

THE LIPSCOMB LECTURES

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INTRODUCTION

I do not know of any better way to write an introduction to the Lipscomb Lectures than to insert an address delivered at the formal opening of Lipscomb as a senior college in Alumni Auditorium, on October 2, 1947, on the subject, "Principles to Which David Lipscomb College Is Committed."

When you have read a statement of these principles you will appreciate fully the purpose of Lipscomb in bringing out this first edition of "The Lipscomb Lectures."

Dean Sanders, members of the Board, members of the faculty and student body, and friends. This hour brings to fulfillment the dreams of a very long time. In October, 1944, the Lipscomb Expansion Program was launched for the express purpose of changing Lipscomb to a four-year college. By July, 1945, sufficient progress had been made to enable the Board of Directors to pass the following resolution:

"WHEREAS, David Lipscomb College at the present time offers two years of college work; and

"WHEREAS, plans have been made to provide the necessary buildings and equipment to offer the two additional years of college work and to grant the bachelor's degree;

"BE IT RESOLVED by the Board of Directors of David Lipscomb College, That the institution shall offer the third year of college work beginning in September, 1946, and the fourth year of college work in 1947.

"BE IT FURTHER RESOLVED, That the administration of the college be authorized to plan such courses and take such other steps as may be necessary to enable the college to offer this work."

This resolution was unanimously adopted.

In September, 1946, pursuant to the provisions of this resolution, the third year of college work was added, and today, in the good providence of God, Lipscomb becomes a standard senior college. Seven new buildings have been constructed, including this spacious and beautiful auditorium, many capable and consecrated teachers have been added, and the curriculum has been vastly expanded.

In making this change, with all the additions in buildings, equipment, and faculty which it necessarily involved, we have assumed grave and far-reaching obligations. The glowing sense of achievement in our hearts at this hour is mellowed by a realization of the responsibilities and dangers that lie ahead.

David Lipscomb College is unalterably committed to specific and vital principles of education. We have continually pledged our sacred honor to patrons, to contributors, and above all to God, that Lipscomb will keep faith with these principles. It is appropriate on this historic day that these educational ideals to which Lipscomb is committed should be stated again. The need for a restatement of these principles is suggested in the scripture reading which I have chosen for this day:

"Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in

the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me. Moreover, I will endeavor that ye may be able after my decease to have these things always in remembrance." (2 Peter 1: 12-15.)⁷³¹ 989-9347

The first and foremost of these principles to which Lipscomb is committed is loyalty to the original purpose and mission of the institution. There is no better way for us who are here today at the opening of the senior college to remember, and restate, the principles upon which this institution was founded, and to which it is solemnly pledged, than to read to you some of the words written by David Lipscomb and endorsed by all of those who united with him in this work. In the *Gospel Advocate* in LS92 David Lipscomb said:

"Our effort in the Bible school is to give Bible teaching its true importance in education; to train children to be better, truer Christians. We are doing what we believe should be done in teaching every child, whether he intends to farm or merchandise, preach the gospel or practice medicine. All alike need the Bible teaching; need to learn to appreciate religion above all else, and to carry the teachings of the Bible into their lives, whatever they do and wherever they go. Every Christian parent ought to seek for every child just such instruction as we try to give at the Bible school."

Again in the *Gospel Advocate* in September, 1905, David Lipscomb said:

"I do not at all agree that the teaching of children the Bible in the school is an untaught question. If God does not require the word of God to be taught to people, old and young, black and white, rich and poor, at all times and in all places, he requires nothing. This embraces children at home and at school and wherever they be. When I hear people begin to claim it is not right to teach people the Bible here or there, at this time or that, I know they have not studied the word of God and in these points are fighting against God and his truth and the highest and best interests of the human family."

The deed under which Lipscomb's property is held requires that the Bible "shall be taught as a regular daily study to all who shall attend the school." and this is an imperative restriction upon every physical property that the college possesses. In keeping with this ideal, the Bible is taught in class to each Lipscomb student each regular school day.

Lipscomb, then, is a Bible school. This is not a fact which we seek to hide, or for which we make apologetic explanation. It is a flag lifted into the educational sky by David Lipscomb, James A. Harding, and that host of godly people who have sustained the institution through the years. Lipscomb flies this flag at the topmost point on the ship as we sail into the new seas of a senior college.

The Christian college is intended to help mothers and fathers bring up their children "in the nurture and admonition of the Lord." This includes opposition to digression, to modernism, to premillennialism, to any form of

personal ungodliness or impiety, and to any other unscriptural doctrine or practice that may arise in the years to come. No teacher, or other person connected with the institution, has a right to teach, or behave, in such a manner as to undermine the foundation principles upon which the college stands. Lipscomb purposes to continue in the classroom the daily Bible teaching which every child *should* receive in the home. In no sense does the school propose to supplant the church or to do the work of the church. There is no substitute for the church of our Lord. The relation of the Christian college to the church is the same as the relation of the Christian home to the church. The college strives to be Christian in exactly the same sense that a home or a personal life may be Christian.

The second fundamental principle at Lipscomb is a profound respect for the dignity and value of the individual personality. Jesus recognized the individual as the basic unit in society. The Master considered each soul as more valuable than any amount of material wealth. "For what is a man profited if he gain the whole world and lose his own soul?" (Matthew 16: 26.) Jesus recognized in each human being a living soul fashioned in the image of God. He never lost the individual in the crowd, or submerged the individual personality in the mass of the group. It is always thrilling to read the genealogy of our Lord as given by Luke, which ends in these words: "Which was the son of Adam, which was the son of God." (Luke 3: 38.) Paul used this same principle in his appeal to the Greeks on Mars Hill: "In him we live, and move, and have our being; as certain also of your own poets have said: For we are also his offspring." (Acts 17: 28.)

The college succeeds to the extent that it develops in each student the best qualities and abilities of which that student is capable. Lipscomb recognizes that student failures may be our failures rather than theirs. If the student could have done the work and didn't somehow we have failed. It is with this spirit of respect for the individual personality that Lipscomb accepts the care of your boy or your girl.

A third basic principle may be called academic efficiency. Christian education must have superior academic quality in order to be Christian. The Christian teacher is honor bound to obtain the best preparation in his field of specialization that it is possible, for him to acquire. Instruction in the classroom here in the various subjects taught must equal in quality the best that could be found anywhere before it can rightly be called Christian. Nothing inferior is Christian in its points of inferiority. The Lipscomb faculty must ever grow in its own scholarship and in its ability to teach young people. There is no Christian reason which can be given to permanently justify inferior academic work. There is every reason why a Christian teacher would be under a divine imperative to teach the truth in science, in mathematics, and in every field of study. The buildings and the equipment are being provided by generous contributors. It is up to the administration and to the faculty to provide the scholarship and instructional skill essential to the most efficient academic training. It would be a betrayal of those who have made this institution possible to do inferior work in the classroom.

It is not the function of Christian scholarship to fling a cynical question mark at established principles, nor on the other hand to blindly accept and

defend the status quo. Instead, it is the purpose and function of Christian scholarship in humility and sincerity to search for truth through a prayerful study of the revealed will of God, and to seek information and enlightenment as they may be found through a systematic study of the sciences, the arts, and the humanities. The motto on the college seal is a quotation from the Master: "The truth shall make you free." *Revealed truth* will never be found in conflict with truth that may be obtained through investigation of these varied fields covered in the senior college curriculum. In the language of Paul, the Christian scholar may always say: "Brethren, I count not myself yet to have laid hold: but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus." (Philippians 3: 13, 14)

Finally, Lipscomb is committed to an efficient, thrifty, and energetic administrative, and economic control of the school's affairs. Eighteen buildings stand on these forty-three acres. There are many, in fact thousands, whose gifts have made them possible, and whose gifts make the opening of this senior college possible today. There are generous men and women who have never received any material reward from the school who have given over and over and over again. Some of them are here today, and I want them to know that we are grateful—as grateful as we know how to be. Some of them have crossed the river of death, and we honor their memory. Speaking for myself, and those loyal men associated with me in the administration of the college, I want to thank from the bottom of my heart every person who has given money and time to the Nashville Bible School and David Lipscomb College, from the one who has given the most to the one who has given the least. There is not a building, there is not a single piece of equipment in any building, which has been earned through profits made by the institution. Instead, every building that stands on this campus, every chair, and desk, and table, every piece of equipment has been given. All this places upon us a very heavy, and even frightful, responsibility to preserve and wisely use that which has been placed in our keeping.

You and I are keepers of a sacred trust, imparted to us by faithful men and women, living and dead. Keeping that trust requires above everything else that the young people who pass through these halls shall receive a truly Christian education, and shall go forth to be a glory to God and a blessing to humanity. May God in his infinite wisdom give us the vision and the strength to do the work that lies before us. We earnestly solicit the support, the counsel, and the good will of those who believe in the principles of education to which David Lipscomb College is committed.

ATHENS CLAY LULUAS.

THE EXAMPLE OF PAUL IN EVANGELIZING THE WORLD

By MELVIN J. WISE

In the early history of the beginning of Christianity there is one man who occupies a more prominent part than all others of that first century put together. Next to Christ this man is the most important figure in the New Testament. He was the best-known man of his age, and one of the most interesting men of all ages. That man was the apostle Paul, known first as Saul of Tarsus.

The world situation in Paul's day was ripe for a world-wide religion. At the time that Jesus was crucified there were three world civilizations—Hebrew, Greek and Roman. Hence the superscription that Pilate placed upon the cross of Christ "was written over him in letters of Greek, and Latin, and Hebrew." (Luke 23: 38.) As we examine the history of that age we can see the hand of God providentially arranging the world order for the establishment and spread of His kingdom on earth. First, there was a world government. The Roman government controlled the then-civilized world. Roman authority meted out justice from the borders of the British Isles to the gates of India. Also there was a world peace. The Roman peace was probably the most famous peace in human history. Even though it was an enforced peace, won and maintained at the sword's point, yet it was a peace that smothered the petty hostilities of the world's lesser nations. There was also world travel. Anyone within the Empire could travel freely any time to any place, and always be under the protection of the Roman government. New facilities for traveling were provided and gigantic roads were constructed. These roads were well built, well maintained, well guarded and well traveled. Also a world language facilitated world travel and trade. The Greek tongue was the channel through which there poured the rich life of that old world. Greek thought, Greek speech and Greek culture were everywhere. This universality of Greek speech and Greek culture greatly speeded the spread of the "good news."

But where could the Lord look to find a world evangelist to reach such a cosmopolitan civilization? Paul was that man. He

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was an Hellenist—a Greek Jew. Paul was a cosmopolitan—he was an Hebrew by birth; born in Tarsus, a Gentile city, under Roman rule.

Paul was a Jew. Three times he speaks of his Hebrew birth. (Rom. 11: 1; 2 Cor. 11: 22; Phil. 3: 5, 6.) The tribe of Benjamin was one of the two not carried away in the division of Israel. This little tribe had given Israel her first king, and after him Paul has been named. Like all Jews of his day, Paul was skilled in a craft. He could earn his own living with his own hands. He was a tent maker. Rabbi Judah once said: "He that teacheth not his son a trade, doth the same as if he taught him to be a thief."

Paul was a Greek. His native city was Tarsus, of Cicilia, in Asia Minor, which was a Greek-speaking Gentile city. Tarsus in Paul's day, was one of the most cultured cities of the world. Here there was wealth, enlightenment and a varied population. It was a city that excited one's pride and Paul never lost his pride in it. He said that it was "no mean city." (Acts 21: 39.) How deeply the Greek life in Tarsus influenced Paul we cannot know. However strict his Jewish home might have been the fact remains that his daily speech was Greek as well as Hebrew, and the scriptures he read were from the Greek Septuagint.

Paul was a Roman. Like many Jews he had two names. It is interesting to note that it is not by his Hebrew name, Saul, but his Roman name, Paul, that he is best known. In 47 B.C. Julius Caesar passed through Tarsus on his march from Egypt to Pontus, and because he was so enthusiastically received, he bestowed upon the citizens of Tarsus Roman citizenship and made it a "free city." Hence Paul could say, "I was free born." (Acts 22: 28.) Roman citizenship granted special privileges and protection to non-Latin citizens of the Empire. It conferred such benefits as exemption from death by crucifixion, and gave the right of appeal to the Emperor's imperial court. Thus in quest of Justice Paul said, "I appeal unto Caesar." (Acts 25: 11.) Proud as Paul was of his pure Jewish blood, straight from the ancient tribe of Benjamin, yet Paul was equally jealous of his inherited honor of full citizenship in the world-wide Roman Empire.

Hence Paul was a strict Jew, a proud Roman, and a Greek sympathizer, reared in a flourishing Gentile city of wealth and

culture, and educated in the central city of Judaism. Being a Roman by birth, a Greek by environment, and a Jew by religion, he harbored a universal mind, and had in him the roots of a world outlook.

Paul's life naturally falls into four periods which we have chosen to call: (1) Paul—the Persistent Persecutor; (2) Paul—the Profound Penitent; (3) Paul—the Powerful Preacher; and (4) Paul—the Patient Prisoner.

Paul—the Persistent Persecutor

These were the years before his conversion. The first time that we meet him he is standing to one side watching a gruesome scene. Just outside the walls of Jerusalem near the Temple area a mob is milling in fury. It is composed of the high priest, members of the Sanhedrin, officials of the Temple, and the unruly rabble that always gathers where there is excitement. The chief priests and their attendants have cast aside their outer garments to make aiming more accurate and throwing more powerful. By this howling mob heavy stones are being hurled at a bruised and bleeding man. This man, Stephen, an outstanding Christian, kneels down and cries out with a loud voice saying, "Lord, lay not this sin to their charge. And when he had said this, he fell asleep." (Acts 7: 60.)

While this is going on a young man standing by, keeping guard over the stoners' garments, looks upon this brutal stoning with sympathetic approval, for Stephen, he thinks, is getting exactly the execution ordered by the law of Moses for all blasphemers. So there Paul stands "consenting unto his death." (Acts 8: 1.) But Paul's persecution of the church did not stop here. Luke says, "But Saul laid waste the church, entering into every house, and dragging men and women committed them to prison." (Acts 8: 3 RV.)

Paul—the Profound Penitent

The second time that we meet Saul, considerable time has elapsed, much has happened. His laying waste the church did not result, as he had expected, in its destruction, but to his dismay it furthered its expansion. After the Dispersion of the Jewish Christians from Jerusalem, Luke says, "Therefore they that were scattered abroad went every where preaching the word." (Acts 8:4.) Hence, soon there was no longer just one

company of Christians in Jerusalem. There were many little bands of believers spread among the Judean and Samaritan villages. So by kicking into the fire Saul had not stamped it out. Instead he had kindled many new fires. Eventually word drifted back to Jerusalem that there was a group in far-off Damascus, 140 miles to the northeast. Thus Luke says, "And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem." (Acts 9: 1, 2.) Armed with the authority of these letters, Saul set out for Damascus.

But Luke further says of Saul, "And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do." (Acts 9: 3-6.)

It was no small matter for Saul to turn Christian. To desert the Law for this new way was counter to all Saul's training and belief. The Law had been divinely given to Israel, and for disobedience to it the nation had been carried into captivity. To desert this Law would be for Saul to deny God, scorn the covenant, spurn the divine history of Israel, dishonor his parents, sicken his Jewish friends, and surrender his future. Such would be treason to himself, his family, his fellows and his God. He owed everything to his parents for his heritage and training, and therefore, they were expecting great things of him. But how could he deal with this phenomenal appearance of Jesus? The Christ, once crucified, dead and buried, was now alive! He had risen from the dead! Thus Saul came to see that he had been wrong in persecuting Christ and Christians. His whole life had been wrong. No wonder he spent three days at Damascus without food and water. No wonder when he was told by Ananias

to "arise, and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22: 16), that he "arose and was baptized" (Acts 9: 18).

In his conversion Saul found not only the answer to his need-, but his life's work.

Paul—the Powerful Preacher

These were the years of world evangelism. Paul's call to preach was not simply to preach, but to preach to the Gentiles. (Gal. 1: 14, 15; Acts 26: 17, 18.) The twelve were at Jerusalem, but that was not his place. He saw what they had not discerned. This new faith was not a Jewish faith; it was a world faith. Judaism with its laws and ceremonies belonged to the past. Paul had found, not simply the Messiah to whom the Jews had looked forward, but the Savior of the world. They at Jerusalem had not so understood the Great Commission. Let them preach to the Jews; it was his task, laid on him by the decree of God and by a direct command of Christ to take this message into all the world. That did not mean that he was not to preach to the Jews. But it did mean that he was to go out into the Roman world.

Certainly Paul was the model missionary. Since his methods represent the maximum of success, would it not be well for us to seek to know those methods and endeavor to exemplify them. But do the missionary methods of Paul furnish a complete example for us? Is it possible and practical for us to take the methods of evangelism of the first century and imitate them today? How far do the missionary problems of the first century parallel with those of the twentieth century? Certainly the miraculous element which was so strong in the early church and in the work of Paul, is absent today. Follow Paul in his missionary tours and see the profound emphasis upon the miraculous. Moreover, Paul had the direct miraculous guidance of the Holy Spirit. To be sure we cannot expect such guidance today. But since Paul was directly guided by the Holy Spirit that should cause us to examine even more closely his methods, for we may then be sure that such an example of world evangelism may be safe for us to imitate. Excluding the miraculous element, we would certainly do well to make our work parallel with his.

The world is somewhat the same. It may change its outward veneer, but inwardly the world is the same. There is indeed a

remarkable parallel between the Roman world in Paul's day and our own world situation—a civilization with ease, wealth, luxury and culture: great cities teeming with life of every description, reeking with moral filth; a crumbling social structure; increased lawlessness; and decaying religious life.

But what were Paul's methods? The first thing which stands out was his careful and intense preparation for his work. His entire early life is a story of conscientious development of his personal talents and the mastery of intellectual training. His knowledge of Grecian philosophy and of Roman civilization all became a great asset to him. But Paul did not emphasize these things as paramount. He speaks of his thorough training in the word of God under the great Gamaliel, and his devotion to God and the Law. (Read Acts 22: 3.) This towers above everything else in his equipment for missionary service. The mystery of Paul's three years in Arabia, spent in direct communion with God, establishing his grip on the great doctrines of Christianity, suggests a parallel with Moses' years of solitary training with God in the wilderness after his mastery of the intellectual training from the scholars of Egypt, learning to shepherd sheep, before he became a shepherd of souls.

In the past we have made some serious mistakes in sending out men into new fields equipped with but a meager education of the language and history of the people of the new field; untrained in the fundamentals of the gospel; hence unprepared to defend the faith against the dogmas of men they encounter. As a result of this lack of preparation some have departed from the faith and have embraced some erroneous teachings and practices.

Paul could say, "Hut I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." (Gal. 1: 11, 12.) But the miraculous method of receiving the message was set aside; hence Paul said to Timothy, "And the things that thou has heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." (2 Tim. 2: 2.) Again to his "son in

the faith" he said, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of God." (2 Tim. 2: 15.)

Another striking characteristic of Paul's missionary work was the immense ground covered in his far-reaching evangelistic campaigns. He had one vivid aim: To capture the whole Roman Empire for Christ. Nothing less than this mighty world-government with all its various peoples would satisfy the ambitions of his heart. He yearned to literally "preach the gospel to every creature," for he understood full well that "the field is the world." Thus Paul's first tour took him through the heart of Asia Minor, Pisidia and Galatia; the second covered this same territory, and on into Macedonia and Achaia; the third took him by Ephesus over again into Macedonia and Achaia, and the final trip to Jerusalem brought about the fulfillment of his dreams to go to Rome, though he went in chains. Twice in his Epistle to the Romans he speaks of his desire to go on by their help to Spain to preach the gospel on the western edge of civilization. What if there had been no Paul to carry the gospel westward? For the homeland of Christianity has little to show today. The eastern lands of Syria, Asia Minor and Egypt, where Christianity was born and cradled now have either the rule of the Moslem or the pope.

Paul's great problem was how can the Empire with all its peoples be won to the Lord Jesus Christ most quickly, easily and permanently. He first sought to establish a chain of Christian communities in the great metropolitan centers across the Empire from Jerusalem to Rome and beyond. Already churches flourished in the coastal cities up the Syrian seaboard from Jerusalem to Antioch. Now let them be extended into every key city across the Empire! To win the cities would be to lay the Empire at the feet of Christ. He stopped, therefore, in the great urban centers. The smaller towns and villages he by-passed. He attempted to establish a strong church in the capital of a province, and expected that church to become an evangelistic center. Christian converts would take the "good news" to the neighboring towns. Pisidian Antioch would become the evangelizing center for Pisidia, Philippi for Macedonia, Corinth for Achaia, and Ephesus for Asia.

Even in the great cities Paul was content with small beginnings. Perhaps a small street corner crowd in Lystra, a few women by

the river bank in Philippi, or a married couple (Aquila and Priscilla) only in teeming Corinth. Paul despised not "the day of small things." "Where two or three were gathered together" there Paul was eager to start. In these great cities Paul went first to the Jewish synagogue (Acts 13: 14; 17: 2), for the divine order was "to the Jew first" (Romans 1: 16). Here he went as a Jew because he desired to be with his Jewish fellows; but more than that he longed to bring his Jewish brethren to Christ. He had another reason for going first to the synagogue. The Jews who went there offered the most promising field for immediate results. There the one and true God was worshipped; there the Scriptures were read and believed; there the prophets were read who pointed to the Messiah; also there worshipped devout Gentile proselytes already freed from polytheism. No arguments were necessary to convince them of the one and true God. Here the field was ripe for harvest. When preaching Christ in the synagogue failed. Paul turned to the Gentiles. (Acts 18: 6.)

Having founded churches Paul went to a great effort to keep in touch with them—to exercise a constant watch-care over them. He was no irresponsible evangelist who invaded a town with a flurry, won his converts, and then rushed off, leaving them to sink or swim. Paul built to last. He revisited his brethren, advised, admonished, and exhorted them, because he loved them. He did not attempt to make the churches subservient to any central organization like a missionary board, but tried to develop them into a strong independent autonomous unit. Today we have brethren working for ten or fifteen years establishing churches, but never developing them into strong self-sustaining churches. Thus they never help the baby to stand alone or walk by its own effort.

Paul sought to train workers and leaders. Like a wise statesman he planned for the future, realizing that eventually he would have to yield up his earthly tasks and dreams for another to finish. He realized that it would be useless to establish churches unless leaders could be provided to carry on the work. We have the names of a number of young preachers that he trained—Silas,

Timothy, Apollos, Titus, Luke, Mark, Aquila, Tychicus and Epaphras. After all this was the method of Jesus. He trained the twelve and the seventy and sent them forth.

Paul's method was controversial. In Antioch when certain Judaizers attempted to impose circumcision upon Christians, "Paul and Barnabas had no small dissension and disputation with them." (Acts 15: 2.) He was constantly engaged in discussion. He went first to the synagogue and his sermon nearly always ended in an argument. The controversy waxed hotter and hotter until he was put out of the synagogue. That aroused the interest of the people and he would then go to the market place, where he could get a large audience. Oftentimes a discussion would arise there and Paul would be persecuted and thrust violently out of the city. The people who oppose discussion and debate need to read their New Testament. Paul did not deliberately seek discussion and opposition, but he never did avoid it. Jesus assured the apostles that in their ministry of preaching the word they would have opposition. (Matt. 10: 16-19.) If we preach Christ the devil will see to it that we are persecuted, but Christ will see to it that we are blessed. (Matt. 5: 10-12.)

Paul's manner of dealing with controversies within the church is worthy of our closest investigation and imitation. Paul was trailed all over the Roman Empire by the Judaizers who sought to mislead churches back to circumcision and the yoke of the law. The method of these Judaizers was to avoid open discussion with Paul, wait until he left a place, and then slip in and begin their campaign of slander against Paul, mixed with their false teaching. They ridiculed Paul's personal appearance, referred to his past when he persecuted Christians, pointed out that he was not one of the original twelve apostles, and hence argued against his apostleship and doctrine. He did not hesitate to publicly uncover the character and purposes of his opponents. (Read 2 Cor. 11: 13; Gal. 2:4; Phil 3: 18.)

Paul preached exactly the same gospel wherever he went. He had but one message. "We preach Christ crucified," he said. (1 Cor. 1: 23.) He did not say, "We preach about Christ." Anybody can do that. Even a lifeless and backslidden church member can do that. A non-Christian, even a rank atheist, might do that. But Paul preached Christ. (1 Cor. 2: 1.2.) To the Jew he became a Jew, to the Greek he became a Greek, and to the Roman

he became a Roman; but not when it came to a matter of principle. He could quote the Greek poets to the Athenians, but he preached the same gospel at Jerusalem, Antioch, Ephesus, Athens and Corinth. The crucial test came when he was in Athens, when he faced the skeptical intellectualists of the Grecian world. How they scorned his message of the resurrection. Yet he did not say, "The philosophy of the Greek will not permit him to accept the resurrection gospel; I must trim that part off here in Athens." But to these Athenians he preached the risen Christ. (Acts 17: 30, 31.)

Paul's financial methods were as heroic as his plan of campaigns. Early and late Paul worked at his tent making. Even though he said, "Even so hath the Lord ordained that they which preach the gospel should live of the gospel" (1 Cor. 9: 14), and, "The labourer is worthy of his reward": yet Paul was able to remind the Ephesian bishops that, "Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me." (Acts 20: 34.) To the Thessalonian Christians Paul said, "For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God." (1 Thess. 2:9.) Paul had a twofold purpose in this: Lest any should say that he was mercenary, or that he was disposed to be idle at the expense of others. Hence he desired to be an example unto his fellow Christians in the matter of industry and work.

Paul's honesty in money matters is seen in his method of collecting the offering for the Jerusalem saints. (Read 2 Cor. 8: 19-21.) Thus to prevent any blame from being cast upon him in the management of these funds, Paul urged and secured the appointment of those whom the churches might choose, who had the confidence of all the churches. This was done in order that no one should have any occasion to say that he had appropriated the money to his own use or contrary to the will of the donors. Paul realized how easy it might be for his enemies to raise the charge that he had embezzled the funds and tised them personally. This is a most worthy example for all ministers of the gospel to-day.

Paul—the Patient Prisoner

Those years of imprisonment were perhaps the most trying period of Paul's life. Dangers, Paul did not fear; he had long given himself up to his Master for life or for death. Thus he said, "For whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live therefore or die, we are the Lord's." (Rom. 14: 8.) While in prison at Rome he wrote these words to his beloved friends in Philippi: "For I am in a strait betwixt two, having a desire to depart, and be with Christ; which is far better: Nevertheless to abide in the flesh is more needful for you." (Phil. 1: 23, 24.) Beyond the sea were the churches still needing his guidance; to the west were fields that he had planned to reach. But he must remain for five years as a prisoner, held by the bitterness of his foes on the one hand, and on the other by the weakness and indifference of his judges.

Paul was arrested at Jerusalem on a false charge, and when the Roman captain learned that he was a Roman, to protect him from Jewish violence he was carried to Caesarea for safe keeping. There he remained for two years. The Jewish authorities tried again and again to either procure his condemnation by the governor or get him delivered up to themselves. After being imprisoned for two years Paul as a Roman citizen availed himself of the privilege of appealing unto Caesar. This could not be refused, so very soon Paul was shipped off to Rome. For many years he had been looking forward to seeing Rome, but he had no idea of having to enter it as a prisoner. Paul was engaged in the conquest of the world for Christ, and Rome was the final goal he wished to reach for his Master. At the small town of Puteoli, some forty miles out of Rome, he was met by a small band of brethren, who, hearing of his coming had come to welcome him. After tarrying there seven days the company then started toward Rome, and when they came to Appii-forum (The Three Taverns), other brethren came to meet him, and the sight of these brethren strengthened him, and when Paul saw them "he thanked God, and took courage." Note that nothing is said of Peter coming out from Rome to meet him. Don't you think that a man as prominent as Paul was in Christianity, who had done so much for the cause of Christ as he had, should have been noticed and even received in pomp and ceremony by the pope? This seems to be strong evidence against the unfounded claim

that Peter was ever a pope. Luke says, "And Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him." (Acts 28: 30, 31.) Thus the Book of Acts suddenly ends without telling of his trial and execution. However, tradition-tells us that he was acquitted on his trial, let out of prison, and that he resumed his travels, visiting Spain and other places; but that he was arrested again and sent back to Rome, where he died a martyr's death at the cruel hands of Nero. Nero died in June 68 A.D.; Paul was executed some-time before that date, perhaps in the spring of the same year. Before he was executed he wrote a second letter to Timothy in which he said in part: "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight. I have finished my course, I have kept the faith: Henceforth, there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." (2 Tim. 4: 6-8.) Here again we see displayed Paul's cosmopolitan conception, for "I have fought a good fight," is a Roman figure of speech; "I have finished my course," is an expression borrowed from the Greeks; and "I have kept the faith," is an Hebrew analogy.

The privileges of Roman citizenship exempted Paul from the ignominious death of lingering torture, which had lately been inflicted upon so many of his brethren. He was to die by decapitation, thus he was led out to the place of execution beyond the walls of the city upon the road to Ostia. The city falsely called "the eternal city" dismissed him from her gates, but he was gloriously welcomed in the same hour at the gates of the city which is really eternal. He was led to the fatal spot and as he knelt beside the block, the headman's axe gleamed in the sun and fell, and the head of the apostle of the world rolled down in the dust. Thus died the apostle, the prophet, the martyr, the world evangelist, bequeathing to the church the legacy of his apostolic labors.

Paul developed a policy and plan of missionary attack that basically has never been superseded. It has become the model for succeeding and successful missionary efforts. He hoped to

capture the Roman Empire—in terms of that day that meant winning the whole civilized world. As we have seen, the speediest way to accomplish this was to win first the key cities of each province, and then the lesser communities would fall into step. Once churches were established, the next step was to tie them together into a chain of Christian communities, thereby creating a sense of interdependence, mutual helpfulness and a united brotherhood.

Paul was an indefatigable traveller. It is not too much to say that there were few important cities of the then-known world that he did not visit. Paul was no John the Baptist crying in the wilderness. He went where people were congregated. He visited the synagogue, the market place, the precincts of the heathen temples; wherever he might get a hearing for his wonderful message of Christ and Him crucified, there he was sure to go. The love of Christ constrained him to go from city to city, from province to province, preaching the "unsearchable riches of Christ," which he had been commissioned to preach especially to the Gentiles.

Let us, as Paul did, "become all things to all men, that we may by all means save some." Let us ever seek to imitate Paul in zeal, in faith, in sacrifice and in endurance; thus follow him as he followed Christ.

HOW CAN THEY PREACH EXCEPT THEY BE SENT?

By JOHN ALLEN HUDSON

"For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher. And how shall they preach except they be sent? as it is written. How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" (Rom. 10: 13-15.)

The above text indicates a divine mortification.

It supposes a passion for souls.

It implies a divinely inspired message.

It contains a divine objective.

It implies that God is the sender.

It does not preclude the inclusion of the Lord's missionary agency, the church.

In another way of putting it, the gospel is God's message; he has inspired it; the church is God's missionary society which he has created and commissioned; and the salvation of souls is God's program.

One is not privileged to break out in the midst of a doomed humanity with a self-created message for the direction of his fellows. Notwithstanding the fact that many have come with self-constituted authority and a self-evolved message, it is true that God is the only one who can send a messenger to fallen humanity.

God created the gospel over the ages, by preparing for it through two previous great dispensations of religion. These ages were the patriarchal and the Jewish. He held forth for generations the coming of a remedy for sin, and a conqueror for fallen humanity. He said to Abraham that in him and his seed should all the nations of the earth be blessed. The promise was renewed from time to time. Many weary centuries dragged by, and then John the Baptist came with the announcement that at long last the kingdom of heaven was at hand. Jesus was announced as the Lamb of God who would take away the sins of the world. The time of preparation had come. And then the intense ministry of our Lord, with his tremendous message for mankind; his sacrificial death; his triumphant resurrection; the

coming of the Holy Spirit to the apostles to guide them in all truth; the establishment of the church; the announcement of the plan of salvation for a recreant race. Mighty events that were to transform the whole process of human history! And all because holy men of God, moved by the Holy Spirit, sent forth by God, were to release a transforming message to our world. How can they preach except they be sent? God was in them! Christ was in them, and the Holy Spirit directed them!

Ideologies drive men. Living in mortal flesh, when the spirits of men and women are imbued with ideals, or an ideology, they move as one through tire and blood to achieve an end. Wars rake the world because some ideology gets started. We know what fascism did; and we know what it is possible for Communism to do. Ideologies drive men and women out of themselves. And the kingdom of God is an ideology. It embraces the thought of redemption from all sins; the spiritual heritage of divine sonship; the kingdom of God as a brotherhood of priests, with a holy fellowship, united by the practice of certain tenets; and a new life that is not of this world.

The divine modification of the early church was so intense that Christianity reached to all parts of the earth in one generation. The dynamic power of the gospel was so very effective that men and women gave up their all in the interest of the ideology of the kingdom of God. They were moved with a heavenly frenzy; with an exhilarating sense of mastery over all evil and all opposition so that they could not be stopped. Being familiar with this beautiful and releasing message all of our lives, we take it for granted, and do not pay it the homage that the early church did. We are not driven by it as the early church was. God was in the church. He was dwelling in them and walking in them, and they were his people. They were taught that, and they believed that and felt that. Was it any wonder that the church of the first century had power?

The individual proclaimer of the Word believed that God was in him. He was sent. Paul felt the presence of the Lord in his work. He was driven of God; he was sustained of God; he was a worker with God. To the Corinthians he said, "We are workers together with God." And he also said, "Ye are God's husbandry; ye are God's building." He was imbued with the sense of the presence and cooperation of God. He could talk

about being filled with all the fullness of God; about God being in Christ, and Christ being in God; about our being in Christ, saying that we are Christ's and Christ is God's. Paul's ideological view raised him above this world. It made him indomitable.

When one has the divine modification that Paul had, even without his immediate inspiration, he will find a way to preach the gospel. He said to the Corinthians: "For though I preach the gospel I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me if I preach not the gospel." (1 Cor. 9: 16.) You will recall that with Jeremiah the need to take a message from the Lord was fire in his bones. It must been like that in Paul's case. He was sent of God. God was driving him with a sense of urgency, with an unyielding sense of necessity. The demand was insistent; it was inescapable. What that woe was we are not told; but it was a sense of being so out of harmony with his requirement if he failed that utter misery would have filled his soul. There was no alternative; there was no choice.

Naturally when a man is so moved, when he is so driven, when he is so urged, difficulties are not considered very much. Certainly they are never insuperable. Hardships are taken in one's stride. If he is beaten with rods, if he is shipwrecked, if he is misunderstood, and hounded from city to city, if he is in hunger and want, he goes right on. He can never be stopped. Only death can end the struggle. A man so moved is a spiritual power above this world. He set a flame of enthusiasm aglow in the breasts of others. And Paul did just that.

A man so moved of God does not wait for support to keep up with him; he does not operate within the sphere of accepted thought. He pioneers. In the words of Sam Walter Foss, he blazes his trail where highways never ran. He does not accept the status quo, but he changes things. And that is exactly what the gospel in a real preacher is supposed to do. It re-makes the hearts and lives of men and women.

God sends. There has oftentimes been too much waiting until a sleeping church will send; until conditions are exactly right. God can use the church to aid, and the church should support such efforts; but we have the example of the man who said that

woe was his if he preach not the gospel who went so fast and so far that support could not keep up with him; and he was often in want.

Paul identified his interests with the interests of God. He was no longer his own master. He was a slave of Christ. His intense inward interest was the interest of God. He was God-centered, or Christ-centered. His life was controlled by the Lord and Master. And yet this did not keep him from having an objective. And this raises the second thought I wish to discuss; namely, the passion for souls which our text supposes.

When Paul thought of preaching to others, he thought of the greatness of the news that he was able to bring them. He said, "Unto me, who am less than the least of all saints, was this grace given, to preach unto the Gentiles the unsearchable riches of Christ." (Eph. 3. 8.) Mark how he describes the evangelism—"the *unsearchable* riches of Christ!" It suggests the figure of a man standing with uplifted hands in a posture of great amazement, before continuous revelations of the immeasurable and unspeakable glory of the Lord's gospel. The splendor was overpowering. He could not seem to comprehend the vast reaches of the gospel. It had implications which he could not penetrate. And this whole glory was for him to preach among the Gentiles. He was to transmit that message, to make known the immeasurable riches of it to them for their salvation. Paul was filled with thought of the "riches of his grace," "the riches of his glory," that "in everything ye are enriched by him." He spoke of the "exceeding riches of his grace." The thought overwhelmed him. And he was placed under everlasting obligation to preach this gospel to others. It gave him a passion for souls. He was a debtor, both to Jews and Greeks, so that as much as was in him he was ready to preach the gospel.

To Paul the riches of the grace of the Lord were not to be contemplated in wonder only, but they could be appropriated. This ideal wealth is usable in glory, usable for the enrichment of the race. The unsearchable riches fit themselves into every conceivable need of the poverty-stricken race of man. The ocean of grace flows about the dun shores of the common life, filling every need and gladdening every nook and cove. Paul was not, as a result of his sublime conviction of the gospel of grace, a mere legalistic preacher, but a heart-touching preacher of the

message of man's glad release from the thralldom and bondage of sin. He wanted to pour in the riches of God into the human soul. He exclaimed about that grace for all in these terms: "How unsearchable are his ways, and his judgments past finding out!" A man really imbued with that kind of sentiment is bound to be on fire to impart this good news to others. No wonder the power of his life transformed the world! Next only to our Lord, Paul was the most fiercely driven of all the apostles in reaching people everywhere. He had confidence that he had found a power for the transformation of lives, and for the release from sin. And he wanted men and women everywhere to have this good news, and to enjoy it.

Paul was driven with the need for a disciple's sacrifice in taking this good news to others. He said triumphantly, "I fill up that which is behind of the afflictions of Christ." Not that the atonement was incomplete, for it was; but the suffering that was experienced by Christ to effect man's salvation Paul was willing to share. He had a love for others like our Savior had, only of course in a far lesser degree. So when Paul spoke about preaching, and being sent, he meant a very great deal. It was no mere professionalism with him. It was no mere road among the many roads that one might take in life; it was the only way that one could travel.

In our text for this address there can scarcely be any doubt that the greatest emphasis of all is placed on the thought that one cannot preach except he be sent. And God is the sender. The message which Paul had was heaven-born, blood-bought, and divinely inspired. God was its author in every sense of the word. And that meant that God was the sender.

Paul had been arrayed against a gracious Lord. He had been converted to that Lord. The word of faith that he now preached was the resurrection of Christ from the dead. "The word is nigh thee, even in thy mouth and in thine heart; that is the word of faith which we preach: that if thou shalt confess with thy mouth the Lord Jesus, and shall believe in thine heart that God hath raised him from the dead, thou shalt be saved!" So the sender was God in Christ.

Paul never entertained any doubts concerning the origin of his message. He could say, "I know whom I have believed, and am persuaded that he is able to keep that which I have com-

mitted unto him against that day." His message was received direct from the Lord. When he encountered the Lord on the way to Damascus the Lord said to him: "I am Jesus whom thou persecutest. But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee, open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." (Acts 26: 15-18.)

There was a certainty of the divine message, which one cannot preach except he be sent. He said to the Corinthian brethren: "But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: which none of the princes of this world knew: for had they known it they would not have crucified the Lord of Glory. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God." (1 Cor. 2: 7-10.) These things in Paul's day had been revealed by the Holy Spirit. And Paul said that the mystery of ages past had been declared or revealed by the Spirit. There was complete confidence in the divine message, which God the sender had prepared and transmitted.

The high and holy origin of that message gave great motive power. And man was simply to be the recipient. God was to be pleased; man, only if he accepted willingly what God had to offer. So Paul could say, "For do I now persuade men or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ. But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. For ye have heard of my conversation in times past in the Jews' religion, how that beyond measure I persecuted the church of God and wasted it: and profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

But when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood; neither went I up to Jerusalem to them that were apostles before me." (Gal. 1: 10-17.)

Of course many other religions have claimed some relationship to deity. Some are mostly philosophic; and some claim inspiration. But there was a certainty of the divine origin of the religion of our Lord. The Old Testament prophets had looked forward to the coming of the Lord, and the Lord had prepared the stage for the advent of Christianity. The Lord Jesus Christ in every way fulfilled the prophets, and exemplified his divine relationship by his holy life and his matchless teaching. When, then, there was added to these features the direct inspiration which the apostles had by the guidance of the Holy Spirit they moved out to convert the world with a message not of this world. They had every confidence in the inspiration and the power of the gospel which they preached.

In the Second Corinthian letter the apostle said that this treasure (of the gospel) was contained in earthen vessels. "Therefore, seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. But if our gospel be hid, it is hid to them that are lost: in whom the God of this world hath blinded the mind of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." (2 Cor. 4: 1-7.) The foregoing language can mean nothing else than that the apostles as mortal beings, earthen vessels, were placed in possession of the power of the gospel to transmit it to others, so that they might be saved. This was done by the Holy Spirit. In Second Corinthians, third chapter, the apostle said that the

writing in human hearts was done by the Holy Spirit. Of course it was done through the apostles who were the earthen vessels, or the pens, so to speak, through whom the Holy Spirit wrote the message of life and salvation upon the hearts of others.

The divine objective which sending forth preachers was meant to accomplish is best stated by the Lord himself. He said it was the evangelizing of the nations, converting the world. And yet Jesus knew, and acknowledged the fact, that all the world would not be saved. He designed a message, however, that had nothing less than the offer of salvation to all mankind; and the salvation of all those who would be willing to receive his invitation to be saved by him. What a sweeping program! How vast the vision and the prospect! Not alone for life upon the earth, but for all eternity as well! Indeed, how unsearchable are his judgments and his ways past finding out.

During his life the Lord gave the first and limited commission to the apostles; namely, to preach only to the lost sheep of the house of Israel. He forbade them to go into the ways of the Gentiles, or of the Samaritans. He confined their efforts to the children of Israel. The reason was that he was preparing the people for the coming of the kingdom, which began on the first Pentecost after his resurrection from the dead. A special work was to be done upon the nation of Israel with a view of the coming of that kingdom which had been preached first in prophecy, and then in the age of preparation. However, after the Lord arose from the dead, he appeared unto the eleven apostles in a mountain in Galilee and said unto them, "All power is given unto me both in heaven and upon the earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I have said unto you, and lo, I am with you alway. even unto the end of the earth." (Matt. 28: 19, 20.)'

The divine objective was therefore to save every individual soul in all the world who would accede to the claims of the Lord, and be washed in his blood in obedience to his commandments. A way was established in the message that leads to heaven at last. In fact, it became *the way*. It was the solution of high heaven for all of man's problems; and it was to be realized completely when man complied with the terms of the

Lord to be saved from his alien or past sins, and then when he progressively walked in the way of the Lord as a Christian until he should come to the end of life. After that there would come the judgment. What an objective indeed was bound up in the message which one could only preach as he was sent. Primarily God was the sender, with such a program and such an objective. Yet another agency, the church, would be employed.

When the Lord Jesus Christ sent forth the apostles he knew something of the hardships which they would experience, for he had himself died on the cross at the hands of an ungrateful people, whom he was seeking to benefit. A paradoxical benefit was conferred when wicked men vented their spleen upon the righteous Lord. They were in their hate revealing the love of God to the world. The wrath of man in this particular instance worked the will of God. Rather, God, knowing the nature of the human heart, made even the wickedness of it to serve him.

So much of the time in life man is his own worst enemy. He injures himself in a multiplicity of ways by giving sway to his foul fleshly appetites. An old adage has it that man cuts off his nose to spite his face. He is in a world of sheen of gold and pleasure which prove baubles and trifles when he has attained them. So he lives in view of an interest which he values only to realize at last that he has been deceived: that happiness does not consist in the abundance of the things which he possesses.

The Lord knew all this, and arranged to save man, if he could be awakened to his need, so that he might find true values. The riches that do not perish are laid up in heaven. Only the divine could penetrate into the welter of confusion that reigned in human hearts. So God prepared through Christ a message, and then commissioned the apostles to take it to every creature in all the world.

While the apostles were chosen to lead, and while they had the major responsibility of giving the pattern for all generations, and revealed to the world by the guidance of the Holy Spirit all truth, they passed the eternal message on to the church which was formed as a result of the divine call issued through them to the world. That company of people who accepted the call of the gospel beginning with the first Pentecost after the resurrection of Christ from the dead became charter members of the New

Testament Church. And then all others who after these charter members accepted the call were built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone. So a divine company got under way; a pilgrim throng gathered upon the highway of life, journeying toward the celestial city of God, the Jerusalem above.

The divine company of pilgrims, who were called by the gospel, as set forth by the apostles, were made the custodians of the truth to the world about them, and it became their duty to enlist others along the way, thus swelling the company in the journey to an eternal city. Hence the Apostle Paul could say, "Hut if I tarry long, that thou mayest know how to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth." (1 Tim. 3: 15.)

God set up then his great missionary agency, the church, when he formed it by the preaching of the apostles as they were guided by the Holy Spirit, It was to be age-lasting. Paul said of it: "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. Amen." (Eph. 3: 20. 21.)

In an exchange of some verbal tilts through the papers some years ago Dr. Frederick Kershner, Dean of the School of Religion, Butler University, took the position that God had not set up any missionary technique in the New Testament Scriptures. It of course depends upon what is meant by the expression. If *method* is primarily meant, he was right in the statement. But if he meant to bring into discussion any organization to do the work, then he was certainly far afield. God did not set up a method. He left that open to the best judgment of man, and to the conditions of any particular era. The agency however was established, and that was the church. It is God's one and only missionary agency, for it alone is divine in origin and purpose. Man is shut up unto the will of God in that. He is not allowed to create something else that is larger than the local congregation.

The apostles, by virtue of their inspiration and the message, or gospel which they had committed to them, had jurisdiction over the whole church. More than that, they had the privilege of laying down the law to govern the church in doctrine, in organization, in work and in worship for all ages to come. Their

apostleship has not diminished in determining doctrine and worship even unto this good hour. Their apostleship was co-extensive with the Christian era. It began with the inspiration of the Holy Spirit on Pentecost, and will only end when the Lord returns to judge men by their gospel. Paul said that the Lord would judge men by his gospel. Anything, therefore, which the Lord did not show to the world through the apostles is not a part of the scheme of redemption; it cannot be bound as doctrine upon another.

The church, being endowed with the gospel, and being the pillar and ground of the truth, became responsible for its propagation on and on. Nor was it authorized to evolve some other scheme than itself to do the work, any more than it was allowed to evolve some other gospel to do the work. It was a heaven-directed institution, with a heaven-declared gospel.

The individual Christian has an individual responsibility to follow the way and to teach it to others. He must, as he has opportunity, do good unto all men, and especially unto the household of faith. He must teach others as he has the opportunity. But while the individual Christian cannot be absolved from his personal responsibility there is a responsibility that is oftentimes joint, and affects many in the brotherhood. It may be much wider than the work of a local congregation. That was true in Paul's day when he found a need in the famine that had stricken Palestine. He started and carried out a move among the disciples in the scattered little congregations which he had formed to gather up funds over a period of many months (we are led to believe that it lasted more than a year in preparation, for he boasted that Achaia was ready a year ago) to send to the relief of the poor saints in Jerusalem. Several provinces of the Roman Empire were involved. Do we have that spirit today? If not, we have lost the spirit and genius of the religion of our Lord. No doubt about that. It will move people to help others. But the point is being noticed that a movement may get under way that is much wider than the interests of a local congregation. A task may be much too big for a local congregation. Then cooperation of a number of congregations is the proper thing. But no machinery is to be made. None was made in Paul's day. If a missionary society, or a benevolent society is the thing, then Paul would have organized it. He did not, and it is not necessary. Messengers, or

bearers of the substance gathered, whatever it was, and it was likely mostly money, at least in large measure—three messengers or bearers took the stuff to the poor disciples who were in need over in Palestine. When the task was accomplished, and the need met, the messengers returned to their homes and the whole matter was ended. There was nothing permanent about the matter. The cooperation was a beautiful thing indeed. It was a heart-warming thing. It sprang from the deep love which the religion of our Lord brought to the earth in the first century.

The church became responsible for its own in the first century. It was indeed, and it still is responsible. But more than in the matter of benevolence, it is obligated to preach the gospel, for it is the pillar and ground of the truth. It must send the gospel to others.

We have this record "Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene. and Manaen, which had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord and fasted, the Holy Ghost said. Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away." (Acts 13: 1-3.)

In this case a particular local congregation, the church at Antioch in Syria, became the sending church. It was called upon to make preparation to send these two great leaders into regions beyond. For a whole year they had worked in Antioch and taught much people. (Acts 11: 26.) The church became strong enough that the gospel should now radiate from this center, which was the third largest city in the Roman Empire, being exceeded only by Rome and Alexandria. It virtually became the capital of Christianity. The city was largely Greek in culture, as indeed the principal culture in the world at that time was Grecian. Two great novels have used Antioch as the locale for their plots. They are *Ben Hur* and *Thais*.

There is no description of the financial means in the case of sending out these two great leaders. Yet it should have been unthinkable that they did not, after being set aside at the specific direction of the Lord by the Holy Spirit, receive the proper financial assistance to do the work. How it was done we do

not know. Undoubtedly it was an effort shared in by many in that great church center. The church being kept out in front, and its being recognized as the medium for God's favor to the world, it alone was empowered to do the work. It sent out Barnabas and Saul. It is to be noticed also that at the conclusion of each of the missionary journeys taken by Paul that he always returned to Antioch, and made his report. It was his base of operation. The church at Antioch continued to be regarded as the sending church. Paul was not cut loose to go alone; and, on the other hand, no other machinery except the church was instituted to do the work. Here is a divine model. A holy precedent is established, and the record is made of it, so that churches in all ages thereafter can know how to proceed.

The apostolic pattern established the fact that so far as church government is concerned, the apostles were empowered to set up the law of the church in all matters. Whatever they finally determined and gave to the world, became binding for all time to come. Nothing more can be added. And the anathemas of high heaven are pronounced against man or angel who shall teach anything other than what they set forth. Their work and decisions are determinative of all matters, in the work and worship of the church, as well as in doctrine and practice. Their apostleship extended over the whole church, and until the end of the world.

Searching for apostolic doctrine and practice we must come to the conclusion that each local congregation was constituted a governmental unit, modeled somewhat after the old synagogue method, of placing a group of disciples in a locality, as at Ephesus, under local leaders, who could be conversant with all the problems of that place. These men, who are known variously as elders, bishops, overseers, pastors, shepherds, supervised all the matters of the local church. They were able to protect the flock against errors in doctrine and to guide in the growth of the individuals in life and worship. The only higher authority was not vested in some church dignitary. It reposed in these local officers. They were answerable to the chief shepherd, as Peter said. And they knew what the will of the Lord was because of the revelation of it through the apostles. One will search the New Testament in vain for any other pattern of church life.

Nor does the silence of the Bible upon any sort of inter-congregational cooperation allow one to institute a method he thinks would be good. The silence of God in this matter may not be invaded. God revealed what we ought to know, and where he ceased to reveal, man dare not transgress, if he is God-fearing and faithful to God's word. One may not seek to improve upon the method of the Almighty Father. His wisdom is superior to ours.

The simplicity of the apostolic model, shearing it from pomp, and the claims of great rulers, set forth God's holy will for all generations. "The simplicity in Christ" is workable. And the divine model is adaptable. It was set up to endure until the end of the world.

In the beginning the strongest preachers did not seek to preach for the greatest churches, nor on the other hand was it true that, in self-seeking, the strongest churches wanted the best preachers for themselves! Both reasons are selfish, and have no precedent in apostolic times. The church was burningly missionary, and bent on converting the world.

Since the Lord has set up the design, without prescribing the method, then only scriptural limitations can rightly be imposed. Such a limitation is imposed in the case of creating anything more than the apostolic church. An underlying principle is the independency of the local church. There was no inter-congregational church government in the early church. There was nothing larger than the local church. Each church had its own officers. These were elders and deacons. (Phil. 1: 1-2.) Elders had their qualifications listed, and their duties outlined. (1 Tim. 3: 1-15; Tit. 1: 5-10; Heb. 13: 7, 17; 1 Pet. 5: 1-5.) And an eldership always had its activities confined to the local congregation, over which it was given oversight. There was no linking together of congregations in any kind of government. Each local congregation was answerable to the Lord, and to him only. No prelate of a diocese or a district could boss a lot of local congregations in apostolic times. No central authority could outline plans and promote them over the congregations of a section, or over the whole church. Such calls as came were temporary, and did not create the necessity for any kind of organization at all. The autonomy of the local congregations was never bothered, or infringed. A generous cooperation, spontaneous and powerful, sprang up; and the need was promptly met. When

the need was met the cooperation ceased. There was no creation of any general form of permanent organization. The church itself, in its broad outline, was the Lord's agency for all his work. And remember that this divine arrangement, coming from the eternal God, was much wiser and better than man can create, in spite of all his disposition to change things, and to try to improve upon the divine. Missionary societies finally defeat themselves, and involve the cause they would promote in endless jangling and confusion. Just take the squabbles in the United States over the United Christian Missionary Society which was created and functions in the Disciples' Church, or the Christian Church. Those operating that vast organization, in spite of all the trouble it causes, will not let it go because it gives them emolument and power over the churches which will fellowship it. Of course it is not fellowshipped by all the churches in that general connection.

God's way is always the best way. He created the church as his missionary agency. It is divinely conceived, and divinely patterned and organized. It can and will do the job wherever honest and loyal hearts can be inspired and reached.

"How shall they preach except they be sent?" Apart from all the implications in the text, the one thought of this lecture which I wish to impress, and which I feel it was the design that I should impress, is that the church of the Lord Jesus Christ itself must stand behind the preaching of the gospel. It is the great work of the church. It must care for its own, and do good, as opportunity comes, unto all men. But its very life and perpetuation depends upon its preaching the gospel. It must proclaim that gospel or perish from the earth. Its life blood must flow through its preaching of the gospel. When it ceases to flow, and something grips it about the heart, a spiritual coronary thrombosis will bring about its demise, or end. It must preach or perish. And while not every member is a preacher, all the members must stand behind those who go, sending them not with empty, but with full hands.

THE WORLD NEEDS THE CHRIST

By L. R. WILSON

This is a propitious occasion indeed. There is no subject in all the world of greater importance than the one on which I am to speak tonight. It is doubtful if there is any city more ready to receive the message I hope to bring you, or any particular group of people who might be more responsive, or more likely to do something about it in a concrete way.

When the Romans spoke of the "world" they had in mind the Roman Empire. The Jews used it to signify their nation, or else the *civilized* world. When Jesus gave the great commission, he contemplated *all* men, regardless of their race, color, or station in life. This he made clear when he said to his disciples, "Go ye into all the world and preach the Gospel to every creature." That the Apostle Paul clearly understood this is evident from his letter to the Romans, when he declared, "I am debtor both to the Greeks and to the barbarians; both to the wise and to the unwise" (Rom. 1: 14).

Truly, the Gospel was intended for all men upon the earth, regardless of where they are or what their status. The more ignorant and the more uncivilized that people are, the greater is their need for Christ. "God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten of God" (John 3: 17, 18). The Apostle Paul informs us that when Jesus comes again it will be "in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ" (2 Thess. 1:8). It is not necessary for us to become open rebels against God in order to bring condemnation upon ourselves. All who do not believe upon the Lord Jesus Christ are already condemned. This is why Jesus came—to seek and to save the lost. All who know him, and who have been redeemed by his blood, should be keenly conscious of the blessings which

they have received, and should recognize the tremendous responsibility laid upon them to hold up the Lord of life to all who walk in darkness.

Africa's millions are still in total darkness. Being ignorant of the Christ, they have made no progress whatever in their standards of living, except as those of us who have received the light of truth have carried it to them. Only where our missionaries have gone have the sons of Ham been made conscious of the more abundant life. The only ray of light that has penetrated the dismal regions of Africa has come from the Lord of glory—either directly or indirectly. Indeed, without the light which emanates from him, all the sons of Adam's fallen race wander in the darkness and die in despair.

The fate of India's millions is no better than that of the Africans. Though they descended from a different stock, without the Christ their case is just as hopeless as it is with the offspring of Ham. Neither Hinduism nor Mohammedanism can lift its subjects from ignorance and perdition. The peoples of India have made no progress at all morally, socially or economically during all the innumerable centuries stretching behind them. There is no power in their religion to save them from sin and ruin. Until we give them the Lord Jesus Christ—the world's one and only Savior—we cannot hope to improve their miserable lot. In no other way can we eradicate the religious superstitions which continue to drown them in the sea of despair.

Conditions in China are no better than in Africa or India. Five hundred years before Jesus came into the world Confucius became priest and prophet of the Chinese religion. His most brilliant and oft quoted bit of philosophy was, that we should not do anything to others that we would not want them to do to us. This has been called the "silver rule." If it has nothing in it to harm one, neither does it contain anything to help one. It is purely negative. It can never lift any man to a higher plane of living and serving. Its weakness is manifest in the Chinese people, who have made no progress whatever during the past twenty-five hundred years. Their mode of travel remains the same today as it has throughout all the centuries; their diet has not improved in the least; their customs and manners have not changed; and their regard for human life is almost nil. China boasts of a population of more than four hundred

million, yet she is poverty-stricken and destitute. All the progress she has ever made has come from those who have tasted of the good Word of God and experienced the blessings which come from the Giver of all gifts. Confucianism can never save China or any other race of people.

The islands of the South Pacific afford another striking example of what it means to be without the Light of life. The peoples of these scattered islands all wear about the same type of crude clothing—which is very little at best. Their food is very rough and little different from that which is eaten by the animals of the jungle. Their habits and haunts do not differ a great deal from those of the animals. Indeed, about the only thing that differentiates them from the animals is their capabilities and possibilities. Mere animals are not able to learn and obey the truth, whereas all men are, when they are sufficiently taught.

Without the Lord Jesus Christ, man differs but little from the brute. About three years ago a good lady showed me a letter which she received from her son who was located somewhere in the Middle East, among those who have no knowledge of the Lord Jesus Christ. The author of the letter told about going into a curio shop where he was looking around for some trinket to buy and send home. While doing so he felt something tugging at his trousers. Looking down, he beheld a little native urchin pulling at his trousers with one hand and holding up the other for a coin. As he started reaching his hand into his pocket, he heard a growling and snarling outside the door. When he looked out to see what it could mean he observed several mature natives baring their teeth and growling like vicious animals. The proprietor of the shop told the man that if he gave the child a coin they would probably tear it to pieces—very much like the beasts of the jungle, that pounce upon other beasts to rob them of their prey. The principle is about the same in every land where the Lord Jesus Christ is unknown.

Those of our number who spent much time among the pagans during the recent war came back with many weird and unbelievable stories. A general who returned from the South Pacific shortly before the close of the war was quartered close to where I lived. He is said to have related the following experience. One day he asked one of the natives if he could find some kind of meat to eat. The natives assured him that he could for a certain

sum of money. The general gave him the money, and within a short time the man returned with the body of a hoy about five years of age; it had been beheaded and dressed for the generals consumption. Needless to say that no person in all this country, where the light of the Lord Jesus Christ has been shining for centuries—even though it be through haze and clouds—would have enough of the animal in him to devour the body of child. We may be told that such instances are very rare, even in heathen lands. Perhaps so. yet many other acts and deeds have been committed which show that the general level of people who have no knowledge at all of the Lord Jesus Christ is but little above that of the animal of the jungle.

We may be further told that some people and some nations have risen to great heights of civilization without the Christ. At first thought this may appear to be correct, but a more careful study will show that it is not. It is manifestly impossible for people to rise to any great heights without some power to which they can reach up and lay hold upon. The animal cannot rise of its own accord. The hog makes a bed just as it always did. The bird builds its nest as it has done throughout all the centuries. The habits of the elephant, the monkey and the gorilla remain ever the same, except as man improves their lot. Man can teach an animal only a few things, and as he relaxes his efforts it returns immediately to its former habits and ways of living. The animal simply cannot rise by its own power. The same is true of man. The only way he can lift himself up is by reaching up and laying hold on the Lord Jesus Christ. By a sudden lunge the animal can spring off the ground for a few seconds, but it can rise no higher. Likewise, man, by his own power, may spring up momentarily, but he soon returns to his former level. This has been demonstrated among all people and all nations in the past. Several have made temporary advancements, only to sink back to the level whence they sprang. The Egyptians, the Assyrians, the Babylonians and all others had virtually the same experience. In the first chapter of Romans the Apostle Paul gives a picture of the immorality and vice which characterized the world when Jesus came. The picture is so black that we almost shudder to think of it. Many of the more influential

people in government became even more corrupt than those of Sodom. With your indulgence I want to read the picture that Paul gives:

"Wherefore God gave them up in the lusts of their hearts unto uncleanness, that their bodies should be dishonored among themselves: for that they exchanged the truth of God for a lie, and worshipped and served the creature rather than the Creator, who is blessed for ever. Amen.

"For this cause God gave them up unto vile passions: for their women changed the natural use into that which is against nature: and likewise also the men, leaving the natural use of the woman, burned in their lust one toward another, men with men working unseemliness, and receiving in themselves that recompense of their error which was due.

"And even as they refused to have God in their knowledge, God gave them up unto a reprobate mind, to do those things which are not fitting; being filled with all unrighteousness, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, malignity, whisperers, backbiters, hateful to God, insolent, haughty, boastful, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affections, unmerciful: who, knowing the ordinance of God, that they that practise such things are worthy of death, not only do the same but also consent with them that practise them."

Three times the apostle declares that God gave them up.

Once he gave them up in their lusts to uncleanness; again he gave them up to vile passions; and once more it is said that he gave them up unto a reprobate mind. This is but a general picture of the immoral conditions which then prevailed. Secular history records many specific examples of such wickedness, which was then common among the more enlightened peoples and nations of the earth—especially the Romans. Some of their practices were so vile and repulsive that we cannot even speak them in an address of this kind. If anyone doubts what I say, then let him read Will Durant's "Story of Civilization," Volume 11, called "Caesar and Christ," pages 266, 267, 272, 276, 288, 290, 369, and 370. Here are cited only a few specific instances of the vile conditions which prevailed during the peak of Rome's power. It is no wonder that Paul said, "that ye were at that time separate from Christ, alienated from the commonwealth of Israel, and strangers from the covenants of the promise, having no hope and

without God in the world." We can now better appreciate what Jesus meant when he declared, "He that obeyeth not the Son shall not see life; but the wrath of God *abideth* on him."

We may be told that the Jews do not need the Christ. If so, we have but to recall the sordid history of Judaism. It is true that the Jews, as a whole, had a much higher conception of righteousness and morality than any other class of people before the coming of Christ. However, we should not forget that God had given them his law at Mount Sinai, and subsequently many prophets and revelations in an effort to keep them in the right path. Yet, despite all that God did for them, they also condescended to a very low level. In fact, when Jesus came they were no better than the Gentile world. Paul makes this quite clear in the third chapter of Romans when, after picturing the awful state of the Gentiles, he asked,

"What then? are we better than they? No, in no wise: for we before laid to the charge both of Jews and Greeks, that they are all under sin; as it is written, There is none righteous, no, not one; There is none that understandeth, There is none that seeketh after God; They have all turned aside, they are together become unprofitable: There is none that doeth good, no, not so much as one: Their throat is an open sepulchre; With their tongues they have used deceit: The poison of asps is under their lips: Whose mouth is full of cursing and bitterness; Their feet are swift to shed blood; Destruction and misery are in their ways; And the way of peace have they not known: There is no fear of God before their eyes."

This picture has little to commend it over that presented in the first chapter of Romans. Taking both together, we can better appreciate the tremendous task that Jesus came to perform in saving the world, which had fallen into the lowest state of sin, shame and immorality. He came because he recognized the world's need for him, without which there is no possible hope.

It may be contended that certain nations have risen to great heights without the Christ in more recent years. Let us look at some of these for a moment. Take Japan, for example. It is true that the Japanese attained a certain measure of civilization without the Christ, but with what result? To what did Japan's civilization bring her, except to ruin? In a letter dated

December 23, 1945, addressed to "The Commanding Officer of the [American] Military Government in Japan," S. Kimura, who was then an official interpreter for his government, wrote as follows:

"Let me explain the difficulties of Japan as a help for your occupation. The Japanese people are everywhere speaking about democracy, but, alas, without knowing its true meaning. As history shows, the idea of democracy originated in Christianity. Without the Christian spirit, democracy in Japan will end in mere words.

"In feudal times, 'Samurai,' (The Warrior Class) had the horrible privilege of 'life and death, give and take,' which meant that killing was permitted without penalty, a privilege known as 'free-murdering.' Such a custom prevailed throughout Japan for many centuries, so that human life came to be regarded as little better than animal life. This explains how such a strong idea of bureaucracy and militarism flourished in this land. Consequently soldiers and officials wielded and are still wielding their extraordinary powers over the people (commoners), quite in opposition to the thought of 'service' such as your president proclaims when he takes office.

"Therefore, for the sake of democracy, I wish that your Military Government would cut out such age-old bureaucracy and militarism from our officialdom until the feeling of class distinction and superiority is reduced to a minimum; and let the Christian spirit be shown and recognition of the obligations of higher officials. This change of mind is Japan's highest need from now on.

"Actually Japan imported Western civilization 80 years ago, excluding Christianity, not realizing that both are interwoven and interdependent. Civilization without Christianity is, I think, the cause of her failure and decadence, now so miserably apparent.

"Japan failed indeed. Blessed is she which failed. During the last half century she fought three times nationally and internationally. The first two wars, which she won, made her proud and arrogant. If she had won the third time, her people would have become impossible."

Germany is a good example of an educated people who have had but little regard for Christ in recent years. True, they have a form of Christianity, but it is thoroughly modernistic. The Germans were among the first to take up modernism and inculcate it into their religion. During the last quarter of the nineteenth century the preachers in Germany began their denial of the virgin birth of Christ; they also denied all miracles, the atone-

merit of Christ, and all rewards and punishments beyond the grave. With this new tendency in religion, which cut away the very foundation upon which Christianity rests, it lost all its meaning and significance. The Germans, therefore, boasting that they were a super race of people, undertook to impose their will on the whole world. In so doing, it was only a "throw back" to the jungles. It was another effort to take whatever they wanted, regardless of the rights and feelings of other people. It may be of interest just here to know the I. Q. of the men who surrounded Hitler in the ruination of Europe. Following is a list of the men who plotted and perpetrated the most horrible holocaust this world has ever seen.

Dr. Hjalmar Schacht	143
Dr. Seyss-Inquart.	141
Hermann Goering.	138
Karl Doenitz.	138
Franz von Papen.	134
Erich Raeder.	134
Dr. Hans Frank.	130
Hans Fritzsche.	130
Baldur von Schirach.	130
Joachim von Ribbentrop.	129
Wilhelm Keitel.	129
Albert Speer.	128
Alfred Jodl.	127
Alfred Rosenberg.	127
Constantin von Neurath.	125
Dr. Wilhelm Frick.	125
Walter Funk.	124
Fritz Sauckel.	118
Ernst Kaltenbrunner.	113
Julius Streicher.	106

These men did not lack intelligence. Indeed, it took a great deal more than ordinary intelligence to carry out their diabolical deeds. What they did not have was the Christ. Their attitude was but a return to the animal instinct, of taking everything they wanted, regardless of the means. Until the Germans come to recognize the Christ as set forth in the Gospels, they cannot hope for any better fate than that which has befallen them. Like all

other peoples of this earth, whether Roman or Greek, African or Indian, Chinese or Japanese, without the Christ the Germans were and are doomed to failure.

While we are observing the failures of other people, let us not overlook our own imperfections. Without doubt, the people of the United States now enjoy the greatest material blessings of any people on the face of the earth. Statisticians tell us that we now have more than 56 per cent of all the wealth of the world, and yet only five per cent of the population. Our industry is geared to produce many times more finished products than all the rest of the world combined. In addition to our material resources and industrial machinery, we possess the atomic bomb, and all the possibilities of atomic energy, which will probably be in use in the very near future. Right now we are the envy of the whole world. Our economic, industrial and military power give us strength for any emergency which may arise. We should be thankful to Almighty God for these possibilities and these blessings—blessings if we use them right, but curses if we do not. We must not allow the advantages which we now possess to turn our heads and make us forget the Christ through whom all our blessings flow.

There is always a tendency to forget God when people feel they do not need him. When they wax strong and are able to force their will upon other people they become proud and haughty, and depend upon their own strength and ability, rather than upon God. There is a strong tendency among our own people in this same direction. Those of us who are acquainted with the facts of history, and who know the trends of the time, need to bestir ourselves before it is too late. If we allow the youth of today—who will control the destiny of the world tomorrow—to forget God and the Lord Jesus Christ, our nation will perish as readily as any other nation has ever done. A long time ago David said, "The wicked shall be turned into hell with all nations that forget God."

We need Christ in our homes. If we do not recognize him there, we are not likely to recognize him anywhere else. More homes are being wrecked by broken marriages and orphaned children than ever in the history of this nation. According to newspaper reports, there were more divorces in Tampa last year than there were marriages. Taking the nation as a whole.

more than one marriage in every four now goes on the rocks. The reason is that Christ is given no place in such homes. Even among the homes that stay out of the divorce courts there is much unhappiness, and a great many children are permitted to grow up without any teaching whatever concerning the Christ and his church. The result is that juvenile delinquency has steadily increased for more than a quarter of a century, with the sharpest rises during the past few years. Without doubt, our first and most imperative need today is Christ in the home. But we must not stop with the home.

We need Christ in our schools. Any system of education that leaves him out, is sure to fail. It leads to the same fate that doomed the German nation. Man is a triune being; he possesses a body, mind and soul. I rejoice that we are now producing stronger bodies, better health and longer lives than in recent years. I am also grateful because of the higher standards of intelligence among the masses of our people. Fifty years ago a very small percentage of our young people ever finished high school, and even fewer finished college. The percentage of those graduating from college today is much greater than the percentage graduating from high school a third of a century ago. But intellectual training alone is not sufficient, otherwise Germany would not have committed the colossal blunder that she did. Illiteracy in Germany was less, perhaps, than in any other nation. In proportion as our intellectual training has risen, so has juvenile delinquency. It is not more education that we now need; it is the right kind of education. Until we come to realize that Jesus Christ is the world's greatest teacher, the world's greatest hero, yea, the world's one and only Saviour, our educational system is a sublime failure.

We need Christ in our business. Unless we take him as a partner, our business is doomed. True, we may succeed for a time without Christ; our business may even sky rocket without him; but sooner or later it will perish. Any business that does not rest upon Christ and his principles of right rests upon the sand. While we are investing our means in the material things of this life, let us remember that the more substantial and more enduring things are those that rest upon spiritual values. The more abundant life does not consist of eating and drinking; it is love, peace, joy, mercy, and mutual helpfulness in serving one

another. Investing all our means in the fleeting things of this earth, to the neglect of the character and souls of men and women, boys and girls, is a tragic failure.

We need Christ in our government. Our statesmen should recognize him as the King of kings and Lord of lords, and their first allegiance should be to him. Whether at home or abroad, whether in our domestic policy or our foreign policy, we should acknowledge Christ in all that we do. If all the working people and all the industrial leaders of this country would accept the Christ and his principles, the warfare between labor and industry would end immediately. It would solve all of our industrial problems and be the greatest boon to industry and labor of anything that has ever taken place, or ever will do so. If all classes would do unto others as they would have others do unto them, all our troubles and misunderstandings would instantly cease. This is the one and only prophylactic against industrial strife. It is our one and only hope for peace and prosperity in the economic world. What is true on the home front is likewise true in international affairs. When all the peoples of this earth are ready to sit down at the peace table and be governed by him who sits upon the throne of the universe, where he exercises all authority in heaven and on earth, then—and only then—will peace and good will spread throughout the world. All of the peace treaties and international agreements that we may sign will be meaningless until we are ready to accept the Christ and his rule over us. Let it be definitely understood by all men and nations, that armaments cannot save us. Guns and bombs, knives and swords, gas and flames are all weapons of destruction. They were never intended for man's salvation. Until the world learns to follow the Christ and live without the use of these deadly weapons, we can never hope to rise to the level that God intended we should. When God created man in his own image and likeness and breathed into him his spirit, he willed that man should live on a higher plane than the beast of the jungle. However, when man separates himself from God by his own evil deeds, he condescends to a level which is but little above the brute. Even so, it pleased God to send his Son

into the world to redeem man from this low estate and unite him once more with his Maker. There is no other means by which man's redemption can be affected.

The World needs Christ as its Saviour. All the rulers of this earth, all the scientists of this world and all the philosophers of the ages, cannot save one soul from sin. Christ, and only Christ, can save us individually and collectively, here and hereafter. If we turn away from him, life is an insoluble mystery, the grave is an eternal abyss, and no hope is held out for the millions of mortals who are rushing pellmell to the overhanging precipice, whence they are being hurled into the blackness of eternal despair. For them, no beacon flares are seen beyond the chasm of death; not a glimmer of light flickers upon their impenetrable horizon; not one ray of hope shines out of the Erebus darkness. For all such, death is one horrible nightmare, throughout a never-ending night. Rut for those who turn to the Christ as their Saviour. they find that he dispels the darkness, makes spoil of death, and opens the way to eternal life. When his body was entombed and his spirit imprisoned in the Hadean world, he came forth triumphant over the powers that held him. thereby proving himself to be the Son of Cod and the Saviour of man. Henceforth he reigns at the right hand of God. whence he wields the scepter of authority over all the world, as King of kings and Lord of lords. If we turn away from him there is none other to whom we may go. It is Christ or it is eternal damnation! Truly, he is our one and only hope.

THE TRAINING OF EVANGELISTS

By PAUL SOUTHERN

The religion of our Lord is universal in its application. It breaks down every racial barrier, and wipes out every geographical boundary line. The whole world is its parish, and every creature is a prospect. This note was clearly sounded in the angelic annunciation to the Judean shepherds on the night of our Savior's birth. "And the angel said unto them. Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people: for there is born to you this day in the city of David a Saviour, who is Christ the Lord." (Luke 2: 10, 11.)

Since "the field is the world" (Matt. 13: 38), it naturally follows that the evangelistic responsibility of the church is international in scope. Jesus said to his apostles: "Go ye therefore, and make disciples of all the nations." (Matt. 28: 19.) "And ye shall be my witnesses both in Jerusalem, and in all Judaea and Samaria, and unto the uttermost part of the earth." (Acts 1: 8.) With these words burning in their hearts and ringing in their ears, the apostles went everywhere preaching the word. They faithfully discharged their duty, so Paul could say during his lifetime that the gospel "was preached in all creation under heaven." (Col. 1: 23.)

Although the apostles fulfilled their mission, the church today is still faced with the responsibility of preaching the gospel to the whole creation. Jesus commissioned the twelve to teach those whom they baptized "to observe all things whatsoever I commanded you: and lo, I am with you alway, even unto the end of the world." (Matt. 28: 20.) The church of the living God is "the pillar and ground of the truth" (1 Tim. 3: 14, 15), solemnly charged to sound out the word (1 Thess. 1: 9), "to the intent that now unto the principalities and the powers in the heavenly places might be made known through the church the manifold wisdom of God." (Eph. 3: 10.)

God might have chosen any number of agencies for the proclamation of the truth, but according to his eternal purpose he selected the church. (Eph. 3: 11.) Men redeemed by the blood of the Lamb are entrusted with the sacred oracles and have the sublime privilege of telling the glad news to others. Hence

we are not surprised to read that when the Jerusalem church was scattered abroad they went about preaching the word. (Acts 8: 1-4). The found must find the unfound; the disciple must disciple the undisciplined; the saved must save the unsaved.

In passing on the torch of salvation to others the church must be engaged constantly in the training of evangelists. If the church at Antioch had not recognized this responsibility, the Holy Spirit would not have said: "Separate me Barnabas and Saul for the work whereunto I have called them." (Acts 13: 3.) Realizing the great need for workers in the vineyard, Raul was constantly on the alert in the training of evangelists. To Timothy he wrote: "And the things which thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." (2 Tim. 2:2.)

Nothing of enduring value ever happened by chance or accident. All the great movements with which the world has been blessed grew out of careful planning and preparation. In no area of life is this fact more significant than in the field of true religion. So we are dealing with a vital principle in the life of the church when we come to consider "The Training of Evangelists."

The preparation of an evangelist begins quite early in his life, far earlier than most church members realize. The first four or five years of a child's life are the most critical because they are the most formative and impressionable. Attitudes toward God are begun and patterns of life are created which form the framework of all subsequent years. Since these early years have such a determining influence on one's entire life, perhaps it is unfortunate for some evangelists that they did not have the opportunity of selecting their parents and early teachers. Paul indicates that Timothy was an outstanding young evangelist because of the early influence of two godly women. "Having been reminded of the unfeigned faith that is in thee; which dwelt first in thy grandmother Lois, and in thy mother Eunice: and, I am persuaded, in thee also." (2 Tim. 1: 5.) "But abide thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is

in Christ Jesus." (2 Tim. 3: 14, 15.) If Grandmother Lois and Mother Eunice had been of the ultra-modern type of women, the story of Timothy would read differently.

We are stressing this early period in the training of evangelists because it deserves the best the church can give, and because it has been too long and too largely neglected by the Lord's people. Many men have been lost to the public service of God because "they died aborning." How long will it take us to learn this lesson? Psychology says: "Give me your child at birth, and I will make of him what you will." On the other hand, many of the Lord's people think that nothing can be done toward the building of Christian character until the child becomes mature. Thus many of our most promising boys are frustrated in youth and never know what it means to tell the story of the cross. They become "ships that never sailed," derelicts in the harbors of life. The poet Gray might well have had such characters in mind when he wrote his *Elegy in a Country Churchyard*:

Full many a gem of purest ray serene

The dark, unfathomed caves of ocean bear:

Full many a flower is born to blush unseen.

And waste its sweetness on the desert air.

At this time, however, we are addressing an assembly of living persons who want to make the most of the rest of life. If we can but add one rosy tint to the life of some boy and inspire him to become a servant of the word, our effort will not be in vain. We have to begin with prospects as they are and try to make them what God wants them to be. This great work of the church begins in the home, but is supplemented by public education and Christian Colleges. Time forbids that we discuss in detail the contribution of each of these groups. After all, what the evangelist brings on his own account, and what he does with what he has will determine his success in the sight of God.

In training evangelists we should keep in mind that God does not depend on superior human intellect. Intellectual gifts, instead of being necessary, are sometimes a hindrance to the cause. God may choose the weak for his instruments, in order that the strength with which he endows them may be seen to be all his own. Through his special divine revelation God

speaks to every servant of the word today just as he did to Jeremiah: "Gird up thy loins, and arise, and speak unto them all that I command thee." (Jer. 1: 17.)

All beginnings are more or less obscure in appearance. It is interesting to note that Peter and John were described at first as "unlearned and ignorant men" by the Sanhedrim (Acts 4: 13.) But "they took knowledge of them, that they had been with Jesus." Any responsible man who is in constant companionship with the Master will become a soul winner for Jesus.

Paul counsels "that not many wise after the flesh, not many mighty, not many noble are called." (1 Cor. 1: 26.) "And I brethren, when I came unto you, came not with excellency of speech or of wisdom, proclaiming to you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified." (1 Cor. 2: 1,2.) "For the wisdom of this world is foolishness with God." (1 Cor. 3: 19.)

The preacher who follows the apostolic example is consecrated to proclaim a definite, unchanging message. This message is something given, not something discovered or invented by the genius of man. To the modern gospel preacher comes the age-old command: "Go, preach the preaching that I bid thee." (Jonah 3: 2.) Apostolic preaching is definite, concrete, substantial and factual. The first sermons of the church cover the same ground, present the same facts, make the same demands, and reach the same conclusions. God has supplied the modern evangelist with the same gospel message for the people. We are commissioned to go unto the nations, to be exponents of God's world plan in an age of convulsion and upheaval.

We believe that Jesus is the supreme need of the present hour, that without him civilization with all its accumulated treasures is jeopardized and imperiled. We believe that his gospel, tin-obscured and undiluted by our conceits of learning, is indispensable to world peace and order.

The training of successful evangelists is not accomplished by six weeks study in a correspondence school. It requires years of hard work and self-sacrifice. Mushrooms spring up overnight, but they are usually poisonous. The best fruits require time, cultivation, and patience. In making a giant oak God uses centuries. Yet some young men want to lie down as raw

material tonight and arise as finished products tomorrow morning. Art does not happen that way, nor does prophetic assertion.

Although there is a work for all to do in the vineyard of the Master, those selected for special services must be prepared for the higher responsibilities. This requires time, and the mills of God grind slowly. The Levites did not enter upon their full service until they reached the age of thirty. "And Jesus himself, when he began to teach, was about thirty years of age." (Luke 3: 23.) Chrysostom, we are told, did not begin preaching until he was forty years old. He felt he did not know enough to preach until then. Moses went to school eighty years in preparation for his forty years of productive activity. He spent forty years in the schools of Egypt and forty in the wilderness of Midian. It is no wonder that he is described by Stephen as a man "mighty in his words and works." (Acts 7: 22.) In the hour of great crisis he was ready, for he had prepared himself, and endured "as seeing him who is invisible." (Heb. 11: 27.)

The cause which can be won today is not worth fighting for. A church without problems is not to be desired, and a ministry that avoids rough ways and refuses hardships contributes to enervation and issues in loss of power. There is no royal road to successful evangelism, and there is no magic formula by which evangelists are made. The way is fraught with many hazards.

It is bard, and long, and plodding—

And stretches out, and far;

But it comes at last to the golden town,

Where the golden houses are.

Overcoming difficulties, rising above seeming defeats, contending with adversaries—these are some of our greatest allies as evangelists. As a matter of fact, the most luminous periods in the history of the church have been those of its greatest struggles.

In the training of evangelists is it difficult to improve on the simple advice of a colored minister. Speaking to a group of young men, he said, first of all, "Read yourself full." It has always been true that "Reading maketh a full man," and certainly does this principle apply to learning the gospel message. To Timothy, Paul wrote: "Till I come, give heed to reading, to exhortation, to preaching." (1 Tim. 4: 13.) And again; "Give

diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth." (2 Tim. 2: 15.) It is axiomatic that you cannot teach what you do not know, and a knowledge of the scriptures does not come simply by prayer and fasting.

The gospel is God's saving power (Rom. 1: 16, 17), and the truth will make men free (John 8: 32). Hence there is no substitute for a knowledge of the Book. In an age of doubt and confusion faithful evangelists must continue to affirm the message of the cross, the "scandal of Christianity." The Bible needs no defense, but it often suffers in the hands of those unacquainted with its contents. Those training to be evangelists must fill their minds and hearts with a knowledge of the holy word. Heaven's book has nothing to be afraid of. Let it speak clearly, distinctly, and above its breath, always, and in any society.

Since the evangelist is committed to the nurture of souls, he should also acquire any other knowledge that is useful in reaching them. Not all persons will respond to the same treatment, though all are subject to the same gospel. Peoples with different languages, customs, and social backgrounds require different methods of approach. To deny this is to deny some of the plain exhortations and examples of the gospel. Not all fishes will respond to the same kind of bait. As fishers of men we should learn the secret of adapting our lure to the needs of a variety of hungry souls searching for spiritual food in the stormy sea of life. Paul said: "I am become all things to all men, that I may by all means save some." (1 Cor. 9: 22.)

The evangelist who can recognize only two or three kinds of soul sickness needs to improve his diagnostic techniques. He is like the physician who can diagnose only two or three of the more than two hundred diseases recognized by medical science. Such a doctor will inevitably call everything fever, fits, or fractures. The preacher who puts men's spiritual miseries into so few pigeon-holes will soon discover that he is losing the majority of his cases. Death in such instances is not due to the ineffectiveness of the gospel remedy but to wrong methods of administration.

One of the secrets of Paul's success was the comprehensiveness of his message. To the Ephesian elders he said: "For I shrank not from declaring unto you the whole counsel of God."

(Acts 20: 27.) In giving instructions to a young evangelist he wrote: "Preach the word: he urgent in season, out of season; reprove, rebuke, exhort, with all longsuffering and teaching." (2 Tim. 4: 2.) "For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places, Wherefore take up the whole armour of God, that ye may be able to stand in the evil day, and, having done all, to stand." (Eph. 6: 12, 13.) In fighting spiritual wickedness, false doctrine, and the philosophies of Satan, evangelists must be fully equipped. In the language of Alexander Pope in his famous *Essay on Criticism*:

A little learning is a dangerous thing—

Drink deep, or taste not the Pierian spring.

Because man's ailments are many and varied, the preacher must mingle with the masses and study their needs. Among the servants of mankind the minister of religion has a peculiar opportunity. He not only proclaims the gospel, but he also serves as counselor and guide with reference to the end and meaning of life, and the difficulties and frustrations encountered along the way. The evangelist, therefore, needs understanding. He needs all that the Christian schools can give and even more. In the study of human nature and the needs of lost souls there are many things that are not found in printed books, but in the living human documents.

In the second place, the colored preacher said, "Think yourself straight." As reading makes a full man, so the right kind of thinking makes a straight man. To become a successful servant of the word we must bring "every thought into captivity to the obedience of Christ." (2 Cor. 10: 5.) "Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." (Phil. 4: 8.) The thought within makes the world without, "For as he thinketh within himself, so is he."

(Prov. 23: 7.) We grow into the likeness of that about which we think, and we become militant champions of the cause which we constantly ponder.

One of the great problems of life is to learn the relation of duties to each other, to decide which comes first. Sober reflection on the fundamental principles of life and salvation will contribute much toward the training of evangelists. Therefore, think much about God and his great love for the world. Think much about Christ and the sacrifice he made.

When my love to Christ grows weak,
 When for deeper faith I seek,
 Then in thought I go to Thee,
 Garden of Gethsemane.

Think much about men with their never-dying souls to save. There are in the universe known to us one thousand million peoples who have never heard of Christ. Think of it, one billion souls, nearly half the population of the world! If they were buried in graves side by side, they would make a cemetery fifteen rows wide reaching entirely around the earth. Their souls are committed to our care, and the gospel is still God's power to save. Ponder seriously having to face them at the judgment. It would be fearful to hear them say: "You met me day by day and knew I was astray, yet you never mentioned Christ to me."

One billion souls that know absolutely nothing about Christ! It is no marvel that the poet said, "A charge to keep I have." But, the immensity of the task baffles many soldiers of the cross. They consider the assignment impossible. Hence we hasten to say, "Think much about THE man." Men enter the kingdom of God by ones and not by crowds. Do not go after everybody; go after somebody. The nearest way to the millions of earth is via the unsaved man that lives next door. The nearest way to the foreign field is through the home field.

No man is prepared to preach the gospel until he has developed a passion for the souls of men. He may speak with the tongues of men and of angels, but if he has not love he becomes "sounding brass, or a clanging cymbal." (1 Cor. 13: 1.) He may have the highest academic degrees the world offers, and "know all mysteries and all knowledge," but if he has not love, he is nothing. (1 Cor. 13: 2.) It is imperative, therefore, that the evangelist have

profound concern for souls. Gold and glamor and the intoxication of crowds and popularity must not interfere with his sacred mission.

One preacher had failed to catch this vision when he made the following statement: "As long as I can keep them coming in the front door faster than they go out the back door, I need not worry." Apostolic preachers were quite different. Paul said: "I am debtor both to Greeks and Barbarians, both to the wise and to the foolish." (Rom. 1: 14.) "Brethren, my heart's desire and my supplication to God is for them, that they may be saved." (Rom. 10: 1.) "For I could wish that I myself were anathema from Christ for my brethren's sake, my kinsmen according to the flesh." (Rom. 9: 3.) When Paul thought of lost humanity his spirit burned within him (Acts 17: 16), so we are not surprised to hear him say: "Woe is unto me, if I preach not the gospel" (1 Cor. 9: 16).'

God inspired Jeremiah to say to Baruch, his scribe: "And seekest thou great things for thyself? seek them not." (Jer 45: 5.) There is no place in the service of God for time-servers and self-seekers. No man is qualified to be a herald of the gospel who thinks in terms of selfish achievement and glory. Until one can hide himself behind the cross and become the voice of one crying in the wilderness, he is sadly deficient in spiritual preparation. (Gal. 6: 14; Mark 1: 3.) No evangelist is prepared to proclaim the gospel of salvation until he is willing to preach unknown, unsung, and unrewarded.

In the training of evangelists we must not overlook the importance of godly living. So the colored preacher would say, "Live yourself likeable." Paul admonished Timothy: "Let no man despise thy youth; but be thou an ensample to them that believe in word, in manner of life, in love, in faith, in purity." (1 Tim 4: 12.) The world is still waiting for the sunrise of genuine devotion to Christ, and preachers must conform to heaven's pattern of holiness. What they do will preach more eloquently than what they say. It is still true that the masses of humanity "had rather see a sermon than to hear one any day."

Realizing that "it shall be, like people, like priest" (Hosea 4: 9), the evangelist must take heed to himself, and exercise himself unto godliness (1 Tim. 4: 7, 16). "No soldier on service entangleth himself in the affairs of this life." (2 Tim. 2: 4.) "If

a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, meet for the master's use, prepared unto every good work." (2 Tim. 2: 21.) Only by exemplary living could Paul say to the Ephesian elders, "In all things I gave you an example." (Acts 20: 35.) The good minister of Jesus Christ must exercise himself unto godliness, realizing that "godliness is profitable for all things, having promise of the life which now is, and of that which is to come." (1 Tim. 4: 6-8.)

Our colored friend advised in the fourth place, "Pray yourself hot." Prayer moves the hand that moves the world. Nights of prayer spent with God are followed by days of strength spent with our fellowmen. The humble gospel preacher on his knees can see further than the philosopher can on his tip-toes. Martin Luther was once asked, "How much do you pray?" He replied, "I am so busy I cannot pray less than three hours a day." How wonderful it would have been had he gone all the way back to Pentecost.

In every great crisis Jesus sought refuge in prayer to the Father. Paul, who was charged with turning the world upside down, lived in the constant attitude of prayer. His letters are filled with exhortations to and solicitations for prayer. Constantine said, "If Stephen had not prayed, the church would not have had Paul." John Knox went out beside his house and in the stillness of the night prayed three times, "Lord, give me Scotland or I die." It is most unfortunate that he did not have all the truth as it is in Christ Jesus. When gospel ministers ponder their great mission, they should pray, "Lord, give me the world or I die."

Prayer is a "must" in the life and preparation of a gospel preacher. Christ never uttered a more sacred truth than when he taught our trembling lips to say: "Our Father who art in heaven, Hallowed be thy name." (Matt. 6: 9.) Since we are workers together with God, he who would be a leader of others must spend much time alone with God. Hence, like Paul of old, "Get thee to Arabia."

A white man heard a colored preacher praying for "unction." After the service he asked his colored friend what he meant by "unction." The preacher replied: "I donno whut it is, Sir, but I knows when it ain't." So it is with every gospel preacher who wants to lead men to Christ. We must "Continue sted-

lastly in prayer . . . that God may open unto us a door for the word, to speak the mystery of Christ." . . . that we may make it manifest as we ought to speak. (Col. 4: 2, 3.)

The Negro preacher's final word of advice was, "Let yourself go." Truly, there is a heap of going in our Savior's farewell charge. We are wont to see the water in the great commission, but we sometimes overlook the world. Jesus is still saying: "Go into my vineyard and work" (Matt. 20: 7); "Go ye therefore, and make disciples of all the nations" (Matt. 28: 19); "Go ye into all the world, and preach the gospel to the whole creation" (Mark 16: 15); "That repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem" (Luke 24: 47).

The good shepherd searches the hills and valleys for the sheep that have not found the fold. He looks for their tracks in the sand while the sun is shining, and then listens for the sheep's call as darkness closes in. Are we thus alive to the high claims of our mission? Are we prepared to face a world that is crying out for spiritual leadership? Can we say with Paul, "So, as much as in me is, I am ready to preach the gospel to you also that are in Rome"? (Rom. 1: 15.) Duty demands that we recognize our opportunities, study them, classify them, immerse ourselves in them, wrestle with them. From every quarter of the globe comes the appeal of aching hearts, "Come over into Macedonia, and help us." (Acts 16: 9.)

When Dr. Robert Moffat returned from Africa to his native land, he lectured throughout England in the interest of missionaries for the Dark Continent. It is said that he was wont to close his address with these words: "In Africa I can see the smoke of a thousand villages without a Savior." David Livingstone sat in the assembly and listened to one of those lectures. At the close of the meeting he came forward and said to Dr. Moffat, "Do you think I will do as a missionary to Africa?" Dr. Moffat said: "Yes. When can you go?" Livingstone's succinct reply was, "Tomorrow." Today as we look upon the world, there are literally thousands of villages and millions of peoples without a Savior. When, if ever, shall we go to them with the pure gospel of the living Christ?

In getting a charter for his famous South African Company, Cecil Rhodes often spoke to his English countrymen with a map

of Africa before them. As he lowered his pointer across the map, he passionately said: "All that for England—that is my dream." When we look at a map of the world, we should say with all the strength and determination of our souls, "All that for Christ—that is our dream."

It is for us, especially the young evangelists of today, to spread the blessed news of salvation. Having dedicated ourselves to this righteous course, let us fight the good fight, finish the course, and keep the faith. Then when the purple mists settle on the graying hills, when the shadows lengthen eastward and swallows take the westward way, we can lie down in full assurance of the fact that we shall spend eternity in the home of many mansions. The passing of such a character will be as beautiful as a glorious sunset at the end of a perfect day.

SOME SUGGESTIONS ON HOW TO PUT THE WORK OVER IN HARD PLAGES

By S. H. HALL

There are some things so fundamentally right and indispensable, that we will begin with them.

The *first* one is, *be certain that you go to school to our Lord*. In Acts 4: 13, it says: "They took knowledge of them, that they had been with Jesus." Certainly we must all agree that we have no teacher who excelled our Lord. Then let us learn from him. When he sent laborers into his vineyard his instruction was: "Behold, I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents, and harmless as doves." Wisdom is here commended. Let us use wisdom.

There are *three* kinds of sense—two of these are God-given: (1) Revealed sense—those things we need to know that we could never come to know without God's revealing them unto us, I am calling *revealed* sense. The whole plan of salvation, the gospel, God's power to save, comes under this heading. (2) Then second there is *common sense*. This is just as much God's sense as revealed sense. God gave us our brain, the different faculties that enable us to think, to reason. "Come now, and let us reason together, saith the Lord" in Isaiah 1: 18, recognizes this fact. In Acts 6: 2b, where the twelve called on the multitude to look out seven men to serve tables, *common sense* is recognized and man's ability to *reason* is declared. Said they, "It is not *reason* that we should leave the word of God, and serve tables." The apostles' business was to preach the gospel and save souls. There are others who can "serve tables" who cannot do this—look them out and appoint them over such work. Quite often those who are appointed over such work become great and powerful teachers, as some in this case did. But the point is, let those who are capable of teaching and preaching and saving souls, give their time to this, and those who are not able to do this, take care of seeing after the needs of widows and orphans. This has sense to it.

But one of the *saddest* of all *sad* things among us is—too many substitute *nonsense* in their work and allow *revealed sense* and *common sense* to go unused. Again, let me admonish: "Be wise as serpents, and as harmless as doves." When God tells you to do a thing and does not reveal the *how* to do that thing, he

is saying to you, in thunderous tones—"Here use common sense with which I have endowed you." This covers much ground and settles many questions that come up, even to the proper location of a house of worship, how long your sermons should be, with many, many other questions. He has commanded us to "Go preach the gospel to every creature." But he has not told us *how* to go—the *how* to go is left with *common sense*—use it, and everywhere else it should be functioning to eliminate nonsense from your work.

Second I would advise that you study the *life* and *work* of the Apostle Paul. This we are commanded to do: "Those things, which ye have both learned, and received, and heard, and seen in me, do; and the God of peace shall be with you." (Phil. 4: 9.)

And while we learn so very much from Paul as we study him in his work, time will permit me to refer to only a few points. First, his adaptability. Hear him in these words: "For though I be free from all men, yet have I made myself servant unto 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, that I might gain them that are under the law; To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without 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. And this I do for the gospel's sake, that I might be a partaker thereof with you." (1 Cor. 9: 19-23.)

Here is a matter of no little importance—learn to *bury self* and seek to please and make yourself perfectly at home wherever you are and with whomsoever you are. Make the poorest of the poor feel at home with you. Seek to do the same for those who have much of this world's goods. If you are full of the Spirit of our Lord, if he is really living in you, this you can do with ease. Away with the idea that just one class of people you are to reach and all others must be let alone and forgotten. It takes much praying at this point.

Never approach anyone alone—always take Christ with you. If this you do, you will "walk in wisdom toward them that are without, redeeming the time"—that is, not letting the opportunity get away from you in the use of some unwise statement or a

word not fitly spoken (see Prov. 25: 11), hence pray most earnestly that *every word* may be spoken with *grace, seasoned with salt*, and that you may know how to answer every man. (Col. 4: 5, 6.)

A second point, as we study Paul's work, is suggested in the following words in his farewell address to the elders of Ephesus: "Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons—And how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house." *Publicly and from house to house.* How many of our preachers have gone to hard places and never one time thought of preaching except when before an assembled group. It is our business to *go to the people*, and stop this way of expecting the people to come to us. You may do very well functioning as a "modern pastor" by settling down with a strong church where they have good crowds already, preach your best sermons until you run out, then move to another such church and preach all you know there, and move again, and state each time, that you moved of your own accord; but this misses the width of heaven working like Paul worked. Preachers have gone to hard places and sat around expecting the people to come to them and left without accomplishing anything. But souls could have been saved and the work made to grow if they had obeyed the command to study Paul and follow his example.

Some Exemplifications

I. When I moved to Atlanta, Georgia, January first, 1907, I found a little congregation of twenty-five members, in a small frame building, and a one-thousand dollar debt, and not able to pay me one cent toward my support. F. W. Smith, who had gotten the little group together through the faithfulness of O. D. Bearden and wife, with others, raised about \$75.00 a month to help me with the work until I got it where it could sustain itself. I had preached in the little building about fifteen days, the fall before moving, and never saw at any time, as many as fifty people in the building. The papers would give us no recognition. The bulletins we put out were thrown into the waste

baskets, and the little group of worshippers were looked upon as a bunch of ignorant cranks. But one person in the group owned his own home.

So there it is—what shall we do? *Listen!* The Bible teaches that *each* soul should be a leaven for good, that *every* member *must* work. So, looking to this end, this announcement was made the second Lord's Day after moving to that work: "There is not a member under the sound of my voice but that has some influence. Each of you has a pal, someone who thinks more of you than he thinks of anyone else. I want you to use this influence in putting this work over. Each one of you begin this afternoon and onward to help me get into the homes of the people. Tell your neighbors you have a preacher here. Say something funny about him, if you wish, that will make the people curious to see and hear him. Tell your neighbors that a hunch of our singers with the preacher, want to visit as many homes as possible for short cottage services. Your neighbor who loves and esteems you, will say 'Come to my home for a service.' That neighbor will invite his friends in and the people will be there because of his influence. Then those neighbors will begin to open the doors of their homes, and so the work will grow and grow. At each of these cottage services, we will not only sing good old songs and have prayers, but a short talk will be made on some interesting subject. Then just before the benediction, the subject for the Sunday following will be announced and something said about it that will make the people exceedingly anxious to know what else will be said. In this way we will make our Lord's Day morning crowds grow."

Well; after this announcement, a call came Monday morning for a cottage service in the home of the Crows, neighbors to one of our members. At the close of the first service, Crow arose and said, "I want this service repeated next Tuesday night." A Mr. Wyatt, a neighbor of the Crows, arose and stated, "I want a service in my home," and it was set for Thursday night of the next week. In less than a month's time, we had more calls than five preachers could have filled. Our Lord's Day morning crowds began to grow, and in a year's time, the house was filled to almost overflowing. In two years' time, the work was self-sustaining and we had to take steps to establish another congregation. And on and on the work grew until at the time

of my leaving the Atlanta work due to the condition of my son's health, the West End Avenue Church of Christ, where I began, with the house enlarged once or twice had around three hundred and fifty members, two other congregations established in the city and some eighteen congregations established throughout the state.

There was nothing hard about it. It is as simple as A, B, C. The idea is to go to the people with the message, get every member you have to work. And the papers that would give us no recognition when I went there, some of them were calling me out of the bed at midnight to know what I thought about this or that pertaining to the welfare of the city. If you want recognition, do something that demands it.

And here I must tell something (looking around over the audience to see who could be present that would remember what he is about to tell) that will startle some of you. When we did get recognition in the papers for our regular announcements, they wanted to put us under the heading, "Christian Church" along with the congregations that worked under that name. Here I stubbornly objected. Said I. "We operate under the name 'Church of Christ,' and it is either this or nothing." Well, we got what we wanted—you can always do this if you want it bad enough. Now the startling thing I have to tell is this—when I came to Russell Street January 1, 1922, do you know that what few announcements that were then made were made under the heading "Christian Church." There we had Vine Street, Woodland Street, and a few of the loyal churches with their names along with these. I stated to my elders, "I will work under no such name." Then "what are you to do?" I was asked. My answer was, "I am sending a letter to every local congregation in Nashville and suburbs and asking their permission to list them all under the heading 'Churches of Christ' and have everyone of them in without an exception. Wendell Cooke works at Farrar's store. We will give his phone number and they will phone in whatever news items they want put in, but if he does not hear from some of them, their regular hours of Bible Study and worship will be given away."

Well, this was done, and think how the church news page looked in our two dailies the Saturday that followed. There was the heading, "Churches of Christ," with nearly a whole

column taken to give them, and there was the name "Christian Churches" with two names given. It brought about the consternation in the ranks of the Christian Church people. Brother Lynn Cave was terribly bothered and came to me about it. I did not let him know how the change was made, but told him I thought it was all right. My son was working as secretary in the construction department of the L. and N. R. R. on the third floor of the depot. In an adjoining office, a young lady secretary in another department was at work, and a strong digressive she was. Phil, our son, had an occasion to deliver to her some papers and when he approached her desk she was in an argument about the change and looked at him and said, "Mr. Hall, don't you think I am right about it—there should have been no change made in the name under which the two groups operate." His reply was, "Well, I don't know about it." "You don't know!" she replied. "Why you know nothing was ever thought of it till that fellow at Russell Street came here. Do you know him?" "Just a little bit," was his reply, "He's my Dad." Well, I do not think the work in Nashville was hurt one little bit for this piece of work I put over.

But my time is passing fast, and I must get over to you a few more thoughts. The first business meeting that I was in with the Atlanta brethren, I introduced the following suggestion: "While we are all agreed today, this will not always be so. The time is coming when we will have our differences. If nothing comes up between us few, new members will be coming in not converted on every point—the anti-Sunday School, anti-woman teacher, anti-college or anti- something else will move in, and some will want to start a fuss or wrangle. What are we to do about it when such arises?" Since no one answered, I gave my own answer, viz., "When differences arise, we will study together, pray together, but never fuss together." Philippians 2: 14-16 was cited to sustain the suggestion and it was agreed upon and adopted. Differences came up, and this is the way they were settled. The anti-Sunday school people came among us and challenged for a public debate on the question. Our answer was, "We are brethren. We will gladly throw our doors open to you any time to come, in the Spirit of Christ, and try to show us where we are wrong. But we think too much of the Church of our Lord to be advertising before sectarians and infidels here in

Atlanta that the Church of Christ is a divided people." *Hear me*—I am opposed to public discussions of our internal troubles. Such troubles should be settled behind closed doors with brethren only to hear. When Jennie—she is my wife—and I have a difference we settle it in the home where it should be settled. Think of how ridiculous and foolish we would be if we have a difference, and I should start down one street telling everybody about it and talking about her and she should start down another street telling everybody about it and talking about me. Here is some of your *non-sense*—Yes, worse than non-sense, *it is a sin and a shame*. Too much of this has been done among us. The antis in Georgia accused me of having a terrapin policy by which to work. Let it be whatever they may call it, God honored it and the work grew in leaps and bounds and souls were saved.

To further exemplify how this rule works, two of our best members—elders they were—had a difference. They both had an element of stubbornness about them. It got out in the congregation and the members began to take sides. They were spoken to about the matter and asked to settle their differences. This they promised to do, but did not do it. So one Lord's Day, there being an understanding with the other leaders, each was approached and asked to attend a little business meeting that afternoon at three o'clock sharp. They came. Appropriate scriptures were read about brotherly love, being of the same mind, etc., then before taking the matter up, prayer was called for. And since they were the leading characters in the trouble, I thought it best that each should pray and told them so. So we went to our knees and the first one prayed a very appropriate prayer, but choked up and with difficulty got through with it. The other brother started to pray. He could not hold out long, choked up, and arose with the tears streaming from his eyes, and went to the other brother and threw his arms around him and said, "Get up, Brother, we should be ashamed of ourselves, I want you to forgive me for everything that I have said that was ugly and unkind toward you." The other brother cried as much as he; in fact, we were all joyfully crying and went home with the matter settled. You can settle any kind of trouble when the devil goes out of the parties involved.

11. When we moved to Los Angeles, the last of August, 1920, I found at the N. Sichel and Altura Streets congregation that moved

me to that city, about one hundred and fifty members in a frame building that would seat two hundred and fifty by using chairs. They had never paid more than \$100.00 a month for regular preaching and fell short of this some of the time. The congregation had been there for eighteen years, and this was the only congregation of faithful members of the church of our Lord in Los Angeles, with the exception of a small group of anti-Sunday school brethren. There were then very few congregations on the Pacific Coast, and these were warring with each other about the individual cup for communion purposes, the Sunday school question, anti-Bible college brethren, etc. In six months' time the house was running over, an emergency meeting was called about enlarging the building. We had above \$1,200.00 in the bank for operating expenses and they had paid \$300.00 a month toward supporting preachers, paid \$900.00 cash for a car for me to use, and paid from \$15.00 to \$20.00 a month toward *The Friendly Visitor*, the little church paper I have always used in my local work.

But, now the question—*How was it done?* It is as simple as A, B, C. I used the same principle I used in Atlanta except I used our little paper to get into the homes instead of the cottage services so much used in Atlanta. I stated to the congregation these words: "There is not a one of you who has not a pal, a friend over whom you have much influence. We want to work up a mailing list for our paper. Speak to the ones you know love you and would love to please you and tell them that you have a preacher here and he is getting out a little church paper and you have turned in their name and to be looking for it. The point here is they will be looking for it, not because of any influence I have over them, for they do not know me, have never seen me, but because of their love and respect for you. They will look for it, read it and say something to you about it. Then get them to say something to their friends about it. and help you in this way to increase the list of names. The little paper will be carefully and prayerfully edited, and in each issue the subject for Sunday morning will be given and something said about it that will make them curious to know what else you will say. In this way, our Lord's Day morning crowds will be built up."

Now this is what I said to those brethren. Along with this, I sent regular articles to the Firm Foundation and Gospel Advocate

about the work, telling where the church was and how to reach it. Too, we got some notices in the local papers of Los Angeles, a thing that never had been done before. There were hundreds of people out there who did not know where the church was. They began to find us and come. The neighbors of our members got interested and began to come. And thus the house was soon more than filled, and it was at this juncture that I suggested the establishment in Los Angeles of a central congregation, one of the easiest-to-be-found buildings in the city. And thus the Central Congregation had its birth.

I have said enough. You see how simple and easy it is. Nothing but *revealed sense* and *common sense* was used, and we ordered *nonsense* not to come about us—that we had nothing whatever to do with him. Of course, now and then some brother would come with some of his *nonsense*, but fellowship we never established with such, hence we kept it out of our way.

I would love to say more, but my time has gone. May God sanctify this message, given somewhat in an impromptu way, to the good of every preacher present, is my prayer.

(I want to add to the above address these words—Something should have been said about how we managed the finances and made them grow. I have a little tract that tells this story, and it will cost you not one cent except a three-cent stamp to get it to you. If you want it, give me your name and address. S. H. H.)

THE GOSPEL, GOD'S MESSAGE OF SALVATION

By JAMES P. MILLER

In the very beginning of my address, I want to express my appreciation for this invitation to appear on the lecture program of David Lipscomb College. I am especially glad to take part in such a worthwhile study as the one announced for the general theme of these lectures: "The Mission of the Church to Evangelize the World." The great need of the world is to hear and obey the Gospel of the Son of God. As never before in our time, the Church has unlimited opportunities to send this message, and almost unlimited resources with which to send it. We are growing over America and the English-speaking world, truly the entire world is the field. There will be others, however, better prepared than I am to tell us of the great doors that are open. My task, tonight, is to study with you the great offensive weapon the Almighty has provided for this great conflict, the Gospel. The specific title, is "The Gospel, God's Message of Salvation." I am humbled at the thought of discussing such a theme. It seems that a better user of the tools could have been chosen to represent the craft.

In the first chapter of the Roman letter, and in the sixteenth verse we have this very familiar reading, "For I am not ashamed of the Gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first and also to the Greek." Paul declares the Gospel of Christ to be "the power of God." This one verse alone tells us much of the Gospel, God's message of salvation. It tells us that the Gospel is a story of pride and power. Not something that is secret and hidden, but a message that needs to be shouted from the housetops. It tells us that not only God's blessing, but God's power, is in the message of salvation as Paul preached it. Thus as we study the great task of evangelizing the world we can rejoice that we have such an instrument. I believe that reason would tell us that the Gospel would be an instrument of power. Think with me along that line. Every student of God's book will immediately agree with this premise. God desires the salvation of lost souls more than anything else in all the universe. That the desire of the High God of heaven from the story of Eden ruined is the saving of man. Isaiah records these beautiful words in the 62nd chapter and the first

verse, "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." God did not rest nor hold his peace until the story of the Christ could be told, and the message of salvation fall on the heart of every man out of fellowship with his God. Yes, I am sure that that premise is sound. God desires the salvation of his creature, man, more than anything else in the great universe. The Love of God from the prophecy of "the seed of the woman" to the sacrifice of him who was Alpha and Omega proves this without controversy. Now if God desires the salvation of man above all else, it follows as the night follows the day, that he would provide himself with the most powerful means at his command to bring about this salvation. Since God is All-Powerful and his power cannot be limited, it follows that the Gospel would be the most powerful means that Heaven could devise. A Gospel of Power, yes, the most powerful instrument in the universe. Is it any wonder then that Paul did not qualify the power of the Gospel to those that believe? To meditate a moment on the power of the Gospel, think of its by-products. Democracy, and the Constitution of the United States are the result of the power of the Gospel on the tides of culture and civilization. Every hospital, orphan home, school and charity, are by-products of the Gospel and the power of that Gospel in the lives of men. The Gospel in some way has touched the lives of three-quarters of the people on the face of the earth. How sad that it has not saved their souls. That they have not heard it in its purity and force that they might be New Testament Christians.

Again, I know if I am to have any part in the Gospel salvation of the Bible and the millions of other men such as I who are in need of such "great salvation" are to participate, the Gospel must be simple, clear, and easily understood. It would not require a genius to know this. I know that if God wants my soul saved he will give me a message I can understand. Credit is given to Lincoln for the statement, "God must have loved the common people, he made so many of them." My reason therefore would tell me that this Gospel of power is not found in long words, high-sounding phrases, and deep and difficult facts. The Gospel must be easy enough that all may understand, the beggar urchin or the merchant prince, must be able to grasp it and obey. How

regrettable it is that men cannot grasp this simple logic, but cloud the simple Gospel under the mask of creeds, opinions, and so-called scholarship. All that I know and love about my Lord tells me that I can know his will and obey his words.

The Universal Character of the Gospel

The Gospel has power because of its universal character. The Gospel of Christ can evangelize the world because it is a worldwide message. Much of its power is found in the fact that it is universal, or worldwide. Any message that was limited in its scope would be limited in its power. State laws are an example of this. The O. P. A. is a good example. One set of rules apply in one locale and one set in another district, hence, the structure was weak. Not so with the gospel of Christ. It is for all men. When the preacher is prepared to preach to one he is prepared to preach to all. He is not limited because of race or clime, and thus its power. Think along this line. Christ gave the great commission, universal in its scope, in these words: "Go ye into all the world, and preach the gospel to every creature." The glad tidings of the risen Lord were to be preached to all creatures under heaven, that men of all races might hear, believe and obey. Certainly there is nothing about this charge that could be limited to the few. All men, whether beggars, urchins, or merchant princes, were to be the recipients of the saving message of the death, burial, and resurrection of Jesus Christ. This message, then, could not be the property of any one sect, group, or denomination, but belonged to all mankind. No man, or set of men could claim a copyright in its proclamation. It could not belong to any group or set, for the entire race was fallen and in dire need of its saving power.

Rut notice now that just as the gospel was universal in its scope, it was also universal in its requirements. Listen again to the great commission, "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." Not only were all men to hear, but all men were to do the same things, to be saved. This is not the statement of creeds and manuals, but a direct quotation from the Son of God. In the days of Christ the Israelite had to do one thing to be a Pharisee and another thing to be a Sadducee. The requirements necessary to make a Hebrew a Pharisee would not make him a Herodian or

a Sadducee. So it is in this day in which we live. It takes one set of principles to make a man a member of one denomination and an entirely different group of requirements to make him a member of another. Oh, how far tonight this is from the undenominational gospel of the humble Galilean. He gave exactly the same steps to salvation to the Greek that he gave to the Jews, and prayed that they might be one, that the world might believe. Is it any wonder, tonight, that Protestantism is failing and other institutions, deadly in their effect but united in their members, are winning victory after victory? The very evil that Christ anticipated and prayed that it might be avoided has come to pass, and men choose to put to party above Christ.

Not only is the gospel universal in its scope, and undenominational in its requirements, but let us now give attention to the nonsectarian results the preaching of the gospel could achieve. Paul stated the results of obedience to the gospel in Galatians 3: 26-29, "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Thus we see that when men obeyed the gospel they were all one: one in Christ. All other affiliations were lost and other peculiarities were given up for the all-sufficient part of the Christian. The Jew could boast of the traditions of his fathers no longer, and the Greek could no longer chant his drinking songs to his pagan gods. The unifying power of the gospel was to make men of all races one. I would to God that we would let the same gospel, with its same power, break down the middle wall between the multiple denominations of our time that we might be one, that no room could be found for sectarianism and party devotion, but that we might all go back to the Bible, keeping "the unity of the spirit in the bonds of peace." The only way that this can be achieved will be for the preachers of this day to do exactly what the apostles did in that day: To speak and preach the same thing that there may be no divisions among us. United we could take the world for Christ; divided we are destroyed by our own differences. Divide and conquer is new in the realm of government, but it is as old as the mind of Satan in religion. The

scripture is as plain as it is possible for a thing to be. Christ said, "He that believeth and is baptized shall be saved," and Paul declares, "Ye are all the children of God by faith in Jesus Christ, for as many of you as have been baptized into Christ have put on Christ." This made men and women children of God and not members of any sect, party, or denomination on the face of the earth. All men with open minds and open Bibles could determine this fact with a few minutes' study. Friends, what will we have to say in that great day if we fail to do so?

But now let us turn our attention to a different field, in our study of the Gospel.

The Nature of the Gospel

What is there in the gospel that makes it so powerful? Why will it turn the hardened sinner from the error of his way into the paths of God? Not only will it turn him from sin but from the desire of sinful things. It can succeed when all other things would fail. It can move men when threats, force, and cohesion would be powerless. Why does it have more power than the sword? I want to suggest here that every element of power in the universe that deals with men is found in the Gospel. I mean righteous use of power, as far as I know, all power, has both a right and a wrong usage. Of course it is understood without question that the only use God ever makes of anything is a righteous use. Let our denominational friends answer the challenge that the Gospel is God's power because of its nature. They are loud in their disrespect for the ability of the Gospel to convert without aid from the Holy Spirit in an independent sense. Here are some of the things that make the gospel so powerful.

THE LOVE OF GOD IS IN THE GOSPEL. Where is the man who will deny that there is power in love? Kings have left their thrones, wars have been fought, and the great of earth have bowed at the throne of love. Space forbids us to develop so grand a theme. Look yonder at the mother who would die for her child. Look yonder at the soldier standing watch on the far flung islands of the sea. Watch the man in the strength of youth compass the earth and come back for the girl he left behind. Power in love; why there is enough power in love, as one great soldier and monarch stated it in the long ago, "to make the kingdoms of earth oscillate on the globe." Why will the gospel move men? Listen, it is the greatest love story ever

told, the story of him who died for us on the rugged tree of Calvary. Dying for men not yet born. Giving himself freely and willingly for the broken and sin-scarred race of man. How grand Isaiah has told the story. Listen to Isaiah 53: 4-8,

"Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him: and with his stripes we are healed. All we like sheep have gone astray: we have turned every one to his own way: and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken."

I am not surprised when men are moved by a story like this. I marvel that men do not fall down before the Galilean every time it is told in its purity and simplicity. Surely if man loved God in some small part as God loves him it could be the power of salvation to him. If the devotion to Christ and his love will not move men to obey his commands then there is not a power in the universe that could cause them to want to do so. Jesus put it on this simple, yet impregnable basis when he said in John 14: 15, "if ye love me keep my commandments."

YET THERE IS POWER IN FEAR. It would not be fair to imply that love is the only force found in the Gospel story. The fear of God and of his condemnation is found in the preaching of the full gospel. Hebrew 10: 24-27,

"And let us consider one another to provoke unto love and to good works: Not forsaking the assembling of ourselves together, as the manner of some is: but exhorting one another: and so much the more, as ye see the day approaching. For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, But a certain fearful looking for a judgment and fiery indignation, which shall devour the adversaries."

Wherever the gospel is preached the fear of hell must be preached as well. How could we preach salvation without telling

the need for our salvation? And how can we tell the need for our salvation without telling that we are lost and without hope? And how can we preach that men are lost and without hope without telling of hell and the fear of God? Hear Paul in 2 Thess. 1: 7-10.

"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day."

There is power in fear. Hitler tried to rule the world with this dread weapon. The forces of oppression since time immemorial have used its power. How that black monarch that rules the regions below uses it today. Fear of lost popularity with the rabble crowd caused Pilate to deliver up the Christ. Fear of the shallow sentiment of the world works with the powerful force against the church of God. Yes, there is power in fear, and its righteous use is found in the gospel of Christ.

The Gospel a Sword

The writer of the Hebrew letter gives this great statement about the power of the Gospel. Heb. 4: 12, "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." The word "quick" means living, or alive, hence, we are preaching a living word, or living message. Not a message that is decayed with the passage of time but a message of power for our time and for time to come. A message breathed out by the Son of God and given by revelation to the apostles. A message made alive by the spirit of the living God for only the spirit of the living God could make the word a living gospel. A story of glad tidings that needs no revision, but one adapted for our fathers, for us, and for our sons. The beautiful illustration of a two-edged sword carries us back to the days of the sword in the combat of ancient wars. Able to cut deeply into the physical body, the word of God is able to cut into the heart. It is "a discerner of the thoughts and intents of the heart." On

the day of Pentecost, when the great apostle preached with all the power of the Gospel, the men who had crucified the Christ were "cut to their hearts and cried out." Paul writes in the Ephesian letter to "take the sword of the spirit which is the word of God." During the time I worked with the church in Philadelphia I visited the University of Pennsylvania museum many times. On one occasion I asked the curator to show me a two-edged sword such as the one used in the days of Paul. The best swords were made in Damascus and were of the finest workmanship. They sing through the air like a bird and are so sharp and thin that when yielded with power can sever "joint and marrow." How glorious it is to meditate on the use of such a weapon. What a great privilege it is to be entrusted with its use in the most glorious cause in which man can find himself. Think of that great army who have fought with this sword under the bloodstained banner loved so well. Consider the honor of being named with the great who loved the truth and lived and died for the word of God. Those who preached this Gospel in its power without fear or compromise and gave to the world in clear tones the conditions of pardon that must be believed and obeyed.

Earthen Vessels

As I write this lecture for the printers tonight, and hear the Kentucky wind that I love so well in the trees outside this study room. I am faced with this challenge. Why have we not done more! No matter how much has been done, how many battles fought, how many led to the knowledge of the truth, why have untold thousands more not heard and obeyed? Surely it is not the fault of the Gospel. It is God's power today as it was two thousand years ago in the day when salvation was "first spoken by the Lord and confirmed unto us by them that heard him." The world was in turmoil and strife then. The Caesars ruled with iron hand from the city of the Seven Hills and war was man's companion as it is our companion now. The answer is found in the weakness of the earthen vessel. Paul wrote in the long ago in 2 Cor. 4: 7, "But we have this treasure in earthen vessels, that the excellency of the power may be of God and not of us," and the earthen vessel fails in the sense of our carrying it to the dying race of man. The weakness is not in the gospel, but in the men who are solely responsible for its proclamation. The failure is not

with divinity, but with humanity. Meetings such as this are fine but the important thing is to have the gospel preached. This is where we differ from the apostles. Where we talk they went. Where we plan they preached. Where we sigh for lost souls they baptized them. There is no secret to the use and utility of the gospel of Christ. It needs to be understood, believed, obeyed, and proclaimed. The history of its work is one of blood and tears. The adversaries wait in the way and the path is marked where other men have fallen and yet as we see the kingdom marching on, and the truth of Jesus Christ winning new fame and glory, every soldier of the cross can say with Paul as he wrote in Rom. 1: 16, "For I am not ashamed of the gospel of Christ: for it is the power of Cod unto salvation to every one that believeth; to the Jew first, and also to the Greek."

PROBLEMS THAT FACE AN EVANGELIST IN NEW ORLEANS

HOWARD A. WHITE

New Orleans is the largest city in the South and the sixteenth in the United States in point of population. It is a gateway to Latin America, and its port is second in importance only to that of New York. It has been called "America's most interesting city," and is perhaps best known for its exotic customs and institutions that are different from those of the rest of the nation. In the popular view it is the City that Care Forgot, the locale of the Vieux Carre, where the people walk on *banquettes* instead of sidewalks, and where Creole cuisine is the normal diet. It is the city of Mardi Gras and fabulous legend, where the ghost of Jean Lafitte stalks by moonlight through the trees draped gracefully with Spanish moss.

To the evangelist, however, New Orleans is much more than these things, interesting as they may be. The Christian sees New Orleans as a metropolis of more than half a million people, most of whom do not know their right hand from their left, so far as simple New Testament Christianity is concerned. It is astonishing that Louisiana is so much a mission field, nestled as it is among the other southern states in which the Restoration Movement has become well known. There are few self-supporting congregations in the entire state, and the majority of the people in the parishes bordering the gulf have never heard of the churches of Christ. If Orleans Parish (Louisiana has *parishes* instead of *counties*) had as many congregations as Davidson County, Tennessee, there would be well over one hundred. There is one white congregation in the parish, excepting those which have become involved with digression and premillennialism, of which there is one each.

Others sections of the state are in a similar condition. While there are active congregations in Shreveport, Haynesville, Monroe, and Baton Rouge, such prominent centers as Lake Charles, New Iberia, Alexandria, and Winfield are still mission points

with preachers supported by congregations outside the state. Churches of Christ are exceedingly rare in the small towns and rural communities of the state.

In a history of the church in Louisiana, written as a thesis at Louisiana State University, it is pointed out that the church has been like Alice in Wonderland when she had to keep running as fast as she could in order to stay where she was. Churches in Louisiana, following the usual pattern, have kept few and inadequate records, but the available evidence indicates that a congregation was established in New Orleans about 1845. It was never large and its services were interrupted during the Civil War. After the war, its activities and energies seem to have been largely centered upon internal problems such as the music question and premillennial speculations. By 1935 the old congregation, meeting in a good building at Seventh and Camp Streets, was almost wholly preoccupied with millenarian doctrines, and a group of members who had moved to the city from other places suggested the need of starting a congregation in a different part of the city, and the plan was accepted. At that time the agitation regarding premillennialism had not reached the sharp distinctions that were later made.

The new congregation of about twelve members began services in 1935 in a rented store building in Lakeview, a suburban residential area, with R. W. Turner as preacher. Soon a residence on Canal Boulevard was purchased and remodeled as a place of worship. With the growth of the congregation, a building at Carrollton Avenue and Palmyra Street was acquired in 1939 from a Christian Church that had decided to disband. The new location has served to the present time, and it is one of the best in the city, being on a principal thoroughfare and situated in the center of the metropolitan area. Plans have been made to build a new house of worship at the same location and to use the old building, which has been outgrown, for Bible classes.

During the decade of its existence, Carrollton Avenue has grown from a congregation of a dozen members to almost three hundred. The growth has been due principally to members moving to New Orleans from other localities, but a number of native citizens has been converted. Two examples are interesting. Joseph Bergeron began attending mid-week meetings in the days when R. W. Turner was the evangelist, and Mr. Bergeron's intentions

were to win some of the members to his own beliefs as a Roman Catholic. The results were not all that he expected, for he himself was converted, and he has become a preacher of the gospel. This year he has decided to give up a good income and spend his savings in attending one of the Christian colleges until he is prepared to teach and preach in French among the people of Louisiana. Another interesting convert is Giovanni Pennino, native of Palermo, Italy. A Roman Catholic for forty-seven years, he studied the Bible until convinced he was in error. He searched in the telephone book for a church that, as he expressed it, "Had Christ's name," and after attending services at Carrollton Avenue for several months, he was baptized into Christ.

An active program of evangelization is being maintained, but in comparison with the need, it is merely scratching at the edges. Radio and newspapers are used each week and tracts are regularly distributed. A colored church has been established, a building bought and remodeled, and a preacher supported. Meetings for the colored have been held by Marshall Keeble, Luke Miller, and others. The membership now is about thirty.

Carrollton Avenue has endeavored to have a full program of work which looks not only to local needs but to those outside the city. Encouragement and assistance have been given to struggling congregations in south Louisiana, including Houma and Bogalusa, and regular contributions have been sent to Namwianga Mission in Africa. Despite the fact that some with puritanical notions have pronounced the city an unfit abode for bringing up children, six young men of the congregation have become preachers, indicating the triumph of the gospel over an environment which, like that of other communities, is far from ideal.

By the usual comparative standards. Carrollton Avenue has achieved somewhat better than average success, but the problems remain numerous and difficult. They are of two kinds, in the main: those arising from the church itself, and those presented by the ones whom we wish to reach with the gospel.

So far as the church itself is concerned, the problems are perhaps about the same as anywhere else. Chief among them is the lack of consecration and diligence among many whose names are carried on the rolls. The "faithful few" will sacrifice and work zealously, some will do nothing, and still others will think

up ways to waste the preacher's time that is needed for useful work. As one of our young men pointed out, the church needs two preachers: one to do the things the *Lord* commands, and another to do the things the *members* expect. Although relatively few in number, the selfish members whose only interest in the church is what they can get done for them, rather than what they can do for others, are certainly a major problem with every evangelist in apportioning his time. This is not to reflect unfavorably on those with legitimate claims to attention and service.

A perplexing problem of a church located in the center of a large mission field is that of arriving at a wise distribution of resources and efforts. Some congregations have taken too narrow views of their obligations and have thought little of any work other than their own. It may also be true that some groups have attempted to do so many different things that their efforts have been ineffective and inefficient. In the work at New Orleans, the calls for help in communities near us have been so numerous, and attempts have been made to respond to so many of them, that it may be that the "eggs have been put into too many baskets." For a while, a regular preacher was maintained at Bogalusa, a town eighty-five miles from New Orleans. Due to other obligations, we were unable to help provide a building, and the little group had to meet in a borrowed hall. Little permanent growth was achieved. In other cases we have spent small and large sums in various places without concentrating really effective efforts in any one place, and if all that has been done had been directed to one objective at a time, perhaps a self-supporting congregation could have been established and another work begun. But meanwhile, what would have happened to the other Macedonian calls? Is it better to help keep a few small mission points barely alive, or to try to help one at a time to become strong and vigorous? There is much to be said for both plans, when it is impossible to do all that the ideal situation would demand.

The problem of sectarianism within the church has hindered the work in New Orleans. The task of reaching people with the simple Gospel has been made more difficult by the departures from the faith by some within the church. Of course the first major division was over the music question, and a new congregation was started to satisfy those who wanted the instrument

in the worship. Today that congregation is one of the most "liberal" denominations in the city, its doctrine being almost as latitudinarian as Unitarianism. Some years after the schism over the music question, the speculations of millenarianism were introduced. There is one small congregation which features those ideas, and again the usual results of such tendencies have been noted, for its attitude has become more that of inter-denominationalism than complete rejection of sectarian principles. Informed individuals who know of these divisions within the ranks of those who once walked together are, to say the least, confused and are often discouraged from examining the claims of any.

It has been said that Protestantism contains the seeds of its own destruction: it will divide and divide again so many times that its energies are dissipated. While those of us who claim to be members of churches of Christ disavow being Protestants, and claim to be just Christians, it remains a fact that defections from the ranks make us wonder, as we take a long range view, if the historical mistakes of other days are to be repeated and if the darkness will come again. Those who turn aside from the mission of the church to feature their additions to the worship or their speculations regarding some kind of millenium will have an awful account to render in the judgment.

Scriptural unity and great faith are needed to meet the problems the church faces in dealing with the unsaved. The challenge in New Orleans is, in some respects, different from that in some other cities. The large Latin element in the population is almost entirely Roman Catholic and has an antipathy toward the slightest consideration of anything else. It should be remembered that the great Reformation of Luther made little difference in the lives of people of France, Spain, and Italy. The Anglo-Saxon mind and the Latin mind are different in their workings. The reason and logic that appeal to an Anglo-Saxon are lost on the Latin who delights in ritual and appeals to the emotions.

In dealing with people, while remaining true to the faith, we must become "all things to all men" in the same way that Paul did. Too often members of the church fail to consider well the problems presented by those of different racial and cultural backgrounds. It is not unusual to hear a Texan or a Tennessean in New Orleans refer to the native population as "foreigners." Some Anglo-Saxons act as if they are superior to those of Latin

antecedents. It is not difficult to see how offensive such notions are to those whose ancestors founded New Orleans and whose culture and civilization in some ways are superior to those of the Anglo-Saxon. This fact should be noted by the members of the church who think of Christianity as the religion of *white, southern, Anglo-Saxon, agrarian* civilization. Those of us who have lived in New Orleans for a few years have learned the lesson and wish to impress it on others.

It is surely not far wrong to state that the vast majority of the people of New Orleans, due to their religious beliefs or their lack of them, are not convinced that the Bible is the final source of authority in Christianity. In such an environment it is not only necessary to be able to sustain the truth of the Scriptures against sectarian errors, but to give a reason for appealing to the Bible as ultimate authority. Christians who cannot give adequate reasons for accepting the *Bible only* rather than Romish tradition, or who cannot sustain the Scriptures against the objections of agnostics and skeptics are beaten before they begin, in many cases. The successful Christian worker must know the Bible, but he must also know something of the mental processes of those he wishes to reach, or he will be a failure. For example, one who attempts to discuss the Bible with a Roman Catholic is at a disadvantage if he does not know something of the claims of Romanism. He has said worse than nothing, if all that he can say about Romanism is prejudiced and untrue to facts and indicates dense ignorance as to the true attitude of a devout Catholic. There are valid objections to Catholicism without resorting to popular misconceptions. Christians should know what they are talking about when they attempt to discuss any matter.

The Catholic, in effect, rejects the Bible in favor of tradition. There is an ever growing class of unbelievers who reject the Bible on the claim that it is in conflict with the conclusions of modern scholarship. Of course this is an old claim which has been made since the Greeks of the first century called the gospel "foolishness" and preferred their own philosophy, but it continues to gain adherents. Skepticism, often undefined and vague, has sifted down (or up) from the realms of higher (?) learning. The skeptical attitude is not uncommon in New Orleans or any other large city. More and more the church will have to face this problem. College attendance in this nation is approaching

an annual figure of three million. Perhaps fifteen or twenty millions of people in each generation will attend college. Many of them will have their faith shaken and destroyed. The church must learn to deal successfully with this condition. *It cannot be done by discouraging education.* The issues must be met reasonably, logically, and understandingly. Above all, every Christian must encourage education that is Christian.

Doubtless there are many other topics that should have been considered in this lecture. It is not claimed that this has been a definitive and comprehensive discussion, but rather these suggestions have been offered in the hope that the church may be even more interested in its mission to evangelize the world, that it may consider realistically the obstacles that lie in the way, and that all of us may be true to the faith, world-wide in vision, strong in determination, and wise in method as we obey the command, "do ye into all the world and preach the gospel to every creature."

PLANS FOR THE WORK IN GERMANY

By OTIS GATEWOOD

Before Christ left the earth, he said to his apostles: "Go to all the world," "Go teach all nations," "Go preach the gospel to every creature." Within thirty short years after this great commission was given we find the apostle Paul saying: "The gospel . . . which was preached to every creature." (Col. 1: 23.)

Today we are faced with the same charge, and we are particularly mindful of this since we have gone into only about twenty of the one hundred nations with the gospel of Christ. Now that the war is over, we are lifting our eyes to look to the European fields, where we have never sent a gospel preacher.

The church was started in the old country, but it went into apostasy in 606 A.D. Since that time, different efforts have been made by the reformers and political leaders to get away from the corruption of Catholicism, but from 606 until now, the church of Christ of America has done nothing to help. Luther led in the reformation in Germany; Zwingli in Switzerland; John Calvin in Scotland; Henry the Eighth in England. In recent years, Fascism, Nazism and Communism have been efforts to break away from the domination of an old, corrupt religion, but so far we, as members of the church of Christ, have been satisfied to sit back and make no effort whatsoever to preach the gospel of Christ. The last two world wars have awakened within us a consciousness that if Europe is ever to have peace, she must not only have good politics, she must have the right kind of religion. Peace conferences, leagues of nations, and other human efforts have failed, and will continue to fail. There is but one solution and that is the pure, unadulterated gospel of Christ. We, as members of the church of Christ, have the only message that can do the European countries any good, and God has charged us with the responsibility to take it to them. We have sent missionaries to China, Japan, Africa, India, Australia, and to other nations throughout the world, but never have we sent missionaries to Europe.

When the elders of the Broadway Church of Christ in Lubbock, Texas decided that something should be done about this matter, even before the war was over they planned a tour, particularly of Germany. Several had planned to go, but the

U. S. Army said that only two of us could go. It was my good pleasure to go with Brother Paul Sherrod on such a survey trip. We spent two months in England, Scotland, France, Switzerland, Germany, and Holland. We went to see where we should begin our work and how we should begin it. We spent two weeks among the British brethren, and found a great opportunity, and after coming back to America, we talked with Brother John Allen Hudson and Brother C. E. McGaughey, and if plans can be worked out, they have agreed to go to the British Isles for a year of evangelistic work. However, the British brethren are somewhat skeptical of American influence, because a number of years ago some Christian Church preachers went to England and sowed that country with modernism that almost completely wrecked the British Churches of Christ. But the British brethren welcomed us very warmly, and I believe that they will be glad to have American evangelists in their country who can help and sympathize with them in the problems they have to face just now.

We went to France to see the possibilities of beginning work there, and on into Holland in order to visit with Brother Jacob Vandervis and Brother Bill Phillips, who are now doing work there, but they were delayed in their arrival, and we therefore missed them. They are now working in Haarlem, Holland, and their address is 163 Kloppersingel. We went to Switzerland because we wanted to see if it would be possible to begin work there in case we could get permission to enter Germany. You see, as yet, Germany has not been opened to mission work. This is due to the shortage of houses and food, and a lack of adequate transportation. We thought if we could go to Switzerland and study the German language and do whatever work was possible, we would be near enough to Germany that we could enter as soon as it opened up. While in Switzerland, we visited with Sister Frida Graf of Bern, Switzerland, and Brother Delmar Bunn, whose address is Steinwiesstrasse 35, Zurich, Switzerland. Sister Graf was converted in Scotland during the war, and Brother Bunn is now doing work with the Charlotte Avenue congregation here in Nashville. The Swiss government has given us assurance that we can set up a temporary training school for

missionaries until Germany is open, and those of us who are ready to go will enter Switzerland sometime this summer and continue there until Germany is ready to receive us.

When we went into Germany, we visited the cities of Frankfurt, Heidelberg, Berlin and Cologne. We decided that it would be best to try to begin our work in Frankfurt, Cologne is in the British section, in the heart of the Ruhr district, and is not too accessible to the rest of Germany. Berlin is isolated in the Russian section. Heidelberg is the only city of more than 100,000 population that was not bombed, but we thought it would be best to begin in Frankfurt because communication and transportation is more easily obtained there. Frankfurt is also the headquarters for the American army. It is really the center of activities for the British, American and Russian zones.

It might seem queer to you that we should select Germany for a place to begin to preach the gospel of Christ in the European countries. One of the first things that led me to be interested in that country was the fact that when the war broke out the Mormons brought more missionaries out of Germany than they brought out of any other part of Europe. If the Mormons can convert the Germans, so can we. Another thing that might make the preaching of the gospel of Christ easier in that country is that it has been the educational and scientific center of the world. It is true that their intellects have been guided into the wrong channels, but if they were correctly guided and utilized, they could be a stabilizing and unifying force for all of Europe. Another thing, Germany has been the trouble spot of the world for the last two wars, and she will continue to be unless something is done to give her the right kind of religion.

Now that Germany has been brought to her knees, she needs our help. Her government, ideals, religions and schools to a great extent have been disrupted. All the teachers who taught in the schools during the reign of Hitler cannot teach now, because of their Nazi beliefs. That gives us a good opportunity to go in as teachers, and the American government is welcoming such teachers. For the last twelve years now, the German people have been shut off, to a great extent, from the rest of the world. They have not been able to know what has been going on. They only knew what Hitler told them. Now that they are able to learn again, they are very curious, and they are

seeking information. They therefore would be receptive to the gospel of Christ. Then too, for the last twelve years the influence of the traditional religions in Germany has been broken. In addition to that, their Church buildings have been bombed to the ground. Naturally, the Churches do not have the hold on the people that you would find in a country where the religions were undisturbed and well-grounded. This gives us more of an equal opportunity to begin on a level with other churches. Add to this fact that many of the Germans are now thankful to the American government for deliverance from Nazism, and they are grateful to her for the protection from Communism. It is here in Germany that a stand must be taken in Europe, if Communism is to be turned back and not take all that part of the country. It is in Germany that the East meets the West, and if Christianity is taught as it should be taught, it will not only withstand Communism, but replace it and overthrow it. I know that many of us are now hoping that something can be done to preach the gospel of Christ in Russia, because that is the only hope of preventing another war. We have a better opportunity of getting into Russia by first entering Germany, the testing ground between the East and the West, and there preaching the gospel. We have the protection of the American government, and with such great opportunities, there is no reason for us not to succeed. These are some of the opportunities for preaching the gospel of Christ in Germany, but there are many difficulties. We would not have the brotherhood believe that we are not fully aware of the fact that we will meet many and baffling difficulties.

What are some of the difficulties? First, most of those of us who are going cannot speak the German language. That might seem queer, but it is true. It isn't that we haven't studied the language. Most of us are now studying it, but it is almost impossible to learn the language without being among the people who speak it. Then, too, we believe that we should learn the people, as well as the language, so it isn't giving us too great a concern that we do not know the language. I am saying this so that those of you who stay at home will not be expecting too much out of us too quickly. You must give us time to learn the language and learn the people. A lot of our time during the first year we are there will be spent in learning the language. That does not mean that we won't be busy dur-

ing that time. We will start erection of our new building, so that we can have class study as well as a larger auditorium in which to preach the gospel of Christ. Also, we will be teaching those whom we can teach in English. A professor at the University of Heidelberg suggested that we preach many sermons and teach many classes in English, because most of the people in Germany would like to learn the English language. They are anxious to hear Americans speak, and he believes that they will come out to hear the Americans preach in the American language. Another difficulty with which we will be confronted is that the people are hungry. They live on only 1550 calories a day, and that is just a little more than one meal per day. We will be confronted with the problem of feeding the people, and unless we do so we cannot reach them with the gospel of Christ, but that is a gigantic task. However, we hope to be able to feed a number of people. Already we are sending packages of food into Germany to individuals whose names we have. We hope that you people here in America can send us much more food and clothing when we get into Germany and have a place to store it for distribution. In addition to this, those people's homes are destroyed. In Frankfurt, where we plan to begin, 80 per cent of the homes have been bombed, and most of the business houses are out of operation. It is going to be hard for the people to get their minds on things spiritual when they do not have decent places in which to live. Then too, there is great immorality in Germany at the present time. For twelve years Nazism chiseled away at the sanctity of the home, and when you add to that the disasters of war you can see what a great immoral situation is existing in Germany at the present time. There are eight women now in Germany for every man. Sixty-five per cent of the American soldiers who were in Frankfurt at the time we were there had a social disease. When you add to these difficulties the fact that the Germans believe the U. S. Army is wasting food supplies and clothing in the face of the hungry Germans, you will see some of the difficulties that we will have to confront as we preach the gospel there. Then too, when Germany is opened for mission work, General Clay told us there would be large numbers of churches that would enter that country for mission work, and those churches are going in with much more money than we are planning to take. I believe the Lutheran Church alone is

raising \$10,000,000 for rehabilitation work in Germany. I am telling you these things because you brethren here at home must realize that we cannot convert the people in Germany overnight. Don't expect too great results to begin with. Give us some time. We oftentimes have been inclined to send missionaries into a mission field and keep them there for a very short time, and then bring them home if results are not seen immediately. Let us not make that mistake in Germany. The Catholics will say that they want a certain result in a community within a hundred years, and they will work to that end. We at least can say that we must work for fifteen or twenty years, in order to have what we would like to have in that country. You brethren here in America must be patient with us. We know enough about mission work to know that we are not going to change communities overnight. It has not been done here in America, nor will it be done in Germany. We will need your prayers, your money, your faith and help in every way, in order that we may succeed.

As we look back on our work, I believe that we can profit by some of the mistakes that we have made. We have oftentimes sent missionaries into mission fields without sufficient personal support, and we have allowed the missionary and his family to suffer and make all the sacrifices, while the brethren stayed at home to enjoy the comforts of life, and then we blame the missionary if he doesn't succeed. I can give you the names of a number of men who have gone away to foreign fields and have turned to denominationalism or have returned to America with their health ruined and their spirits broken because their brethren back home forgot them. Some have turned to pre-millennialism, and our brethren have been disgusted, because they think that foreign work is a failure, but they have forgotten that those of us who stayed at home perhaps have been partially responsible for these conditions because of our lack of support. Another reason we have failed in mission work is that missionaries have had to go into new countries without an adequate building or buildings in which to meet. The Lubbock brethren have made it possible for us to go throughout the United States and ask the support of our brethren so that one of the first things that we are to do in Germany will be to erect a decent building in which to meet. Somehow, we have the conception that we should

not strive to build large congregations, and that has led us to build a number of little chicken coops in many places over the country, and about the time we get large enough to command the respect of the community, we holler, "It is time to swarm," and we erect another small building, hire another preacher to preach to us, while millions of people in the world go without a knowledge of the Word of God. Brethren, the Church in Jerusalem had three thousand members to begin with, and it grew to be a great multitude before the Lord scattered it. We are needing enough money to go into Germany to erect a decent place in which to meet, without having to meet in a lodge hall or in a dilapidated building down on a railroad avenue.

Another reason that we have failed in the past is that we have had to go and work by ourselves. When Christ came into the world, he came into the greatest mission field the world has ever known, and he did not begin alone. The very first thing that he did was to go out and select twelve apostles. Before long, he decided that he needed some more helpers, so he selected seventy others, and they did not scatter all over the earth. They confined their efforts to a very small community, and before many years had passed, Christianity had overthrown paganism, emperor worship, and Judaism. We have the same gospel that they had, and if we can go about teaching in the same way they did, we can see the same results. That's the reason that a number of us are planning to go into Germany to work together. At the present time, I have the names of about 65 young people who are planning to go. About 20 of us are to enter the European country this summer, and the rest will be coming along later.

It is going to take a lot of money to support this large force of workers, but brethren, if you will support us and let us work together for awhile, as Christ and his apostles worked, in a given community, I believe that we can train native gospel preachers that will spread the gospel of Christ throughout that country, even after we American preachers are dead and gone. There are a number of young ladies who are going along with us. We plan for them to do personal work and to participate in caring for children while mothers are working, and use that as a means of getting into the homes for the teaching of the gospel of Christ. We have others who are specializing in the field of

juvenile delinquent work, home counselling, etc., and we hope that the church in Germany will be a congregation that will serve, and not merely preach and worship. With this number of workers in Frankfurt to serve the community, we believe that before long we can have a great radiating center for the spreading of the gospel throughout all of Germany. There are many more details about this work that we would like to tell you about, but this should be sufficient to give you an insight into the work we are planning to do.

In closing, let me give you a few examples of why we believe that we should go to Germany with the gospel of Christ. While we were in Berlin, we contacted a group known as the Bund of Freikirchlicher Christian. They were very similar to the church of Christ, and we understand that there are about 60,000 of them in Germany. We hope, if possible, to gain the fellowship of these people, even though we do not plan to begin working with them immediately. We found another group down in Strassburg, France, that is very close to the truth. While we were in Berlin, we went home with one of the leaders of that group. His name was Hans Ludwig. We spent the day talking the Bible with him. He had three children, one 16, another 18, and another 20 years of age. At 4:00 P.M. they left to go to the Young People's Meeting. At 4:30 P.M. the father asked us to bow for a word of prayer, because at that hour the young people were beginning their meeting. We joined in prayer with him. We couldn't understand his German, but while there in prayer, our minds came back to America, and we wondered how many homes there are that will pray like that for their children while they are away in Bible study. We learned there and then that even though we are going to Germany to teach the gospel of Christ, and teach them things they have not formerly known, there are many things that perhaps we can learn from the Germans. We learned from this home and other similar homes we visited that all Germany is not bad.

During the war, I visited a Christian home here in America. The government had sent a summons for their only son to come into the Army. I saw the sorrow that it brought to those Christian parents as they took him to the train. I saw them bid him farewell. I saw him get on the train. I saw that train pull out of the station and go down the track. Those parents

looked until that train had gone out of sight and until the last bit of smoke faded in the distant horizon, and then they returned to their home that night to a vacant chair. Their son was going away to kill or be killed. On their coat lapel was a little button that said "10%." That meant that 10 per cent of their money was going into War Bonds. They not only were giving the son, but they were investing their money for this grand old United States of America. Their son was willing to die. They were willing for him to go. They were willing to spend their money that this grand nation might continue to live. They did these things because they were loyal citizens, but I thought as I gazed upon that scene. "Have they ever given a son to preach the gospel of Christ to the people he is now going to kill?" "Have they ever given 10 per cent that the Kingdom of God might continue in this world?" Brethren, we have been willing to sacrifice, yea, even to die, for our nation, but we have not put forth one effort at all as yet to preach the gospel of Christ to the people that for the past two world wars we have striven to kill. Again, we must obey the commandment of Jesus to "Go teach all nations." Among those nations is Germany, and all of Europe. If we don't go now and preach the gospel of Christ to those people, the war that we have just finished will be but a plaything in comparison with the next one to come.

Let us go—pray—give—that this work may be done.

THE WORK IN EAST TENNESSEE

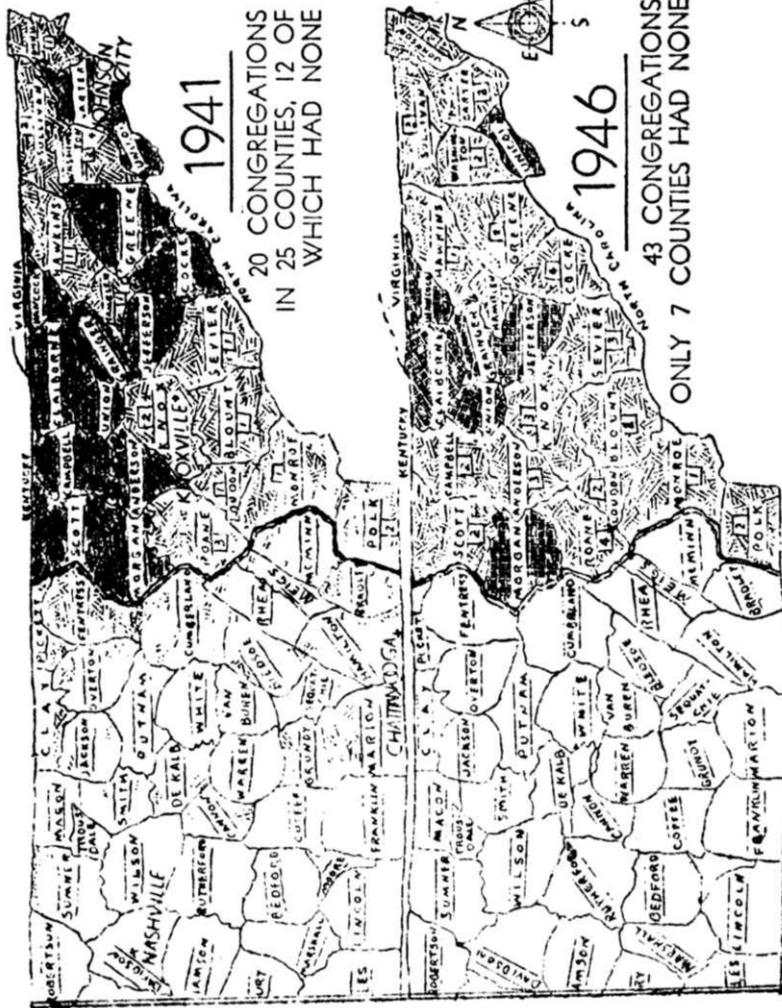
By J. EDWARD NOWLIN

Brother Collins, faculty members and student body of David Lipscomb College, ladies and gentlemen, I am happy to have been invited to speak on this occasion about a topic which has been the direct concern of my life for more than five years, and about which so little has been said. Being an alumnus of David Lipscomb College, and knowing something of the purpose of these lectures, I know of no other thing I would rather do than give you whatever information I am able on the subject, "The Work in East Tennessee." I am undertaking a big task and I trust that whatever mistakes I may make shall be corrected right away. I was born in East Tennessee and my ancestors were thereabouts when the Mayflower landed at Plymouth Rock. Therefore, if I seem to eulogize that area too much this morning I trust that you will forgive. I am not a member of the Chamber of Commerce.

We have prepared a map, copies of which have been distributed to you, and which will give you a fair picture of that area five years ago and now. If you will refer to that map occasionally during this speech you will be able to locate places mentioned and be able to retain more of the facts presented.

From 1934 to 1937, I preached in Athens, McMinn County, about half way between Chattanooga and Knoxville, where there were only six congregations in the county. I thought then that I was in a mission field, but in the summer of 1940, while working with the church in Sparta, Tennessee, the Sparta church sent me for two meetings in the upper part of East Tennessee above Knoxville. One of these was at Nelson Chapel, the only congregation of the church of Christ in Blount County, and the other was at Morristown, the only congregation in Hamblen County, where Jim Cope had held the first meeting the summer before.

While in Morristown, I made a trip as far as Kingsport, in Sullivan County, on the Virginia line. Brother W. B. McPherson of Nashville, had just been to Kingsport and had succeeded in getting a few members started meeting in the home of a Sister Young. He had gone back home however, and there was



1941

20 CONGREGATIONS
IN 12 COUNTIES, 12 OF
WHICH HAD NONE

1946

43 CONGREGATIONS
ONLY 7 COUNTIES HAD NONE

no faithful gospel preacher in all that region from Knoxville to the corner of the state. There were more congregations of the true church within ten miles of Sparta, than there were in 15 counties of upper East Tennessee. I could not forget that situation. In the spring of 1941, I resigned the work at Sparta and moved to Johnson City, being supported by Sparta, Laurel Avenue church of Knoxville, Nelson Chapel, Morristown, and Johnson City.

General Conditions in 1941

If you had taken off from Knoxville airport and circled Knoxville with a 50-mile radius, then scouted a course northeast to where Tennessee joins North Carolina and Virginia, you would have beheld far below you and to either side the larger part of 25 counties reaching from the Georgia State line to Kentucky, composing thousands of square miles of lofty mountains, lakes, rivers, rolling hills and green valleys, and sustaining nearly one-third of the population of the State of Tennessee. You would have passed over the hunting grounds of Daniel Boone, the tailor shop of Andrew Johnson, the law offices of Andrew Jackson, Happy Valley where John Sevier mustered his men to fight at King's Mountain, and the boyhood scenes of Alf and Bob Taylor, who fought the verbal "War of the Roses" for the Governorship of Tennessee. You would have seen the Watauga River which served as a highway through the mountains for the flat-bottomed boats of early settlers bringing civilization to the wilderness. You would have noticed thousands of white farm houses with flocks of poultry and herds of dairy and beef cattle tilling the acres between the county seat towns and small hamlets, while in the distance you would have seen large cities with smoke pouring from their factories, and schools, colleges and churches offering the people intellectual and spiritual guidance.

But amid all these historic scenes there would have been little to cheer the worshipping heart of the New Testament Christian, for in all this beautiful and prosperous land there were only 20 faithful congregations of the Lord's church. In those 25 counties there were 12 which had no congregation after the New Testament order.

The question may be asked, "Why this lack of New Testament churches in East Tennessee, when there were from a dozen to sixty in in the Counties of Middle and West Tennessee?" The

answer is, the Christian Colleges located in that area progressed beyond the doctrine of Christ and the broom of digression swept clean in the territory influenced by them. Johnson Bible College at Kimberlin Heights, 15 miles out of Knoxville, and Milligan College at Johnson City went digressive a generation ago, and what few brethren there were who had the courage to lift their voices against the innovations promoted by the liberal-minded college men who preached for them were laughed to scorn and their feeble voices drowned in the ceaseless babble of those who wanted to be like the nations 'round about. Missionary Societies were multiplied and as many congregations as possible pledged to their support. Ladies' Aid Societies were organized and used by the agitators to raise money by catch-penny schemes for the purchase of musical instruments which were placed in the church buildings over the protest of faithful brethren. Christian Endeavor Societies were formed for the young people. Organizations, super-organizations and sub-organizations appeared demanding support and attention, until in a few years the church began to resemble Ezekiel's vision of a wheel in a wheel. Although they retained the name, "church of Christ," they ceased to be that church. So many of their differences with the denominations were compromised that few differences were left. Here and there a rural congregation remained more independent and added no instrument mainly because there was nobody to play it, and in some of the city churches there were older people who had been reared in the country and as children had heard some of the older preachers and worshipped without the instrument of music. These two classes of people have proved to be our most willing hearers. Many of them have come back to the old paths.

My reasons for choosing Johnson City were three in number. 1. Faithful brethren there had been forced out of their church building by Premillennial speculators and were keeping house for the Lord in a school building. They needed money, leadership, and encouragement, and were crying for help. 2. A good radio station was located there which had a coverage of almost the whole corner of the state and parts of Kentucky, Virginia, West Virginia and North and South Carolina. 3. Johnson City was 105

miles from Knoxville and a natural center from which to evangelize that corner of the state. A State College was located there, as well as Milligan College, and it was a stronghold of digression.

Specific Conditions in 1941

Up to this time the major part of the work done in East Tennessee had been after the "hit-and-run" pattern. Some congregation in Middle Tennessee would send a preacher up there for a meeting of two weeks' duration, and whatever progress was made was largely sacrificed for lack of leadership and further teaching and encouragement. Small groups started that way were left to the mercies of their denominational neighbors. They were preyed upon by every hobby-riding, drifting preacher who passed that way, and many of them became dwarfed spiritually and fell into fanaticism, or became discouraged and embraced the wiles of the Devil. That is like planting a corn patch out on the side of the mountain and never going back to see about it! Some few faithful souls, however, remembered to read their Bibles and pray for help, and we praise God that in recent years brethren elsewhere have awoke to the importance of sending men into that field and keeping them there until the work is self-supporting and able to stand alone.

Following are the names and locations of the 20 congregations which were there in 1941: Oneida in Scott County; Patty and Old Fort in Polk County; Vonore in Monroe County; Nelson Chapel in Blount County; Eaton in Loudon County; Rockwood, Harriman and one rural church in Roane County; Laurel Avenue, Vestal, and Newbert in Knox County; Webb's Creek in Sevier County; Morristown in Hamblen County; Antioch (commonly called "Gun Town") in Hawkins County; Central church, Johnson City and Pleasantview in Washington County; Kingsport and Bristol in Sullivan County; and Crandull in Johnson County.

The following counties had no congregation that I could learn of: Morgan, Anderson, Campbell, Union, Claiborne, Grainger, Hancock, Jefferson, Cocke, Greene, Unicoi and Carter. In some of these small groups had met for a while at different times, but later disbanded. If my memory serves me right, there were only four full-time gospel preachers in those 25 counties. They were: J. M. Lawson at Rockwood; Charlie King in Harriman; Billy Norris in Knoxville; and V. E. Gregory in Kingsport.

The Situation Today

With radio preaching part of the time from Knoxville, Kingsport and Bristol, and all the time since January, 1942, from Johnson City; with meeting work carried on in tents, school buildings, rented halls, homes and church buildings; with thousands of gospel tracts distributed; and with regular teaching publicly and from house to house, the picture of the East Tennessee field has changed considerably. Some few preachers have come our way to stay only two or three weeks, or months, or a year or two, but at present the following men are there: Billy Norris in Maryville; Charlie King in Harriman; S. F. Timmerman and Charles Holt in Oak Ridge; Creed Spurgeon in Sevier County; J. B. Jordan in Clinton; J. M. Gainer and Sidney Astin in Knoxville; Willie Bryson in Lenoir City; E. G. Crouch in Morristown; E. W. Guthrie in Rockwood; Boggs Hurt in Oliver Springs; W. G. Bass in LaFollette; J. B. Gaither in Oneida; J. D. Boyd in Newport; J. E. Bacigalupo in Greeneville; V. E. Gregory in Kingsport; Willard Conchin in Elizabethton; Thomas H. Burton in Bristol; and J. Edward Nowlin in Johnson City. In all there are *20 full-time workers and a few part-time workers in those 25 counties*. Those who have supported themselves and preached as they had opportunity have made a very distinct contribution to that work.

To date *24 new congregations have been established*. They are: Wolf Creek in Scott County; LaFollette and Block in Campbell County; Oliver Springs in Roane County; Cedar Hill, Highland and Clinton in Anderson County; Maryville in Blount County; Lenoir City and Greenback in Loudon County; Arlington in Knoxville, Knox County; Sevierville and Marshall's Grove in Sevier County; Newport, Burnett's Gap and Ball's Chapel in Cocke County; Greeneville in Greene County; Fordtown in Sullivan County; New Harmon in Johnson County; Elizabethton in Carter County; Flora's Chapel, Clinchport and Wytheville in Virginia; and Old Refuge in North Carolina. In addition, the following have been restored from digression: Raven's Branch in Cocke County; Mt. Olivet in Greene County; Centerview and Rock Hill in Carter County and the colored church at Gate City, Virginia have been resurrected from the dead.

Church buildings have been, or are being, erected or purchased in the following places: Bristol, New Harmon, Johnson City,

Kingsport, Greeneville, Morristown, Newport, Sevierville. Lenoir City, Maryville, Oneida, LaFollette and Knoxville. Deeds to church property contain restrictive clauses against instrumental music, Premillennialism, or any other divisive doctrine or practice.

Reasons for Rapid Growth

Four factors have contributed a great deal to the growth of the work in East Tennessee. 1. *Defense plants* were built at Oak Ridge, Kingsport, and Bristol; the construction and operation of which brought quite a few members of the church into that area. 2. The *Tennessee Valley Authority* has served the same purpose in that new congregations have been strengthened by the influx of T. V. A. workers who were members of the church. 3. *Radio and newspaper work* have been responsible for keeping the truth before the people in their homes, when they would probably never have been contacted otherwise. I know for a fact that fully 50 people have been added to the church in Johnson City alone as a result of the radio broadcasts. I could mention some in other places. 4. *Faithful brethren have been willing to leave strong congregations* where they could preach to three or four hundred people on Sunday morning, and begin work in fields where they could preach to only six or eight or two dozen. Not only so, but faithful congregations have stood behind them in supplying their needs while they went out to meet sin and error on its own ground. All this, of course, we can sum up and attribute to the over-ruling Providence of God, and to him be all the Glory.

Naturally, the people of East Tennessee have not been running over each other in order to accept the gospel of Christ. Most of them have been satisfied with their denominational convictions and preoccupied with pleasing their "Pastors" and furnishing the money and zeal and energy to make their unscriptural maze of organizations function. But one of the most precious moments of life is the time when some soul becomes enlightened enough to shake off the shackles of man-made doctrine and render heartfelt obedience to the Will of Christ. This joy has probably come to me more often than otherwise when some gray-haired mother or

father who was a member of the digressive group would stand up and say, "You are preaching the gospel just like they used to preach it when I was growing up out yonder on Boone's Creek."

The *only self-supporting urban congregations in all the 25 counties*, so far as I know, are: Rockwood, Harriman, Highland and Cedar Hill in Oak Ridge; Vestal, Laurel Avenue and Arlington in Knoxville, and Maryville. Although some of these congregations are little more than 3 years old they are active in the spread of the gospel. Cedar Hill helps support the work in La-Follette, Clinton and Oliver Springs, and Maryville supports James Walker in Blue Ridge, Georgia, in addition to their local work.

The *following will be self-supporting as soon as their building debts are lifted*: Kingsport, Bristol, and Johnson City. That does not mean that those three cities will have been *completely evangelized* by that time, for there are 30,000 to 40,000 people in each of them with only one congregation of 50 to 100 members.

Our Opposition

It was Jesus who said that one cannot go into a strong man's house and spoil it except he first bind the strong man, and you are probably wondering what the religious sects have been doing while we attacked their errors. They were by no means idle. I have often been impressed with the similarity between the experiences of Nehemiah in rebuilding the walls of Jerusalem, and the work of rebuilding the walls of Zion in East Tennessee. As in the case of Nehemiah, *our opposition has appeared in four patterns*:

1. *Ridicule* has been used against us. Just as Sanballat, Tobiah and Geshem made fun of the efforts of the Jews to rebuild the walls of Jerusalem; just so. denominational preachers and their flocks have beheld our poor beginnings and mocked. Nehemiah's enemies said that even if he did rebuild the walls and a fox climbed over he would tear it down! In a like manner creed-bound opposers have called us by various uncomplimentary names: such as, "that little bunch," "Nowlin's crowd," "mud-heads," "Campbellites," "narrow" and "anti's"! They have blasphemed the gospel of Christ by calling it "Campbellite hash" and "water salvation." They have sought to arouse prejudice against us by saying that "they think they are the only ones who are going to heaven" and "if Nowlin is right the majority of the

people of this city are bound for hell." We are glad though, that some of them have been honest enough to investigate for themselves and accept the truth, in spite of the jeers of their fellows.

2. *Open opposition* with the weapons of war failed to halt the rebuilding of the walls of Jerusalem, for Nehemiah armed his men and fought off every attack. In like manner, men who thought themselves to be strong have declared war upon us in open debate. I hope I am not being boastful when I say that they failed to stop us that way. Opposition meetings have been started on numerous occasions, but we found no place to quit. S. F. Timmerman engaged a Congregationalist strong man on the platform at Glen Mary in Scott County this past summer and upheld the truth. The courthouse in Bristol, Tennessee was filled to hear Thomas H. Burton meet a Baptist preacher in open discussion, and four times over in as many years it has been my pleasure to discuss the instrumental music question with preachers of the Christian Church. Others have probably been held that I do not know of, but it has been our policy to accommodate any man who wanted to use the Sword of the Spirit, providing he was fair, orderly and a representative man. Some have learned the truth from these discussions.

3. Next the enemies of Nehemiah tried *compromise*, but Nehemiah told them frankly, that he could see no reason why the good work should cease while he went down into the plain of Ono to talk with them. Likewise, knowing that both parties to a compromise must give up something, the emissaries of digression have knocked on our doors with a proposition, occasionally. A preacher from the largest Christian Church in Johnson City came to me offering to recommend to their convention that I be invited to preach for them here and there, providing I would not feci called upon to mention the music question whether they had the instrument or not. I could think of nothing better to tell him than that wherever I was invited to preach, if the instrument was present I would be called upon by my conscience to condemn its use; and if no instrument was present and the worship was carried on scripturally, the best way I knew to keep it that way was to inoculate against anything to the contrary. Needless to say, he black-listed me in the convention, but it didn't even make my face red!

4. Finally, not being able to think of anything better to do, Sanballat sent his servant with a letter containing *dark rumor*.

"It is reported among the heathen, and Gashmu saith it. that thou and the Jews think to rebel." Then Nehemiah sent word back and said. "There are no such things done as thou sayest, but thou feignest them out of thine own heart." Our opposers have hatched up dark rumors, gossip, anonymous letters and phone calls and the like, to try to provoke us to anger and cause us to injure the Cause of Christ by untimely words or deeds. Occasionally, these rumors have been denied, but mostly ignored because we felt that our friends needed no denial and that our enemies would not believe us if we did deny.

Because of the scarcity of preachers in East Tennessee we have not been able to consult one another on matters of *strategy* in meeting opposition and other problems, but we have managed not to come out second best too often in our encounters with error. I know of no set rule to follow in dealing with problems that arise, except that *one should always try to do the right thing*. Some of the experiences we have had may be of interest just here.

W. G. Bass and Hoggs Muff have followed Paul's custom to some extent by going into denominational meetings and standing up to *testify* when the opportunity was given. The pianist in a Baptist meeting at LaFollette was impressed with the truth from one of Brother Bass' testimonies, and later obeyed the gospel.

Some fellow called me on the telephone about four o'clock one morning to *curse me out*, and he succeeded for I just hung up and went back to bed! Then a Premillennialist lady called me one day to tell me *what she thought of me*, and hung up before I could open my mouth. I never did try to call her back to tell her what I thought of her! A young part-time preacher of the Christian Church told one of the brethren in Johnson City one day that if they didn't get Ed Nowlin off that radio he was going to *tear up every Christian Church in the country*. Later he and his whole family and his youngest brother (also a preacher) and his wife came into the church. After the debate closed in Jonesboro, a lady came up to tell me what she thought of me, and it wasn't very complimentary. When she slowed down enough for me to get a word in. I said. "Is that all you have to say?" "Yes," she snapped, and braced herself to hear what I

thought of her; but all I said was "O. K." After all, Jesus was not wasting words when he told some men to be wise as serpents and harmless as doves!

Future Plans and Needs

If the time would permit. I would like to give you the *history* of the various new congregations which have been established, and give due credit to every man who has sacrificed and struggled that the work might grow. I would like also to give due *honor* to every congregation of the Lord's church and to every individual Christian who have sent men or money into East Tennessee. however, I think I should spend the remaining minutes in a brief statement of the *future plans and needs* of the East Tennessee field. Let me enumerate them by groups for brevity.

The Bristol Area. The Bristol church plans to continue efforts to enlarge their work by reaching out into Virginia more. Brother Burton plans to go back on the radio as soon as possible. He needs another man to assist in the evangelization of Bristol on both sides of the state line and to supply preaching for Flora's Chapel, Rock Mill, Crandull and New Harmon congregations. Also, there are the towns of Blountville, Bluff City and Mountain City, Tennessee and Damascus, Abingdon, and others in Virginia which have never been touched. The Bristol church needs \$6,000 to finish their building, in addition to repaying the loan they have on it. About 40,000 people in the city limits of Bristol need the gospel.

The Kingsport Area. Another preacher is needed in Kingsport to help Brother Gregory reach about 40,000 people there, and to work with Fordtown, Antioch, and in Virginia with Gate City and Clinchport. Nearby are such towns as Rodgersville, with no congregation of the church. Kingsport brethren also need help to finish paying for their building.

The Johnson City Area. We are going to do our best to stay on the air. We are now in our sixth year of broadcasting. We have about 30,000 people in the city. We need financial help to pay off our building debt and another preacher to do full-time work. We are helping with the work in Elizabethton and hope to be able to help them build a house. They have a lot paid for

and a fund started. We plan to start another congregation in Erwin, Unicoi County as soon as possible and already have a nucleus there.

The Greeneville Area. The brethren there have done a first-class job of management for the Lord. They bought a house and lot for \$3,500 and sold it for \$10,000. Then they bought another lot on the same street and erected a basement auditorium on it. It is all paid for and they have \$2,000 left to help finish the building. They need financial help to finish the building and to go on the radio station which is being built there, Greeneville is the second largest tobacco market in the world, and there are only two congregations in the county. Limestone, Bulls Gap and other towns near there also need the gospel.

The Morristown Area. The church in Morristown has its building paid for, but the membership is small and they need money to go on the radio station there. The towns of Jefferson City, Dandridge, and others are open fields for the truth.

The Newport Area. The church there is the only church of Christ located on Highway 70 between Knoxville and Asheville, North Carolina. They need \$3,000 to finish their building. They are doing their best to furnish preaching to Burnett's Gap, Ball's Chapel and Ravens Branch. June Rollins, who is a student here in David Lipscomb College is from Ravens Branch, and is probably the first native of Coker County to attend this school.

Sevierville Needs Preacher

Right here there are two things I would like to say about the matter of money to build church buildings in East Tennessee. *First, we are patting these buildings on through streets and on prominent lots, instead of on give-away lots on side streets and back alleys. Second, we are trying to build respectable houses in which to worship.* The gospel of Christ deserves something better than to be stuck off in some shack or hole-in-the-wall! Sometimes brethren elsewhere when asked to give some of the Lord's money to erect these buildings are quick to tell us that they are *not going to build us a house.* I want to say right here that it is not for us! It is for the Lord and his church to facilitate the spread of the gospel in the future years. No building built in East Tennessee will profit us; on the contrary, everyone up there is giving his own money to help build them. The hardest pill I have had to swallow since I have been up there is the attitude

just described. Of course, I am not in favor of building houses where there is no capable leadership to carry the work on and almost no congregation. That was done in Niota, Tennessee, several years ago, but when a congregation has been established permanently there is nothing that will help them more than a building of their own.

A Plan

I would also like to recommend to you the following plan for doing mission work. *First*, a congregation alone is able, or two or more together, should choose a held of labor and *send a man who is experienced and capable of meeting error on its own ground*. In many cases today that scriptural procedure has been reversed. The Pauls and Silases are kept at home with the strong congregations and the young Timothys and Tituses are sent out into virgin territory, where the people look upon them with pity but treat them kindly in the hope that they will learn better as they grow older. *Second*, the sponsoring congregations should have enough *interest in the success of the work there to prompt them to send an elder or somebody to (he scene occasionally to see what is being done and what is needed*. *Third*, if at all possible, the *sponsoring congregations should keep their financial and moral support behind the effort until it is self-supporting*. That includes building a house and paying for it! I know some congregations which are doing this kind of work, and may their number increase. I would like to see the time come when congregations will not send five and ten-dollar checks to as many worthy causes as they can, but will concentrate their strength in some place and see it through. Then fewer preachers would get letters saying, "We are sorry that we must discontinue our monthly check, but we are sure that you will have no trouble making up our little bit from some other source." Too often the preacher doesn't know what "other source" to turn to and three or four letters like that may get him into debt. This plan would save many anxious moments for gospel preachers and would beget more interest on the part of the congregation in whatever work they support.

Of all that has been said, this is the sum: *in 1941 there were only 4 gospel preachers and 20 loyal congregations in 25 counties of East Tennessee. There were none at all in 12 counties. Today there are 20 full-time workers and 43 congregations in those same 25 counties; but there are still seven of those counties*

with no congregation of the church of Christ. They are: Unicoi, Jefferson, Grainger, Hancock, Claiborne, Union and Morgan. May the Lord help us to do something about that! Someone has said that, "No man has the right to hear the gospel twice until all men have had the opportunity to hear it once." We have begun a new year in East Tennessee with the slogan. "More Progress Toward Heaven in 1947"!

THE PLAN OF JESUS FOR EVANGELIZING THE WORLD

ATHENS CLAY PULLIAS

- I. The international and worldwide nature and scope of Christianity.
 - A. The Great Commission.

Matthew 28: 18-20; Mark 16: 15, 16; Luke 24: 44-49; Acts 2: 39; Acts 10: 34, 35; Revelation 22: 16, 17.
 - B. Barriers of race, nationality, and geography are not to be recognized in such a way as to limit the scope of the Great Commission.
- II. The conquest of the world for Christ is the mission of the church.
 - A. This means that the church must be evangelistic, aggressive, and always on the offensive.
 - B. The work of the church will not be fully accomplished in any generation until:
 1. Every person in the world is a Christian.
 2. Every person in the world is a faithful Christian.
- III. A program so ambitious would certainly demand the most capable of workers.
 - A. The Apostles of Jesus were carefully trained by him for more than three years. In addition, they were guided in their preaching by the Holy Spirit. Acts 2: 4.
 1. Lack of formal education certainly did not mean a lack of preparation.
 2. When one was chosen who did not sit personally at the feet of Jesus he had been prepared to the fingertips with formal training.
 3. When the apostolic church sent men into the mission field they sent the best which they had. Barnabas and Paul are examples.
 - B. The fundamental error of the present mission program of the church is the almost universal practice of sending the following types of persons:
 1. School children, who are unprepared for such trying work, who may have unbounded zeal which is de-

sirable, but could not have the mature grasp essential to the task, "for we wrestle not against flesh and blood." Eph. 6: 10-12.

2. Very young men who lack the experience and the knowledge required. It is well to remember that even Paul did not begin his active mission work until many years after his conversion.
3. Older men who have not been able in many instances to succeed where the church is already well established. If we are to conquer the world for Christ the best men available must be sent to the battle line.

The Plan of Jesus for evangelizing the world involves five simple steps—Go, Preach, Convert, Confirm, and Organize. The task is not complete in any given community until all of these steps have been taken.

A. "Go."

1. You can go yourself.
2. You can go by supporting others who are able and willing to go.
3. You can go through your prayers, your interest, and moral support.
4. Perhaps a most effective device has been totally neglected.
 - a. Business men, professional men, and industrial workers can remove themselves to some community where there is no congregation of the church for the purpose of establishing one. The mission work of the church must not be left to a few "professional" missionaries.
5. Those who occupy places of great influence and power in the brotherhood should spend at least a part of their time in fields where the cause is weak and the opposition strong.

B. Review of yesterday's lesson.

1. International nature of Christianity.
2. Conquest of the world for Christ.
3. The most consecrated and capable men are needed in the weakest places.

4. Business, professional, and skilled men can become missionaries in hard places.
5. Five steps in establishing the gospel in any community: Go, Preach, Convert, Confirm, Organize.

Preaching is the method of Christ for converting and saving the world.

- A. There are many passages in the New Testament which exalt the value of preaching: Romans 10: 8, 9; 1 Corinthians 1: 18-24; 1 Corinthians 2: 4, 5; 1 Peter 1: 15, 16; 2 Timothy 4: 1, 2; 2 Timothy 4: 3, 4.
- B. The preacher is a messenger of Christ.
 1. His sole responsibility is to deliver the message unchanged to the people. He stands in the same relationship as the telegraph company. He is not responsible for anything except the faithful transmission of the gospel to his hearers.
- C. Preachers vary in their nature and manner, but they must not vary in the gospel they preach.
 1. These variations are observed in the Old Testament prophets: Amos, the rugged herdsman of Tekoa; Hosea, the tender prophet who pleaded for Israel; Isaiah, the eloquent prince of the prophets; their message was the same.
 2. Particular methods may depend upon circumstances and the spirit of Christ may be "Go thy way and sin no more"; or, "Woe unto you Scribes and Pharisees." depending upon the circumstances.
 - a. Shall we call names and so forth? Do what will save souls.
 3. Humility—perhaps the greatest need among preachers.
 4. There is a place in the church for the varying types of personality found among the preachers.

Preach the full—the complete—gospel.

- A. How much of the scriptures have you preached?
 1. There is profit in the study of the Old Testament. Romans 15: 4.
 2. Read the New Testament through and underscore the passages on which you have never preached a

sermon. You may be surprised at how many vital truths you have overlooked.

3. What is important?

a. Anything that God has said is important. The defenders of religious error have made this a stock phrase—"It isn't important." Apologists for religious error are forever saying: "I don't believe it, but it isn't important."

b. Fifty years ago those who tried to straddle the society and the music question were heard to say again and again. "I don't believe it, but it isn't important."

e. More lately, apologists for the premillennial theory have raised that same cry of appeasement. "I don't believe it, but it isn't important." There isn't a false doctrine in the world which cannot be defended in that way.

B. When you go under the Great Commission to preach the gospel, whether it be across the street or across the world, preach it all, and don't trim your sails to fit the breezes that blow.

VII. Preaching always gets results.

A. Some are always converted.

B. Some points have been driven home until we have no difficulty with them within the church.

1. Baptism.

2. The Lord's Supper.

3. The name.

a. The reason is simple—we have preached on them, clearly and uncompromisingly in every meeting house and school house across the land.

b. There has been no fence straddling or appeasement on these points by the brethren. There has been plenty of fence-riding where premillennialism is concerned and as a result that false teaching still plagues the brotherhood.

C. Some other points have not been driven home.

1. Personal godliness.

a. The church tolerates conduct in preachers and in elders that is a reproach to the church.

2. Giving.
3. Mission Work.
- D. When will strife and division over false doctrine cease?
 1. When apologists for them cease their activities and the church presents a united front against them.
 - a. We have no trouble over the instrument because those who favor it are gone.
 - b. We have no trouble over the societies because they have gone from us.
 2. Saul of Tarsus provides a perfect example for the man in error. Repent and change.
 - a. This includes premillennialism.
 - b. If you want to help the situation get those who believe, teach, or sympathize with premillennialism to repent and change—don't try to get the loyal brethren to soft pedal the issue.

Convert.

- A. "At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said. Verily I say unto you. Except ye be converted as little children, ye shall not enter into the kingdom of heaven." Matthew 18: 1-3.
"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Acts 3: 19.
 1. Becoming a Christian means becoming a new creature.
- B. Jesus does not seek coercion, but rather conversion. It can be produced only by the power of the gospel.
- C. The number of people converted will vary directly with the amount of preaching done.
 1. If faithful gospel preachers were sent to every community in the world and kept there, the cause of New Testament Christianity would be firmly established in every community in the world in this generation.

Confirm.

- A. The latter half of the Great Commission has been neglected even worse than the first half.

1. "Teaching them all things whatsoever I have commanded you."
- B. The practice of the apostolic church is clearly outlined:**
1. "And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch, Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God." Acts 14: 21, 22.
 "So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle: Which when they had read, they rejoiced for the consolation. And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed them." Acts 15: 30-32.
- C. The dangers of an untaught membership.**
1. They will return to the world from which they came, or
 2. They will bring the world into the church and into its worship.
 - a. This is especially true in the mission field where the cause is weak. Hobbyists and false teachers have often flourished among weak congregations.
- D. "Longsuffering and doctrine (teaching)," are urgently required to protect the babe in Christ or the small and struggling congregation of Christians. The new convert will need to be fed long and carefully on the "sincere milk of the word."**
1. This extraordinary care should begin in the home and continue throughout life.

Organize.

- A. "For this cause left I thee in Crete, that you shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee: If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly." Titus 1: 5, 6, Acts 14: 19-23.

- B. The work is not complete in any given community until a scriptural congregation is organized.
 - C. Apostolic practice.
 - 1. Sending agency—the church—no person, no school, no society has a right to assume this function of the church.
 - 2. Those sent—faithful, competent, consecrated preachers.
 - 3. Purpose for which they were sent.
 - a. To preach Christ, and thereby save individual souls and plant a scriptural congregation.
 - D. Why have so many mission points and some older congregations been hindered in reaching final and scriptural organization?
 - 1. No teaching in preparation for scriptural organization.
 - 2. False teaching—saying that elders passed away with inspired men.
 - 3. Unreasonable construction of the qualifications of elders.
 - E. When the work is not done scripturally it will be done unscripturally.
 - 1. Congregations over the country have set up house committees, leaders, and a whole host of other contrivances to avoid appointing elders.
- XI. The authority of elders.
- A. In the realm of faith—they are bound by the scriptures.
 - B. In the realm of judgment—they have final authority.
- XII. Problems which arose in the apostolic church.
- A. The marvelous condition of unity and fellowship that existed at the beginning.
 - 1. Read Acts 2: 41-47.
 - B. This happy situation was of brief duration.
 - 1. Acts 4—Peter and John imprisoned.
 - 2. Acts 5—The sin of Ananias and Sapphira.
 - 3. Acts 6—The murmurings concerning the Grecian widows.
 - 4. Acts 7—The stoning of Stephen.
 - 5. Acts 8—The great persecution.
 - 6. Acts 10—Peter hesitates to go to the Gentiles.

7. Acts 15—The great dissension over the circumcision and keeping the law—a doctrinal question.
 8. Acts 15: 30-41—The separation of Paul and Barnabas—a personal conflict.
 - a. Paul had been especially helpful to Barnabas.
 9. The departure of the Galatian church.
 - a. "I marvel that ye are so soon removed from him that called you unto the grace of Christ unto another gospel: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ." Galatians 1: 6, 7.
 10. Conditions at Corinth.
 - a. Division.
 - b. Immorality.
 - c. Confusion on many subjects.
 - d. False doctrine concerning the keystone of the Christian faith—the resurrection.
 - C. Reviewing these instances you will find all the troubles of the church today.
 1. Outside opposition.
 2. Internal corruption.
 3. False teaching and consequent doctrinal differences.
 4. Quarreling over things.
 5. Conflicts between persons.
- XIII. A careful survey of the church in our time gives us every reason to take heart.
- A. Phenomenal growth in the last fifty to seventy-five years.
 1. Nashville—David Lipscomb and others.
 2. Birmingham—John T. Lewis, I. M. Crum and others.
 3. Chattanooga—Oscar Crisman and others.
 4. West of the Mississippi.
 - B. In spite of all the faults that can be found, the church is purer in faith, stronger in number, and more aggressive in action than at any time since the days of inspired men.
 - C. In spite of all their faults the people of God are the best and happiest people in the world.

DANGERS FACING THE CHURCH

By Gus NICHOLS

Friends, I appreciate the opportunity of speaking to you concerning things which are eternal. Our subject for four evenings is: "Dangers Facing the Church." One does not have to be a prophet, nor even the son of a prophet to know that there are dangers confronting us on every side. The watchman on the walls of the ancient city did not have to be inspired to see the enemy approaching, and to give due warning. (Ezek. 33: 1-10.) Someone has said, "to be forewarned, is to be forearmed." The danger signals and red lights on our highways are as important as the guide posts.

Always Danger

There is danger connected with everything around us. We were born into the world with grave dangers confronting us, both physical and spiritual. Still it is good to live and to face whatever danger awaits us. No one wants to give up life because it is fraught with dangers. All of us need to be so taught of God that we may know the dangers surrounding us, and how to face them. We are often told by good brethren that there are dangers involved in the operation of a school like David Lipscomb College. This is true, of course. But there are dangers involved in starting and operating a home, or even a local congregation, or church. There are dangers involved in operating and publishing a religious paper. So, let us face the dangers confronting us with confidence and courage, and solve our problems in the light of God's word, which "Is a lamp unto our feet, and a light unto our path." (Ps. 119: 105, 130.) Those who face no dangers do nothing constructive, and get no where in spiritual progress.

Faced the Early Church

The church in the days of the apostles faced great danger, even in its infancy. Judaism stood by to destroy the church as soon as it was born on the memorable Pentecost. (Acts 2.) The Jews knew their law came from God through Moses, and they were slow to give it up for Christ and Christianity. They were so blinded by prejudice that they did not recognize the Saviour when he came. In their ignorance they crucified the Lord of Glory. (1 Cor. 2: 8; Acts 3: 17.) Then they started out to

destroy his followers from the face of the earth. They began with the preachers, the only class through which the church ever can be corrupted. They arrested Peter and John and thrust them into prison. And when they had beaten them, leaving their backs striped with blood, they commanded them not to teach any more "In the name of Jesus." (Acts 5: 28-42.) Those were troublesome times for the infant church. But the apostles went right on and met the challenge by ceasing not to teach and preach Christ everywhere they could get one to listen. For this they were further persecuted, and the multitudes became so enraged that they stoned Stephen, one of the leaders of the new religion. (Acts 7.) Determined to succeed in destroying the church, they persecuted the disciples until they fled from their homes and left Jerusalem, all but the apostles. (Acts 8.) But those scattered abroad "went everywhere preaching the word." (Acts 8: 4.) By scattering the Christians, the enemy had unwittingly scattered the gospel and spread the new religion, instead of destroying it. The educated and talented Saul of Tarsus joined the enemies of the cross. Having obtained authority, he went out and persecuted Christians, even unto death, compelling them to blaspheme, dragging both men and women and casting them into prison. (Acts 26: 9-11; Acts 9: 1; 1 Tim. 1: 13.) He later says he "persecuted the church, and wasted it." (1 Cor. 15: 7-9; Gal. 1: 13, 14.) Finally all the apostles were martyrs for Christ. (John 16: 2.) No institution ever had so many bitter enemies as the infant church. And had the gospel been questionable, and the church of human invention, the Cause would have been annihilated from the earth. These persecutions served the good purpose of confirming the truth of the gospel, by proving the sincerity of the witnesses of the resurrection. In all of this, Judaism failed to destroy the church. The church faced the danger and threat of death, and spread like fire in a forest.

Judaizing Teachers

Seeing they could not destroy the church by persecution and murder, the Jews decided to attack the church and corrupt it by teaching. They sought to pervert the gospel and finally lead all Christians back into the old Jewish fold. They sought to have all Jewish Christians to keep the law of Moses in addition to being Christians. Then they demanded that all Gentiles converted to Christ must keep the law and be circumcised. This

whole program was exceedingly dangerous. Hence, the apostles and elders at Jerusalem came together in a counsel and determined to oppose all such Judaizing on the part of Christians. (Acts 15.) But even this did not put an end to the heresy. Paul later wrote the books of Romans, Galatians, and Hebrews to prevent the Christians from going back to the law and to Judaism, as a careful reading of these books will show.

Judaizing Now

But even yet Judaism is a dangerous threat to pure Christianity. Many are slow to learn, and profit very little from the light of history. Hence, one of the dangers facing the church today is the mixing of Judaism and Christianity. There is a failure on every hand to "Rightly divide the word of truth." (2 Tim. 2: 15.) All brands of false teachers both within and without the church are guilty of Judaizing. Relics of the old "Jew Religion" are constantly brought forward and tacked on to Christianity. (Gal. 1: 13, 14.) The Catholics bring forward the relic of burning incense in worship, priestly robes, infant membership, and many other relics from the law of Moses. The Adventists bring over their Saturday keeping, or the old Jewish sabbath. (Ex. 20: 10.) The Mormons wish to bring over their polygamy, and have a plurality of wives, together with other relics of the law. Our digressive brethren go back to the law for their relic of instrumental music in worship. They say David used it. So they are also Judaizers. Premillennialists are Judaizers. They want to revive the old literal and worldly kingdom of David and Solomon and have Jesus return to earth to reign over such a literal kingdom, notwithstanding the fact that he said, "My kingdom is not of this world." (John 18: 36.) Many of them would even revive the old Jewish system and have the temple rebuilt, and Christians go back under the law and offer animal sacrifices again, when Jesus comes. Judaism is still a danger facing the church.

The Sects and the Law

The various denominations, as a rule, know nothing about the difference between the Jewish religion and Christianity, or the law and the gospel. A. Campbell's memorable sermon on the law was an atomic bomb among the sects of his day. But they still do not know their lesson. They believe that both the Old and New Testaments are alike binding upon Christians.

They scramble Judaism and Christianity, and fail to discriminate between the old and new covenants. (Jer. 31: 31-34; Heb. 8.) We need a lot of old-time gospel preaching on the subject of "Rightly divining the word of truth." (2 Tim. 2: 15.) Our preachers everywhere should draw the line of distinction clearly between Judaism and Christianity. The purity of the gospel and peace of the church depend upon it. The world and the church needs to be taught that every item of Christianity is in the New Testament, and that whatsoever is not found therein is not binding upon Christians. The fact that incense and instrumental music were in Old Testament worship is no proof that they should be in the new, since the Holy Spirit left them out of the New Testament. All the principles of morality found in the Old Testament are also recorded in the New Testament. Anything thus found in the New and Old alike may be preached from both Testaments, for "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." (Rom. 15: 4.) But if it is not in the New Testament also, it is no part of Christianity. Whatever the Holy Spirit guided the apostles to leave out of the New Testament teaching and practice ought to be left out of ours today. Let us remember that the Old Testament was not given to Christians, but to the Jews before the coming of Christ. Let us teach it from every hilltop and plain that we are "Not under the law, but under grace." (John 1: 17.) The old law has been taken out of the way, and nailed to the cross. (Col. 2: 14.) It has been abolished. (Eph. 2: 14-16.) Hence, it is no longer binding upon any one. However, the Old Testament is as true as the New. Both were "Given by inspiration of God." (2 Tim. 3: 16.) But the fact that the Old Testament is true does not mean that we must offer animal sacrifice today because such was authorized in the Old Testament. The old covenant is "done away." (2 Cor. 3: 7, 11.) Some items of Christianity were once in the old covenant, but they are to be taught and practiced today because they are in the new covenant, and not because they once were binding on the old covenant. Christ is the "Author" and "Finisher" of Christianity. (Heb. 12: 1-3.)

Those governed by the last will and testament of Jesus know better than to try to inherit by means of a previous will. (Heb. 9: 15-17; 10: 9, 10.)

Danger of Apostasy

Every danger confronting the church is a danger of apostasy. The early church was overtaken by that danger. It is easy to drift off after something new in religion. Some are for every novel thing that comes along. They don't stop to ask if it is true, but all they want to know is whether or not it is new and modern. They want to be progressive, regardless of what the Bible says. They argue that we ought to improve upon the doctrine of the apostles and the practice of the early church just as we have improved upon the first automobile we invented, and everything else around us. But they forget that man did not invent the gospel and the true Church, and cannot, therefore, improve upon them. It is a presumptuous sin to imagine that we can improve upon the word of God. The fact that we are not to add to it, nor in any way change it, is proof that we cannot improve upon Christianity. It is from heaven, and not from men. (Matt. 21: 25.) The Lord, not man, built the church. (Matt. 16: 18.) And, of course, he built it like he wanted it. Any change in it shows those making such changes to be dissatisfied with the church as the Lord built it. If I buy a house and put carpenters to work changing it up, and working it over, all know that I am not satisfied with the house like it was originally built. It is sinful to be dissatisfied with the Lord's church as he built it. All the divine elements in the church are perfect. But the human side of it is as imperfect as its members. But even the members of the church are to aim at perfection. (Heb. 6: 1.) All admit that it is possible for a single member of the church to fall away from the truth and apostatize. What one member can do, others can do. Hence, a congregation could depart from the apostolic doctrine and practice. And what one congregation can do, others could do. Hence, we could enter upon such a course as would result in the entire church departing from the faith of the gospel into an apostate church.

Early Church Warned

The inspired apostles warned the early church against apostasy. Through the apostles the Spirit spoke expressly that in the latter

days "Some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." (1 Tim. 4: 1, 2.) All were warned, therefore, to abide "In the doctrine of Christ." (2 John 9.) Paul warned that after his departing "Grievous wolves shall enter in among you not sparing the flock." (Acts 20: 28, 29.) Hence, false teachers would be as dangerous as wolves among the sheep. He said even among the elders some would arise "speaking perverse things to draw away disciples after them." (Acts 20: 30.) Members of the church apostatize when they follow some false teacher who is teaching "perverse things." Paul told Timothy that the time would come when the people would not "endure sound doctrine." (2 Tim. 4: 1-5.) He said Christ would not return until after there would come a "falling away first." (2 Thess. 2: 3, 7.)

Remedy Given

The remedy was given against this danger, but it was not applied by the church. It was summed up in these words: "Teach no other doctrine." (1 Tim. 1: 3.) "Mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them." (Rom. 16: 17, 18.) The curse of God was threatened upon any man who would be dare-devil enough to pervert the gospel and preach that which differed from what the apostles preached. (Gal. 1: 6-9.) The ordinances and commands of the gospel were to be kept "as delivered" by the apostles, with no changes made. (1 Cor. 11: 1.) All warned "Not to go beyond the things which are written." (1 Cor. 4: 6 R.V.) But Paul said in his day, "The mystery of iniquity doth already work." (2 Thess. 2: 7.) Within the church even then there was in formation the very bud which would hundreds of years later bloom out into a full grown apostasy—into an apostate church, having lost its identity with the church built by Christ.

Apostasy Would Be Gradual

The Hebrews were warned to "Give the more earnest heed to the things which we have heard, lest at any time we should let them slip." (Heb. 2: 1.) He did not warn against suddenly throwing the truth overboard. That is not the way departures come. But they let the truth "slip" little by little until it is gone, all gone and as sadly gone as if thrown away in an instant. The American Standard Version says we ought to give diligent heed to the things spoken "Lest haply we should drift away from

them." (Heb. 2: 1.) The margin says, "Lest they run out as of leaking vessels." That is the way truth actually gets away from us, or the way we part from it. It is given up a little at a time, as their conscience can be adjusted to the evil of giving it up. It is easy to let the truth "slip" or to drift away from it, and be carried along by the current of popular doctrine and practice. It is easy to drift with the tide, but it takes faith and conviction to go up the stream and against the strong pull of the masses around us. It is easy to be borne along by the forces of evil and error around us, and wish to "be like the nations around us." (1 Sam. 8.) We like to keep up with the procession, and stay with the crowd. It is hard to break with the old gang when it goes wrong. It is hard to be loyal to the truth and its author, when the masses of humanity are devoted to something else.

Apostasy came gradually. After the death of the inspired apostles, error began to creep into the teaching being done in the early church. Apostolic practices were abandoned. The organization of the church was changed, and a human creed was eventually adopted. One departure after another came, until finally there was a Pope and a full-fledged apostasy. The work and worship of the church had been changed, and its teaching so perverted that it had lost its identity with the New Testament church. Hence, about twelve hundred years of the dark ages followed.

Reformation Undertaken

Luther and others started out to reform the old apostate church. But their efforts resulted in the starting of Protestant churches as we see them today, institutions also unlike the church of the New Testament in name, faith, doctrine and practice. Protestant denominations are not identical with each other, nor with the church of Christ in the New Testament. They are human institutions, the same as the Catholic Church from which they sprang.

Restoration of the Original

Having the original word of God in the New Testament, the seed of the kingdom of God, many different men in different parts of the country and unknown to each other started out to restore the ancient order of things as under the inspired apostles. They took as their motto: "Where the scriptures speak, we speak, and where the scriptures are silent, we are silent." They began to plead for the word of God as an all-sufficient rule of faith and

practice, and against all human creeds and heads for the people of God. They preached Christ and him crucified for the sins of the world. Sinners were taught to believe in Christ, repent of their sins and be baptized in the name of Christ for the remission of sins, as in the days of the apostles. (Acts 2: 38.) They were taught that the Lord would add them to his church, as in the first century. (Acts 2: 47.) Then they were admonished to work and worship as did the early disciples and wear the name of Christ, being Christians only, and only Christians, with no denominational affiliation or membership whatsoever. (Acts 11: 26.) They were told that this would result in unity, such as that for which the Lord so earnestly prayed, and that upon the basis of the word of God, and obedience to his divine will. These were happy days. The plea for apostolic teaching and the original order of things swept the country like wild fire in a forest.

History Repeated

But alas! Just as the early church went off into error and apostasy, eventually men arose in the churches of the restoration movement who were not satisfied with the work and worship of the original church, nor those identified with it in name, faith, doctrine and practice. They brought instrumental music into the worship and drove the wedge that split the church asunder before the denominational world. One departure after another was brought in until a new religious body now designated "The Christian Church" or "The Church of The Disciples" was developed and history had repeated itself in another apostasy, at least in a large measure. The "Christian Church" has drifted out from us into a lost identity, as far as we and the early church in the New Testament are concerned. They have been "corrupted from the simplicity which is in Christ." (2 Cor. 11: 3.) They have ceased to "speak as the oracles of God." (1 Pet. 4: 11.) They affiliate with the sects around us and are now settled down to the fact that they are a sister denomination with other human churches. They no longer hold to the plea to be governed by the word of God in all religious work and worship, without addition or subtraction. However, we are still standing where we all stood before they left us and went after their organs and other items of Judaism. If they should ever desire the unity for which Christ prayed, they may have it with us by returning to the doctrine and practice of the apostles upon which they left

us standing when they went off after their human inventions in the work and worship of the church. They have lost identity with the New Testament church, and all we can do about it is to hope and teach and work and pray to the end that they may return unto the ancient order of things which they left.

We Are in Danger

History could still repeat itself again. What has happened to our digressive brethren could happen to us. We could drift off after one innovation after another until in process of time we, too, could drift away from the apostolic church and doctrine. To avert such a danger, let us give the war cry all up and down the line to "preach the word" without fear or favor. Let the preachers, the evangelists and elders, and all of us from the youngest to the oldest revive the plea for the ancient order of things. Let us press it upon all men and "earnestly contend for the faith once delivered unto the saints." (Jude 3.) If we slacken in our effort, and begin to let down in our plea we also must drift out, and out into a lost identity. Then the truth in its purity and the church as the Lord built it will not be passed down to our children and children's children. Our posterity and the generations to come will not have a good chance to be saved if we drift from the truth and pass on down to them a perverted religion. Neither can we have God unless we "abide in the doctrine of Christ." (2 John 9.) The Lord has only promised to be with those who carry out his own program of teaching the nations, baptizing the taught, then teaching those baptized to "observe all things whatsoever" he has "commanded." (Matt. 28: 19, 20.) Hence, let us cling to the truth, and nothing but the truth, so help us God, and avert the further danger of apostasy and final destruction. Let our religious schools remain true to the "old paths," and remain true to the spirit and humility of their founders. Let the church stand as one man against all departures from the "simplicity which is in Christ." (2 Cor. 11:3.) Let us make every home a Christian home and bring our children up in the faith of the gospel. Let us make our congregations strong, and powerful forces for good wherever they are. Then the church will be the light of the world and the salt of the earth and the knowledge of the Lord shall cover the earth as the waters cover the seas and peace and good will toward men will abound.

MORE DANGERS FACING THE CHURCH

By Gus NICHOLS

Friends, your presence is duly appreciated as we further study the subject of "Dangers Facing the Church." Last night we pointed out the danger of drifting away from the truth, and finally into a lost identity and another apostasy, such as culminated in the Roman Catholic Church.

Atheism

At this time I want to speak to you in the simplest possible manner concerning other dangers that face the church. Perhaps all would agree that Atheism is the most dangerous enemy confronting the church just now. And with the coming of unbelief, there is always a departure from God, or an apostasy. "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God." (11 eh. 3: 12.) God put a room in our hearts that can never be occupied by anything but faith and its attendant blessings. The soul cries out for God, as the body thirsts for drink in a desert land. God is the author of all of our holy desires. He planted the instinct in the wild geese to come south in search of a warm climate at the first approach of winter in the north. Within us he planted the desire for everlasting life beyond the grave. And this part of our nature cannot be satisfied with earthly things. Furthermore, God has never mocked any holy desire which he planted in our being. Hunger and thirst have been matched with food and water. The cry for rest at the end of the day has been matched with darkness and night in which to sweetly sleep. The need of the lungs for a certain composition called "air" is matched with rich provisions. The Author of our lives matched our eyes with light and beautiful things to behold all around us. He matched the fins of the fish with water in which they could be used in swimming. And he has never mocked any desire which he has given. It is reasonable that the yearning for unending happiness in a world to come will not be mocked, but will find its counterpart in reality. Atheism ignores this part of our nature, and deals with man as though he were a brute.

The evidences of God's existence and love for us are so abundant that only, "The fool hath said in his heart There is no God." (Ps. 14: 1.) Atheists are the only creatures of God who deny their

Maker. They suppose that matter is self-existent and eternal, and that from it all things have come into existence by the operation of chance and the blind forces of nature, guided by no intelligence. According to them the universe had no builder, and there is no designer back of the designs seen in nature all around us. They would have an effect without an adequate cause to produce it, a design without a designer, and laws without a law giver.

Instead of supposing that matter is self-existent and eternal, it is more reasonable to suppose that God, a Personality, is self-existent and eternal, and that he designed and made all things as they are. The blind forces of nature are not now, by chance, bringing any life out of dead and non-living matter, and there is no proof that they ever did such a thing. All the life we know anything about has come from antecedent life, life coming from life all the way back to God, the source of life. Honest scientists admit that they know absolutely nothing about the origin of life upon the earth. Hence, for ought they know, life originated in miraculous creation, as the Bible teaches. The atheists have never solved the problem of which came first, the hen or the egg! If they say the hen first, then it required a miracle to produce a hen without an egg from which to hatch her. But if they say the egg was first, then it required a miracle to produce an egg without a hen. But they have tried to reply that they can go into the laboratory and make an egg just like the one the old hen lays. But this is not true, for their egg will not hatch. Hence all life comes from life, not from dead matter. Therefore, the self-existent and eternal first cause was God, a living being, and not dead and lifeless matter.

Paul says, "Every house is builded by some man, but he that built all things is God." (Heb. 3: 4.) Just as the house proclaims and preaches its designer and builder, all things in the universe originally were built by God, and they proclaim their builder. No house was ever built by the blind forces of nature, working by chance, guided by no intelligence, through means of a cyclone bringing the materials together by accident, and constructing the house. The very existence of a house proclaims its builder. It says "Some man has been upon the scene to oversee and direct in all matters." In the same way "the heavens declare the glory of God." (Ps. 19: 1.) Hence, "The stars are forever singing as they shine. The hand that made us is divine." Man,

the highest order of living creatures upon the earth, did not create the universe, nor even himself. The human being was wisely designed and made. The camera called the eye did not come into existence by chance. The blind forces of nature did not originate teeth to grind our food, nor our digestive system. The engine that pumps the blood through our system did not just happen to be as it is. Neither is the lubricating oil which was put in all of our joints to keep them from squeaking and wearing out the result of a mere accident. An infinitely wise creator designed and made us, and it is foolish to doubt it. "In the beginning God created the heavens and the earth." (Gen. 1: 1.) Hence, the Bible, with all its internal and external evidences of its own divine origin, in turn supports belief in God.

Atheism has nothing good to offer. It is wholly a negation. The atheist gains nothing over the Christian, if Atheism were to prove true, and Christianity were to prove false. If the Christian finds himself wrong he is as well off as the atheist. But if the Christian is right, the atheist loses his soul. (Mark 16: 16; Rev. 21: 8.) Therefore, Christianity is safe, even if Atheism is right and it is safe if Atheism is not—it is doubly safe. So, why be an atheist? You have all to lose and nothing to gain. The blessings and joys we now have compensate a thousand fold for the effort to be true Christians, while the main reward is joy eternal in the world to come. The infidel, Robert Owen, told Mr. Campbell before their debate that he had no more fear in death than an ox which was standing near. Whereupon Mr. Campbell asked him if he had any more hope in death than the ox, and he stood speechless. While the unbeliever has no fear of everlasting punishment after death, he also has no hope of everlasting life in the world to come. These facts, which cannot be successfully denied, preached unto the world, and supported by the whole counsel of God, will keep all honest people from being atheists, and convert those who are now honestly and ignorantly engulfed in the mire of their hopeless and cheerless system. Let us get the truth to the masses of the dear people, and thus throw' out the life line before it is too late. It is to our eternal shame that some atheists are sacrificing more to spread their godless and soul damning theory than some of us are to spread the everlasting truth.

Modernism

But the danger of modernism is more cunning and subtle than avowed Atheism. It comes in the garb of faith, and claims to believe in "a supreme Being," but it denies that he gave us the Bible as it is. They quibble at the virgin birth, deny the miracles of Jesus, and his atoning blood on the cross. They deny his bodily resurrection and his Deity and Sonship. They praise his morals, and preach much about his methods, his ethics and his standard of purity, and do him much lip-service, but they deny the Rock of Peter's confession, and want us to build upon the sand. They deny the inspiration of the Bible, as we believe it, and follow reason and human wisdom as their guide in all matters. They propose to make the Bible over and eliminate what they think are errors therein. Since with them human reason is supreme, they bring the Bible before this creator to be made according to their own wisdom. The higher critics are all modernists. They fill denominational pulpits in many places and sit in prominent seats in colleges and universities. They are often seen in the guise of religion. But with them the Bible is not of supreme authority. They do not claim to believe the Bible as it is. They admit that man is religious by nature, and they propose to satisfy this part of our being with a false religion, which is largely unbelief. By their arts and devices they extract the meat from the nut, then offer us beautiful externals, and substitute rituals for old time Bible faith, and "Science falsely so called" for the doctrine of Christ and the apostles. We must preach the Bible itself to the world, bring them to believe in it as a Book of truth, given by the mind of God through the inspiration of the Holy Spirit. We must present the internal evidences of the Bible, for "The proof of the pudding is in the eating." Then such external evidences may be given as thought prudent and adapted to the end in view. But the world must be taught the facts. Unbelief is another name for religious ignorance, or, else a lack of honesty in dealing with the facts. We once preached to a generation that believed the Bible, and with them it was of supreme authority. But the world has been deluded and led away from this blessed book by the wiles of error. We now must bring the world back to the Bible itself as the Book of God.

This is our task, and it calls for the best that is in us. Let us to a man face this grave danger and arise to the battle in the name of him who is able to give us strength and victory.

Compromising

As far as the denominational world is concerned, our greatest danger, no doubt, lies in the temptation to compromise and become a sister denomination with the sects around us. People want to be like the crowd. It was this desire that led Israel to demand a king. (1 Sam. 8.) When we were weak the sects blustered and challenged for debate. They publicly reviewed our sermons and fought us openly and bitterly. But they soon found that their doctrines and practices were no match for the "Thus saith the Lord" which our preachers hurled back at them with withering force and power. They next began to fight us to our backs and secretly organize against us, and tried to create all the prejudice against us they could. But they saw us grow in spite of their campaign of villainy against us. Now that we are waxing popular, they are making love to us. They are now using their most powerful weapon. It is compromise. They want us to exchange pulpits with them, and, of course, be too nice to preach the truth, or point out any of their errors. They want us to join with them in the Ministerial Alliance, where compromise is the order of the day. They want us to join with them in Union Revivals where sectarians, ignorant of God's plan of salvation, do the preaching. They want us to call on them to lead our prayers, when they are in our services, regardless of whether they have been baptized into Christ or not. (Rom. 6: 3.) They want us to recognize them as right in doctrine and practice, as though contradictory doctrines could all be right. They want us to preach on the things which all alike believe and leave off doctrinal preaching, as they call it. Now, if you do not believe there is danger in this appeal for compromise, look around and you may be surprised to find that some of us have already fallen for this sort of thing.

Also during the war many boys scattered to the four winds in the service of their country married out of the church. (1 Cor. 7: 39.) These in-laws are all the way from Catholics down to nothing in religious beliefs. They present another temptation to compromise. Of course, our children do not want their companions to dislike "our religion" and "our preacher." So we are

requested to tone down the preaching, so as not to contradict anyone's belief, nor disturb the conscience of those in error, lest trouble come into the home. Thus a new gospel is demanded, with all the power of the gospel of Christ extracted from it. (Rom. 1: 16.)

Then some brother in society, or standing high in the business world, brings his friends to hear "our preacher." He wants his friends to like "our church." So, he, too, wants the saving power taken out of the message. If the preacher preaches it straight, as it is in the Book, the love of God and his precious promises, together with the facts of sin and death, hell fire and brimstone, and some are offended and heard to express dissatisfaction with the preacher and the church, some may put on a move to change preachers. So, here is a danger facing the church, and tends to corrupt the gospel and please the people, rather than try to save them and please the Lord. (Rom. 15: 3.)

All of this has brought about a temptation to lecture, instead of "preach the word." (2 Tim. 4:2. In order to hold their jobs, many preachers are tempted to preach so as to bring great crowds, and break all past attendance records. Brethren, they might as well stay at home, as far as salvation is concerned, if you are not going to preach the gospel to them in all its saving power. (Rom. 1: 16; Mark 16: 15, 16.) Crowds mean nothing if you have to compromise the truth to draw them. Pretty little flowery speeches, copied from some sectarian book of sermons, is not what this crooked generation needs. They need to be shown that every man and woman, boy and girl, upon the earth is lost and "in danger of hell fire" and can only be saved by hearing the gospel, believing in Christ and obeying his commands as revealed in the gospel. Now, they may like this, or they may not; but no man can preach the gospel without preaching this, regardless of where he starts. To give one's own unsupported assertions in the pulpit is not preaching "the word." (2 Tim. 4: 2.) Tell what the Bible says about the matter under study. And if you cannot quote the words of the Lord, stop and "read it to the people." Let God get his "say" in before you start giving them human wisdom. Let God be heard, and let us "preach the word." If any preacher does not know the "Word" let him quit having running fits long enough to study about five hours per day for the next ten years, and he can then tell his audience what God says, or at least turn

and read it at once. If anyone says he does not have time to study, as Paul commands all preachers to do (2 Tim. 2: 15), it may be because he is spending his time running around making little "pop" calls where there is no one to be taught or converted, or no one sick. Brethren, you can never know the Bible if you are going to be a sectarian "Pastor" in a church of Christ. If you can "preach the word" then preach it, but if not, get down and out and let some old brother get up and read the scriptures to the dear people who have come to hear, the word. I don't mind flowers on the table, but when I am hungry I want first of all plenty of good substantial food. I can't live on flowers. If you can "preach the word" and make a pretty speech out of it, well and good, but otherwise, just "preach the word." Don't compromise the truth for anyone, nor under any circumstances. Of course, let wisdom and prudence direct you as to the best way to preach the truth.

Pastor System

There is danger that preachers may set aside the elders and become the "Pastor." The elders were the "Pastors" in each local congregation in the days of the apostles. (Eph. 4: 8-13; Acts 14: 23; 20: 17; Phil. 1:1; 1 Tim. 3; and Titus 1.) These elders, or bishops, or pastors were the "overseers of the church." (Acts 20: 28, 17; Heb. 13: 7, 17, 24; 1 Tim. 5: 17.) They were "over" the church, including the preacher. They were never perfect men, any more than preachers. But they were to be respected, and "obeyed" by the church, including the preacher, unless they went contrary to God's law. Sometimes they needed a preacher to preach to them, as Paul taught elders. (Acts 20: 17-32.) The church under them might also need teaching by a preacher. (Acts 20: 7. 31, 32.) So, a preacher might labor for years with a church, where he could preach to saints and sinners, and do good. But he is not a "Pastor," and it is his business to "preach the word" and not to "run the church." Let the preacher start a class for the training of leadership, to make better elders and song leaders, and to train all to be more efficient in the work of the Lord. This will solve the leadership problem. But let the elders run the church and the preachers preach. Let each man stay in his place.

Worldliness in the Church

One of the most dangerous things facing the church right now is worldliness. It cannot be denied that there is a general let-down in the moral standard everywhere, and the recent war has not helped to correct the matter.

The jails are crowded, and the penitentiaries are overflowing. One-fifth of the homes are broken up by divorce, and many others are dens of vice. An alarming per cent of the people either have, or have had, social disease. Human life is so cheap that we have more murderers than any other nation on earth. There are brutal thugs and robbers lying in wait for all thought to have a few dollars. People are dishonest. They won't pay their debts unless they are tied up by mortgages and have it to do. The golden rule is ignored and the Sermon on the Mount is hardly known. Juvenile delinquency is alarming. Mere children are committing shocking crimes. There is more drinking and drunkenness than in the history of the nation. Automobiles are moving brothels. Cursing and blasphemy ring in our ears even in public places, and is coming from women and children, as well as men and boys. The only use many have for the holy name of God is to curse and swear by it. Gambling, shooting dice, and playing cards are popular sins. Dancing is now so popular that preachers may soon be called to open the ball with an "invocation." However, the late J. D. Tant would not have thought so, for he said that there never was a dancing foot connected with a praying knee. The seditious movies are showing the youth of the nation how to commit crime, and are abolishing that modesty which is a coat of steel for the protection of virtue. They have already sold our rising generation for filthy lucre. Of course, they put in enough good to get the public to gulp the poison down. The things depicted upon the screen are admittedly too obscene to be described in the pulpit. This is worldliness, and there is danger in it. It is damnable. The church is surrounded with this condition. Now, how are we going to keep such worldliness out of the church? Remember. "A little leaven leaveneth the whole lump." (1 Cor. 5.) The world in the church will destroy the purity and identity of the church, because, like leaven, it will spread from particle to particle, and make sin so popular that the Lord will "remove the candlestick-out of its place," and condemn those who sin and all who condone it in the church. "Purge out the old leaven." (1 Cor. 5.) This

is the remedy. Preach the truth against all worldliness and wickedness, and let the elders withdraw the fellowship of the church from every wicked member of the church. Let all know that we will fellowship only such as are trying to go to heaven the Lord's way, which is the way of "denying ungodliness and worldly lusts," and "living soberly and righteously and godly in this present world." (Tit. 2: 11-14; Rom. 12: 1, 2; Jas. 1: 27; 1 Cor. 5.) Yes, there are some good people in the world, but "the whole world lieth in wickedness." (John 5: 19.) Let each one of us keep himself pure and make the church a power for good in this wicked world, and then we can be saved ourselves and save others.

DANGER OF PREMILLENNIALISM

By Gus NICHOLS

Friends, we duly appreciate your presence, and trust that all of us may be good enough of heart to profit by the study of the hour. Our general theme is: "Dangers Facing the Church." Some of these dangers have been considered the past two evenings. But you are invited to study with us at this time the subject of Premillennialism, a theory which has done no little harm already, even within the church. The theory is one of the most popular false doctrines ever conceived by cunning minds. Even if there were not a premillennialist among us, we would still have to teach the truth against the theory, for the denominations are flooding the world with it, teaching it over the radio and bringing it into our homes, and through their writings and from almost every pulpit among the sects we hear the echo of premillennialism.

The Theory Defined

First of all, the word millenium is not in our English Bible, and therefore, premillennialism is not in the scriptures. Neither are the doctrines attached to the word found in the Bible. The word millenium is Latin, and is from "Mille," meaning a thousand, and from "Annus," meaning a year. Hence "Millennium" means a thousand years. The prefix "pre" means before, hence premillennialism means "before a thousand years." The theory is that Christ will return before the thousand years mentioned in the symbolic book of Revelation.

Facts About the Passage

John says, "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ for a thousand years." (Rev. 20: 4.) At least many of the things taught in this book were "signified" unto the apostle. (Rev. 1:1.) To "signify" anything is to teach by a sign, or in symbols and figures of speech. The passage upon which the theory is built does not mention a bodily resurrection, and therefore the fulfillment might be before Jesus comes. Those reigning with Christ during the thousand years mentioned are specified as "The souls of them that were be-

headed for the witness of Jesus, and for the word of God." Hence, not all the saints were to be in the reign referred to. Only the martyrs would be in it, only those "beheaded" for the "witness of Jesus." And only "The souls of them" were seen, as having any part in it. Their bodies were not said to have been literally raised. And "souls" can live without the body being raised. (Matt. 10: 28.) Furthermore, there are figurative resurrections in the Bible. Bringing the house of Israel out of captivity is referred to as bringing them out of their graves. (Ezek. 37: 1-15.) John the Baptist is called Elijah, because he was in the spirit and power of the old prophet. (Isa. 40: 3, 4; Mai. 4:5; Luke 1: 17; Matt. 3:3; Mark 1: 2, 3; Matt. 17: 10-13.) Hence, a great period of time in which gospel preachers would be bold and brave, and defy false religions, might be figuratively called a resurrection of "The souls of them that were beheaded for the witness of Jesus, and for the word of God." (Rev. 20: 4.) No man can know that the "thousand years" mentioned is a literal thousand years. It may merely "signify" a long period of time. Even premillennialists deny that the "beast" mentioned in the passage is a literal beast, or that his "image" is literal. Furthermore, the passage does not say Christ would come before the thousand years mentioned. True, it says "The souls of them that were beheaded . . . lived and reigned with Christ," but it does not say these "souls" were upon the earth, nor that Christ was upon earth at the time. We reign with Christ now, while he is in heaven. Paul says, "They which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ." (Rom. 5: 17.) Yes, we "reign in life." To those who were puffed up, he said, "T would to God ye did reign, that we also might reign with you." (1 Cor. 4: 8.) By their sacrifice and influence faithful Christians reign with Christ now. "If we suffer, we shall also reign with him." (2 Tim. 2: 12.) And when we are dead, like Abel, our influence will live on and we shall be reigning through others under the power of our lives. (Heb. 11:4.) What a blessed thought! Hence, we can reign now and hereafter.

The Reign of Christ

Premillennialists put the reign of Christ off till after his second coming, as was pictured in Brother Neal's charts in the Neal-Wallace Debate which is in print. Hence, they deny that Christ

is now reigning. And of course, if Christ is not now reigning, he has no kingdom. Hence, they deny that the kingdom has yet been established. But John said he was in the kingdom. "T, John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ." (Rev. 1: 9.) Thus, he says he does not want us to get the idea from anything he later wrote in the figures of the book of Revelation that the kingdom was still future. Christ now has all power in heaven and in earth. (Matt. 28: 18; 1 Pet. 3: 22.) He never can have more power than now. With the "Sword of the Spirit, which is the word of God" we are pulling down the strongholds of evil, and helping Christ to reign over men and conquer the world. "But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father: when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." (1 Cor. 15: 23-26.) Yes, "At his coming, then cometh the end." And when he comes he will deliver up the kingdom to God. He is reigning now, and will continue to reign till the dead are raised—till death is destroyed. For "He must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." (1 Cor. 15: 25, 26.) So he reigns before the resurrection, and premillennialism is false. He is reigning now, and we "reign in life" with him. (Rom. 5: 17.) We are in his kingdom now. "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear son." (Col. 1: 13.) Before Pentecost, Christ promised the disciples that he would give them the kingdom, and premillennialists deny that he has given it to them yet. But Paul says, "Wherefore we receive a kingdom which cannot be moved." (Heb. 12: 28.) The kingdom of prophecy was to stand forever. (Dan. 2: 44.) But the one received in the days of the apostles could not be moved, and was, therefore, the kingdom of prophecy. (Heb. 12: 28.) It could not be "moved" out of the way to make room for an imaginary millennial kingdom after Christ comes again. Daniel saw Christ in a vision coming to God and when they brought him near before the "ancient of days" there was given him, "A kingdom, that all people, nations, and languages should serve him." (Dan. 7:

13, 14.) Hence, Christ received his kingdom and began to reign after his ascension, and will not have to wait to receive the kingdom till he comes from the ancient of days.

The parable of the nobleman teaches the same lesson. "A certain nobleman went into a far country to receive for himself a kingdom, and to return." (Luke 19: 12.) Note that Christ, the nobleman, went into heaven, the far country, to receive for himself a kingdom, and to return after receiving the kingdom. He did not stay here to receive it, nor will he come again to receive it. We are citizens of his kingdom over which he is reigning from his throne in the "far country." "But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us." (Luke 19: 14.) "And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him. . ." (Luke 19: 15.) Yes, he "returned, having received the kingdom." He received it before he returned. When he returned to judge his servants, he said, "But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me." (Luke 19: 27.) These are the ones who sent a message while he was away saying, "We will not have this man to reign over us." (Luke 19: 14.) So Christ is "reigning over us" now, or we will be lost forever after he comes. The parable of the nobleman teaches this very clearly. But men say he will not begin to reign until after he returns and starts an imaginary millennial kingdom.

Christ said the kingdom would come in the lifetime of those living in the first century. He said they would not taste of death till they saw it come with power. (Mark 9:1; Luke 9: 27.) They are all dead now, as all admit. Therefore, the kingdom has already come, and will not be established when Christ returns. Christ said unto certain ones, "Thou art not far from the kingdom of God." (Mark 12: 34.) But they were "far from the kingdom" if it was not to be set up for 2,000 years, as premillennialists teach.

At Hand in First Century

Fourteen preachers were sent of God to preach that the "Kingdom of heaven is at hand." (Matt. 3: 2; 4: 17; 10: 7.) This included John the Baptist, Jesus himself, and the twelve apostles. Then he later sent out seventy others to say, "The kingdom of God is come nigh unto you." (Luke 10: 9, 11.) This makes

84 preachers out preaching by the authority of Almighty God that the kingdom of the Old Testament prophecies was about to be set up. Now, if the kingdom had not yet been established, as premillennialists teach, then it was not "at hand," as the Lord said, in the first century.

Another point is that the kingdom was said to be "at hand" but the second coming of Christ was not at hand. (2 Thess. 2: 1-3.) Therefore, the two are not joined together in scripture.

Was Not Postponed

Premillennialists say God postponed the setting up of the kingdom till Christ comes again, because the Jews as a nation rejected him. Well, this is worse than ever. Did God not know they would reject Christ? Had the prophets not foretold this? (Ps. 118: 22; Isa. 53: 3.) Why did God say all the time that the kingdom was "at hand" and "come nigh" if he knew it would not be set up until the second coming of Christ? If God knew it would be postponed why did he have 84 preachers out preaching falsely? After putting God into such a predicament, it comes with poor grace from premillennialists to talk long and loud about God always meaning what he says, when they by their theories make him a deceiver.

But the kingdom was not postponed, as they blindly teach. It has been received, and cannot be moved. (Heb. 12: 28.) It existed in the days of John and he said he was "in the kingdom . . . of Jesus Christ." (Rev. 1: 9.) Paul and the Colossians Christians were in it. (Col. 1:13.) It was set up in the days of the Roman empire. (Dan. 2: 39, 44.) The Roman kings are gone, and if the kingdom did not come "in the days of those kings," (R.V.) the Lord missed the time. The Roman empire ended 476 A.D. Pentecost was in the days of those kings, but it is too late now for it to be set up to fulfill the prophecy. Hence it was not postponed, but set up in the days of the apostles.

The postponement theory reminds me of an Irishman who hired himself to feed cobs to cows during a drouth. He would hold out an ear of corn to the old cows as they would gather around, and when one would smell of the corn, open her mouth to take it in, he would withdraw the corn and cram a cob down her throat. Premillennialists say God offered the Jews the kingdom, and the Bible says they wanted it so much as to try to make Jesus a king by force. But they tell us Jesus withdrew and post-

poned the kingdom, and substituted the church for the kingdom of promise. They say Christ quit talking about the kingdom early in his ministry. But such is not true, for he said he would build his church and call it the "Kingdom." (Matt. 16: 18, 19.) He said the Lord's table would be in his kingdom, and all know they had it in the church at Corinth. (Luke 22: 29; 1 Cor. 10: 21; 11: 20-34.) Hence, the kingdom existed then. Premillennialists think the kingdom of Christ was to be a literal, or political kingdom, like that of Solomon. But Christ said, "My kingdom is not of this world." (John 18: 36.) This convinced old Pilate that it was not a rival of the Roman Empire, but a kingdom of a different kind. Did Jesus deceive Pilate? He did if his kingdom was to be the same kind as the Roman kingdom.

Again, if the kingdom was postponed, that the church might be substituted in its place, what would have happened had the Jews accepted Christ as a nation, and the kingdom been established? Of course, Christ would not have been crucified. There would not have been any bloodshed for our sins—no atonement made for a lost world, for the blood was shed for the church, the thing they say we would not have had if the kingdom had been set up. (Acts 20: 28.) "Without shedding of blood there is no remission." (Heb. 9: 22.) Hence, if the imaginary political kingdom of premillennialists had been set up, and not postponed, we would have had no remission of sins. Furthermore, we would have had no New Testament, for the blood is called the "blood of the covenant." (Heb. 10: 26-29; Matt. 26: 28.) If there had been any New Testament, it could not have been in force, for it was not dedicated with blood. (Heb. 9: 16, 17.) Premillennialists seem to think the kingdom prophecies of the Old Testament had reference to the first coming of Christ, until the Jews rejected Christ as a nation, and when originally spoken by the Lord, but when the Jews as a nation rejected Christ, suddenly they began to refer to the second coming of Christ. Yet some say there is no harm in such a theory! Furthermore, if the kingdom was the institution in the mind of the prophets, then when it was postponed and the church substituted (?) did that not leave the church without any roots in prophecy at all? Yet the Bible

says the church was in the eternal purpose of God. (Eph. 3:9-11.) Even the foundation of the church was a matter of prophecy. (Isa. 28: 16; 1 Cor. 3: 11.)

David's Throne

God promised that Christ would sit upon the throne of David. (Isa. 9: 6, 7.) His kingdom was to be established "from henceforth," that is, from the time he was "upon the throne of David." Upon this throne he was to reign, and his kingdom was to have no end. (Luke 1: 32, 33.) The angel said this before the birth of Jesus. David's throne is in heaven, for it is the same as the throne of the Lord. (Ps. 89: 35-37.) Now, is Christ on David's throne? If yes, his kingdom has been established, and premillennialism is false. Speaking of David, Peter says, "God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he seeing this before spake of the resurrection of Christ . . ." (Acts 2: 30, 31.) Here we learn that Christ was raised up from the dead to sit on David's throne. This is the promise made by the Holy Spirit. "Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear." (Acts 2: 33.) The Holy Ghost promised that Christ would be raised from the dead to sit on David's throne, and Peter says he "received of the Father the promise of the Holy Ghost"—the promise of David's throne made by the Holy Ghost. Hence, if Peter can be believed, Christ has received David's throne. This ought to end the whole controversy. For if Christ is on David's throne, premillennialism is false. Well, we know Christ will never sit upon David's literal throne. For the prophet said no man of the seed of Coniah, or Jeconiah, as he was also called, would ever prosper, "sitting upon the throne of David, and ruling any more in Judah." (Jer. 22: 30.) Coniah, or Jeconiah, had a son whose name was "Salathiel." (1 Chr. 3: 17.) Christ was the seed of Jeconiah through "Salathiel." (Matt. 1: 12; Luke 3: 27.) Christ is on the spiritual throne of David in heaven. He never can rule and prosper upon the literal throne of David in "Judah." or Jerusalem, so -ays the Bible. (Jer. 22: 30.)

One More Resurrection

The interpretation of the premillennialists is that the thousand years of Revelation 20 comes after the next resurrection, which they say will be a resurrection of saints only, and then, they say Christ will reign a thousand years on earth, and raise the wicked dead at the end of the thousand years. However, the chapter does not say this. Furthermore, hard-to-be understood scriptures should be interpreted so as to have no clash with plain passages whose meaning is not in doubt. Four times in one chapter Christ says he will raise the righteous dead "at the last day." (John 6: 39, 40, 44, 54.) Millennialists deny this, and say the righteous will be raised a thousand years before the last day, and that the wicked will be raised at the last day, or after a thousand years. Jesus did not correct Martha when she said of Lazarus, "I know that he shall rise again in the resurrection at the last day." (John 11: 24.) This is when Jesus shall come again. "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord." (1 Thess. 4: 16, 17.) Here the Lord will descend, then the saints will be raised and those saints remaining alive will be changed and "together" meet the Lord in the air: and ever be with him. The dead saints will rise "first"—before those who "remain" are caught up. Those who are "alive" and "remain" will not "prevent," or precede the dead saints, but they will "rise first," then secondly the living saints will ascend "together with them." The wicked are not here under consideration. But this is admittedly a literal resurrection, and it is when Jesus comes, and it is called "the last day." (John 6: 39, 40, 44, 54; 11: 24.) This the last and only literal resurrection ahead. This will be the last trump to wake up any of the dead. Both the dead and living saints will not be changed until the last trumpet sounds. "Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." (1 Cor. 15: 51, 52.) Hence, the trumpet which will sound to wake up the righteous dead when Jesus comes (1 Thess. 4: 16), is "the last trump,"

so says the Bible. (1 Cor. 15: 51, 52.) Hence, all the dead, righteous and wicked, will be raised when Jesus descends from heaven with the "voice of the archangel and with the trump of God." (1 Thess. 4: 16, 17.) This cannot be refuted, for Jesus says, "The hour is coming, in which all that are in their graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." (John 5: 28, 29.) Hence, those who have done good, and those who have done evil, those who are raised to life, and also those who are raised to damnation, will come forth from their graves in the same hour.

It will also be the day of judgment and of final rewards when Jesus comes. Remember the dead will be raised when Jesus comes, and that this will be "the last day," and that trump will be the "last trump," and that the wicked will be raised in the same "hour." Well, the judgment day will also take place when Jesus comes and not a thousand years later. We are told that "when" he comes, "then" he will separate the sheep from the goats, and "then" he will say, "come" to the righteous, but "then" he will say to the wicked, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." (Matt. 25: 31, 34, 41.) So "when" he comes again he will judge all men, and "then" he will reward the good, and "then" sentence the bad "into everlasting fire." Note that "when" and "then" are adverbs of time, and tell us what will take place at his next coming. Since the resurrection of the saints will be on the last day (John 6: 39, 40, 44, 54; 11: 24), this is the day of judgment. Jesus says, "The word that I have spoken, the same shall judge him in the last day." (John 12: 48.) He also said, "Thou shalt be recompensed at the resurrection of the just." (Luke 14: 14.) This "recompense" will be to the good and bad when the Lord comes. Seeing it is a righteous thing with God to recompense tribulation to them that trouble you and to you who are troubled rest with us, when the Lord Jesus Christ shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe. (2 Thess. 1: 6-10.) Note that there is not a period in all this long

quotation, and that the Lord will "recompense tribulation" to wicked men who "trouble" the saints, but "recompense" "rest" to those "who are troubled" and this will be "when" he "shall be revealed from heaven" "taking vengeance" on the wicked and "when he shall come to be glorified in his saints." He will "recompense tribulation" and "rest" at the same time.

We Are in Last Days

Premillennialists talk about another dispensation after this, the Christian age. They deny that we are in the last days, or last dispensation. They talk about the present dispensation as the "church age" and their future imaginary age as the "kingdom age." We have already shown that we are in the kingdom now. (Col. 1: 13; Heb. 12: 28; Rev. 1: 9.) They often express the idea that the Great Commission will be set aside, the law re-enacted, the temple rebuilt and animal sacrifice restored. But the commission is to last "always, even to the end of the world." (Matt. 28: 18-20.) And the church age is the last age, for Paul says, "Unto him be glory in the church by Jesus Christ throughout all ages, world without end." (Eph. 3: 21.) The present kingdom "cannot be moved" and the church will not end so as to make room for an imaginary future reign of Christ on earth in a literal and political kingdom differing from the present reign of Christ. Peter said what took place on Pentecost was that which God said would take place in the last days. "This is that which was spoken by the prophet Joel: And it shall come to pass in the last days . . ." (Acts 2: 16, 17.) Peter said, "This," not something to take place after the second coming of Christ, but "this" is that which was to take place "in the last days." Hence, Peter lived in "the last days," or last dispensation, and so do we. And there will never be another age or dispensation.

No Third Coming

Christ is only coming one more time. He came once, and fulfilled the prophecies of his first coming, which premillennialists usually apply to his next coming, and he will not come twice more, as their theory teaches that he will. They say he is coming twice more, once after his saints, and then later with his saints. They say he must come for the saints before he can come with them. The Bible does speak of the "coming of our Lord Jesus Christ with all his saints." (1 Thess. 3: 13; 4: 14; Jude 14.) But does it follow that he will have to come first for them? Certainly not.

for the saints "depart" to "be with Christ" at death. (Phil. 1: 23.) Stephen when dying said, "Lord Jesus, receive my spirit." (Acts 7: 59.) Paul said to be absent from the body is to be "present with the Lord." (2 Cor. 5: 6, 8.) It is the spirit, not the body, which Jesus will "bring with him" when he comes, for he will come to raise the body, as we have seen. And the spirits of the saints go to be with him at death, not at the second coming of Jesus. Hence, the Bible says he is coming "a second time"—not a third time. (Heb. 9: 28.)

He said, "I will come again"—not again and again. (John 14: 3.) There are no first and second stages of his coming, as some think. There are not stages to it. When he comes, he comes; it will not be a halfway proposition. It is like the little boy finding the old cow, he said when he found her he "found her all at once." When Jesus comes, the dead will be raised (1 Thess: 4: 16, 17) and this is when he will bring the souls of the saints back to earth, to be reunited with their resurrected bodies and they will meet the Lord in the air at this coming, and ever be with him. This is to be the "last day" and the "last trump." and the "second" and last coming of Jesus. He is coming "again," not twice more. Neither will his next coming be incomplete, or only a stage of his coming. It will be the real, actual coming of Christ for which we hope.

Going to Heaven

And when Jesus comes we are going with him in body and spirit to our eternal home in heaven. We are not going over to Palestine to wait for a thousand years before going to the Father. Christ said while in Palestine, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." (John 14: 2, 3.) He did not say he was going to stay right there in Jerusalem and prepare a place for them, nor that when he comes again they will receive him unto themselves, that where they were he would be also, as premillennialists have it. Our inheritance is not in Jerusalem, but up in heaven. Peter says we are kept, "to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you." So when I leave this world I expect to go to those mansions that Jesus has gone to prepare in the Father's house, and not to old earthly Jerusalem.

Land Promises Fulfilled

God promised the land of Canaan and the extended land to Abraham and his seed, and Nehemiah said God "performed" his words concerning the matter. (Neh. 9: 7, 8.) Solomon reigned over all the extended land that was promised. (1 Sam. 8: 3; 2 Chr. 9: 22-26.)

Christ is Coming

Premillennialists have a way of saying that the rest of us do not believe in the second coming of Christ, just because we deny the theories which they have attached to his coming. We do believe he is coming, and hold this as a wholesome doctrine, and very full of comfort. But the point at issue is: will he come to reign on earth a thousand years, and does the Bible so teach? The Bible teaches that Christ is coming, minus all their theories concerning a thousand years reign when he comes. Furthermore, the Bible does not teach that "Christ is soon coming." And the Bible does not teach that Christ will not come soon. It teaches that the Father alone knows the time, and that we "know not when the time is." (Mark 13: 32-37.)

Attitudes Toward Error

Since premillennialism is unscriptural, we must declare the whole counsel of God, which means that we must preach the truth against it, both positively and negatively. While I would not make the mere holding of the theory a test of fellowship, I would not endorse inviting premillennial preachers into the community for meetings, for they would sow discord, and I would be a party to it by bringing them in, and God hates those who sow discord, and, of course, those who aid those who sow it. (Prov. 6: 16-19.) We have about fifty congregations in our county, and, as far as I know, there is not a premillennialist in the county. Brethren, I honestly believe it is sinful to bring in teachers of error to disturb the brethren over some hobby or false doctrine. Let all alike walk in the light and God says we will have "fellowship one with another." (1 John 1: 7.) This is the only safe ground.