorful experiences of his action-filled previous life molded A. McGary's personality. So when he began to preach, he was still in effect the blunt, sharp-hitting "sheriff" of old.

Earl West in his excellent two-volume series, *The Search For The Ancient Order*, devotes an entire chapter to McGary and relates many interesting stories which concerned McGary. One of the stories which West tells concerns the time that McGary traveled to West Texas to answer a woman's plea for a man to come and preach the gospel like her mother believed.

When McGary arrived in the West Texas town, he discovered that Philpot, a renowned Methodist evangelist, was conducting a tabernacle meeting there. The next morning, Sunday, McGary arrived at the place the meeting was already in progress. Philpot was raking the "Campbellites" over the coals. He told of a Campbellite preacher farther south in Texas by the name of McGary who was teaching that a person had to be baptized in running water to be saved.

When he was finished, McGary got up, walked to the front, up on the stand, and spoke. "I am a stranger in your town," he said. "There is nobody to introduce me, so I will introduce myself. I am A. McGary from Austin, Texas. I baptized the doctor that Mr. Philpot referred to, but I did not baptize him in running water. Philpot's information is wrong, and if I can get the tabernacle this afternoon, I will be glad to tell you the facts in the case."

His wish was granted, much to the chagrin of Philpot, who announced that his meeting was closed, and McGary preached in that place for several days.

Even as A. McGary began his preaching career among the peoples of the great restoration movement, the seeds of discord sown east of the Mississippi were drifting into Texas.

McGary became actively concerned with what he considered trends toward unscriptural practices when he attended the Bryan State meeting organized into the Texas Christian Missionary Society.

It was at the 1884 meeting that McGary had the idea

to establish a journal to oppose liberalism in the churches.

McGary, who was 38 years old at the time, noticed as he put it "the sad fact that many innovations upon apostolic Christianity were being ushered in upon us." His chief target was guest lecturer J. W. McGarvey, who McGary thought was giving too much pastoral emphasis to the preacher. This was only one of the points which he wanted to fight against, however.

So in September, 1884, A. McGary published the first issue of a little journal which he called the FIRM FOUNDATION, a scriptural name, he later explained, from II Timothy ("Howbeit the firm foundation of God standeth, having this seal, the Lord knoweth them that are His").

His first publication was 250 copies, and after he had mailed them out to all his friends and others he could think of, he shoved the rest of them under the bed. Although McGary brought out the first issue by himself, he soon had help. By far the most important man to him at first was Elijah Hansbrough, an older brother in Christ. He was 60 years old, more than 20 years McGary's elder. Elijah Hansbrough was to prove the stabilizing influence upon the infant journal and its pugnacious editor.

His money was to play a very important part in financing the journal over its first years of rough spots —when the paper had a tiny circulation and no advertising. Another one of McGary's associates in the venture was J. W. Jackson, who was to be the office editor for a decade, and later owner.

The first issue of the FIRM FOUNDATION had an

initiatory editorial which covered the first page of the small pamphlet and part of the next:

"This pamphlet, the Firm Foundation, in its contemplated monthly visitations, is respectfully, fraternally, and affectionately dedicated to all of that class of brethren, who believing that the New Testament Scriptures are from God, to man, through his Son Jesus the Christ, and who, regarding this book as an infallible guide through this wilderness of sin to the promised haven of safety beyond, are willing to turn their steps from all human *systems, plans and directions* into this *one* mapped out by the Apostles of our Lord.

"The Firm Foundation will not attempt to 'pipe' the popular airs of the day with pedantic or sophomoric swell, to get 'dancers,' but will endeavor to sing the 'Song of Moses and the Lamb,' by the notes of eighteen hundred years ago; notes that unlearned fishermen of Galilee, and one who would not 'preach the gospel with wisdom of words, lest the cross of Christ should be made of none effect,' would recognize as the true ones.

"The Firm Foundation knows full well, that it would not pass the crucible of fastidious literary criticism unscathed, But avoiding the scales of the classico, it is willing to be weighed in its aims by that eye that 'looketh not on the outward appearance, but on the heart.' Without promising to confine itself to the nicely poised style of dictum that has been imposed on the age, but the artifice of the wicked Spirit of deception, until there is no safety in weighing words — it goes forth to battle for the truth, ignoring the conventionalists of so-called, 'polite society,' preferring to call things by their right names as did He who 'Spake as never man spake.'

"While the Firm Foundation may often assume a stern air, it desires to be understood as 'wrestling not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.' And if it should sometimes single out individuals and deal with their teaching, it will proceed

from a love which is greater for the cause of Christ than for the welfare of any man, and for which it has the example of the Savior and those He sent to establish His cause. Looking to God for strength, with a determination to cheerfully accept whatever fate may be the end of this, the Firm Foundation goes forth."

A. McGary, to his enemies, quickly became known as a hobbyist on the rebaptism issue. At least "rebaptism" was what his opponents called it. McGary preferred to think of it as merely scriptural baptism. The issue was this:

Churches over the country had begun the practice of accepting persons from the Baptist Church and other denominations into the church of Christ on their sectarian baptisms.

McGary believed that denominational baptism did not require the knowledge on the part of the recipient that he was being baptized for the remission of sins — as the New Testament authorized.

He felt that a person who had been baptized only "to obey God" had not obeyed with proper understanding and had not actually been baptized in the first place.

McGary also fought "Our Plea," an idea connected to the baptism questions. Years before, Alexander Campbell had uttered "Our Plea," an eloquent appeal for the union of all those who had been "immersed."

In McGary's day most of the brotherhood were still following the "Our Plea" idea of accepting all "immersed" persons into the church. The FIRM FOUNDATION was the only paper fighting this practice. The GOSPEL ADVOCATE was among those who were on the other side of the issue.

McGary and his writers, however, continued their articles against the "shakers," the brethren who merely "shook" the hand of the person desiring membership in the church. J. A. Harding and McGary conducted a written debate on the subject.

The FIRM FOUNDATION was not reluctant to speak out on other matters either. Any innovation in the churches was especially fought. The issue of "Bible colleges" and the "modern pastor system" were front-line issues also. Brethren had been establishing colleges primarily to educate preachers. McGary and the others saw this as a dangerous step towards giving the preacher more prominence than the New Testament authorized.

The FIRM FOUNDATION caught on with the more conservative group of brethren and became their battle-ground.

It is the enigma of religious publishing that a popular, important paper should have constant problems regarding financing, delinquent subscribers, and the like. And the FIRM FOUNDATION was no exception.

Had it not been for his love for what he was trying to fight against and stand for, McGary would have left the publishing business long before ending the 15 or 16 active years that he gave to it.

The paper reached a circulation of upwards of 5,000 by the fourth or fifth year, and every issue was a financial pull.

McGary, Hansbrough, Jackson, Steck and many other men put the FIRM FOUNDATION on the map, and it stayed there. It entered the 20th Century as the primary

spokesman for the members of the church in Texas, and its editorial stands were seen by many prominent restorationists to be the most importatn single factor in holding the ground for conservative thinking in the Texas church when disgression shook the ranks so strongly.

The rebaptism issue faded out of significance, and the issues of Bible colleges, women teachers, Sunday School classes, missionary societies, instrumental music, and many others were fought out on its pages.

The paper passed through the hands of several men after the turn of the century and finally into the hands of one who made it famous — G. H. P. Showalter. Showalter's story is a separate one, and the later history of the paper is synonymous with his name, but McGary and the others handed him a worthy paper with a worthy back-ground.

A. McGary, in youth an adventurer, in adult life a restless, strong-voiced editor and preacher, grew weary after the turn of the century. In 1901 he sold out to J. W. Jackson and was for all purposes out of the FIRM FOUNDATION picture although occasional articles from him continued to appear on its pages.

Between 1891 and 1897, the pages of the paper show that McGary lived in at least six different places in Texas, indicating his wandering spirit. His second wife, Lucie, died in 1897 and left a deep void in McGary's life.

A little over a year later he filled this void when he married a third wife, Miss Lillian Otey of Madisonville, a long-time friend whom he had helped to convert 16 or 17 years before.

After he relinquished control of the paper, at about age 60, he moved to Los Angeles, Calif. Several other moves were made to Oregon, and Arkansas, and he finally settled in Houston, where he became an elder with the Houston Heights church.

A. McGary, hero of Texas faith, died on June 15, 1928, at the age of 82. His wife outlived him more than 30 years and died in 1959 at the age of 99.

But what of the real A. McGary? What does his life mean to us? What was his contribution?

This contribution to the church — at least in Texas — was more important than anyone in our brotherhood had ever given him credit for.

You ask your children to name some of the heroes of the Restoration: They'll name Campbell, Stone, Lipscomb, Harding, many others. But they won't name A. McGary. Why?

It is a cruel quirk of history. McGary's name has not been attached to the administration building of any school among us. He was not the powerful evangelist type of some of these other men.

But his life is significant to every one of us here. Texas has become the new center of the activities of churches of Christ, and the world has seen more Texas-born, Texas-educated evangelists, missionaries, and leaders among us than any other variety.

The surge of the 20th Century Restoration Movement has moved from Tennessee to Texas and from thence to 50 states and 50 countries.

Had it not been for A. McGary's life, his paper, his in-

domitable spirit, Texas might have been lost completely to the group which became the Disciples of Christ. We must give him credit for it.

His personality was a strong contrast to that of David Lipscomb. But the two men accomplished similar things. Lipscomb and the GOSPEL ADVOCATE held together the conservative faithful in Tennessee; McGary and the FIRM FOUNDATION in Texas.

The rebaptism issue, once fought strongly by such men as Lipscomb and Harding even, is no longer an issue with us. His premise is accepted.

That alone is a strong accomplishment. This was his main fight. He was in the minority. He won. What more can you say for a man?

Another pioneer preacher, and a close friend of McGary's, J. D. Tant, wrote upon McGary's death a statement which should be engraved on marble. This man, who had ridden horseback over wooded trails and through cold streams on preaching missions with Austin McGary, wrote this last eloquent statement at his death:

"Of all the men I was ever intimately associated with, I think McGary was the greatest teacher and strongest writer we ever had in Texas, and did more to hold down departures than any other man. Not only did he straighten out ninety per cent of Texas preachers on sect baptism, but his influence reached far into Tennessee, and had a wonderful influence on Advocate readers and preachers — teaching them the truth.

"God speed the day when Brother McGary's hope is realized, when we all will be of the same mind and speak the same thing. I hope the younger generation will be taught that A. McGary, my friend and brother, did more to lead us to the Bible on that line than any other man."

PANEL DISCUSSIONS

SOME DOCTRINES AGAINST BIBLE CLASSES AND THEIR CONSEQUENCES

By L. W. HAYHURST

As a little boy, L. W. Hayhurst came with his parents from Oklahoma to Texas near the turn of the 20th century. L. W. became a Christian and a regular Bible reader at the age of 13. After graduating from Gunter Bible College as valedictorian of his class, he stayed on by request to teach one year. He married Miss Mamie Webster and moved to a farm near Wingate, Texas, which he managed between meetings and debates that he held. Along with many debates with various denominations, he held several for those who opposed Bible class, but becoming convinced that he was wrong, he changed and held debates on the other side of the class question. The best known of these is The Brownfield Debate, which has been widely distributed in book form, and which has been instrumental

in changing a number of those who opposed Bible classes, including some of their preachers.

Hayhurst contributes regularly to the various religious journals and is on the editorial staff of the *Christian Bible Teacher*. Almost ready for printing is his Verified Version of the New Testament upon which he has been working for some 35 years. This version also contains, as marginal notes, a compilation of many other versions.

All five children of the Hayhurst's are members of the church. His two sons are preachers. One of them, Welborn, is now at Beloit, Wisconsin.



sin, doing mission work, as is his son-in-law, Merle King, who is at Stevens Point, Wisconsin. V. W., the older son, is at Winnfield, Louisiana.

Brother Hayhurst is at this time the minister of the church of Christ in Albany, Texas. The late G. H. P. Showalter wrote me once that he would endorse L. W. Hayhurst to debate any preacher who opposed Bible classes, or any other opponent of the truth anywhere.

I have been a warm personal friend to Brother Hayhurst, and he to me for many years. I am very happy to write this brief introduction of him.

(Signed)

DENNIS KELLOGG

Let me make one point clear to start with: When I show a teaching to be illogical or unfruitful, I am not trying to hurt anyone who may hold that doctrine. Many of my dearest friends are among those who oppose Bible classes. My father and mother believed that way, and many others whose memories I cherish lived and died believing Bible classes to be wrong. I have no ill will toward any man because he believes differently to what I believe. So what I shall say will not be said to hurt anybody's feelings, but rather to help them become more fruitful in the Lord's work.

May God grant us all grace to consider candidly and get closer to that ideal of truth taught in the Bible.

THEIR DOCTRINES:

1. Those who oppose Bible classes teach that "since all Israel" was to be gathered and taught (Deut. 3:11), it would be wrong for them to be taught in small groups. So they conclude that Bible classes are wrong. This con-

clusion would make Christ a sinner, since He never did teach "all Israel" in one group.

2. They think that the prophecy, "My doctrine shall drop as the rain" (Deut. 32:2) condemns Bible classes. But they admit that when a father teaches his children in a group, the doctrine drops as the rain. And if so, the same can be true in other small groups that are taught the Bible.

3. Their doctrine is that since the Israelites stood as one man in the street (Neh. 8), therefore it would be wrong to teach them divided up into small groups. This conclusion is contradicted by verse 13 of the same chapter, for it shows that the same teacher taught some of the same people in a smaller group.

4. Their debaters say that since the law is perfect (James 1:25) admitting no additions or subtractions, and since it does not mention all the details of Bible schools, therefore they are wrong, so wrong that those who teach the Bible in classes should be withdrawn from as digressives. They frequently brand us as "Digressives number two." But they have to forget this argument to publish church bulletins, arrange cottage Bible studies, or conduct singing schools. It would be interesting to see them try to apply their arguments to their "wedding bells," "cottage Bible study," "singing schools," and "radio preaching," which they announce in their church bulletins.

5. Their doctrine regarding Bible classes is that all the various parts must be found in one place. This is an inconsistent demand, since their proof for their meetings has to be gathered from different passages. They use around thirty passages to establish their practice of the

Lord's Day service, and they turn around and require that we read all our arguments for our teaching practices in one passage. This is very inconsistent.

6. They teach that since women are to keep silence during "church," and are not to teach or have dominion over the man (I Timothy 2:12), therefore it is sinful for women to teach women and children when not in "church," that is, when "church" is not in session.

7. They search Acts second chapter, and failing to find in it an example of a Bible class, they conclude that such classes are wrong. But the proof of classes is indicated in this very chapter. It says that women were to prophesy. Acts 21:9 says that they "did prophesy." But since women were to keep silence during "church," their prophesying (teaching) had to be done in a group aside, a Bible class. Such are their doctrines. What are the consequences?

Every doctrine that is believed enough to be practiced has its consequences. The pope's doctrine of indulgences bore its fruits, and still does. A loose attitude toward sin breeds immorality, and immorality gets people into jail. That is why the pope has more members per capita in jails over the country than other churches have. That is why the dear old Primitive Baptists do not build schools nor support preachers, and as a result are dying out. Even so the doctrine that Bible classes are wrong will be followed by consequences. It is by these consequences that their teaching must be measured. "By their fruits, ye shall know them" (Matthew 7:20). No man should expect to escape the consequences of his teachings. "For by thy words thou shalt be justified and by thy words thou shalt be condemned" (Matthew 12:37).

1. Since they deny women the right to represent the church as teachers, they cut out at one stroke more than half of their teaching force. This one thing so cripples their work that they can never be a great teaching force in the world. It has a tendency to prevent or kill off their Miriams, their Deborahs, their Annas, and their Phoebe.

In one instance their women were getting together for quilttings, and that was all right. But when they got to studying the Bible, their debater said, "I cannot defend them in that." Their Deborah got the ax and had to quit it. It was a contradiction of their doctrine; it had to stop. The good that might have resulted is only a matter of conjecture. Negativism killed the effort before it had time to bear fruits.

2. Their doctrine that a woman must not teach regularly and by plan, in her own house or any other house, cannot but prevent women from doing all that they should do. I have heard their debaters blame their lack of progress among their congregations on the members for not being zealous. Just let one of their sisters become a Miriam (Exodus 15) or a Lydia (Acts 16:13) and get some women together for any sort of teaching or devotions, and watch their preachers put Jack Frost on their zeal! These hindrances come not merely from their being indolent people. It is not from their being lazy or careless, at least, not altogether. Their big hindrance is their doctrine that makes them a party of negation. And any group that becomes more negative than positive is radical, and is on the way out. This is true in political parties, and it is also true in religious parties. One of their most emphasized efforts is their opposition to Bible classes.

It is their grounds for withdrawal; it sets them aside as being a distinctive group.

One of their more brave and energetic sisters was gathering some little children in her own house and teaching them the stories of the Bible. Word got around, and the elder said, "If she doesn't stop it, we'll have to take action." It stopped, and it was not the lack of zeal that stopped it. It was a blighting doctrine.

I was still preaching for them at the time, and I knew that teacher and that elder. I was acquainted with that situation, but I did not have much comment on it. I felt badly about it. Nor was I the only one that felt that something is wrong with them. Many of their members know that something is wrong with them, but some do not know just what it is. Here is what's wrong: their negativism is wrong. It blights them. Their doctrine is wrong, and their opposition to Bible classes is wrong. Imagine what would happen in our state schools if we should cut out all women teachers! If the directors of the colleges here in Abilene should suddenly decide that women must not teach as agents of the schools, what would be the results? The same thing is true in congregations. The doctrine sets small limits for them. It cuts out too many of their potential teachers.

3. By opposing class teaching they doom themselves to inactivity and discouragement. If all the teaching that the church does must be done in ONE UNDIVIDED ASSEMBLY, BY ONE SPEAKING AT A TIME, AND THE TEACHER BE A MAN, it follows that the church can teach only during those hours that it is assembled as a church.

One of the things that drove me to the conclusion that I was wrong was the fact that I could not "set enough hooks." I was convinced that I was too hampered to do what the disciples did in Jerusalem. I felt that the Lord's plan of work was and is successful, but the one I was trying to make work was not successful. This drove me to a conclusion that I did not want to accept: namely, I was wrong.

Let it not be said that I am misrepresenting my good friends among them. I know that they do not all agree. If anyone wants to check up on their doctrine, let him read their debates, or at least the propositions that they have affirmed. He will find them affirming that when the church gets any group together to teach, such teaching must be done in one undivided assembly, and by one male member speaking at a time. This rule prohibits the congregation from doing any teaching except in THE ASSEMBLY. And let it be observed that while the lecture method is more adapted to persuasion and conviction, the dialogue method, usually called the class method, is more adapted to training in special techniques. In Jewish synagogues the boys in classes memorized entire books of the Old Testament, but they did not do it during sermons. So it is obvious that more than one method of teaching is necessary for growth and training. In this matter those who oppose Bible classes limit themselves so that they become ineffective.

I have heard them argue from the tenth chapter of Acts that Peter was not allowed to do any teaching from the time he left Joppa until he got before the "One Undivided Assembly" at the house of Cornelius. They thought he dared not teach the group that was with him for a day

and a night. Was Peter so limited that if one of the men on the way asked him a question he must say, "I dare not answer your question till we get before the one undivided assembly"? Or must he say, "I am answering you as an individual and not as a servant of the church, lest I teach a Bible class"? Their self-imposed limitation is both unscriptural and blighting. The first church had no such limitation and that church was not digressive. It had room to teach and to grow and so have we.

Those brethren are doomed to see the Jerusalem church spreading over the whole world while they themselves deny room for such growth. Of course it takes more than room for growth; it requires work. But room is essential to work, and therefore to growth.

4. Another consequence of their doctrine is the fact that they have no colleges; they have all died out. One of them recently said to me, "We have no schools." And why do they not have any schools? Their doctrine makes it impossible for them to perpetuate a Bible college. We are not saying that their opposition to Bible classes is the only cause of their colleges having to close their doors. Those who favor Bible classes have seen many of their colleges fail. Anyone familiar with schools will tell you that it takes money to run a college. But we have not seen all of our schools fail. And those brethren have lost all of theirs. They are the only people that I know of who have started Bible colleges and have seen them all fail. I charge that their doctrines are too inconsistent with the work of a Bible college to allow it to live. Their doctrines kill off their colleges.

At Gunter, Texas, they once operated a school called

Gunter Biblical and Literary College. They taught Bible classes daily in that school. But many of their preachers and other members were afraid of what they might "run into." Consequently, so many of them objected to teaching the Bible in the classes regularly that they had to do something about it. They felt that something was wrong and had to be corrected, and they came up with the idea of cutting the Bible out of the college curriculum. That, they thought, would correct the situation. So, to be consistent with their doctrine, they put the Bible out. It then became Gunter College. Now who would support a school that taught only what free schools taught? It died. And all their colleges died, and they cannot have any more, for Bible colleges do not live without Bible classes!

I remind you again that I am not saying these things to kill their schools. Their schools are already dead. I am not saying these things to hurt their feelings because they lost their schools — the one at Harper, Kansas; the one at Gunter; the one at Littlefield — I regret their losses. I am merely trying to show why they lost them; that it is a result of their doctrines.

5. One of the least discussed and most destructive consequences of their doctrine is their way of withdrawing from those who differ from them. They withdraw, or at least did do so, without notification, without charges, without having the accused and the accuser face to face, without the opportunity of defense. They just applied Romans 16:17, leaving out the other requirements of scripture that apply to such cases. They presumed a man guilty and turned their backs on him.

One of their leading brethren felt it his "sad duty to

warn the brethren." He did. They quietly withdrew from the brother, not for any sin that he had done, not for being unfaithful, or derelict in his duty. He was "getting soft toward Sunday School." That marked him as being a "dangerous man," and they put him out of fellowship.

One of their preachers filled an appointment where he had been preaching and thought that all was well, but when he went back at the next appointment, he was not allowed to preach and was not called on for anything. Indeed he was withdrawn from, and that without warning, without admonition, without charges. He was just cut off without any sort of a trial.

One of their more liberal brethren described their method of withdrawing fellowship. He said in substance, "They have degrees of fellowship. First, they refuse to call on a man to preach, and one degree is gone. Then they quit calling on him to pray, and another degree is gone, but when they cease to call on him to dismiss, the last degree of fellowship is gone. He is OUT."

This procedure breeds division among them, and all who practice it. An editor gets a following which withdraws and becomes a faction. Some of ours have done it, and I think just about all of theirs, and every time it is done a new faction springs up, preaching loyalty and unity while it disgraces the cause of the Lord with radicalism, negativism, and division.

Brethren, regardless of who follows such methods of dis-fellowshiping, is it what you call loyalty? And does it not cause division and disgrace in the church? This is one cause of their congregations being small, inactive,

and in many cases dead. Indeed, such people are victims of their own doctrines which are negative, radical, and inconsistent.

May God help us all to stretch out the stakes of our tents, to launch out on great programs of work with determination to teach more than one billion souls who have never heard of Christ, and may never hear of Him unless WE teach them in this generation.

TEACHING METHODS AND NEW TESTAMENT INTERPRETATION

By NORMAN GIPSON

Norman Gipson was born August 29, 1918, near Estelline, Texas. He was the eighth child, and sixth son of John and Pauline Gipson. He was married in 1938 to Annice Teurman. They have three daughters, one son, and two grandchildren.

Brother Gipson lived in Texas until 1957, when he moved to New England. He has conducted meetings in most of the Southwestern States, as well as having served local congregations in Amarillo, Quitaque, Houston, Ballinger, Amherst, and Grand Prairie, Texas; and Bangor, Maine, and Melrose, Mass.

Teaching Methods and New Testament Interpretation

Our brethren of a century and a half ago, in their efforts to restore the New Testament pattern of work and worship, met problems which we still face. They lived in a spiritual climate conditioned by the new winds of freedom which had swept across European and American culture. They were shackle-breakers; they would no longer be in bondage to any man. This is the spirit of their writing, their preaching, their conduct. With such an attitude, some excesses were unavoidable; but they had a burning desire for



truth, for full truth, for truth alone. May this desire burn as brightly in our hearts as it did in theirs! And may the wisdom born of the painful experiences of the intervening decades condition us with more love for each other, more calmness in dealing with our problems, and continuing earnest efforts to "grow up into Him in all things."

The Primary Issues

In dealing with any area of Christian duty, it is needful to handle God's word so that in carrying out the *commands* we do not violate the *prohibitions*. Conversely, we should never so rigidly bind the prohibitions that we fail to carry out the commands. In the realm of teaching, we may ask: How can the church carry out all the commands, without violating the prohibitions of I Corinthians 14:34-35, and I Timothy 2:11-12. What arrangements, expedients, or "organization" can be employed without going beyond the authority of God's word? These are the fundamental things our 19th century brethren faced; the same things confront us at any time we begin to put into effect the commands of our Lord concerning teaching.

Restoration Attitudes

How did the brethren of the early 19th century deal with these problems? Consider this quotation:

"The societies called churches . . . had no monthly concerts for prayer; no solemn convocations; no great fasts, nor preparation, nor thanksgiving days. Their churches were not fractured into missionary societies, Bible societies, education societies; nor did they dream of organizing such in the world. The head of a believing household was not in those days a president or manager of a board

of foreign missions; his wife, the president of some female education society; his eldest son, the recording secretary of some domestic Bible society; his eldest daughter, the corresponding secretary of a mite society; his servant maid, the vice-president of a rag society; and his little daughter a tutoress of a Sunday School. They knew nothing of the *hobbies* of modern times. *In their church capacity alone they moved.* They neither transformed themselves into any other kind of association, nor did they fracture and sever themselves into divers societies. They view the church of Jesus Christ as the scheme of heaven to ameliorate the world; as members of it they considered themselves bound to do all they could for the glory of God and the good of men. They dared not transfer to a missionary society, or Bible society, or education society, *a cent or a prayer*, lest in so doing they should rob the church of his glory, and exalt the institutions of men above the wisdom of God. *In their church capacity alone they moved . . . In their church capacity they attended upon every thing that was of a social character, that did not belong to the closet or fireside.”¹*

But was Alexander Campbell opposed to the Sunday School? Before the question is dismissed as outrageous, listen to further quotations:

“Even the Bible Society and the Sunday school system, two of the best projects, and the most powerful moral engines in the world, are so clogged with sectarian appendages, and are so completely subordinated, in many instances, to sectarian purposes, that I can scarcely obtain my own approbation of any of their movements.”² And again:

“It is on this account that I have, for some time, viewed

both "bible societies" and "Sunday schools" as a sort of recruiting establishments, to fill up the ranks of those sects which take the lead in them."³

It seems to be fairly inferred that Campbell's early opposition to Sunday schools was on the grounds of sectarian teaching, recruiting, and money-raising. This becomes clearer when about 1848 he reprinted in the Millennial Harbinger the foregoing "in their church capacity alone they moved" statement, and endorsed it as being as clear a statement of the principles as he could give.⁴ But in the 1848 article he uses the same premise to argue against lodges, naming "Sons of Temperance," Odd Fellows, and Masons. Yet in the same volume it is reported that on May 16, 1848, brethren assembled at Newton Falls, Ohio, and sent out a letter to "make an effort in behalf of a system of Sunday Schools." They agreed to awaken, if possible, "every church to its duty in relation to this subject, that a Sunday School may be established under its supervision." Sixteen men were appointed to write the materials — Campbell and fifteen others.⁵ In the same volume he commends the beginning of a Female Orphan School.⁶

Steam vs. Conduit Pipes

Now back back to earlier times. In the Philadelphia Recorder, some unnamed contributor wrote about catechisms:

"I am afraid they will make our children content to receive their religion at second hand. Why should we lead them from the fountain of living waters to broken cisterns hewn out by mortal hands? Why should we exchange the broad canal of revelation, with its copious streams, and

its unpolluted channel, for any little *conduit pipes . . .*" The editor agreed with his writer; and Campbell published this with the note "I have not found so great faith, no not in Israel."⁷ Those learned gentlemen seemed as blind as we often are in our own generation; they did not realize that in condemning the conduit pipes of others they also condemned their own publications. But then, it is not unusual for an editor to launch an attack from a premise which, if applied to himself, would have closed his office before the attack could have been printed.

Again I ask: Was Alexander Campbell against Sunday Schools? And I answer, there are whole volumes of the Millennial Harbinger in which the subject is not once mentioned. Draw your own conclusion. My conclusion is that Campbell was never opposed to teaching the Bible in classes; his objections were to the abuses of Sunday schools for money raising or sectarian purposes.

Other Generations

D. W. Jourdan asked in 1837: "Should those who are under the original gospel, and profess to believe and obey it, and are advocates for the freedom of the infant mind from the influence of sectarianism, send their little ones to Sunday schools, instead of teaching their children the Bible themselves?"⁸ The answer was, "A portion of the Lord's day cannot be more profitably occupied than in teaching children to read or to commit to memory the sacred scriptures, and inculcating upon them the important principles of Christianity. Schools for this purpose should be carefully encouraged by all Christians. But if in Sunday schools the Bible is superseded or perverted by human opinions and theories . . . and they are thus con-

verted into nurseries of sectarianism, no day would be holy enough to sanctify them.”⁹ The answer is signed “R. R.” for Robert Richardson, later Campbell’s biographer.

That same year Benjamin Rush wrote, “It is with great pleasure that I have observed the Bible so extensively used in the Sunday Schools in England, and that the same practice is adopted in the Sunday schools lately established in the United States.”¹⁰ This was commended by the editor, who remarked that “this did the author greater honor than the fact that he had signed the declaration of Independence.”¹¹

On Down the Years

Daniel Sommer wrote, “Then for a brief period I thought that we should not offend the objector to classifying children and others in order to teach them in the meeting house. But I soon learned the evil results of doing nothing special for children on Lord’s Day, and thus I turned from my mistake on that question.”¹² His opposition seems to have covered more time than he remembered. As late as 1901 he replied to one of David Lipscomb’s editorials in the Gospel Advocate “with a violent attack on the use of Sunday School, citing two cases where the literature was wrong.”¹³

As the instrumental music and missionary society forces grew stronger, the charges and counter-charges flew. One disgusted brother wrote in 1886 that “the Jerusalem church had no Sunday School, lacked discipline, and was badly organized.”¹⁴ His words must be understood in the context of the things he was opposing. I doubt if Ananias

and Sapphira would have agreed with the brother on the matter of discipline.

James A. Harding, who had been born about 1848, was urged by a brother named John Adams to go back into the country and hold a protracted meeting. This occurred in 1874. "Harding protested vigorously that he had never held a meeting and had no meeting sermons. Adams talked roughly to him, and reminded Harding that he had been brought up in church and Sunday School and besides had been to Bethany College, and that he ought to be killed if he could not preach."¹⁵

Moses E. Lard endorsed Sunday schools, but feared they would be perverted to evil purposes: "Our brethren are now freely introducing melodeons in their Sunday schools. This is the first step to the act, I fear. As soon as the children of these schools go into the church, in goes the instrument with them. Mark this."¹⁶

In 1901 David Lipscomb wrote, commanding Potter Bible School: "We would be glad to see a school in which the Bible is taught to every pupil in every church in the land . . ."¹⁷

Rowe, Music, and Sunday School

"Rowe, in opposing Isaac Errett, published ten items on which the scriptures were silent, and charged that the Standard was promoting these, and therefore causing division. Included were such items as the instrument of music, missionary societies, etc. But as a last item, Rowe accused the Standard of promoting 'lesson leaves,' Bible School Quarterlies, of which the Bible was silent. Errett was shrewd enough to single out the 'lesson leaves' and

ride it mercilessly. He had, of course, very little difficulty in making Rowe's position appear ludicrous, and since Rowe had declared 'lesson leaves' to be in the same category with instrumental music and missionary societies, the answer to 'lesson leaves' was the answer to all — so concluded the readers of the Christian Standard."¹⁸

Pro and Con

The charges of Lydia L. Bowman, in the Christian Leader in 1890, sound familiar: "There are many advocates of the Sunday School, but surely these have not seen the evils of this institution as they now exist. In the first place, there is no authority for it in the word of God, and those who plead that it is essential to the growth of the church must admit that God overlooked a very important item in the plan of salvation, and man, being wiser than God, has supplied the deficiency with a Sunday School."¹⁹

On the other side, Lipscomb had written: "It is the duty of the elders to direct in this teaching and to control and guide the Sunday School as much as it is their duty to direct the Lord's Day worship. It is simply the church doing the work committed to it. No officer, no organization outside of the regular organization and officers of the church is needed or is allowable. Any association with any society outside of the church is sinful . . . The only allowable Sunday School is the teaching of the word of God in classes under the direction of the elders of the church, or by individual Christians."²⁰ He then went ahead to point out how the application of this principle would forbid the missionary society.

In Every Generation

So, in succeeding generations, the problems have had

to be dealt with. There have been some in each generation who thought that rigid adherence to the Bible commands, and rigid exclusion of anything else (Speaking where the Bible speaks, and being silent where the Bible is silent) would forbid Sunday schools. Others, usually the majority, have felt that the commands when properly applied would include such methods of teaching as were proper in the circumstances. One "side-view" was that of Brother Alfred Ellmore, who argued that Acts 2:42 set up *the* order of worship, and therefore forbade Bible classes. However, he preached for and fellowshiped those brethren who did have Sunday schools.

Perhaps the period from about 1920 through the 1940's found more contention over Bible classes than any such period since 1820. The frequent debates brought many breaches of fellowship in local congregations, especially in the South. Some brethren on both sides took extreme positions and argued from untenable grounds. There was much confusion. One of the more curious aspects of the controversy concerns inferences. Most debaters adopted the "Command, example, or necessary inference" type of proof; but the pioneers argued that inferences, however well founded, were no part of the gospel, and not to be urged on anyone else.

Consider these words: "Many Christians have read and rummaged the apostolic writings with the spirit and expectations of a Jew in perusing the writings of Moses — Jews in heart, but Christians in profession. They have sought, but sought in vain, for an express command or precedent for matters as minute as the seams in the sacerdotal robes, or the pins and pilasters of the tabernacle."²¹ Such minuteness is not characteristic of the teaching of

Christ. It is not wise to "become so scared at Babylon that we run clean past Jerusalem." Such an attitude, in my judgment, is also involved in the controversy over co-operation. It was a bit of a shock to me to find brethren using passages, arguments, and modes of reasoning that I had given up on the Bible class issue, to substantiate their views on other matters.

On the other hand, the oft-repeated, genuine fear that the adoption of Bible class methods would lead brethren into the use of instrumental music and missionary societies has seldom proved true. But brethren, whatever your views are on these matters, I sympathize with you. You are my brethren; and if I don't believe right now what you do, it hasn't been long since I did. Moreover, I believed it enough to debate it publicly. With warmth in my heart toward you, I should like to tender the advice of Alexander Campbell to two contending brothers in his day. He wrote,

"If they will agree to refer all difficult questions about expediencies, and about matters of mere abstract opinion, to the verdict of the grand jury of the twelve apostles, and should the twelve refuse, one and all, to decide the question, then to refer it to the General Convention of the Saints at their first anniversary of the resurrection of the dead."²²

Footnotes

¹Christian Baptist, Vol. I, p. 14.

²Christian Baptist, Vol. V, p. 382

³Christian Baptist, Vol. II, p. 80

⁴Millennial Harbinger, 3rd Series, Vol. V., pp. 230-231, 402.

⁵*Ibid.*, p. 600.

⁶*Ibid.*, p. 712.

⁷Millennial Harbinger, Vol. I, pp. 31-32.

⁸Millennial Harbinger, New Series, Vol. I, p. 93.

⁹*Ibid.*, p. 93.

¹⁰*Ibid.*, p. 300.

¹¹*Ibid.*, p. 300.

¹²Search for the Ancient Order, Vol. 2, pp. 297-298.

¹³*Ibid.*, p. 391.

¹⁴*Ibid.*, p. 284.

¹⁵*Ibid.*, p. 334.

¹⁶*Ibid.*, p. 448.

¹⁷*Ibid.*, p. 338.

¹⁸*Ibid.*, pp. 225-226.

¹⁹*Ibid.*, pp. 450.

²⁰*Ibid.*, pp. 450-451.

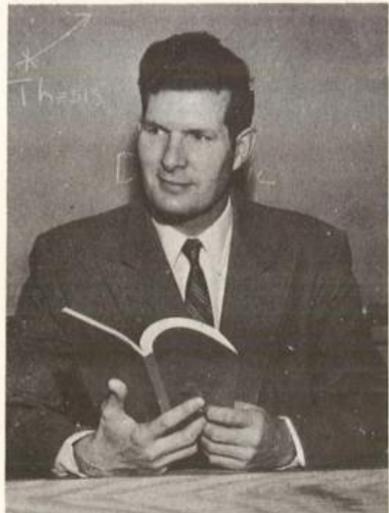
²¹Christian Baptist, Vol. VI, p. 500.

²²*Ibid.*, p. 563.

THE CHRISTIAN'S RELATION TO CIVIL GOVERNMENT

By JAMES D. BALES

James D. Bales was born in Tacoma, Washington, on November 5, 1915. His father had attended Potter Bible College in Bowling Green, Ky., where he had studied under James A. Harding. His parents were killed in a train-car accident Jan. 4, 1927. After this he lived with his grandmother and then his sister until he went to Harding College in 1933, from which he graduated with a major in English and History in 1937. He received an M.A. degree in English from Peabody College in 1938, took work in Education in the Ontario College of Education from 1938-1940, after which he attended the University of California in Berkeley from which University he received his Ph.D. in 1946 in the History and Philosophy of Education. His dissertation was entitled "A History of Progmatism in American Educational Thought."



In 1944, Brother Bales joined the staff of Harding College, where he has been continuously except for some leaves of absence while completing his doctorate and while on a world tour. He is now Professor of Christian Doctrine.

Brother Bales has long been interested in the printed word. His first article was written for the *Gospel Advocate* while he was a student in Harding College. Since that time he has written numerous articles and fifteen books. His latest, *Communism: Its Faith and Fallacies*, is the first of a series of three or four books on Com-

munism, the Lord willing.

Debating has also taken some of his time. He has engaged in twenty-five or thirty debates, some of which were written debates. In fact, in the last seventeen years he has been in one written debate or another, sometimes with long intervals between exchanges. His debates have included debates with atheists, a Buddist, and Mormons.

Brother Bales married Miss Mary Smart in Toronto, Canada in 1940. They have six children — three boys and three girls.

He has preached in half the States in the Union, in Japan, Korea, Formosa, the Philippines and a few other countries. Of his meeting in Bangkok, Thailand, he said that it was, up to that time, the best meeting, with the best attendance and preaching which they had had in a meeting. This, he suggested, may be related to the fact that it was the first meeting which the church there had held!

For the Christian, it is axiomatic that his relationship to God is the decisive factor in all other relationships which he sustains. His loyalty to God is the supreme loyalty in the light of which other loyalties are both *sustained* and *limited*. When confronted with a situation where he cannot obey both God and man, he must obey God rather than man (Acts 5:29).

Christians are strangers and sojourners on this earth. In fact, all men are but passing through; none are staying. However, as the Patriarchs of old, Christians have confessed or acknowledged this fact and are endeavoring to live in harmony with its implications (Hebrews 11: 13-16; I Peter 2:11). We look to the city whose builder is God. Our citizenship is in heaven.

This, however, does not mean that we have no earthly responsibilities. There is a duty to Caesar as well as to God (Romans 13:1-7). In fact, in the duty which we

owe to God, He has bound on us various responsibilities, including obedience to civil government.

Romans 13:1-7

The main passage dealing expressly with civil government is Romans 13:1-7. From this passage we draw some conclusions:

First, civil government is ordained of God. Anarchy is not the will of God.

Second, civil government is ordained for the work of vengeance.

Third, civil government is ordained to encourage the good.

Fourth, Christians must be in subjection to civil government, not only because of fear of the sword, but also for conscience's sake. This includes the payment of taxes, painful as that may be at times!

Fifth, this obedience is not unqualified. Our obedience must be the divine mandate under which the government operates, i.e., the punishment of evil and the encouragement of good. It is, as Peter said, qualified by our duty to God (Acts 5:29). Of course, a part of our duty to God included obedience to civil government, for God has commanded that we be in submission to it. But if there is a conflict between duty to God and the demands of the state, we must obey God rather than man (Acts 5:29).

Impossibility of Apostasy?

At one time, it was my conviction that the mere existence of a government was in itself proof that it was ordained of God and must be obeyed (James D. Bales, *The*

Christian Conscientious Objector). However, this position violated the principle that the *entire context* of a passage must be considered. When this is done it is seen that it is the *existence* of the government plus *its proper function* with which the context deals. To emphasize the mere fact of its existence, without due consideration of the *mission* of the government of which Paul speaks, leads one to draw the conclusion that a government should be viewed as embraced in the teaching of Romans 13 even when its characteristics are constantly contrary to the full description given in Romans 13:1-7. The full description includes not merely verse one ("There us no power but of God; and the powers that be are ordained of God"), but also: "For rulers are *not a terror to the good work, but to the evil*. And wouldest thou have no fear of the power? Do that which is good and thou shalt have *praise* from the same: *for he is a minister of God to thee for good . . . an avenger for wrath to him that doeth evil . . . they are ministers of God's service, attending continually upon this very thing*" Romans 13:3-7). A *lawless* government is not contemplated in Romans 13.

To teach that a government by mere fact of its existence, and wholly without relationship to its character and function, is ordained of God is to overlook the fact that Paul speaks of governments which punish the evil and praise the good. Although doubtless no one would contend that it had to achieve perfection in this, any more than a Christian to be a Christian must achieve perfection in the Christian life, yet a government which was basically a terror to good works and a backer of evil works would not fit the description given by Paul of the government which is "*a minister of God to thee for good . . .*

an avenger for wrath to him that doeth evil . . . ministers of God's service, attending continually upon this very thing."

It is my conviction that just as a Christian may apostatize from his standing as a Christian, just so a government may apostatize from its standing as a minister of God avenging evil and praising good. Thus I do not believe that a Christian's relationship to a government *which is the opposite of Romans 13:3-7* is described in Romans 13:1-3.

Varied Functions

Governments today have varied functions, other than that of encouraging the good and keeping order, which they perform. The post office, for example, is not directly related to the government's power of the sword. These functions may be backed ultimately by the sword, but they are not specifically related to it. Thus, it seems to me, that there are many places where one could work for the government and participate in its added functions where questions would not be raised as to whether it is right or wrong for the Christian to act as an agent to enforce law and order.

Voting

There are those who refuse to cast the ballot because they feel that if they do so they are obligated to support the elected official with the bullet if necessary. That is, if they participate in civil government to the extent of voting they are duty bound to participate in the function of vengeance, through carrying the sword and not simply through paying tribute.

This, it seems to me, does not follow. *First*, the government does not so view it. They do not consider that one's obligation, with reference to carrying the sword, is related to whether or not one voted. *Second*, the Scriptures do not so teach. One's obligation to obey the government is not based, in the Scriptures, on voting or not voting (Romans 13:1-7). The government, and its elected officers, will carry the sword whether one voted them into office or not. And the limits of one's duty to submit to the government are not affected one bit by whether or not one voted. *Third*, the government carries the sword whether one votes or not. One's vote just helps decide who, out of possible candidates, will carry the sword or who will appoint sword carriers. Would these individuals think that it was wrong to vote if the government *required* it? If it is right to vote if the government requires it, it cannot be wrong to vote just because the government *permits it instead of requires it*.

If it is wrong for one to influence the selection of officers through voting, *would it not also be wrong to try to influence their selection through teaching*. In other words, if one expresses verbally his approval or disapproval of any rulers, does not this mean that in so far as one's influence is concerned one would rather have such and such rulers instead of certain other rulers?

There is nothing wrong in the act of voting, and there is nothing wrong in preferring certain rulers and sword carriers to others. These two considerations, along with the following, led me to vote. I decided that either I had no right to express any opinion concerning any official, or that I also had the right to express my opinion at the ballot

box where my vote as well as my voice would be for or against certain candidates.

It seems to me that there are cases where it is the duty of the Christian to vote. It hardly seems fitting to me that in a country where Christians could swing the balance of power at the voting booth, that they would let a country or state go wet. Furthermore, is it fitting that we should fail to use our influence to see that men are placed in office who will enforce the law, rather than fail to enforce it?

Since it is right for us to teach that the law be enforced (*Romans 13:1-7*), it ought to not be wrong for us *to put our ballot where our voice is*, i.e., on the side of law and order. This is one of the ways that we can make our influence count. Of course, each individual should be fully persuaded in his own mind (*Romans 14*).

There are many services that we can render to the civil government, and an individual ought not to refuse to render one service because he cannot in good conscience render some other service. If his conscience and his feelings direct him in certain areas, and keep him from other areas, then let him still serve where he can.

Regardless of the difficulties involved in certain questions, we all know that there are many ways in which we can contribute to good citizenship. We all know that righteousness exalts a nation, but that sin is a reproach to any people. Therefore, let each of us within the limits of his own knowledge, understanding, opportunity and ability contribute to the welfare of our country and of the world.

Matthew 5:38-48 and Romans 13:1-7

The assumption on which I proceeded when I wrote *The*

Christian Conscientious Objector was that the love for one's enemies, as commanded in Matthew 5:38-48, was unlimited. Finally I began to see that at least certain things in this section were not unlimited, but were limited by other passages. This limitation was stated expressly, or specifically, in some cases; and by principles which bound other obligations also, in other cases.

(a) *Express or specifically stated limitations.* (1) "Resist not him that is evil" (Matthew 5:39) is not unlimited. Paul made his legal defense (Acts 24:10). Paul resisted by an appeal to civil government in at least three places (Acts 22:25; 23:17; 25:1). One is offering resistance when he appeals to the civil powers to protect the good and to punish the evil, as taught in Romans 13:1-7. (2) "Give to him that asketh thee, and from him that would borrow of thee turn not thou away" (Matthew 5:42). But we are expressly forbidden to support those who refuse to work (II Thessalonians 2:10). We must not give to them, so Matthew 5:42 is not unlimited. In other words, the demands which others make on our *property* do not have to be voluntarily submitted to without limitations. We would not have the right to give to another property which some one has entrusted to us for safe-keeping.

(b) *Limitations imposed by other obligations.* As far as I know, no one makes an absolute, a command without limitations, of Matthew 5:40-42. If a man wants to sue us for our house, we do not believe that it is necessary to give him both the house and the farm, if we have a farm. If he seeks to take away our children's jacket, we do not give him their jacket and their trousers. If he sues us for \$1,000 we do not give him \$2,000. If he asked

for our wife, we would not give him our children as well as our wife.

Why? Is our refusal a violation of the passage?

We think not. We have a *relationship and obligation* to our wife and children that would make it wrong for us to give them away. Our obligation to support our family is such that we do not have the right to give away our means of livelihood or our salary. Our stewardship before God is such that we cannot faithfully discharge it and at the same time give away all that we have to just anyone who wants it; or even anyone who wants to go to law with us and get all that we have.

We do not believe that it would be right to starve our wife and children to death in order to take that food to feed someone today who is actually starving some place in this world. We do not feel, under ordinary circumstances, that we have the obligation to starve ourselves to death in order to feed people today who are starving. There might well be situations where a Christian would refuse to feed himself in order that another might live, but even in that situation we would hardly consider it our Christian obligation to starve our family to death also. In other words, we do not consider it our duty to starve our families in order that strangers, not to speak of enemies, may have our food.

We would argue, and I believe rightly, that we have a special relationship and obligation to our family which transcends our obligation and relationship to others. "But if any provideth not for his own, and specially his own household, he hath denied the faith, and is worse than an unbeliever" (I Timothy 5:8).

Furthermore, we have a closer relationship and responsibility to brethren than to the world. "So then, as we have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of faith" (Gal. 6:10).

What about the demand of the enemy on our life and the lives of our family and our brethren?

Is the demand that the enemy can make, to which we can scripturally give way, *limited with reference to our property but unlimited with reference to our person*? Shall we refuse willingly to give to the enemy material possessions which are absolutely essential to our physical life and that of our family, and yet willingly — without resistance — give him our life and that of our loved ones?

Acts 23:17; 25:1 and Romans 13:1-7 show that we do not have to voluntarily yield up our lives to the enemy. There may be occasions when we would do so, but that such is not unconditionally demanded by the Christian is shown in the above passages.

Furthermore, would it not be one thing to voluntarily surrender our own life and another thing to stand by, or fail to do what we can, while they took the life of another?

That love of our enemies is not unlimited no more empties of all meaning the passages on love of our enemies, than the fact that giving to another is not unlimited robs of meaning these passages on giving.

The fact that one obligation may *transcend and limit* another obligation does not make meaningless the lesser obligation.

To Love Is To Will Good and to Do Good

Love, which is commanded in Scripture, is not a sentiment. It is not an emotion although emotional overtones may finally cluster around our love in certain instances. However, it is impossible to command a warm, personal attachment to people whom we have never seen, or people toward whom we have no such feeling. But love is commanded, therefore it must deal with the *will* and not with the emotions. To love is to will good toward, and this can be commanded regardless of what our feelings may be feeling! They may make our feelings feel bad but we can still will good toward them.

But what about the situation where we cannot will good toward the man at the time he is falling among thieves, and yet refrain from using force on the thieves?

Is Love for the Enemy, Unlimited, Transcending Love of Family, Brethren and Friend?

It is my present conviction that the fundamental error in *The Christian Conscientious Objector* was in making the love of the enemy the absolute, transcending love which took precedence over all other obligations and loves.

This position implied that love for the enemy was unlimited, but that love for one's family, friends and brethren was limited. In other words, love for the enemy superseded love for family when it was impossible to will good toward both the enemy and the family. How can I will good toward the innocent, without doing what I can to stop the evildoer?

In fact, may it not be possible to be a *passive contributor* to evil by not doing what I can to prevent the evildoer from consummating his evil intentions?

What really sent me to a re-searching of the Scriptures on this question was when I asked myself the following question: Where does the Bible teach that the love of the enemy is the supreme love? In other words, *where does the Bible teach that I am to love my enemy more than myself, more than my family, more than the brethren and more than the innocent?* We are taught to love our neighbor as ourselves, but we are not taught to love even our neighbors *more* than ourselves. Certainly, I have been unable to find where the Bible teaches that we are to love our enemy more than ourselves. We are, I think, taught that the time may come where we lay down our lives for our brethren and thus love them more than we love our own self (I John 3:16). Disciples are to love one another as Christ has loved them (John 13:34-35). Where are we taught thus to love our enemies?

The apostle Peter did not love the life of certain soldiers more than he did his own life. God delivered Peter, and Peter accepted the deliverance, even though he must have known that it would result in hurt, and even death, to the guards (Acts 12:6-12, 19). It may be said that God delivered him. This is true although Peter had to walk through the opening, so to speak, which God provided. But God would not have led Peter to violate the Christian's love for his enemies, and so the Christian's love for enemies must be limited. *Peter did not go back and surrender in order to spare the guards from execution.*

Is it a violation of the teaching of the Bible, that one love his enemies, to escape from prison and to let at least two guards die in one's stead (Acts 12:6, 10, 19)? It is unless love for enemies is limited. It is if under no cir-

cumstances one is to love his own life and the work which he is doing more than he loves the life of his enemy.

In more than one situation we must take into consideration the welfare of someone else other than the enemy or evildoer. For example, one may have to turn a bad apple out of school lest he spoil others. One can have good will toward him, and can hope that the expulsion will teach him a lesson, but one is giving up any effort to straighten him out, or even bear with him, in the school environment.

There are evildoers whom one would not take into his home because of one's obligations to one's own family.

Are we to love the enemy of our neighbor, who is hurting our neighbor, more than we love the neighbor in need?

For example, the good Samaritan saw the man in need. The man in need, to whom he could do good, was his neighbor. He helped him. What if he had come on them when the robbers were about to hurt this man. He was as surely a man in need of help when they were attacking him, as he was after they attacked him. Should the Samaritan have stood by and not tried to help this man?

If there was any good he could have done to the robbers, any way he could have helped them morally and spiritually, he would have done so and they would not have continued to attack this man. But what if he had tried and they had refused such help. What should he have done? He could not actively help them, and if he stood by and did not try to help the man who was attacked would he have been acting neighborly?

So what should we do when we cannot love — and this means to help and do good to — the neighbor *and* the enemy?

It is my judgment that, for example, prisoners of war in North Korea should have done whatever was necessary to have kept a certain brutal soldier from throwing out in the cold, to freeze to death, fellow prisoners of war because they were sick and did not smell good. They could not be neighborly toward the sick without resisting the heartless. And yet, other soldiers did nothing. It was none of their business, some said. Were they not passive participants in this evil?

Is mercy only for the enemy? Is it only for those who are actively engaged in doing evil to others? Is there to be no mercy to be shown to those who are being hurt by the evil doer? And yet, there are times when *one cannot show mercy to the innocent without dispensing some justice to the evildoer.*

There comes a time when we must take into consideration the good, the welfare of people other than our enemies.

How Can One Love and Yet Kill?

It may be asked: How can you love your enemy and yet under certain circumstances kill him? We can ask: How can one will good toward his own family and stand by and let the enemy kill them? We also shall ask: How do you harmonize the fact that it is scriptural for us to appeal to Caesar, *in his capacity as dispenser of justice*, and still love the enemy? How can we harmonize love with setting in operation, in an appeal to the police, forces which may involve the death of the enemy? Can we re-

port the crime of any enemy even though we know that arrest and conviction may lead to life imprisonment or to the death sentence? If we can harmonize the fact that we are to love our enemies, with the calling of the police — which can result in the enemy being just as dead as if we ourselves shot him — then why cannot we also harmonize it with our own use of force if necessary? The government authorizes us to act in self-defense.

The way that I harmonize it is to take the position that the love of our enemy is not the supreme love.

Love to our enemy is not unlimited. We cannot do just anything for them that they may demand. We must not violate our obligation to Christ. Our obligation to the enemy does not supersede our obligation to Christ.

Shall we violate our obligation to our family and to the people of God in order to refrain from restraining or preventing the evildoer from doing evil? Does our obligation — embraced in the teaching that we must love our enemies — supersede, take precedence over, our obligation to our family, to our brethren and to those whom the enemy is hurting or endeavoring to destroy?

Our duty to Christ takes precedence over our duty to our enemy. And it is my conviction that our duty to our family, for example, takes precedence over our duty to our enemy. *The enemy is not the only one whom we are to love, and love for our enemy is not the supreme love.* Nowhere in Scripture are we taught to love our enemy more than anyone else. And yet, if we place his physical existence — no matter what he does — above all our obligations to our family, then we are showing greater love for the enemy than for our family.

Of course, I am more concerned about the spiritual slavery into which some enemies would bring our children or our children's children than I am about physical bondage. There are conditions of slavery in which a Christian may still live, as a Christian, although he should not voluntarily go into slavery (I Corinthians 7:21-24). But what about the bondage of the soul into which Communism has vowed ultimately to bring all mankind?

The Christian and the Vengeance Function of Government

What should be the relationship of the Christian to the function of vengeance? *First*, he acknowledges the right of the government to bear the sword (Romans 13:1-7). Paul acknowledged that right when he said: "If then I am a wrong-doer, and have committed anything worthy of death, I refuse not to die . . ." (Acts 25:11). *The Christian, therefore, endorses the use of the sword in the execution of vengeance.* The carrying out of the vengeance may vary according to the crime, i.e., some things are worthy of death (Acts 25:11), though some things are not. There are those who think that the government should throw away the sword. Clearly this is not the scriptural position.

Is it wrong for Christians to submit to the government and help it do the very thing which we teach that it is ordained of God to do, i.e., carry the sword against evildoers?

Second, it is scriptural for us to support financially the government to enable it to carry on its work of law and order. "For this cause ye pay tribute also; for they are ministers of God's service, attending continually upon this very thing" (Romans 13:6).

Thus, we back this function of government not merely with the endorsement of our teaching, but also with our money.

Third, the Christian may *appeal* to the government to do that which is its mission, i.e., oppose the evildoer and praise the doer of good.

The Christian has the *right* to ask the government to do that which is right, and to demand that he be treated justly. As Paul said: "If then I am a wrong-doer, and have committed anything worthy of death, I refuse not to die; but if none of those things is true whereof these accuse me, *no man can give me up unto them, I appeal unto Caesar*" (Acts 25:11). There are situations in life where a Christian does not demand his rights. There are rights which one may forego if he is convinced that such is the best thing to do under a given set of circumstances. On the other hand, Paul here shows that it is our right to demand that we be dealt with lawfully.

Paul was not silent in the face of an unlawful scourging. "And when they had tied him up with the thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned?" (Acts 22:25). It is right to appeal to the law. Paul at least gave verbal resistance in this situation.

Paul appealed to the civil government for the protection of the sword even though this could possibly have resulted in the death of his enemies. When certain Jews formed a conspiracy to kill him, Paul found out about it, and had the information conveyed to the chief captain (Acts 23:12-25). The apostle, it is true, was already in

jail. It is also true that through conveying this information that his own death, as well as the possible death of some of those who were keeping him in custody, was prevented. And yet, Paul certainly knew that if necessary the sword would be used to protect him.

How can it be wrong for the Christian to call on the civil government to do the very thing that God says that it is to do, and which Christians teach that it is to do? There may be situations where we forego this right, but this right we do have.

Is it wrong for us to help the government to do what we *may call on it to do?* Can we ask it to do for us what we would not do for ourselves if authorized by it to carry the sword?

Since we are to do unto others as we would that others should do unto us (Matthew 7:12), can we call on the policeman for protection if we are unwilling, when necessary and possible, to help protect the policeman?

The Crucial Question

The crucial question for most of us is *To what extent can we become involved as Christians in the wrath function of civil government?* It will be noticed that I have worded the question so as to include "to what extent." This was done deliberately in order to underscore my conviction that, in the light of scripture, *it is impossible to avoid being involved to some extent.*

We are involved to some degree as shown by the following. *First,* we are to pay taxes with the awareness that we pay taxes, among other reasons at least, *to support the government in its function of executing vengeance*

on evildoers. ". . . he is a minister of God to thee for good . . . he beareth not the sword in vain; for he is a minister of God, an avenger for wrath to him that doeth evil. Wherefore ye must needs be in subjection, not only because of the wrath, but also for conscience' sake. For for this cause ye pay tribute also: for they are ministers of God's service, attending continually upon this very thing" (Romans 13:4-6).

Second, we participate in this function whenever we supply information to the government which can be used in apprehending and/or punishing the criminal. Paul had the chief captain informed of a plot on Paul's life (Acts 23:17). The captain took the steps which were necessary, including adequate protection by the sword, to prevent this crime from taking place (Acts 23:22-24).

Who thinks that it would be right to withhold from the police information which would lead to the arrest of kidnapers, for example? Who believes that it would be right for a Christian to refuse to testify in court to truth which he knew would be used to convict a criminal?

Third, we participate in the function *when we exercise our right to call on the civil government for protection against evildoers.* (a) Paul did so when he had the captain informed of a plot. Paul's nephew did so when he asked the captain not to yield to the request of the plotters (Acts 23:18-21). (b) Paul denied that any man had the right to take him to Jerusalem, to be judged even before Festus. He appealed to Caesar (Acts 25:9, 11, 12).

Fundamentally, this involves a request that the civil government *act* in harmony with its function as a protector of the good and an avenger, if needs be, on the

evildoer. *How can it be wrong to call on the civil government to do its God-ordained duty?* We have this right, even though we may know that to call on the civil government may result in the death of the evildoer — of one's enemy.

Christ's Love for His Enemies

On earth Christ's love for His enemies was unlimited in that He died for them. He will, however, finally punish the disobedient. In fact, He brought judgment on Jerusalem, in my opinion, in A.D. 70.

But on earth Christ did die for His enemies. He did not even use the legal processes, or endeavor to use the legal processes, to defend Himself. *However*, Paul did. Christ's death, of course, for His enemies and for the entire world was that redemption might be possible. Paul's death could not make redemption possible. Paul used the legal means which were open to him to preserve his life. May we not have to enforce or demand justice of enemies in order to reach some of them and in order also to save those whom they are destroying or enslaving?

There may be circumstances like Stephen when there is no recourse but to die and we can die with a prayer for our enemies (Acts 7:60). On the other hand there may be times when, without hate, we may appeal to Caesar. It certainly would not have been wrong for Stephen to have done so if he had had the opportunity.

Against What Evil?

What evil is the civil power to punish? This question arises regardless of the position one takes concerning the Christian and the sword. All of us believe that Romans

13 teaches that the sword is authorized for the civil power, and that when it uses it, it obviously must use it through its agents. So each of us is faced with the question: What evil is the civil power to punish?

My judgment is that although ultimately all sin is sin against God, that the evil which the civil power is to deal with is the evil which man does to man. In other words, civil power was not appealed to in the Scriptures to punish those who disobeyed God, and rejected the gospel, but civil power was appealed to when man sought to do violence to man. Of course, this is disobedience to God but it is disobedience which involves the life and temporal welfare of human beings.

Cornelius

Cornelius was a sword-carrier for the civil power under which Paul lived and Romans 13 was written. He was a just and religious man who had gained the respect of the Jews (Acts 10:1-2, 22). He was converted to Christ and Peter stayed with him several days (Acts 10:48). In spite of the problems besetting one in military life in the Roman army, which I discussed in my book *The Christian Conscientious Objector*, there is no evidence to suggest that Cornelius left the army. As far as the Scriptures are concerned he is left in the army. Certainly the teaching of Romans 13 would not have led him to think that it was impossible for him to carry the sword in the cause of justice.

Some have said that the case of Cornelius shows us how a soldier became a Christian but it does not show us how a Christian became a soldier. Naturally, since the passage is dealing with conversion to Christ and not with

recruitment into the army. But the gospel found him while he was in the army, and there is no evidence that it took him out of the army.

Concluding Observations

It is true that if all men were really Christians there would be no need for the sword, but the fact is that there is evil in the world and that God has ordained that civil power exist in order to thwart or to punish evildoers.

I realize that it is possible for an individual to rationalize, and so I emphasize that each individual must evaluate what has been said in the light of the Scriptures. On the other hand, it is possible for some individuals who do not love some of the brethren to try to compensate for that lack of love by *talking* a lot about loving enemies. It is easier to talk about loving an enemy whom we have not seen than a brother whom we have seen. Loving the enemy in the abstract is easier than loving the brother in the concrete. The far-off enemy who has not hurt us may be easier to love than the nearby brother who has offended us.

In other words, it may be easier for some to talk about love for enemies than to will good toward a brother with whom they differ on this subject.

None of us, however, should impugn the motives of the other. Arguments we may deal with, but motives, unless we have overwhelming evidence, may safely be left to the Lord.

Furthermore, inconsistencies in an individual's life do not invalidate principles.

It certainly would be unfair to conclude that because I do not believe that love for the enemy transcends all other loves on earth, that I am therefore bloodthirsty. Paul was not bloodthirsty when he spoke of the government executing vengeance on the evil doer, nor when he appealed to Caesar. I do not seek the place of vengeance, and yet it is quite another thing to conclude that it is wrong for one to appeal to and to support the vengeance function of government.

Although we are to be merciful, yet there is also a place for justice. If mercy unlimited, without justice, were bound on the Christian he would not be authorized to call on the state for protection against the evildoer. And yet, he is so authorized.

THE CHRISTIAN'S RELATION TO CIVIL GOVERNMENT — "CEASAR'S DUE"

By CLEON LYLES

Cleon Lyles was born near Rector, Arkansas, July 1, 1914. He was baptized by J. Harvey Dykes in 1930, and started preaching in 1931. He preached for the church in Tahlequah, Oklahoma, while attending Northeastern State College.

He preached for the Central church in Muskogee, Oklahoma, from March of 1937 until the fall of 1941. Then he moved to Paris, Texas, where he worked with the Lamar Avenue church for four years. In both Muskogee and Paris he conducted regular radio programs. His work with the Downtown congregation in Little Rock, Arkansas, began in 1945, where he has continued to serve. In Little Rock he has a regular weekly program on KARK and KATV.



Brother J. D. Thomas and staff are to be commended for their selection of "Current Restoration Problems" as this year's Lectureship panel topic. The investigation of current interest problems can do much good for Christian people when considered and discussed in the spirit of loving respect for one another. A better understanding of our civil duties is our moral obligation, if we would serve others' interest in the best

Christ-like manner; this type of discussion can serve the highest purpose toward keeping God's people together, while deliberating a subject where there are diverse opinions.

My profound respect is for my good friend and opponent in this discussion, Dr. J. D. Bales. We have participated in fellowship and common experiences, in the privilege of working together for more than sixteen years in Arkansas; known as "The Land of Opportunity," which slogan we have found applicable to the Lord's work. Dr. Bales is a renowned educator, lecturer, and author. I greatly admire him for all of his abilities and accomplishments; but especially do I love and esteem brother Bales for his greatness of soul as a colleague in serving the greatest cause on earth, preaching the gospel of Christ.

Many ideas and varied opinions have come to us, as a heritage, throughout the years concerning Christian relationship to civil government. Most of these concepts, from our early training, are antiquated and inadequate in meeting the problems of our generation; as well as well as unscriptural in fulfilling our Christian duties in the matter of serving in civil capacities. In the community where I was reared, there were many Christians who did not believe that it was scriptural for the Lord's people to vote, or take any active part in governmental affairs; others were of the opinion that it was wrong to salute the flag, repeat the Pledge of Allegiance, or serve as a juror; there were some old-timers who even believed it anti-Christian to take part in any national celebration, political discussion, or to adopt the "theory" that the earth was round! In that section of the country, these misguided persons seldom had their ideas challenged by argu-

ment or reason of necessity. Their teachers had no authenticated material to help either themselves or others in a proper understanding of Bible teachings regarding relationship to civil affairs. Therefore, even though a few enlightened men taught a proper evaluation concerning this matter, it was accepted or rejected on the basis of being an advancement of their individual viewpoint with no consequential results.

Many people go through life, today as in yesteryears, without enough personal interest to investigate the truth of any given matter wherein there is a controversy, unless some circumstance forces them to become interested. For illustration, many Christians conscientiously believe that purposing their giving in the form of a written pledge is unscriptural, thus wrong. Why is it wrong? Some of the responses are: "In the church where I grew up, we did not pledge"; or, "It was said that written pledging was unscriptural in my home congregation." And, "Denominations practice pledging." Federal agents have been the circumstance that has forced some people to learn the truth on this subject; Uncle Sam, with his Internal Revenue Department, has been able to persuade some good brethren of their erroneous thinking whom the apostle Paul's inspired teachings could not reach. Other sincere brethren have learned through proper investigation and study of God's Book that pledging the amount that one purposes in his heart is taught, also: "Let all things be done decently and in order." In similarity of circumstances, some people have learned the truth concerning Christians' relation to Civil Government. However, there are yet some brethren — men of learning — who take opposing views from the scriptures. Thus, it is salu-

brious for us to discuss this matter, assimilate ideas and investigate this particular controversial subject.

It is not difficult to understand how our individual conclusions can be reached concerning any subject, as well as our thinking can give the meaning we personally desire to statements that are made by others; it is one of the fallacies of human nature to wrestle ideas and meanings of another's words to harmonize with our individual desires. The only sure way to know what a person believes, irrespective of his words, is to observe his course of action. Many of our leaders in the church, of past generations, are often quoted as having been in opposition to certain New Testament teachings when, in truth, they practiced these very principles. A genuine Christian would not preach one thing, but practice another. Therefore, since these great men were living the opposable practices that another says they taught, it is dishonest, as well as foolhardy, for that person who is twisting whatever the quoted words are into contrariety. This foolery, however, often happens after the death of a man and sometimes to us during our lifetime. An instance of being misquoted, or different complexion given by another to words which I had spoken in years past, comes to my memory. One of the vindictive-type brethren, regarding the controversy of having kitchen facilities in our buildings, in his written article quoted me as having said, "I heard Cleno Lyles preach against having such things when he preached in a meeting where I was the local preacher in 1950." My time does not permit answering such unreasoning zeal, because while that preacher is hard at work condemning the brethren in another church for eating in their building, he runs out to a refrigerated water cooler in his own build-

ing for draughts of cool liquid to renew his physical energy for more cantankerous attacks on others; I have work to do in preaching the truths of my Lord to a crying world! The simple statement of fact is that at the time I preached for the meeting of which the misquoting preacher spoke, the congregation where I served was located in a building purchased from a denominational group, wherein was a kitchen; my brethren used that kitchen for the purpose of having fellowship suppers during those years prior to our outgrowing the building. From that building, where we were practicing error which he condemned, we expanded, planned, built and moved into a new one three times the size of our old plant. Thus, it is not reasonable that anything said, as guest preacher in another city, would have been in direct contradiction to the practiced principles of my home congregation. Whatever were my words in his city should not have been perverted into condemnation of my own principles of living. These same principles can be applied to what we say, or teach, against what we practice in relationship to Christianity and Civil Government. Our authority is in what God left for us in His Word and instruction by example of His people in times past, which can be our instruction for present behavior toward responsibility to civil government affairs.

In Old Testament times civil government and Jehovah worship were closely related; God often, and more-than-less, directed the civil governmental events. We have such a narrative in the fourteenth chapter of Genesis: Four kings fought against the king of Sodom and among their spoils of victory they took captive Lot. When Abraham heard of his nephew's capture, he armed three hundred

eighteen of his trained servants and went in pursuit, "And he brought back all the goods, and also brought Lot and his goods, and the women also and the people." As he returned, Melchizedek, priest of the most high God, blessed him and said, "Blessed be Abraham of the most high God, possessor of heaven and earth: and blessed be the most high God, which hath delivered thine enemies into thy hand."

When the children of Israel were in Egyptian bondage, God selected Moses as the leader to deliver the people from their foreign serfdom and the spokesman through whom He would give them their written law. Among other battles, Moses led the Israelites in their fight against Amalek, as recorded in the seventeenth chapter of Exodus. Moses instructed Joshua in the selection of men for the battle against the Amalekites while he stood on the hilltop with the rod of Jehovah raised in his hand. When Moses grew weary, he sat on a stone with Aaron and Hur holding up his hands until Joshua defeated Amalek and his people. Then, "The Lord said unto Moses: Write this for a memorial in a book and rehearse it in the ears of Joshua; for I will utterly put out the remembrance of Amalek from under heaven."

The law concerning the keeping of the Sabbath forbade doing any work on that day. In the book of Numbers, chapter fifteen, "And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the sabbath day. And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation. And they put him in ward, because it was not declared what should be done to him. And the Lord said unto Moses, the man shall be surely put to death:

all the congregation shall stone him with stones without the camp. And all the congregation brought him without the camp, and stoned him with stones, and he died; as the Lord commanded Moses."

After the death of Moses, Joshua was the successor whom Jehovah directed in the leadership of the Israelites. One can read the chronological narratives, chapter after chapter, in the exciting Book of Joshua where God directed the government of the people: The inspiring crossing of the turbulent Jordan River, the thrilling events leading up to, and ultimate capture of the city Jericho, the reproach and calamity that befell the Israelites because of Achan violating a law given by God, which was followed by victory when restitution was made by their obedience to Jehovah in the stoning of Achan; these are to mention a few of the notable instances in which God took an interest in the civil affairs of the people.

Students of Bible history will call to memory examples when Jehovah directed the affairs of state against foreign powers that would destroy His people and their freedom to worship Him: Deborah and Barak in their delivery of the Hebrew nation from twenty years of oppression under the abominable Canaanites, Samson's destruction of the Philistines, Saul being sent in battle against, with divine instruction to utterly destroy the Amalekites, David slaying the evil bully, Goliath. These are to relate only a few of the countless number of revelations to be read in the record of the nation of Israel defending themselves against those evil powers that would have crushed them. Facts are recorded which reveal that the people of Israel not only had something to do with civil government, but had everything to do with it! They were not violating

God's law that said, "Thou shalt not kill" when they were led by Jehovah to do battle with their enemies.

Christ did not come into the world to do away with civil government, nor to change affairs of state among the people of God. He did not teach abstinence from civil government practices to His followers. He accepted the affairs of civil government as they were and taught His followers to do likewise. Thus, it would be presumptuous for us to quote words of our Lord as teachings that would be in direct opposition to the principles by which He lived. Christ came to save men from their sins, by teaching positive truth concerning spiritual affairs in man's relationship to God; His words were to Pilate, "My kingdom is not of this world" (John 18:36). However, with these words, He went on to say, "If it were of this world then would my servants fight, that I should not be delivered to the Jews; but now my kingdom is not from hence." The context of these statements is that the spiritual kingdom of our Lord's is neither advanced nor protected by usage of the sword; but kingdoms of this world, of which Christians are citizens, do use the power of weapons against such powers of governments that would destroy us. Christ teaches recognition of the authority of civil governments and the obligation of obedience for Christians in Matthew 22:21, "Then saith He unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's."

When Christ spoke in parables to teach lessons concerning the spiritual kingdom, He used examples of human relations, events in nature and ordinary practices in everyday life; such was the approach which He used in Matthew 24:43, concerning the right a man has to pro-

tect his home, "But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up." Of course, protection of this kind is not in the least aggressive, it asks only to be let alone in peace; it becomes militant only to protect what it loves. The same protection that one would give to his home from being plundered, the same reasons one loves his home, are applicable for our patriotism; the same righteous justice for not wanting our country plundered and ruled by idolatrous foreigners. We can literally "inherit" the tradition of our freedom, bought with the blood of our ancestors, sing a loud chorus of our own patriotism, yet our deeds of indifference make hypocrites of us. The difference between "doing" and "saying" is important: A man may talk of protecting and defending his house against a burglar, but when invaded if he pretends to have blackened the intruder's eye while standing with his back against the wall, watching his home being ransacked, he becomes insufferable. Christians should protect, as well as preserve, our rights to freedom in order to propagate the gospel of Christ. Large areas of the world will never hear us if we shout the name of Christ and enact the service of Moloch in sacrificing the freedom of truth to annihilation by nations of anti-Christian beliefs and practices! We cannot teach the love for God, love for our country, and reject the righteousness in protective defensive action. Christ did not teach this; but rather, the opposite.

The inspired apostles adopted and instructed their converts to participate, or continue their participation, in governmental works. For example, let's consider the narra-

tive regarding Cornelius: In the tenth chapter of the Acts, we read that Cornelius was a just and devout man, who served in a highly regarded legion of the Roman army, known as the "Italian band." He was a centurion, or captain, which position gave to him the leadership of a hundred men. When God gave instructions to Peter, in a thrice repeated vision which concerned Peter's obligation toward the Gentiles, He was directly preparing the way for the call that came from Cornelius; which call followed immediately. When, with a new eloquence for the rough and impulsive fisherman, Peter preached Jesus Christ to Cornelius and the friends gathered at his home, not one word of instruction was given regarding the military position which was the assignment of Cornelius. While some people have said that this man resigned his governmental post, there is no scriptural authority for such presumptuous supposing; Peter would not have been silent concerning the civil service of Cornelius if there had been divine disapproval of such work and position.

When Paul was imprisoned with Silas in the city of Philippi, as recorded in the sixteenth chapter of Acts, we read the direct answer given to the keeper of the prison, as the man knelt and asked, "What must I do to be saved?" Paul said nothing about this man's civil position; he gave no instruction regarding the resignation from his government job. "Believe on the Lord Jesus Christ, and thou shalt be saved, thou and thy house." Then, they told him, together with his whole family, the message of God." This was the inspired instruction given to the Philippian jailer and his household. If participation by God's people in governmental affairs was to be condemned, He would have given explicit instructions to this effect in one of these examples, when several are recorded.

The apostle Paul recognized and used the importance of governmental authority for the furtherance of preaching the gospel of Christ, as recorded in the twenty-fifth chapter of the Acts. When appearing before the tribunal of Festus, successor to the despot governor Felix, Paul knew the Law of Christ, rights under the Roman law, and used both in his defense and appeal. He made his defense against the erroneous charges brought against him by the chief priest of Jerusalem, "Neither against the law of the Jews, either against the temple, nor yet against Caesar, have I offended anything at all." Then, Paul went on to make his appeal to the highest of Roman governmental seats, "I stand at Caesar's judgment seat, where I ought to be judged; to the Jews have I done no wrong, as thou very well knowest. For if I be an offender, or have committed anything worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Caesar."

There are many scriptures wherein the inspired apostles gave instructions to their converts concerning obedience to and participation in affairs of government; to mention a few: In the thirteenth chapter of Romans, we read, "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? Do that which is good and thou shalt have praise of the same: For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for

he beareth not the sword in vain: For he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience' sake. For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour."

One of the conscientiously objecting brethren will say that paying taxes is different from serving in governmental positions. Who says there is a difference? These inspired instructions from the Roman letter give coherent commandments and reveal that God recognizes the power of civil leaders, authority of civil laws, as well as the obligation of His people to minister in civil affairs. Who, then, can say that one who has been "born again" cannot be one of these civil "ministers" of God? How can a Christian separate the instruction for paying taxes from having part in civil governmental works? If God condemned our taking or having part in affairs of our government, we could have nothing direct nor indirect to do with the work and positions in our country; but on the contrary, God ordained such. Paul declares that these ministers are doing a work God wants done; who dares presume to say that a child of God can have nothing to do with Civil Government! Paul concludes his letter to the Christians in Rome with salutations from several of his brethren; one of whom was named "Erastus" and whose civil position as city treasurer is then given, following his name. It takes only common sense to know that the higher, more honorable position a Christian attains in his community, state, or country, the greater can be his individual service for serving the cause of Christ!

Paul wrote to Titus regarding the attitude of Christians toward government leaders, recorded in Titus 3:1-2: "Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, to speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men." Again, emphasis is placed on civil government and governmental leaders in the category of good works.

Peter wrote concerning our obedience to laws of civil government as our obeying the law of God, because God ordained it: "Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloake of maliceousness, but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the king" (I Peter 2:13-18).

There is one question with which we are always confronted when dealing with this subject, "What if the laws of the government should demand something of us which would violate the Law of Christ?" There is no need to quibble over the answer to this question! "We ought to obey God rather than man." However, in our study of the Bible, we must "rightly divide" the context of the Scriptures in order to ascertain what constitutes obedience and disobedience to His Law. Our decisions must be made on what we know of the attitude and will of God, through the inspired instructions which are written for our learning, not on a human conclusion. We cannot presume to

say that it is wrong to have active participation in affairs of civil government when God has ordained the powers that be. Neither can we say that it is wrong, under all circumstances, to defend our freedom to live and worship when God led His people to defend such rights. We cannot conclude that it is a Christian duty to allow an intruder to violate our homes and loved ones when such right has always been given to man to protect his own, and the teachings of Christ say nothing to the contrary.

When a person asserts that in submitting ourselves to the wilfull power of godless men, they might learn the power of Christianity through love; thus, come to learn of Christ, such a conclusion is like whistling in a cemetery! The rulers of a godless country would conclude, and rightly so, that we are weak, ignorant, and love the truth we teach less in not defending its right to live. A godless man, or nation, would think no more of destroying those who believe in God than they would think of destroying an insect; the conscience of such people would bother them no more for the destruction of human life than for taking the life of a bug. Hence, submission to a despot's rule would teach him nothing: Nothing good of God nor Christianity, but only serve to strengthen his belief in the power of a tyrannical sword.

My belief and strongest conviction is that the principle of Bible teachings obligates Christian people to take an active part in civil government affairs, as well as to be obedient to civil laws. Christians should take more interest, more active participation in the affairs of city, state and federal government instead of allowing godless men to officiate. We should use whatever influence is within our power to work for good in every realm of our com-

munities and government, rather than commit only the usage of our mouths in protest against any evil such as men might work. For if Christians become actively interested in all governmental affairs, applying the teachings of Jesus Christ, there will doubtless be startling changes made that are far beyond the imagination of mere human minds; good changes for furtherance of the gospel, as well as for goodness in human relationship. My belief, understanding and my position is in complete harmony with the teachings of my Lord on this subject; my fervant prayer is that God will help us to make right decisions, always.

COOPERATION AND ORPHAN HOMES: THE BIBLICAL DEMANDS

By LEWIS G. HALE

Lewis G. Hale was born at Cowlington, Oklahoma, April 16, 1926. Here he received his elementary school education. He graduated from Keota, Oklahoma, High School in 1943. He served in the U. S. Navy during World War II. He received his college education from Freed-Hardeman ('48); Abilene Christian College (B.A., 1950); University of Oklahoma, and Texas Tech. He has preached locally for churches at Stigler, Oklahoma; Lorenzo, Texas; and the Southwest church, Oklahoma City, Oklahoma, where he is now in his sixth year. He has preached in eleven states and conducts several meetings annually. He is a staff writer for *Power for Today*. He is editing a series of Bible School literature, *Sowing the Seed*. He is the author of a book, *How Churches Can Cooperate, or God's Work in God's Way*, 1955.

He married the former Ruth Mallett of Springfield, Arkansas, in 1948, and they have three children, Michael (age 9), Barry (age 6), and Melinda Lee (age 4). His wife has written a series of Bible School literature for two and three year olds.



In any area of Christian practice, the Biblical demands are of first importance. In studying the lives of the great men of the Restoration Movement, we are most grateful for their wonderful contribu-

tion. We are interested to know what they considered the Bible to teach on various subjects. However, it is the Bible, not someone's conception of it, that is our guide. It is impossible to restore New Testament Christianity unless we are guided by the New Testament itself.

In reading from the leaders of the Restoration Movement, it is of interest to note that so many of the "current issues" were current then. Let us notice a few subjects which they discussed thoroughly and which we have likewise discussed at length. The following statements were written in the 1830's.

1. The Sufficiency of the Church. A writer styled "Philip" says, ". . . on whom, then, devolves the duty of teaching and preaching but the church? There is no other institution on earth to attend to these matters."¹

F. W. Emmons wrote, "If it be not the church's business to convert the world, whose is it? Not any other society's surely . . . the only institution authorized of Heaven for this purpose; and therefore all-sufficient."² This truth was clearly and accurately stated. Their application of it may have proved faulty.

2. The Sufficiency of the Scriptures. Spencer Clack, a Methodist, thought he saw an inconsistency in Campbell's condemnation of creeds and statements of faith and in publishing his own writings in the Christian Baptist. He wrote, "If the Bible is sufficient to lead us into all truth, . . . why not let it produce all these desirable things? . . . yet it was left to the Christian Baptist, and some other kindred prints, all human inventions which cannot be relied on, to bring about 'A COMPLETE RESTORATION OF THE ANCIENT ORDER OF THINGS!!!'"³

Whether he was right or not, this reminds us of brethren who write at length about the all-sufficiency of the church and yet have their own publishing houses to propagate their views of all-sufficiency!

3. Proper Use of the Lord's Money. Many questions of our day center around the use or misuse of the Lord's money. In 1833, S. M. M'Corkle wrote, "Nor do I believe the New Testament will warrant the opinion that there was ever one cent raised by contributions to support the gospel: They were uniformly for the relief of the poor."⁴ In a footnote, A. Campbell thoroughly refuted that error.

R. Richardson contended that the Lord's money could not be spent to erect a meeting house, to light and heat it. He said such things were for the personal comfort of the disciples and those meeting with them. ". . . the fund or contribution to meet these expenses should be carefully distinguished from the contribution of the church on the Lord's day . . . many have absurdly supposed they were giving to the Lord, when they were merely supplying their own wants, and have thus perverted the weekly contribution."⁵

Even those who oppose our co-operation in evangelism and benevolence will not assume Richardson's position. They not only erect meeting houses, heat and light them; they cool them, carpet them, furnish office equipment and supplies. They build preachers' homes, pay utilities, travel expense, etc. All these (and more) are justified as expedients to preach the gospel. Perhaps rightly so.

4. The Church 'As Such.' In a letter from "A.B.G. to F.W.E.," dated January 22, 1832, he raised this question,

"What is the duty of a church, as such? . . . But to send the gospel to any body, I again repeat is no part of their duty."⁶ He considered evangelism an individual duty. Under the name "Timothy," another writer assumed that individuals, not congregations, were to evangelize.⁷

5. Combination of Churches Opposed. In another letter from "A.B.G. to F.W.E.," he states, "But I am exceedingly jealous over you and all my brethren, as I see by the last Harbinger (No. 10, Vol. ii.) an association in embryo. It was from exactly such a beginning that the many-headed monster grew. There never was, and there never can be, any occasion for such a combination of 'the churches' to build up the Redeemer's kingdom . . . no church can divest themselves of their own proper standing to become a part of any other body."⁸

T. M. Henley strongly objected to an organization composed of a plurality of churches: "But it seems to me like a departure from the simplicity of the Christian institution to have co-operation meetings with *Presidents* and *Secretaries*, calling for the *Messengers* of churches, and laying off districts."⁹

Surely, all of us would oppose such an organization. We believe the Lord's only organization for the church is a local congregation.

Unlike most objectors, Henley then proposed a positive plan of action which he considered to be scriptural. That is the next item of notice.

6. A Sponsoring Church. Henley proposed, "When any one church wishes to send out an Evangelist, and is unable to sustain him in the field, she may invite her sister

churches to co-operate with her. . . . The Elders of this congregation preside . . . and ask their assistance and the sum of money wanting. . . . The congregation proposing to co-operate, appoints one of her members or elders to receive all monies and pay over quarterly to their Evangelist what they may judge necessary to sustain him in the field. This brother's account to be presented to the churches co-operating annually.”¹⁰ In its essentials, this is the plan many churches of Christ use in sending preachers to mission fields. Henley saw this as a way of avoiding the corruption of the organization of the local church and yet allowing churches to work together. We are of the same persuasion.

7. Cooperation through An Individual. In 1832, a writer styled “Stephen” expressed his concern for keeping a brother Ainslie in Virginia doing the work of an evangelist, “The churches around Richmond, who are expected to concur in these measures, may find some brother in Richmond to whom they can forward their contributions, who will have an opportunity of communicating to brother Ainslie at proper intervals.”¹¹ To this, A. Campbell replied, “. . . the brethren, no doubt, will cheerfully contribute and co-operate through an agent in Richmond, for his support in the work; . . . ”¹¹

Since God has provided a working unit for evangelism, the local church, we see no reason why some church in Richmond should not have been responsible for the brother Ainslie.

Having noticed the views of these men, let us turn our attention to the Biblical demands. What does the Bible teach with reference to co-operation? May churches co-operate? If so, to what extent?

We believe that this issue is primarily concerned with the organization of the church. We surely agree that the only scriptural organization of the church is a local congregation, authorized to have elders, deacons, evangelists and teachers.

Each of us would equally oppose any effort to form a conference, synod, association or similar organization. There can be no hierarchy over the churches. Each church is autonomous. This principle we all accept. It is in the application of this principle that our differences arise.

Does the autonomy of the local church preclude its acting in conjunction with another local church, or their assisting in one another's work? This is the issue.

Without dispute, the churches of Galatia, Macedonia and Achaia cooperated to relieve the poor among the saints in Jerusalem. What type of organization was made use of to accomplish the purpose? The local churches. Simply because several churches agreed to work in unison on a common project did not mean that they were attempting to organize the universal church.

There is no doubt that churches may co-operate. The question remains: to what extent? We believe they may work together in any way which does not corrupt the divine organization, the local church. As long as we only have local churches doing their work under the oversight of their elders, either with or without the aid of sister churches, we believe we are on safe ground.

Perhaps the one co-operative work among us which has received the most criticism has been the "Herald of Truth." Yet, in this work there is not so much as an informal (much less formal) organization other than local churches. The

Highland church here in Abilene receives all monies for the program, makes all disbursements, selects the personnel, approves each program before its presentation, and oversees the work in every way. Hundreds of other churches co-operate, not in supervision, but by giving financial aid. This aid is not for any purpose which Highland chooses, but for the support of "Herald of Truth."

It has yet to be proved that such co-operation disturbs the organization of any local church. No super organization has been created, but we have simply utilized God's organization, the local church.

Many good brethren have supposed they see in this something akin to the missionary society. If so, in what particulars? Others think there is the danger of growing into something larger than a local church.

Let us go back into history and see if we encounter the same dangers which led Campbell and others into a missionary society. You will recall that the leaders of the Restoration Movement came out of denominations. Some of their errors they abandoned slowly. Others were never completely given up. They were accustomed to synods, conventions and associations. In the autumn of 1813, Campbell and the Brush Run Church accepted an invitation to join the Redstone Association.¹² Several years later, they withdrew and united with the Mahoning Baptist Association of eastern Ohio.¹³ With this background, Campbell did not believe the local church to be the only scriptural organization of the church. In fact, he went at length to try to prove that the early churches were districited.¹⁴ He suggested a general plan for organizing churches on a county basis.¹⁵ A similar plan was actually carried out and the

Millennial Harbinger reported proceedings of such meetings. In a meeting of messengers from the churches of Christ in cooperation in the Western District of Virginia and neighboring counties of Ohio, at Wheeling, March 19, 1836, Campbell was appointed President, and Joel F. Martin and R. Richardson, Secretaries.¹⁶

However, there were those even then who were aware that such a combination of churches was unscriptural. In a report of a "General Meeting of Messengers, from thirteen congregations, held in Wellsburg, Va. on Saturday, the 12th of April, 1834," these doubts were unveiled: "Some doubts were expressed whether such a meeting was in accordance with any precept, precedent, or principle suggested in the New Testament. . . . For it was alleged that from such meetings, and from such efforts towards co-operation sprang up, in process of time, all the councils and creeds, and intolerance which issued in the Roman hierarchy, and in all the corruptions and tyrannies which were recorded on the pages of ecclesiastical history. . . . Moreover, there appeared to be neither precept nor precedent in the New Testament for any other meeting than that of a single congregation."¹⁷ These principles were rejected by Campbell and others, and in October, 1849, the American Christian Missionary Society was organized in Cincinnati, Ohio, with Campbell as President.¹⁸

We believe that in our co-operative efforts, we have safeguards which they did not. We proceed upon an entirely different basis. They acted upon the thesis that it is scriptural to have an organization larger than the local church and composed of several congregations. We believe such organizations are anti-scriptural. We avoid any such combination of churches. We believe that churches may aid

one another without forming separate organizations. We believe it meets the Biblical demands for churches to voluntarily aid one another in a program of work. This may take the nature of radio and/or television programs, sending out missionaries, distributing gospel literature, caring for dependent people, or any other work in the scope of the local church. Any work a church has the right to do, it has the right to accept assistance to do.

What then are the Biblical demands concerning co-operation among churches? Any co-operation must be within the framework of the local church. There must be no organizational ties constituting a combination of churches. Each church must be autonomous. Any cooperation must be voluntary. Any work done must be one which a local church is authorized to do and would do unaided if able to do so.

We now give brief notice to the Biblical demands with reference to orphan homes. Perhaps it is best to refer to caring for dependents in general. The demands can be found in a very few references of scripture.

"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."¹⁹ "Honor widows that are widows indeed."²⁰ "If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed."²¹ An instance of serving tables in behalf of needy widows is found in Acts 6:1-4. "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."²² "For I was an hungered, and ye gave me meat: I was thirsty, and ye gave

me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.”²³

Seemingly, some would deny that the church has any responsibility toward the indigent. This is obviously false since it “may relieve them that are widows indeed.” Individuals may meet such needs, but so may the church as a group. The real issue is concerned with the actual administration of relief. May the church make use of means outside the church itself? We believe that unless God has specified a particular means, we are at liberty to choose whatever means is expedient. Naturally, nothing could be acceptable which would violate any principle of scripture.

Let us illustrate. When a church employs a preacher, it may supply him a house owned by the church. Or, it may provide one through a rental agency. A visiting preacher may stay in the home of a member and take meals in various homes. Or, the church may pay his room and board at a motel. A church may purchase printing equipment and print its own materials. Or, it may hire its printing done. It may visit the sick by utilizing the services of a hospital.

We believe that in the same way, a church may provide its own facilities to care for homeless children. Or, it may utilize the services of a human organization to provide the actual care. Since we wish children to have spiritual care as well as physical, we use homes (institutional or otherwise) operated by Christians.

The Bible is clear that we must provide for the needy. But you can search the scriptures through and never find the details for administering the care. You may take a child into your home and treat him as though born to you.

Everyone would say this is wonderful. But, if called on for a scriptural command or example for doing it in that manner, you would be at a loss to produce it!

What are the Biblical demands with reference to caring for dependent people? We are commanded to "visit" them, to "relieve" the widow indeed, feed and clothe the hungry and naked, visit those sick, and in prison. What are the demands with regard to method? None is specified. We conclude that any method which does not violate any principle of scripture is satisfactory.

We believe that a church which can build a house for a preacher can also build one for widows and/or children. We believe that a church which can pay a preacher's room and board can also pay for dependent children's room, board, clothes, etc. It would seem to make little difference as to whether a church uses its own facilities and personnel to administer such care, or if it employs an outside agency to do the same.

Admittedly, several orphan homes are human institutions. We sometimes hear the objection that churches may not make contributions to them, but may buy their services. Actually, do churches make contributions to children's homes? Surely those working there would resent it if you imply that payment for their labor is a donation to them. We are not giving to the superintendent, house parents and cooks. They are not objects of charity. They are paid for services rendered. The gifts are to the needy children being cared for by them.

How may churches co-operate in benevolence? We believe the same principles governing evangelism must of

necessity apply to benevolence. We notice these in our following summary.

What are the Biblical demands regarding co-operation in evangelism and benevolence?

1. To preach the gospel to the lost and to care for the needy *must* be done, since commanded.
2. Any co-operation in evangelism or benevolence must be voluntary. No congregation should be esteemed any less if it chooses to do all its work without receiving or giving outside help. Expedients are allowable, not mandatory.
3. Co-operation must be within the framework of the local churches. There can be no combination of churches formed. Local churches must remain autonomous.
4. Churches may only co-operate in a work which a local church is authorized to do. You cannot scripturally do unscriptural work.

God help us to be guided by the Book and to preserve the Ancient Order.

Footnotes

- ¹*The Millennial Harbinger* (Edited by Alexander Campbell, Bethany, Va., 1830), Vol. II, p. 244.
- ²*Ibid.*, Vol. III, p. 203.
- ³*Ibid.*, Vol. I, p. 290.
- ⁴*Ibid.*, Vol. IV, p. 63.
- ⁵*Ibid.*, Vol. VII, p. 326.
- ⁶*Ibid.*, Vol. III, p. 382.
- ⁷*Ibid.*, Vol. V, p. 313-314.
- ⁸*Ibid.*, Vol. III, p. 201-202.
- ⁹*Ibid.*, Vol. VII, p. 333-334.
- ¹⁰*Ibid.*
- ¹¹*Millennial Harbinger*, Vol. III, p. 597-598.
- ¹²M. M. Davis, *How the Disciples Began and Grew* (Cincinnati: Standard Publishing Co., 1915), p. 86.

- 18*Ibid.*, p. 93.
14*Millennial Harbinger*, Vol. II, p. 235-238.
15*Ibid.*, p. 436-438.
16*Ibid.*, Vol. VII, p. 184.
17*Ibid.*, Vol. VI, p. 162-163.
18Davis, *How the Disciples Began and Grew*, p. 179-181.
19James 1:27.
20I Timothy 5:3.
21I Timothy 5:16.
22Galatians 6:10.
23Matthew 25:35-36.

SOME PRACTICAL ASPECTS OF RESTORING NEW TESTAMENT CHURCH CO-OPERATION IN MISSION AND BENEVOLENT WORK

By CONARD HAYS

Conard Hays, born in Abilene, Texas, June 8, 1917, currently lives at 502 North Hussey St., in Searcy, Arkansas, where he is Assistant to the Chairman of the Department of Bible at Harding College.

After graduating from Abilene College in 1938 with majors in Business Administration, Education and Bible, Hays accepted his first preaching assignment at Clyde, Texas, in 1939. From 1940-42 he served a congregation in Bisbee, Arizona, and from 1942-43 worked with the church in Flagstaff, Arizona.

His ministerial career temporarily interrupted by World War II, he served as chaplain with the 88th Infantry Division nearly three years, two of which were in North Africa and Italy. During this

time he visited French Morocco, Egypt, Italy, Switzerland, Austria, Greece and Palestine.



A story of a front-line service in which Hays was named as an active participant was later told in the "Blue Devils in Italy," a history of the 88th Infantry Division in World War II. His picture was in "Soldiers of God" by Christopher Cross in collaboration with Major General William R. Arnold, former Chief, U.S. Army Chaplains. This is a compilation honoring combat chaplains of World War II.

As a result of his services as military chaplain, Hays attained the rank of Major and

was awarded the Bronze Star Medal, Victory Medal and the EAME Campaign Medal with three bronze silver stars.

After his discharge from the service in 1946, he continued his education receiving his M.A. in Education from Arizona State College the latter part of that year. He then taught Bible and Commerce at Florida Christian College until 1949 when he returned to school at the Southwestern Baptist Theological Seminary in Fort Worth and began work on a Bachelor of Divinity degree. While preaching for the Oak Lawn congregation in Dallas from 1949-53, he completed requirements for the degree at Southern Methodist University.

In 1953 he came to Harding College as associate professor of Bible and since that time has served as co-ordinator of appointments of student preachers. He has taught classes at Harding College lectureships and during June, July and August, 1958, conducted daily radio programs in Sardis, Miss. In addition to his classes at Harding, Hays is regular preacher for a small congregation in Cabot, Ark., which recently constructed a new church building.

Hays has contributed to the Firm Foundation and Gospel Advocate and written various articles for other gospel papers. In 1954 he prepared a 60-page syllabus, "The Old Testament," for Harding College Bible classes. He is a member of the National Association of Bible Instructors and the American Society of Church History.

Hays is married to the former Florence Locke of Abilene, Texas. They have three children, Nena Rose, 14, Marcia Leah, 12, and Sarah Florence, 8. He spends his free time with his children and gardening.

The largest earthly religious organization known to the New Testament is a local congregation with its elders and deacons. The elders of each congregation are subject to no authority except that of the Lord Jesus Christ. Neither the elders nor the rest of the congregation can legislate for the Lord in any sense. All the authority the elders have is to lead, supervise, and care for the congregation over which they have been appointed.

However, we do find congregational co-operation in mission and benevolent work throughout the New Testament. One of the earliest examples on record is the case of Jerusalem's sending Barnabas to help Antioch with her teaching and preaching program.

"But there were some of them, men of Cyprus and Cyrene, who when they were come to Antioch, spake unto the Greeks also, preaching the Lord Jesus. And the hand of the Lord was with them: and a great number that believed turned unto the Lord. And the report concerning them came to the ears of the church which was in Jerusalem: and they sent forth Barnabas as far as Antioch: who, when he was come, and had seen the grace of God, was glad; and he exhorted them all, that with purpose of heart they should cleave unto the Lord; — And it came to pass, that even for a whole year they were gathered together with the church, and taught much people" — (Acts 11:20-26).

In turn, Antioch sent money to the elders in Judea to relieve the famine stricken brethren there:

"Now in these days there came down prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit that there should be a great famine over all the world: which came to pass in the days of Claudius. And the disciples, every man according to his ability, determined to send relief unto the brethren that dwelt in Judea; which also they did, sending it to the elders by the hand of Barnabas and Saul" (Acts 11:27-30).

A congregation, or an eldership of a congregation, has Scriptural authority, then, to receive funds from other congregations for a specific work of the Lord that is too large for them to handle alone, as well as a Scriptural right to receive help such as Barnabas, sent by the church at Jerusalem, rendered at Antioch.

How long such help should be continued depends upon

the need. Churches in Macedonia and Achaia collected funds at least a year to help Jerusalem with the relief work they were sponsoring. Paul wrote the church at Corinth about this matter as follows:

"Now concerning the collection for the saints, as I gave order to the churches of Galatia, so also do ye. Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collection be made when I come" (I Corinthians 16:1, 2).

II Corinthians 9:1 and 2 indicates that the collection had been going on for over a year:

"For as touching the ministering to the saints, it is superfluous for me to write you: for I know your readiness, of which I glory on your behalf to them of Macedonia, that Achaia hath been prepared for a year past — "

Antioch had helped Judea handle this same type of need several years before. Still earlier the Jerusalem church had appointed deacons to see after the needy. Therefore, may we not very well conclude that Jerusalem and other Judean churches almost continually needed help from congregations in other areas to care for the needy.

The Lord's plan is practical and workable. A small group of Christians in Flagstaff, Arizona with whom I worked in 1942 was greatly handicapped by lack of a building. Due to war conditions, all the families in the church were subject to being moved. We sought the advice and counsel of elders in one of the congregations in Phoenix. They agreed to receive the funds solicited for a building in Flagstaff, and agreed to oversee the work at Flagstaff until the building was completed. Brethren responded to our call for help much more readily when we could invite them to send their contributions to a designated eldership. Eventually the

building was erected, and the Phoenix congregation withdrew their help when it was no longer needed.

For well over a decade the elders of the Highland Street congregation in Abilene, Texas, has been sponsoring an international radio and television broadcast. In 1960 it was announced that the Highland elders would like to make Herald of Truth programs available to 100,000,000 listeners and viewers each week. This work is still being carried on. It needs to be continued; yet it would be impossible for a single congregation alone to carry on such a program. According to the Lord's workable plan, many other congregations are assisting Highland in doing this effective work. Such missionary efforts as this should be maintained, and even expanded, as long as millions of non-Christian homes may be reached in this manner.

Practicing church co-operation in both mission and benevolent work must of necessity be viewed together, for the two cannot be separated. One cannot preach and teach as Jesus did without practicing mercy at the same time.

"And Jesus went about in all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness among the people" (Matthew 4:23).

Of course we cannot heal as Jesus did, but we can minister in countless ways to the halt, maimed, blind, deaf, ill, and emotionally distressed multitudes. Can we, and should we not, provide crutches, glasses, hearing aids, and medical care for these when necessary?

Needless to say, we cannot make the blind to see as Jesus did; but we can provide Braille for them to read and pro-

vide teachers to instruct them. The blind, then, are quick to discover that those teaching have a concern for them.

Eusebius, quoting a writing of Dionysius concerning the conduct of Christians of the Third Century during a plague, gives us some insight to the loving concern that Christians had for one another, as well as needy mankind in general. Eusebius wrote as follows:

"The most, at all events, of our brethren in their exceeding love and affection for the brotherhood were unsparing of themselves and clave to one another, visiting the sick without a thought as to the danger, assiduously ministering to them, tending them in Christ, and so most gladly departed this life along with them; being infected with the disease from others, drawing upon themselves the sickness from their neighbors, and willingly taking over their pains. And many, when they had cared for and restored to health others, died themselves, thus transferring their death to themselves, and then in very deed making good the popular saying, that always seems to be merely an expression of courtesy: for in departing they became their 'devoted servants.'"¹

The second century church emphasized the responsibility of Christians to take care of the needy. About 150 A.D. Polycarp wrote to the church at Philippi: "And let the presbyters also be compassionate, merciful to all, bringing back those that have wandered, caring for all the weak, neglecting neither widow, nor orphan, nor poor, but ever providing for that which is good before God and man" (Polycarp to the Philippians 6:1). In the early part of the Second Century Barnabas wrote to Christians, possibly to Alexandria, describing those "who attend not to the cause of the widow and orphan," as following the way of the devil (Epistle of Barnabas 20:2). In about 148 A.D., Hermas wrote concerning the duties of Christians. "To

minister to widows, to look after orphans and the destitute, to redeem from distress the servants of God . . ." (Mandates 8:10).

This type of concern has been characteristic of true Christians through the centuries.

Our missionaries who went to Germany and Italy immediately following World War II, soon discovered the people there had many needs other than to be taught the truth of God. They were hungry, cold, homeless. They were in need of the physical necessities of life. Our missionaries at the beginning of their work both in Italy and Germany at once proceeded to help provide homes for homeless boys. The Christians in America heard the cry for help from our missionaries and sent mountains of food and clothing to them to be distributed to the needy. This was done both individually and collectively. Churches co-operated to get the job done. The hungry were fed; the naked were clothed; and some orphans who were fatherless and without homes were given homes. The gospel was preached and obeyed, and souls were saved.

Otis Gatewood, in his book, *Preaching In the Footsteps of Hitler*, says in answer to the question, "Was Relief Work a Mistake?"

"I suppose there is not an evangelist in Germany but who is glad that those days of great need are passed. The church is no longer doing relief work on such a large scale, but I do not know of anything we have done so far in Germany that has helped the church as much as that work. Many people we visit today say, 'Yes, we remember you people. You were the ones who were here in Germany helping us at the time when we were in such great need.' They know

that Christianity is not only what we preach but also that which we practice" (pp. 72-74).

The Lord says, "By their fruits ye shall know them." The missionary and benevolent work in Italy and Germany has borne good fruit. Several Italian and German boys who were given homes when they had none are now faithful gospel preachers in their native land. The co-operative efforts of churches in America have produced a sizable number of congregations of faithful Christians in those countries, as well as in others.

On several occasions I have visited homes for children and homes for old people that are maintained by the co-operative efforts of Christians in America today. To me, the cleanliness, orderliness, and general atmosphere of happiness and reasonable contentment found in these homes have been most gratifying.

In over ten years of teaching in two of our Christian colleges, as well as in five years in a Christian school as a student, I have had the opportunity to become well acquainted with quite a number of the young people from our Christian homes for homeless children. Almost without exception, these young people have been a credit to the cause of Christ.

As the *Firm Foundation* of October 10, 1961 aptly stated, "The record shows that Christian homes for homeless children, whose parents are dead or separated or otherwise unable to care for them, have enabled them to develop into capable, well-rounded men and women. They have gone out, after a period of years, to become successful in preaching the gospel, agriculture, trades, the professions, business, homemaking, and in the community."

The Lord says, "By their fruits ye shall know them." The good fruits of these homes bear righteous testimony in their behalf.

Our Christian duty demands that we help all the needy natural homes we can, but we also have the responsibility to assist, both individually and collectively as Christians, these substitute homes for homeless children and the homeless aged.

When one loses his natural home, then a substitute home must be found. The best kind of natural home is a Christian home and, likewise the best kind of substitute home is a Christian home.

Approximately 255,000 homeless children are being cared for in the United States at present. Of the 95,000 of this number being provided for in all types of institutional homes, only 1500 of them are in our care. While Christian couples should be encouraged to adopt orphan children, many homeless children are not available for adoption. These also need Christian homes. To them we have a responsibility, and are we not being weighed in the balances and found wanting by giving substitute Christian homes only to an infinitesimal number of children?

The church has carried out the great commission and practiced the Lord's plan of mercy in many different Scriptural ways. Oftentimes the co-operation of individual Christians, as well as the co-operation of various congregations, has been involved without ever destroying the autonomy of the local congregation. As a result of such co-operation, missionaries have been "sent" out, both in this country and abroad. Disciples have been made and congregations established around the world.

The 1959-60 *Yearbook of Foreign Evangelism of the Churches of Christ* reported that churches of Christ may be found in 70 of the 135 countries and political areas of the world. Missionaries sent out by American congregations were found in 40 countries. A few more have been added to this number by now. Although we are greatly encouraged when we consider that Christian workers from America have within the last fifteen years entered over one-half of these 40 countries, yet some 65 countries still know nothing of New Testament Christianity in its purity.

The gospel has been taken to these various countries of the world by dedicated Christians carrying the word of God with them as they have gone to much of the world in various circumstances of life. Most have been sent by churches. Sometimes a single congregation has sent workers and continued to support them in the field. Others have been sent and supported by several co-operating congregations. Still others have carried the gospel to foreign lands as they went as sailors, soldiers, and airmen from the United States. Those engaging in various other secular endeavors have made disciples for Christ where they have gone.

It is of great significance that this has all been done without any missionary organization other than that provided by the Lord, the local church. Many churches and many Christians have further plans to take the gospel to lands where it has not gone, as well as add to the forces of those that are already working in a number of places.

May we ever have our missionary zeal and vision for proper benevolent work increased, but always follow the Lord's simple way for doing this work. Simplicity and

practicality are handmaidens. The Lord's methods are both simple and practical.

Footnotes

¹*Eusebius — Bishop of Caesarea — The Ecclesiastical History and the Martyrs of Palestine*, Vol. I, p. 234. Lawlor and Oulton translation.

INSTRUMENTAL MUSIC IN THE WORSHIP

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.



One of the major sources of division in the ranks of those pleading for a restoration of New Testament Christianity was the introduction of instrumental music into the worship of the churches. Since the

first efforts were made along this line a little over a hundred years ago, controversy has ebbed and flowed on this particular subject. Many times the question proposed to those who sing in worship and have not introduced into their worship the use of mechanical instruments of music takes the negative form, "Why don't you use instrumental music in your worship?" The fact has been pointed out repeatedly that our practice of singing psalms, hymns, and spiritual songs and making melody with our hearts to the Lord is not in question at all. What we practice is not the point at issue. All religious bodies are agreed that singing together in this fashion is not only acceptable but also scriptural. It is what we do *not* practice that is brought under question. Thus it becomes necessary to defend what we do not do rather than what we do in worship. Actually those who use instrumental music should properly defend it, but because the majority of modern religious bodies make use of instrumental music in worship (although this has not always been so), we who do not use it are put in the position of arguing a negative proposition.

Stating the Issue

Why is it that churches of Christ in their endeavor to follow the New Testament do not use instrumental music in worship? It is not because they dislike instrumental music as such nor because they are ignorant or unappreciative of the beauty of this type of music. If this were the only basis of such opposition it would cease immediately, because instrumental music is attractive and entertaining. It is not because there is something wrong about an individual Christian possessing a musical instrument, for many members of the church not only own instruments but also perform well on them. The opposition is not based on a

mere preference for vocal over instrumental music. While some might have such a preference, this cannot be made the basis of opposition to instrumental music in the worship. When men worship God they must seek to do only what God commands them to do. "To obey is better than sacrifice and to hearken than the fat of rams" (I Samuel 15:22). "And hereby do 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" (I John 2:3, 4).

The issue clearly stated is that we do not play mechanical instruments of music in worship because there is no authority for their use given us in the New Testament. Neither by command, nor by approved example, nor necessary inference is it authorized in Christian worship. Since the word of God is our standard of life and rule of faith and practice, and since it will judge us at the last day (Romans 2:2, 16) we must obey it to be acceptable before God. We are simply speaking where the Scriptures speak and being silent where they are silent. Because the New Testament specifies the kind of music God wants by telling us to sing and make melody with our hearts, we sing in worship. Now, this position can be overthrown only if those who use instrumental music and plead for its acceptance in public worship will show the passage or passages where the New Testament teaches that it must be used in the worship. Where is the place where the New Testament authorizes the use of it? This is the challenge that has been repeatedly hurled to the proponents for instrumental music during the controversy.

Psallo and the Challenge for Authority

In endeavoring to meet the challenge as above stated, the

defenders of instrumental music have tried to find it taught in the New Testament itself. Any appeal that rests its scripturalness on the Old Testament alone shows it is without foundation in the New Testament, which is the covenant undre which we live today. It is obvious when one studies all the passages applying to music in any way in the New Testament, he does not find in the standard English translations (King James, American Standard, Revised Standard Versions) any mention of instrumental music in Christian worship. But the endeavor has been made to try to find it in the Greek that is behind our English versions. The claim is that the Greek words *psallo* and *psalmos* authorize the use of the instrument because the instrument is included in the words themselves. That is to say that the translators did not properly render these words into English but left out an important part of their meaning in the standard English versions above named. Let us take a look at this claim.

The Greek verb *psallo* occurs 5 times in the New Testament: in Romans 15:9 ("sing"); twice in I Corinthians 14: 15 ("sing"); in Ephesians 5:19 ("making melody"); and James 5:13 ("sing psalms" KJV; "sing praise," ASV, RSV). The Greek noun *psalmos* is used several times in the New Testament to refer to the book of the Psalms in the Old Testament (Luke 20:42; 24:44; Acts 1:20) or to a specific psalm (Acts 13:33). This same word is also used to refer to the songs of the Christians of a similar kind (I Corinthians 14:26; Ephesians 5:19; Colossians 3:16) ("psalm, psalms"). Everyone knows that there are two kinds of music: vocal and instrumental. A careful reading of these words translated above and the passages where

they are found will show that there is no indication of any other kind of music but vocal in the English translations.

Despite the unanimous testimony of the translators, those who base their argument on these two words contend that the words include the instrument. O. E. Payne's book, *Instrumental Music Is Scriptural*, is probably the strongest statement ever made of this position. ". . . instrumental music *unavoidably inheres in psallo*, and that therefore to employ it is mandatory" (p. 52). "Henceforth the question will not be, 'Are we at liberty to use instruments?' With the inherent meaning now so clearly shown, we may well ask, 'Does *psallo* make playing mandatory, as *aedio* does singing?' "(p. 311). He also said, "Henceforth we must unite in agreeing that if we forego musical instruments we cannot conform to the divine injunction to *psallein*" (p. 172). M. C. Kurfees in reviewing this work said, "If O. E. Payne's position on *psallo* is true, then we are commanded to play instrumental music when we engage in divine worship; and when we do not play it there, we are in rebellion against God" (*Review of O. E. Payne's Book on "Psallo,"* p. 8).

In order to get the instrument into the words *psallo* and *psalmos*, these advocates contend that the word *psallo* meant, "I play on a stringed instrument." Going back to the classical period of the Greek language, the contention is that it meant instrumental music in this period and that this is the basic meaning that continues on into the New Testament. It is true that the Greek lexicons do list playing an instrument among the meanings of *psallo*, and they recognize that there was a period in the history of the Greek language when it did bear this meaning. This is freely admitted by us in this study. That the word had only this

meaning is not true, however, as any brief look at the lexicons will show.

The Greek verb *psallo* originally did not mean "to play on a musical instrument" nor did it refer to music in any form, whether instrumental or vocal. It meant primarily "to touch, or pluck, or strike," with the object touched, plucked or struck to be understood from looking at the context of the passage. As Kurfees pointed out in summarizing the lexical evidence, it has been used in Greek literature to mean "pull" the hair, "pluck" a bowstring in letting an arrow fly, or "twitch" a carpenter's red line and suddenly let it go to make a mark on a board. In time the meaning, to "touch" the strings of a musical instrument, came to have the ascendancy, and then it came to mean singing to the accompaniment of harp-music, and later still the meaning was to "touch" the chords of the human heart, hence, to sing or make melody, to celebrate with hymns of praise. It is this last meaning that the leading lexicons say it has in the New Testament, and the translators have corroborated their judgments¹ (see end of paper). To ascertain, then, the specific meaning that this word has in any passage, the context must be known. If it had the significance of "play" and instrument, the context must show that such was the meaning. The instrument used is expressed as an object, sometimes in a prepositional phrase. To have the meaning of "playing" an instrument, one must have the word plus the object naming the instrument of music.

The word *psalmos* is the noun derived from *psallo* and was applied to the poem sung to the notes of the harp. It then came to be applied to the poems without reference to the instrument. In this sense it is used to describe the book of Psalms in the Old Testament as well as of the simi-

lar Christian songs. Scholars do not agree on the distinction, if any, between psalms, hymns, and spiritual songs in the New Testament.² (See special note at end.)

As is the case with many of the Greek words of the New Testament, the Greek Old Testament translation (Septuagint) affected the meanings in the New Testament somewhat. In the Septuagint *psallo* was used to translate several Hebrew words: 1) *nagan*, meaning simply "to play on an instrument," is translated by *psallo* twelve times; 2) *shir*, meaning "to sing only," is translated by *psallo* one time; 3) *zamar*, which can mean either to play on an instrument or to sing, according to the context of the passage, most often is translated by *psallo*. Kurfees pointed out that "*psallo* had not lost all of its classical meaning when the Septuagint was made, and this fact will account for its use a few times to represent *nagan* (to play); but it is also a fact that the particular Hebrew verb (*zamar*), for which *psallo* is used oftener in the Septuagint than any other Hebrew word, not only means to sing without any instrumental accompaniment at all, but this meaning was so well established that frequently when it was used in connection with instrumental accompaniment a separate word was used to denote the instrument both in the Hebrew Bible and in the Septuagint." (*Instrumental Music in the Worship*, pp. 93, 94). Its prevailing translation of "sing" is confirmed by the fact that out of 47 occurrences all but 6 are given this translation. Where *zamar* means "to play" this is made clear by the fact that the verb is used with the accompanying Hebrew preposition *be* (meaning "in" or "with") naming the instrument to be played or by some positive contextual evidence near at hand showing the instrument. When it stands absolutely or as an intransitive

verb, it means simply "to sing," and no idea of an instrument is involved. This is also true of the Greek verb *psallo* (See Romans 15:9 where *psallo* translates *zamar* in the original Hebrew). The evidence from lexicons and translations shows that *psallo* and its Hebrew counterpart *zamar* must have the instrument named in the context to mean "playing" in the Old Testament.

All of the New Testament uses of *psallo* are absolute or intransitive uses, without the instrument named. All are thus translated "sing" in the standard translations and are given this meaning in the lexicons. The possible exception to this is Ephesians 5:19, where the expression "with the heart" may be figuratively seen as the instrument on which the melody is made in contrast to the mechanical instruments that the pagans and the Jews used.

Some have tried to make the argument that *psallo* is a generic word, meaning simply to "make melody" without regard to whether it is singing or instrumental music. While these do not actually say so, what they are assuming is that *psallo* means generically "to play" and any time it is translated "to sing" it must be assumed to include playing as well. Yet this is entirely contrary to the evidence above cited. Lexicons and translations combine to say that the word means "to sing" and make melody in the heart in the New Testament. To say that the word always includes the instrument is to say that one cannot obey the command to *psallo* without using the instrument. Some have tried to say that while the word does not include the instrument it does not exclude it either, but this does not get them very far. If it does not include the instrument, the word does not authorize it. There has to be some other word or phrase that mentions the mechanical instrument, and that is what

we have been asking for in the New Testament. There is not a passage in the New Testament where any context shows the instrument named upon which one is to *psallo* to be a mechanical one. If it cannot be found in the word *psallo*, it cannot be found in the New Testament.

Approved New Testament Example

In the endeavor to find scriptural authority for the use of the instrument in the New Testament, some advocates have claimed that inspired apostles worshiped God with instrumental music at the Temple in Jerusalem, noting particularly Peter and John in Acts 3. In this instance it is assumed that the apostles went there to worship and that instrumental music was used on that occasion. A careful reading of Acts 3 will show that while they went up at the hour of prayer, there is no evidence that they went for the purpose of worshiping God. The events that follow would lead to quite a different conclusion. Various references in the beginning chapters of Acts emphasize their teaching and preaching Jesus as Christ in the Temple, but no reference here of their worshiping in the Temple is found. But if for the sake of argument it be admitted that they went up to worship, this passage proves too much for the instrumental advocates. Will they use incense in their worship because it was certainly used at this hour of prayer in the Temple? Will they admit the vested priests and the entire ritual of the incense offering into their worship under the New Covenant? This argument proves too much for them, and shows how they are grasping at a straw to justify a practice they desire.

For other arguments and their examination we turn to the next speaker on this panel whose lesson will cover these.

Footnotes

¹It has been noted in a recent article by J. W. Roberts, "Psallo and Bauer's Lexicon," *Firm Foundation*, Oct. 13, 1959 that the Arndt and Gingrich Lexicon inserts into the Bauer definition the words "to the accompaniment of a harp" in its definition of *psallo*. Bauer does not read this way. He simply defines *psallo* as "extol, sing praises." This insertion has only the authority of the American editors who thought it may have meant this. Bauer's authority is not represented here.

²A considerable amount of attention has been given recently to the word *psalmos* endeavoring to prove that it always included the instrument. In addition to evidence given in the body of this article, a good illustration of the way a word can change its meaning is to be found in the English word *lyric*, derived from the Greek word for *lyre*. At first it meant the musical instrument of strings, then it came to mean the tune which was played and the poem that was sung to the tune played on the lyre. It was thus an accompanied song. Finally, it has come today to mean the words of a song only, without reference to the tune. We say, "Let us stop singing, and read the *lyrics* (words) by themselves." It should be obvious to any thoughtful person that one does not have to have instrumental accompaniment in order to read the psalms today. Yet there was a time in the history of the word when it did refer to a song accompanied by an instrument. Later it came to refer to the words without reference to the accompaniment. The parallel case of *lyric* may help some to see the argument more clearly.

THE USE OF INSTRUMENTAL MUSIC

By JAMES M. TOLLE

The General and Historical Aspects

The subject of this sketch was born in Amarillo, Texas, October 22, 1915, the son of J. M. and Margaret Hollis Tolle, formerly of Wayne County, Tennessee. He was reared in Seattle, Washington, and Los Angeles, California. Following his graduation from high school in 1932, he worked for two years in an advertising and publishing firm. He was baptized by W. B. West, Jr., at the Central church in Los Angeles in 1934.

He is a graduate of David Lipscomb College, University of Tampa (B.S.), and George Peabody College for Teachers (M.A.). He has done postgraduate work at Los Angeles State College and George Pepperdine College.

He has preached locally in Tampa, Florida; Donelson and Nashville, Tennessee; Fayette, Alabama; Alhambra, San Fernando, and Fullerton, California; Denver, Colorado; and is presently located with the Brentwood church in Austin, Texas. He has preached in nineteen states and nine foreign countries. While located with the church in Donelson, Tennessee, he taught English and Bible at David Lipscomb College.

He is a collector of historical manuscripts, mainly in the field of musicana, and has an extensive collection of originals by famous nineteenth century illustrators, including Isaac and George Cruikshank, Felix Darley, and Peter Newell.



His wife is the former Kathryn Kerby of Shelbyville, Tennessee, a great-grand-daughter of Joshua K. Speer, a pioneer preacher of the Restoration Movement. They have a daughter, Sharon.

Since the general and historical aspects of the use of instrumental music in worship involve a great deal of controversy, with Biblical and historical scholarship not being entirely in agreement on the subject, it behooves us to approach any study such as this with a spirit of objectivity and intellectual honesty.

We must not appeal to our practice of unaccompanied singing as proof in itself that instrumental music is wrong, for, after all, infallibility is not in the church. Furthermore, we must not resort to a partisan zeal in making unfounded arguments from particular scriptures to justify our rejection of instrumental music in worship. Then, too, in doing general research for a discussion such as this, we must not resort to the temptation to consider only the testimony of scholarship that agrees with our practice and to avoid all contrary testimony.

The basic, leading question before us is the following: Does the supreme authority of Jesus Christ, expressed in the New Testament, authorize or permit the use of instrumental music in worship by expressed command, approved example, or necessary inference? Any other question we might consider in the discussion to follow must come second to this question. Faithful disciples want to be as certain as possible that their worship of God through Christ is acceptable to Him, that it is done in truth, or according to the word of Christ. See Matthew 17:5; 28:18; Hebrews 10:10; John 4:24; 17:17. They do not want to be found engaging in "vain worship" (Matthew 15:9) or "will-worship" (Co-

lossians 2:23) by doing anything in worship which the Lord does not authorize or permit.

However, in considering the testimony of the New Testament in answer to the question before us, we must not make the grave mistake of seeing in the divine word merely an argument *against* something. It is lamentable that some brethren dealing with the scriptures pertaining to music in worship can see an argument against the use of instrumental music but not an argument in favor of heart-motivated, uplifting singing.

The sum total of the New Testament passages dealing with music in the worship of God are the following: "And about midnight Paul and Silas were praying and singing hymns unto God" (Acts 16:25); "Therefore will I give praise unto thee among the Gentiles, and sing unto thy name" (Romans 15:9); "I will sing with the spirit, and I will sing with the understanding also" (I Corinthians 14:15); "Speaking one to another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord" (Ephesians 5:19); "Let the word of Christ dwell in you richly; in all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts unto God" (Colossians 3:16); "I will declare thy name unto my brethren, In the midst of the congregation will I sing thy praise" (Hebrews 2:12); "Is any among you suffering? let him pray. Is any cheerful? let him sing praise" (James 5:13).

Since the foregoing passages, apart from any linguistic considerations, make no mention of instrumental music in worship, we conclude that this practice is without expressed command or approved example in the New Testament. And

there is nothing in these passages which makes the use of instrumental music a matter of necessary inference.

Those advocating the Restoration Movement who use instrumental music in worship believe that even if this practice is not expressly mentioned in the New Testament it can be justified on other grounds. Their basic arguments involve the following considerations, to which we shall now devote our attention:

1. *Appeal to the Old Testament scriptures.* In making this appeal, it is argued that since instrumental music is mentioned in the Old Testament as being used in the worship of God both during the patriarchal and Jewish dispensations, it necessarily follows that it is a perpetual means of praising God and thus is acceptable in worship today. It is further argued that since instrumental music was not peculiar to the law of Moses, being used before as well as after the law was given at Sinai, the validity of this practice in the Christian dispensation is not affected by the fact that the law was nailed to the cross.

Assuming that all the foregoing comments about instrumental music in worship before the establishment of the church are true, does the conclusion that this practice is now acceptable to God necessarily and logically follow? If so, does it not seem strange that instrumental music would be expressly mentioned in the Old Testament in connection with worship under both the patriarchal and Jewish dispensations, and yet not mentioned a single time in the New Testament in connection with worship under the gospel dispensation?

The plain, simple fact is that the New Testament supersedes all that God ever commanded or allowed prior to the

cross of Christ, that it is a complete revelation within itself, giving "all things that pertain unto life and godliness" (II Peter 1:3) and "all the truth" (John 16:13). And according to such passages as Matthew 17:5 and Acts 3:22, men are to hear Christ *only* in all things pertaining to religion. The question that advocates of instrumental music must answer is not whether it was authorized or allowed in the Old Testament, but is it authorized or allowed by Jesus Christ in the New Testament?

2. *Appeal to prophecy.* A favorite "proof" text used by those who would justify instrumental music on the grounds that it is expressly advocated in the scriptures is Psalm 87, in which David describes the privileges of citizenship in Zion. According to the Authorized Version, the closing verse reads: "As well the singers as the players of instruments shall be there: all my springs are in thee." The assumption is made that this particular Psalm is a prophecy concerning the church and that therefore in the worship of the church there are to be "players of instruments."

Although most commentators define the word "Zion" in this Psalm as meaning the church — among whom are Tertullian, Augustine, Delitzsch, Calvin, and Clarke — where is the definite, unquestionable proof that such a definition is correct? Where is the New Testament passage that expressly refers to Psalm 87? This Psalm can well be a glorified description of literal Zion, or Jerusalem. Then, too, the rendering of verse 7 in the Authorized Version is questionable. The American Standard Version renders it as, "They that sing as well as they that dance shall say, All my fountains are in thee." *The Expositor's Bible* makes the following observation: "Verse 7 is, on any interpretation, extremely obscure, because so abrupt and condensed.

But probably the translation, 'And singers and dancers shall chant, All my fountains are in thee,' . . . is most in accordance with the preceding."

From the foregoing comments, it is not difficult to see the unsound position those occupy who would justify instrumental music in worship under the New Testament on the basis of supposed fulfillment of Old Testament prophecy.

3. *Appeal to the silence of the New Testament.* In his booklet, *What the Bible Teaches Concerning Instrumental Music in Worship*, R. M. Bell, president of Johnson College, says, "Sin is transgression of law" (I John 3:4). Sin is doing something which God forbids, or omitting something which He commands. The use of instrumental music is in neither class. It is not specifically commanded, nor is it forbidden."

The fallacy of this argument is made obvious by the fact that acts of worship are inseparably involved in law, even the law of Christ (John 4:24; I Peter 2:4); and any deviation from the scope of Christ's law pertaining to worship, either by addition or subtraction, becomes a transgression of law, or sin. See Deuteronomy 12:32; Jeremiah 7:31; Acts 15:24; I Corinthians 4:6. To illustrate, the elements of the Lord's supper, bread and fruit of the vine, are part of the law of Christ (Matthew 26:26-28). Either a subtraction from or an addition to these elements would be a transgression of divine law.

And so the New Testament has given us a law pertaining to music in worship: *singing*. Either to subtract singing from the worship or to add instrumental music to it would be a transgression of law, or sin.

If instrumental music is permissible in worship because

the New Testament is silent about it, so are a host of other things, such as burning of incense, counting of beads, use of images, dancing, ad infinitum. How can advocates of the *Restoration Movement* consistently reject all these other unwarranted innovations and yet accept instrumental music?

4. *Appeal to aid argument.* Needless to say, those who claim to use instrumental music as an aid to singing cannot consistently appeal to its use in the Old Testament as an argument in its favor. Whenever it was used in the Old Testament, it was an act of worship in itself and not just an aid to singing. See II Chronicles 29:25-28. If instrumental music is a God ordained means of worshiping Him today, then it is a matter of necessity and not of just an aid to singing.

To validate the aid argument, advocates of the use of instrumental music in worship must not just prove that it is an *aid* to singing, but that it is an *authorized* aid. One might argue that dancing, burning of incense, counting of beads, etc. are aids to his worship, but does the Lord authorize such aids in the worship of Him?

It is not enough that advocates of instrumental music in worship try to justify their practice as an aid to singing by assuming a similarity between it and such teaching devices as blackboards, charts, loud speakers, etc. These devices, although not expressly mentioned in the New Testament, are but ways and means of carrying out the general command to teach, whereas instrumental music is not a way or means of carrying out the command to sing.

Neither can instrumental music be justified by any appeal being made to a supposed similarity between it and

such things which are not expressly mentioned in the scriptures as church buildings, pews, etc. These latter are inherent in the command to worship since it is impossible to obey this command without having a place and position of worship. But instrumental music is not inherent in the command to sing; it is not a place or position of singing.

For instrumental music to be justified as an aid to singing, it must be unquestionably proved that this practice violates no scriptural principle of worship and that it makes no addition to the divinely ordained acts of worship. Unless this proof is forthcoming, we must conclude that instrumental music in worship is a human innovation and thus unacceptable to God.

We cannot state the exact date when instrumental music in worship came into use among claimant Christians, but the weight of historical evidence indicates that it was a comparatively late innovation.

The two earliest post-apostolic references to music in the worship of the primitive church mention singing only. Pliny (62-113), in a letter to the Emperor Trajan, describes Christians coming together to "sing to themselves, alternately, a hymn to Christ as God." Justin Martyr (100-165), in his *Apology to the Emperor Antoninus Pius*, relates how Christians in their worship celebrated "God's praises with hymns."

In the main, the leading early post-apostolic religious writers make no reference at all to instrumental music in worship, mentioning singing only. However, there are a few exceptions, among whom, if secondary sources are correct, are Eusebius, Augustine, and Basil.

The earliest reference to the use of instrumental music in worship has been claimed of Clement of Alexandra (150-220). In *The Instructor*, "How to Conduct Ourselves at Feasts," he is supposed to have written, "And even if you wish to sing and play to the harp or lyre, there is no blame. Thou shalt imitate the righteous Hebrew king in his thanksgiving to God. 'Confess to the Lord on the harp, play to Him on the psaltery of ten strings. Sing to Him a new song.'"

Such scholars as Johann Caspar Suicer, a noted Latin writer of the sixteenth century, have pronounced this passage as an interpolation since it is diametrically opposed to what Clement said in an earlier passage of *The Instructor*, where he portrayed instrumental music in symbolic terms: "'Praise Him on the psaltery,' for the tongue is the psaltery of the Lord. 'And praise Him on the lyre.' By the lyre is meant the mouth, struck by the Spirit, as it were a plectrum, etc."

Concerning the disputed passage under consideration, Joseph Bingham, *Antiquities of the Christian Church*, p. 465, accepts it as genuine, but states, "He speaks not of what was then in use in the Christian churches, but of what might lawfully be used by any private Christians, if they were disposed to use it; which rather argues that instrumental music, the lute and the harp, of which he speaks was not in use in the public churches."

A great majority of modern authorities in the fields of music and religion affirm that instrumental music was not used in the worship of the primitive church. Consider the following examples:

Eric Werner, "The Music of Post-Biblical Judaism," *The*

New Oxford History of Music, p. 315: "Rabbinic sources explain the strict prohibition of instrumental music in the Synagogue as an expression of mourning for the loss of the Temple and land, but the present writer has been able to show that certain animosity against all instrumental music existed well before the fall of the Temple . . . The primitive community held the same view, as we know from apostolic and post-apostolic literature: instrumental music was thought unfit for religious services; the Christian sources are quite outspoken in their condemnation of instrumental performances. Originally, only song was considered worthy of direct approach to the Divinity."

Hugo Leichtentritt, *Music, History and Ideas*, p. 34: "Only singing, however, and no playing of instruments, was permitted in the early Christian Church."

Emil Nauman, *The History of Music*, I, p. 177: "There can be no doubt that originally the music of divine service was everywhere entirely of a vocal nature."

Although the Roman Catholic Church, a Western outgrowth of digression from the apostolic pattern, has permitted the use of instrumental music in certain types of religious services, it has never tried to justify this practice as being apostolic in origin. G. Gietmann, "Music," *The Catholic Encyclopedia*, X, p. 651: "Although Josephus tells of the wonderful effect produced in the Temple by the use of instruments, the first Christians were of too spiritual a fibre to substitute lifeless instruments for human voice. Clement of Alexandria severely condemns the use of instruments even at Christian banquets (P. G. VIII, 440). St. Chrysostom sharply contrasts the customs of the Christians at the time when they had full freedom with those of the

Jews of the Old Testament (*ibid.*, LV, 494-7). Similarly write a series of early ecclesiastical writers down to St. Thomas (*Summa*, II-II, QXCI, a. 2)."

Many leaders of both the early and later reformation periods were antagonistic toward the use of instrumental music in worship; for example, Martin Luther, John Calvin, Theodore Beza, and John Wesley.

With the coming of the Restoration Movement, characterized by the efforts of honest searchers after divine truth to return to the New Testament plan of worship, there was a strong reaction against instrumental music in worship. It was not until about 1851, many years after the inception of the Restoration Movement, that certain baptized believers brought instrumental music into congregational worship. Leaders of the Restoration Movement, such as Alexander Campbell, Robert Milligan, and Benjamin Franklin, reacted to this innovation by writing and preaching against it. But the use of instrumental music in the church gained more and more adherents with the passing of the years, becoming a focal point of controversy among baptized believers who hold divergent views concerning this practice.

Let us pray that all of God's children will strive to worship Him in spirit and truth and to maintain the unity of the Spirit in the bond of peace.

