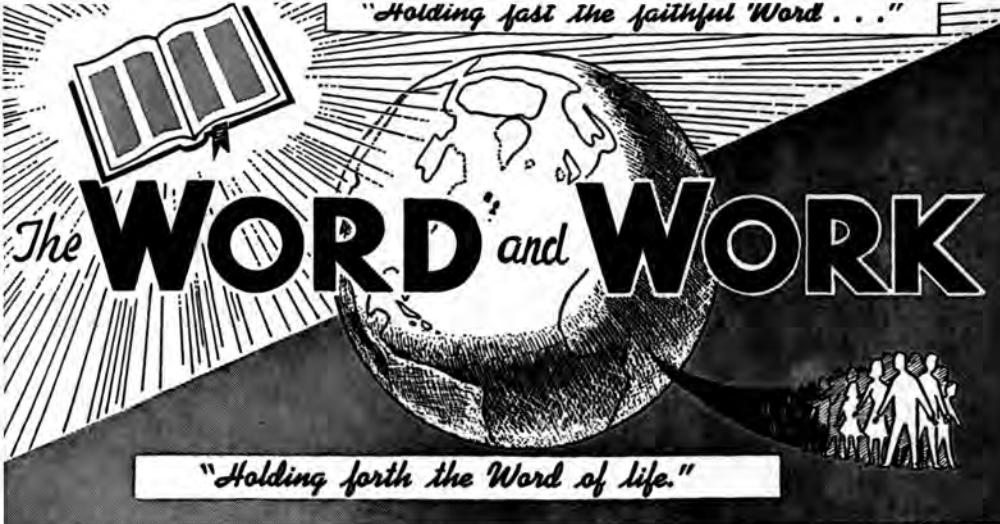


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Speaking Truth in Love:

Honor The Unnoticed and Unsung

Alex V. Wilson

The publicity and applause always go to the main characters. The spotlight shines on Peter while Andrew and Tom are opening the curtains, setting up props or sweeping floors. Paul gets the headlines while Tim and Barney do the busywork. Not that Peter and Paul want it that way; it's just that life's like that.

Charles Reade begins his interesting novel about the times of the Renaissance and Reformation with these words:

Not a day passes over the earth, but men and women of no note do great deeds, speak great words, and suffer noble sorrows. Of these obscure heroes, philosophers, and martyrs, the greater part will never be known till that hour when many that are great shall be small, and the small great.... (*The Cloister and the Hearth*)

True. And many of these unsung heroes are at the heart of various Christian ministries, including *Word and Work*. Month by month you read the names of our editor, columnists and other writers. But several ministers whose names never once appear in our pages perform jobs that are essential in getting *W & W to you*. Without them this ministry could not carry on.

Let me mention these ministers, and in so doing I praise our heavenly Father for giving them the valuable-but-lowly, multi-faceted gift of "helps" or "service" (1 Cor. 12:28; Rom. 12:7). About twenty years ago two nieces of former editor E.L. Jorgenson agreed to lend a hand at the W & W office "temporarily." They are *still* at it, working hard though they have reached their 80's!! That's faithfulness. Between the two of them, sisters Edith and Mildred Lale mail out the magazines, handle the sale of Sunday school quarterlies, keep track of the subscription list, change addresses when you notify us (please do), mail out books you order, send bills, deposit money, et cetera ad infinitum. Multiplied thanks to you, dear sisters, for your long-time labors of love.

Michael Hawley is our typesetter and also our helpful "technical consultant" (that's a new title I just conferred upon him). He's amazingly accurate, usuallyyy (joke). Nevertheless every magazine requires proofreaders, and four ladies share that job: Heide Hawley (every husband needs a wife to correct his errors), and Jane, Ruth and Rebecca Heid. Brenda Heid helps Edith Lale address the magazines and fix up the bundles. (We don't Heid our light under a bushel around here.) And now Linda Gregson has begun assisting

both the Lales with various aspects of the office work, plus addressing promotional sample copies. Delmer Browning transports the entire load of W & W to the post office, and hopefully from there they get into your hands and hearts.

What a splendid team of laborers. And all of the ladies work for no pay at all (material, at least). They, like our writers, give of themselves without charge. (The men work for Heid Printing Company). Which leads us to the matter of finances.

Our subscriptions do not cover the cost of the magazine. A few of our readers occasionally send in donations; for instance, a dear friend sent one this week. These are deeply appreciated. Perhaps some congregations or classes would want to follow the example of these individuals. For W & W has not been able to follow the scriptural injunction, "Owe no one anything." We owe our printers a growing amount, and while they are not pressing us in the least, the situation is not right. We must turn it around. There are several options: 1) increased donations, as just mentioned; 2) double our paid circulation; 3) decrease our number of pages from 32 to 24 per issue; 4) decrease our number of issues per year from eleven to eight or six, while maintaining our subscription price at \$5.00; 5) keep the magazine as it is but increase our price to maybe \$8.00; 6) some combination of the preceding ideas.

We rejoice that a pretty good number of new readers have joined our ranks recently. And some friends whose subscriptions had lapsed have subscribed again. We value each of you. Keep reading. Tell others about W & W. Give subscriptions to friends. Urge your congregation to get a bundle (at a reduced rate). Have you thought of subscribing for your public library, or the office of your doctor and dentist? (You might ask them first if they will make them available in their waiting-rooms.) And pray for us, that we may always glorify Christ and edify Christians. I praise the heavenly Father for our team of workers at this end, and for you readers at that end. We love you.

* * * * *

THIS MONTH'S THEME

A zealous Christian businessman (active in evangelism and an officer in his church) was conversing with the leader of a missionary organization. Said he, "Several months ago I had some extra funds to donate to the Lord's work. But I wanted to support *evangelism*, so I didn't give to your group because you always emphasize *church-planting*. I don't understand this 'church-planting' you always write about. What is it, anyway?"

The missionary leader was shocked, and rightly so. For church-planting simply means evangelizing with the purpose of starting new congregations. As Paul wrote, he "planted" the church in Corinth by preaching the gospel; then Apollos "watered" the church by his teaching. So Paul was a church-planter, a pioneer evangelist who established congregations in many places where there were none before.

We need such men today—many of them. But we seem to have forgotten about this. Alexander Campbell, writing about “a thorough church organization,” included not only elders and deacons but also evangelists. Today we hear pretty much about elders and deacons but almost never about church-planters. So read in this issue about Walter Scott and others in the past; then pray for God to raise up (and for us to recognize and support) present-day evangelists. This need is URGENT! And *your prayers can make a difference*. So please don’t feel, “This sounds like a topic that’s irrelevant to me; I’ll leave it for the elders to read about.” The church needs continuing reformation and revival, and each of us has an important part to play.

WANTED: Church Planters

Let's Move Beyond Our Walls and Plant New Churches

Jerry Overman

God challenges you to venture out of apparently hopeless situations to bring hope and salvation to people in need.

Let's examine a story found in II Kings 6:24 - 7:20. Read it for yourself to get the full details and impact.

The Siege Mentality

People are dying. Just sitting, waiting for death. They are surrounded, besieged by enemies. The people are starving and desperate. There is frustration and madness. They are beginning to devour one another. It's not safe outside the walls and now death lurks within the walls. In fear the people wait, refusing to move. Death is coming.

Can you identify with the story? Does it apply to the spiritual condition of your church, or your group of churches? Do you have a siege mentality? Are those who are outside your walls dying? Is the smell of death found also within the walls? In fear do you grip your Bible tighter as you study and refuse to move?

Is There Hope?

In the midst of doom and gloom, Elisha told the King and his personal attendant that by the next day the supply of food and the condition of the city would be back to normal. In unbelief the attendant indicated that not even God could make that happen. Elisha assured him that it would happen, that he would see it with his own eyes, but that he would not get to eat any of the food.

In our world today the stench of spiritual death is everywhere. Church growth experts indicate that approximately 70% or more of the world's current population of over five billion people are nonchristian. That's a lot of people facing death and hell. They don't

understand or care. It seems that the non-christian world has surrounded us Christians, placing us under siege, waiting for our death. But is the enemy entirely to blame for this? Not really, for just as was the case with the people in Samaria, so it is with the people in the church today. Yes, there is sin and death outside the walls, but God is also concerned about the sinful attitudes and death lurking within the walls of His church.

In an article in the March 1986 *Word and Work*, Knofel Staton explained that some of God's people think and believe small so as not to upset anyone. They, being embarrassed by God's power, intellectually explain it away. He indicated a need for resurrection power to be released within God's people so as to change them from the inside out. He described the siege mentality of "Restoration" churches very accurately, although he did not label it with such a term. He said:

Do we really believe that God delights in a movement that has whittled God down to a wimp who left all His miraculous power confined to the pages of the past? When He does break through today, we are embarrassed by it and claim that such surprises of the extraordinary are all from the devil.

Do you think that God is pleased with the negative attitude and the void of Holy Spirit power His people exhibit in their lives? Is He pleased that His people refuse to go and disciple the nations? That they refuse to go plant new churches? Maybe they don't know how. Maybe the limitations that they place upon themselves keep them from growing new churches.

Why Should We Just Sit Here Until We Die?

Outside the city gates four hopeless outcasts emerge as God's implements of promise to break the siege mentality. Oh, they had been inflicted by the same fear as those within the walls. But their reaction now shoved them forth. From their pit of despair and imminent death, they sought out a vision of hope. A vision that thrust them out into enemy territory. Their vision impelled them into steps of faith that resulted in salvation not only for themselves but for the faithless cowards within the walls. They did not realize all that would happen. They were just concerned enough about their lives to do something about it. Yes, they wanted life. So, why not go for it? Oh, so simple a vision: "Why should we sit here until we die?" And why should *we*, today?

Research has shown that there has not been any numerical growth documented in the Christian Churches and Churches of Christ in the last few decades (though there have been some exceptions in that some individual congregations have grown numerically). Commenting on this sad fact, Dick Alexander asks, "Will the Restoration Movement ever move again?" He observes, "God is restoring the church today, but He's doing it without us. . . . Independent churches today are growing by leaps and bounds. The great growth in churches is not in any of the denominations."

What's wrong with "Restoration" churches? They are committed and work hard at what they do, don't they? That's right. Alexander states:

There is a group of already highly committed people who are wearing themselves out in doing the work of the church. We cannot extract more from them. The answer is not to work harder at what we are doing—it is to do something different!

Maybe if the "Restoration" churches would just look outside to see what God is doing among the "outcasts," they would see that the "outcasts" have caught God's vision of salvation for a dying church in a dying world.

Alexander goes on to state:

What we are left with today is a relatively small, insignificant denomination of little churches. We may begin to see again the power of the Spirit in our lives today in similar ways to what was in the past, not in form but in the sense of divine power, when we come before God in humility rather than pride, saying, "Lord, here we are. We do not have all the answers. There are a lot of things we do not know. But we do dearly love you. Whatever it takes—whatever changes in our theology, in our practices, in our ideals, in ourselves—then we are willing to do that."

In closing Alexander said, "What we need to do is not to bemoan the passing of yesterday, but to face the call of the future."

Breaking The Siege Mentality

The outcasts had suffered enough. They didn't want to die. They didn't realize what would happen, but they were concerned. The risk was worth it. They took a step of faith into the dark. And they found life and salvation. They tried to share it with the cowards behind the walls. "It's alright, it's safe! Come on out—there's food, there's hope, and life!"

Did the Samaritans go? Did they believe? The unbelieving attendant made sure everyone stayed safe behind the walls. But another official convinced the king to have the story checked out. Once the story was reported as true, the Samaritans rushed through the city gates, trampling the unbelieving attendant to death. Salvation had come, but some died in unbelief. The siege mentality was broken by four outcasts who caught a vision of hope and took a risk.

Facing God's Call For The Future

Are you living in the past? Are you hiding behind those church walls? Are you missing your opportunity? Are you limiting yourself? Do you have a siege mentality? Are you suspicious of those outcasts? Do you care about the millions going to hell? Is your church dying?

Are you ready to catch a vision of hope? Are you ready to take a risk? Are you ready to go and make disciples? Are you ready to plant a new church? The outcasts are on the move—now it's our turn.

* * * *

Bent Knees and New Churches

Alex Wilson

Our churches are diminishing in number. There are fewer, not more, than formerly. What can be done to stop and reverse this

trend? First and most important is to pray. We need to intercede for revival, for more workers, for deeper love, daring faith, enthusiastic sacrifice, and practical wisdom.

Years ago a godly church-planter from India, greatly used by God, visited the U.S. I'll never forget Bakht Singh's saying, "You in America are sorry for us in India because of our material poverty. But we Christians in India are sorry for you in America because of your spiritual poverty. In the most poverty-stricken land on earth, God always meets our needs. We do not have the educated preachers, expensive buildings, elaborate equipment and many books that you in the U.S. have—but *God gave everybody two knees*, and we have learned how to use our knees! In every American church I have visited, the prayer-meetings are the poorest attended and least lively. But in India we love to pray. We often pray for hours. We pray for you in America."

God help us all to use our knees.

EVANGELISTS

One thing to pray for specifically is that the Lord will raise up evangelists. By this we don't necessarily mean men who hold large crusades. Rather we mean men whose major work is to preach the gospel by any means to the unsaved, and then gather converts together to form a church.

Paul says in Eph. 4:11 that Christ "gave gifts to men; he appointed some to be *apostles*, others to be *prophets*, other to be *evangelists*, others to be *pastors* and *teachers*." Apostles and prophets were God's inspired spokesmen, to give the Scriptures to men and lay the foundation of the church (Eph. 2:20).

Evangelists are to preach to the lost and thus plant churches. Pastors are to lead the churches thus established, and teach and train the members. Note the difference between preaching and teaching. We today speak of men preaching sermons to Christians in church week after week, but Scripture doesn't use such terminology. In the Bible, "preaching" is addressed mainly to unbelievers, and "teaching" mainly to believers. In general, evangelists preach and pastors teach.

Literally, preacher means "herald." In ancient times men had no TV, radio, newspapers or magazines. How then did they learn of current events and new laws and decrees? Heralds were appointed to walk through the city and announce such news. This is what the preacher is to do: proclaim God's love, announce the good news of His peace-terms offered to men. Present-day equivalents for "preacher" might be "broadcaster, announcer, news-reporter," although the preacher goes beyond the broadcaster by seeking a verdict, a decisive commitment to the One he proclaims.

Thus in Scripture "preacher" usually refers to evangelists, and "teacher" usually refers to pastors. The same man might sometimes be both a preacher and teacher; Paul was (2 Tim. 1:11). But usually some men are more gifted in evangelism and less gifted in pastoring, while others are the opposite. The evangelist plants the seeds of the gospel among the unconverted, as Paul did when he went to Corinth. The teacher then waters the plants that grow up, as Apollos did among

those who were converted there (1 Cor. 3:5ff). To change the analogy, the evangelist is like a carpenter that constructs a building and then moves on to build elsewhere. The pastor/teacher is like a caretaker who works in the building, tending it regularly.

Of course *every* Christian is to witness for the Savior as opportunities arise. Evangelism should not be restricted to occasional times and just a few men. Gospel-preaching may take place in formal situations, like Paul's preaching in a synagogue, but it should also take place in informal times and places. Believers (not just the apostles) "went about *preaching the word*," gossiping the gospel (Acts 8:14). We should do the same today. But while that fact is important, it is also true that only some men are called to be evangelists in the full-time sense. God gives them special abilities to reach the lost and establish new churches.

EXAMPLES FROM HISTORY

Another article in this issue tells how in 1827 sixteen congregations agreed to support a young evangelist named Walter Scott for one year by voluntary contributions. He converted about one thousand people that year (and the next year, and the next!), as he traveled about preaching in various places. Leroy Garrett writes, "New churches were formed and new life infused into old ones, some doubling their membership. This was unbelievable, for in the year before Scott was sent out the Mahoning churches did well to hold their own or to enjoy modest growth." (*The Stone-Campbell Movement.*)

But he was not the only effective evangelist in those days by any means. Historian Earl West tells how Jacob Creath "traveled continually, preaching the gospel and establishing congregations. His work took him over Illinois, Missouri, Louisiana, Kentucky, Indiana and Tennessee." And John T. Johnson also was "preeminently an evangelist.... He had a lawyer's mind and a poet's heart and he preached with strong appeals both to logic and to emotions." Having been converted to Christ during his 30's, he traveled and preached for 26 years and led many to the Lord.

Alexander Campbell commented in regard to Johnson, "I wish Kentucky had a few persons equally gifted for *taking care* of the sheep, as brother Johnson is for *making* them and putting them into the green pastures." This statement implies that in those days the "located-minister" shortage was sometimes a bigger problem than the evangelist shortage, while in our time the evangelist shortage is far greater than the "located-minister" shortage—as great as that is. In the 1800's congregations in the same general area of a state often cooperated in selecting an evangelist, assuring him of pay, and authorizing him to preach within that region. They considered him to be an officer of several churches rather than of any one church (like an elder or deacon). Thus they respected the autonomy of each local church while successfully cooperating for greater effectiveness. (West, *The Search for the Ancient Order*, Vol. 1).

In this century, among our churches Stanford Chambers was an example of a man highly gifted both in evangelism and teaching.

From 1924 onwards, most of his time was occupied in teaching at Portland Christian School. But for a number of years before then, he gave himself to gospel-preaching. During that period he helped establish many new congregations in Indiana and Louisiana—fifteen or twenty of them. Later, during the 1930s and 40s, J. E. Blansett pioneered perhaps twenty or more churches in Texas. My dad-in-law, Jesse Wood, has told me how Brother Blansett was especially gifted in going into neighborhoods where Christians were very few. He could easily arouse the interest of unbelievers, present Christ to them and appeal to them to become disciples. Then he would form a local assembly. Not very long afterwards, he would try to get someone else to take the leadership there while he moved on to other virgin areas.

A few other men could also be mentioned, such as A. K. Ramsey in Louisiana. All of these used various methods—open-air meetings, tent meetings, Bible classes in homes or schools or rented rooms, and personal visitation. But whatever methods were employed, their supreme calling and vision and burden and gifts were aimed at reaching out to pioneer areas and establishing new churches. Like Paul, their ambition was to preach the gospel where Christ was not known or at least not well known (Romans 15:20).

OUR PRESENT SITUATION

Since the 2nd World War very few new churches have been established by us *in the U. S.*, by means of *evangelists*. Thank God a number have been planted overseas, by missionaries and/or national preachers and/or radio. And a few have started here in various ways, but hardly any by church-planters. In fact, in general we seem to have lost the very concept of a gift/calling/ministry/office bestowed by God as a major means for starting new churches. Surely Paul was a church-planter *par excellence*, and his ministry is described in detail for us. Philip is termed “the evangelist” (Acts 21:8); and Timothy, one of a number of young men trained by Paul as traveling preachers, is reminded, “Do the work of an evangelist” (Acts 20:4; 2 Tim. 4:5). Yet the whole idea of church-planters seems to have faded from our consciousness, or at least from our priorities. We still recognize the need for foreign missionaries (though their number is dwindling), and we recognize the need for leaders in the local churches. But have we forgotten that home-missionaries, pioneer church-planters, are also a vital part of the Lord’s plan?

WHAT SHALL WE DO?

How shall we get them? First, by praying the request Christ clearly told us to make, that the Lord will raise up workers. Second, by looking around. We may discover in our midst already men who are gifted in evangelism. Perhaps now their gifts are not so evident because the men are tied down with other duties. Perhaps some who are now pastoring local churches (and doing a fair job of it) are actually more gifted as Church-planters. If such were sent forth and their gifts developed, they might become far more effective than they now are as “local preachers.” Third, such men naturally will need financial backing if they are to have sufficient time to plant new churches.

Just as local churches help support foreign missionaries, they should also support pioneer evangelists in the homeland.

Let's bend our knees. Then, as God answers and raises up workers, let's send them out. Fulltime church-planters are not the only way to start new congregations (we hope future articles—by you?—will deal with other methods). But our lack of them has hurt terribly.

* * * *

A Qualified Evangelist

Ellis J. Crum

Like any other officer or special servant of the church, an evangelist must meet the divine qualifications or he will do untold harm to the Cause. So, let us note in particular the personal qualifications necessary for an evangelist.

From 1 Timothy 1:19 we learn that an evangelist must be *conscientious*. He must consider his work seriously, not as a profession. He is to give of his time and talent as a labor of love, not for love of hire. It will be unnecessary for him to keep an exact record of his time, as the fruit of his labor will attest to his work schedule.

The N.T. evangelist will be *courageous*: he will "war a good warfare" (1 Tim. 1:18). He must rebuke sin wherever he finds it; he must not wink at wickedness (1 Tim. 5:20). Fearlessly he must condemn sin even if it results in persecution, loss of popularity, or financial loss. He will "fight the good fight of faith" regardless of what others may think or say.

Preachers of the gospel should be men of *prayer*. They should pray regularly; they should believe in prayer, or they cannot consistently give the needed instruction on this subject. It would seem appropriate to engage in prayer before leaving meetings or discussions where there has been disagreement. He should take the lead in calling the saints to prayer, and should never be reluctant to pray any time, any place, any where (1 Tim. 2:8; Lk. 18:1).

A proclaimer of the gospel must be *faithful*—faithful to God, His Word, his fellowmen, and himself. If he is a good minister of Jesus Christ he will be "nourished up in the words of faith" (1 Tim. 4:6). Closely related to faithfulness is *godliness*. He will be more concerned about spiritual exercise than knocking a little ball from hill to hill. (See 1 Tim. 4:7, 8).

An evangelist may be despised by some, but he must *not be despicable*. He must so conduct himself that no man will despise his youth (1 Tim. 4:12). "These things speak, and exhort, and rebuke with all authority. Let no man despise thee" (Titus 2:12).

The best teachers are those who teach by *example*. He is to be a pattern or example to the believers (1 Tim. 4:12). "In all things showing thyself a pattern of good works" (1 Titus 2:7, 8). It is a difficult thing for people to rise above their leaders.

Another qualification for an evangelist is *studiousness*. God does not put the words in our mouth today without previous study and

forethought. Timothy was to "meditate upon these things" (1 Tim. 4:15). In 2 Timothy 2:15 he is told, "Study and be eager and do your utmost to present yourself to God approved (tested by trial), a workman who has no cause to be ashamed, correctly analyzing and accurately dividing—rightly handling and skillfully teaching—the Word of Truth" (Amplified N.T.). He possesses the quality of diligence; he is "instant in season, out of season" (2 Tim. 4:2).

Carefulness is a characteristic that must be found in all desirous of doing evangelistic work. He must "take heed unto (himself), and unto the doctrine." Some evangelists are careful about the wrong things; they are careful to preserve their popularity. They are careful to go only where a substantial salary and living quarters await them.

James gives Christians in general admonitions *against partiality*; Paul charges Timothy: "Observe these things without preferring one before another, doing nothing by partiality" (1 Tim. 5:21). *Purity* is a prerequisite for evangelists and all saints. "Keep thyself pure" is an admonition preachers need to keep before them; some have forgotten it and brought reproach upon the church. He must exercise self-control and always "Flee . . . youthful lusts"; he must also have a pure heart (2 Tim. 2:21).

An evangelist must *not be ashamed* of his own conduct nor of his Lord. "Be not thou therefore ashamed of the testimony of our Lord" nor of His people (2 Tim. 1:8). He must be *willing to endure afflictions* and be longsuffering. If he follows Paul's admonitions he will be *industrious* and energetic in the work of Christ. He will be a *righteous* individual; he will always seek to do what is right in the sight of God and man. He will "follow righteousness, faith, charity, peace" (2 Tim. 2:22). His *faith* will not waver. *Love* will be manifested toward God, the inspired Word, and his fellowman. He will love peace, not division. He will seek to unite the people of God. Evangelists should be known as *peacemakers*, not troublemakers!

"The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient" (2 Tim. 2:24). He will be a gentleman in every sense of the term. His life and manner will be characterized by *gentleness and kindness*. He should possess the quality of being firm without being harsh. Not all of an evangelist's work is preaching; he should also be a teacher—a teacher of babes and also of mature saints. Nothing is stated in his qualifications about being *able to preach*—this is implied within the term preacher or evangelist. His speech and his preaching should not be "with enticing words of man's wisdom" (1 Cor. 2:4). Gospel preachers need to be *patient*. No one can try your patience like the people of God! They caused Moses trouble and they still cause God's leaders trouble. An evangelist needs to know when patience and longsuffering are needed, and when it is time for prompt action (Jude vs. 22, 23). All of his instruction must be in meekness according to 2 Timothy 2:25.

Evangelists need to possess the characteristic of *continuance*. Many times they will consider quitting—the easy way out. They must not grow weary of teaching the same things over and over, but follow the example of Peter and Paul. "I will that thou affirm constantly,

that they which have believed in God might be careful to maintain good works" (Titus 3:8).

As the qualifications of an evangelist are considered, it will be noted that it is a longer list than for either elder or deacon. Nothing is stated about domestic qualifications. In some ways being unmarried enables him to travel about more freely, but a good wife can also be an asset. No hint of age requirements are given, in fact we know Timothy was a young man. If a young man travels with an older evangelist, as did Timothy, he will experience in a short time enough troubles and problems which will help him cope with almost any difficulty that might arise in the average congregation.

We can see that according to God's Word it takes a lot more than just "the gift of gab" in order to be an evangelist. Evangelists should possess all of the qualifications to the extent that they can be said to have them in some degree. *Men who can meet these requirements should be encouraged by elders, evangelists, and individual Christians to enter full-time service for the Master. The encouragement should include more than just talk; it should include training, supervision, and financial support.*

—from *MISSION MESSENGER*

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EARLY RESTORATION LEADERS

Walter Scott: Preacher and Teacher

by Sylvia Root Tester

In the spring of 1819, Walter Scott, twenty-two years old and recently from Scotland, started walking from New York to Pittsburgh. He was one of a steady stream of people moving across the Allegheny Mountains and into the Ohio Valley. He was by no means the first; over two million people had preceded him. Still, he was walking toward the frontier.

A more unlikely-looking pioneer could scarcely have been found. Walter Scott was slight, of medium height, not strong appearing. Nor did he act the part of a pioneer. City-born, with polite manners and an extensive vocabulary, Scott had been reputed to be the best flute player in Edinburgh, Scotland, while he was in college. His only job had been as a Latin teacher in New York. He had never seen untouched forestland.

But the time was right for Walter Scott. Towns had sprung up everywhere in the Ohio Valley. Farmers had claimed the cleared land. Schools and churches were needed, as were newspapers and journals. There was plenty of work for a teacher.

Opportunity in Pittsburgh

Walter Scott reached Pittsburgh and found an academy directed by George Forrester, who hired Scott as an assistant. The two were good friends.

George Forrester was also a minister (many ministers directed

schools at that time) with a small, independent congregation. Members of this congregation held the Bible to be their "only authority and guide in matters of religion." Believers were immersed. The congregation practiced the "holy kiss" and the washing of feet.

Walter Scott soon became a highly valued member of this congregation, loved for his enthusiasm, his beautiful music, and his ability as a teacher. For he was truly a gifted teacher. Children were drawn to him, and he treated them with joyous affection. It was common then for teachers to rap children on the knuckles with a wooden ruler for minor infractions, and to use the whip or cane for more serious misbehavior. Scott, however, believed in and practised tenderness. Learning was joy to him, and he made it joy for his students.

Forrester recognized Scott's abilities and, wishing to devote more of his own time to the church, soon turned over most of the academy work to Scott. Scott had scarcely taken over when disaster struck—Forrester was accidentally drowned. This left Walter not only with the academy to run, but also as the most able leader of the little congregation and the major supporter and friend of Forrester's widow and children.

This was a busy, productive time for Scott. While he was busy with these other duties, he also embarked on a thorough and wide-ranging search of the Scriptures.

Walter had been raised a Presbyterian, though he had seldom given much thought to religion. But the idea of appealing to the scriptures as the authority in all religious matters greatly pleased him, and he began searching the Bible to see what it said on topic after topic. He formulated structures he would use as a religious teacher for the rest of his life. One writer has said Walter Scott had an "instinct for neatness" in his thought. His tendency was to put ideas in order, in a structure he could comprehend and then teach easily.

Time passed. In 1822 Scott and Alexander Campbell met. They began a friendship that lasted their lifetimes. In 1823 Scott married Sarah Whitsette. He and Sarah had a son and then a daughter. They moved to Steubenville, Ohio. Scott was a minister there and began a school. His third child was born.

Life Changes in Ohio

Life changed drastically for Walter Scott in 1827. The Mahoning Association of Baptists held a meeting that Campbell had persuaded Scott to attend, though Scott was not a member, nor a Baptist. At the meeting the association hired Scott as an evangelist. Scott was to finance his work by holding four meetings a year at which he could ask for freewill offerings.

Scott accepted. He had never worried about money and never would. (At one point a friend took over the management of his affairs, with Scott's approval, for Scott was prone to give away everything he made.) The prospect of preaching for a year on four freewill offerings didn't daunt Walter Scott.

No record is left of how his wife and children managed during this time, but manage they did, and evidently without complaint. Sarah backed the venture wholeheartedly and was supportive through

the entire three years that Walter was on the road. Indeed, she supported his work, no matter the sacrifices it entailed, throughout her entire life.

Looking back, it is almost impossible for us to imagine the excitement this slight, intense young man stirred on the frontier. He took the Ohio Valley by storm, coming into a community and speaking one place in the morning, another in the afternoon, and a third in the evening. His revivals sometimes lasted two weeks. In some places entire congregations were converted, often from Baptist or Presbyterian beliefs. Scott was equally effective with unchurched people.

In that time people thought becoming a Christian was incredibly difficult. One had to long for conversion and seek after it with no hope of his efforts being effective. Only if God gave a sign, an overwhelming emotional experience—a miracle, in fact—could a person know he had been chosen.

But Walter Scott preached a system. Clearly, in steps one through five, he outlined how to be saved. One, believe. Two, repent. Three, be baptized. Four, God will remit sins. Five, God will give the Holy Spirit and eternal life. Scott talked long and persuasively about each point, reading Scriptures that backed each idea. He repeated the five points, summarizing. No mystic experience was required, no voice from Heaven, no long and agonizing waiting. Anybody could complete the five steps. Anybody could teach them to others.

Walter Scott coordinated what he knew of teaching with what he had learned from the Bible about salvation. One writer explains:

He made these elements into a five-finger exercise. They were the five points of his standard sermon. They could be hung on four fingers and a thumb so that men could hold the sermon outline before their faces, double it into a fist, put it into their pockets, take it out and look at it again, and children to whom he taught it on the road could run home waving it at their parents and announcing that a man was going to preach that down at the school-house tonight.

Unlike most preachers of that time Walter Scott was a teacher, not an exhorter. The spirit he brought to the pulpit was rational and logical, in a time when revivals were expected to be emotional and often even hysterical. Scott's sermons did not lack feeling; he could and often did wax eloquent. He stirred his hearers deeply. But what he said was clear, simple, and easily remembered.

The figures tell the story. At the end of one year, Walter Scott reported over a thousand conversions. A second man was hired to help him. During the following year, these two converted over a thousand more. The third year the figures were similar. Moreover, other preachers who heard Scott speak adopted his techniques. One writer estimated that, if the efforts of these men were counted, the numbers of conversions would have to be more than doubled.

Before and during this time, Barton Stone and his friends were building the Christian Connection. Alexander Campbell was publishing the *Christian Baptist* and holding debates. Scott's evangeliz-

ing, added to these efforts, made the Disciples and Christians the fastest growing religious group on the frontier.

Scott's preaching, while so effective at making converts, also drew opposition, particularly from denominations that were losing members and churches. It also led to the dissolution of the Mahoning Association. Scott felt no Scriptural precedent existed for such a group and that therefore it should be dissolved, even if this did break the reformer's bonds with the Baptists. Campbell felt the action was too hasty but reluctantly agreed, at Scott's urging. And the association dissolved itself—leaving Scott without a job.

From the Heights to the Depths

His three years as evangelist had been years of astounding success and frenetic activity, and Scott was exhausted. Physically, he was underweight, weak, with digestive tract difficulties that would trouble him the rest of his life. Emotionally, he entered into a deep depression, made worse by the death of his two-year-old daughter. For three years he had been on the heights; for three years he would be in the depths. Ever after he would alternate, sometimes in great good spirits, sometimes deeply disconsolate.

Scott went back to being a minister and teacher now in Cincinnati and nearby Carthage. Gradually his strength returned. During this time and for some time afterward, he was never sure of his speaking ability. For three years he had been a stunningly effective preacher. Now his sermons were stunning sometimes but mediocre other times, and he seemed not to know what made the difference. Only half in jest, he said it depended on whether or not God smiled down on him. It was a problem many a minister can sympathize with, made worse in Scott's case by the extravagant expectations people held for him.

Recognizing his difficulty, Walter Scott turned to the written word. He began a journal, *The Evangelist*.

A Guiding Force

Scott continued to be a guiding force among the reformers, though he never again reached the prominence of those three years as an evangelist. As Thomas Campbell had become a dearly beloved elder statesman, so Scott, though younger, was deeply loved throughout the brotherhood.

Scott edited three different journals and a weekly family newspaper over the years and wrote six books. He held revival meetings regularly. Many a young minister lived at his home and was trained by him. Many a child felt his influence in one or another of the academies he taught.

Scott's leavening and loving influence upon his studenth may have been, in the long run, as important as his other contributions. It was said that when most adults entered a room of laughing young people, the laughter ceased, but when Scott entered such a room, it was as if more sunshine had been let in.

Scott championed the idea of free public education. In his day most education was private. The only public schools were "pauper schools," of very poor quality. Scott also advocated the education of girls. He said that parents "should not make ignoramuses of their

daughters." He helped start Bacon College, the first college begun under Disciple leadership, and was its first president.

At one of the college's early functions, Scott delivered an address outlining his philosophy of education. He suggested a carefully integrated curriculum, advocating what educators today call "hands-on learning." (In his later teaching, Scott pioneered what is now called "individualized instruction.")

Back to Pittsburgh

Scott moved back to Pittsburgh and spent five very happy years. He saw two of his children married to children of dear friends. He ministered to two congregations, instructed young ministers, edited a journal, and held revivals. And he was a colporteur, going door-to-door to give away Bible and New Testaments or to sell them for very small fees. This activity was perfect for Scott, always so prone to give everything away.

The prospect of Civil War was then looming over the country, and it was a great, wounding sorrow to Scott. Scott had embraced his new country with deep, patriotic passion, and to see it so cruelly tearing apart was unbearable. In 1861, when Fort Sumter was fired upon, Scott wrote to his son:

Alas, for my country! Civil war is now most certainly inaugurated, and its termination who can foresee? Who can predict? Twice has the state of things filled my eyes with tears this day. Oh, my country! my country! How I love thee! how I deplore thy present misfortunes!

On April 16, a few days after writing that letter, Walter Scott came down with typhoid pneumonia. He died on April 23. Moses E. Lard spoke for many when he said, "We have not yet met the man of earth we loved more tenderly than gentle Walter Scott." Alexander Campbell wrote a deeply felt and touching tribute to Walter Scott. One short sentence stands out from that tribute: "His whole heart was in the work."

Let that be what we remember about Walter Scott.

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Gleanings from

WALTER SCOTT

Compiled by Larry Miles



THE RESURRECTION OF CHRIST

That the object of a Christian's hope is before and not behind him, that it is in the future and not the past, is very certain from what Paul says by the Spirit of our resurrection in his letter to the Romans,

when discoursing of the resurrection of our body, to wit: "For even we are saved by hope; now hope that is attained is not hope; for who can hope for that which he enjoys? But if we hope for that which we do not enjoy, then, in patience, we wait for it." The object, therefore, of the Christian's hope is the resurrection of the dead, and this blessing is in the future and not the past. When, therefore, anyone attains by the Christian religion a hope toward God, he attains to a hope of the resurrection.

When, however, modern Christians are interrogated concerning their hope, they too frequently give you a very different account of the matter; the object of desire is very generally laid by them in the past and not the future, behind them and not before them, and is the conversion of their souls to God, and not the redemption of their bodies from death. They hope they have been converted! Now we never read in the Scriptures of any professed disciple hoping that he had been converted; for, who could be a disciple without conversion? and if he had attained conversion how could he according to Paul, any longer hope for it, seeing he had already attained it? "For who," says he, "can hope for that which he enjoys?" But professors will still meet to tell over their experience as evidence of their hopeful conversion to God, looking backwards instead of pressing forward, remembering the things that are behind, instead of forgetting them, and pressing forward to those things which are before.

DO YOU WANT TO GO TO HEAVEN?

Reader, if no son of man who is not born of the Spirit shall enter heaven, if no mortal shall ever behold the face of God almighty in peace who is not born from the dead by the power of the Spirit, and made incorruptible, glorious, powerful and spiritual in his person, to see the Creator of the ends of the earth, how awfully, how fearfully significant are the sayings of Jesus Christ in reference to this matter! "Strait is the gate and narrow the way that leadeth to eternal life and few there be that find it! Strive ye to enter in at the strait gate, for many shall seek to enter there and shall not be able. If once the Master has arisen and shut the door, and you begin to knock without, saying Open, open unto us, then He shall say to you, Depart from Me you accursed, for I never acknowledged you."

OBEY THE GOSPEL!

Reader, obey the gospel; enter, by faith and immersion, His kingdom on earth and you shall receive the Holy Spirit; and, when you do so, walk in the Spirit; cherish and reverence His blessed presence in your soul, by a life and behavior becoming the gospel, and all your better hopes and better wishes will be realized, at the appearing of our Lord Jesus Christ. May the God of peace be with you. May grace, mercy, and peace from God the Father, and from the Lord Jesus Christ, with the communion of the Holy Spirit, be with all the Israel of God. Amen.

We hope that the reader has been blessed by the excerpts from Walter Scott. They were taken from his book, "The Gospel Restored." Until next time, MARANATHA!

Viewing the News

Jack Blaes



THE ENTIRE MARINE DETACHMENT AT THE MOSCOW embassy has been recalled to the United States for questioning. Two of their number have been arrested and charged with espionage for allowing Soviet KGB agents to roam through the U.S. Embassy in Moscow. These Soviet agents had freedom to enter the most sensitive intelligence spaces in the embassy for up to four hours at a time, while one of the Marines stood watch (apparently to warn of any American who might be coming and catch the snooping KGB) and silenced various alarms that were set off by the clumsiness of the intruders. Such bits of information doesn't do me a bit of good as far as thinking of how the enemy is being aided perhaps "on the shore of Tripoli to the halls of Montezuma." So much for "Semper Fidelis."

ONE THING THAT HAS BEEN BROUGHT OUT in this scandalous affair is the fact that either Americans are incompetent to bargain with the Soviets or they simply do not approach the conference table with a desire to come away with an agreement that is at least fifty-fifty for both conferences. In the final agreement regarding the construction of embassies, the U.S. came away as a step child of a step child. The agreement, signed in 1972, allowed the Soviet contractor to fabricate our embassy's building components off-site without any U. S. supervision. (It strikes me as strange that such an arrangement would even be hinted at in such discussions.) Furthermore, the agreement allowed the Soviets to substantially redesign the structure of the building, the columns, walls and floor systems to Soviet standards. On the other hand, the Soviets hired an American company to construct their embassy in Washington, but they in-

spected the components which were to be constructed on site.

The Soviet embassy is located close to the highest point in the District of Columbia which gives them a line-of-sight view to the Pentagon, the State Department, the White House and the Capitol. It seems like the Soviets get "lucky" every time they sit down at the conference table with the Americans. Now they can train their laser-beam listening devices on high government offices and use their microwave dishes to eavesdrop on 70 percent of the private telephone conversations in the entire area. Well, they're just exceptionally friendly people who mean us no harm. Their deep love for America just creates an interest in what we're doing these days. (I may not be a liberal but I can think like one.) Really, this is very serious. I feel that America is being sold out at the talking table, and, far from being funny, it is a grim situation that we face, not only in the situation of the two embassies, but there is reason to believe that we are being short changed all over the world by either stupid negotiators or deliberate sell-outs by them.

Two Congressional representatives who traveled to Moscow after this scandal broke reported that "our embassy security system has serious shortcomings and is fundamentally flawed in both physical and personnel areas. The after-hours security system ultimately depends on the trustworthiness of two individuals who can override the physical system and permit access to the most sensitive areas of the embassy by unauthorized individuals. In view of the fact that this inadequate system is used in all of our diplomatic missions around the world where classified information is kept and sensitive activities are conducted, we recommend that the security system be overhauled."

To this I heartily agree, but who is going to be the overhauler? Those who are responsible for our security system being in such shape are hardly to be trusted to make the necessary corrections. But this has come to be the story of government. If America can survive its folly, it will only be through God's grace. It is high time that Christians pray and repent.

MORE OF THE SAME. On March 25th, the Supreme Court upheld a California city's affirmative action plan that gives women and minorities preference over better qualified men and whites in hiring and promotion. Justice Brennan said that under Title VII of the Civil Rights Act of 1964, the state agency could take into account a comparison of the percentage of minorities or women in the employer's work force with the percentage in the area labor market or general population. Dissenting Judge Scalia said that "Title VII has been not merely repealed but actually inverted. The irony is that these individuals — predominantly unknown, unaffluent, unorganized—suffer this injustice at the hands of a Court fond of thinking of itself the champion of the politically impotent."

WATCHING TELEVISION IN THE SOVIET UNION is far more exciting than viewing the mind-numbing stuff they put on American tubes. In fact, Soviet TV viewers play Russian Roulette every time they turn on their sets. The Komsomolskaya Pravda newspaper says the number of fires caused by defective color-TV sets that explode totaled 5,490 in 1985. "People were killed and buildings burned down," the newspaper said. They can't even blame the Japanese. All the sets were made right in Mother Russia.

RECENTLY RESIGNED COMMUNICATIONS DIRECTOR, Pat Buchanan, in the wake of the Iran affair

has the following advice for the President. Mr. Buchanan sees the Reagan presidency as "approaching its last crossroads." Down one road lies compromise with the leftists in Congress and the media, in exchange for a softening of their criticism on the Iranian controversy. "If you will give up on the Contras, put off SDI, go for arms control, and accept a tax increase—you will be guaranteed a safe-conduct pass home to your ranch in Santa Barbara."

"But that would be a 'Faustian bargain' for which the President and the country would pay dearly. Its price: The end of our revolution, repeal of the Reagan Doctrine, and de facto acceptance, by Ronald Reagan, of a permanent Soviet base camp on the mainland of North America."

But Buchanan assures the President that surrender to the liberals is by no means unavoidable, "Your position is not so precarious, nor is theirs so impressive."

SOME NINETEEN KEY CONSERVATIVES including Pat Buchanan met with President Reagan, most of them urging the President to withdraw from the ABM treaty and begin deploying the Strategic Defense Initiative. The President, however, is not keen on the idea. Martin Fitzwater, the White House press spokesman, released what was top on the President's agenda now: deficit reduction as probably No. 1, followed by improving world trade, an arms control agreement, changes in the welfare system and catastrophic health insurance. SDI deployment was not even mentioned. Apparently, he is not interested in Mr. Buchanan's advice, which, by the way, coincides with his pre-Iran scam program. The whole purpose of the politics of Iran-Contras as promoted by the media was to change Ronald's mind from the platform he has stood on since before his governorship in California. We will see if it has worked. From some of the things I've read, it has changed Nancy.

Today people like to call it maladjustment—but not sin. Alcoholism is a disease now—not a sin. Abortion is just a woman's choice—not a sin. Homosexuality is an alternative lifestyle—not sin. But in the changeless Word of God these acts are still sin. Jesus said to the adulteress, "Go thy way—sin no more," NOT "Go thy way it's not sin anymore."

—Sam Stone at the North American Christian Convention

Building Better Christian Families

by Fred W. Schott



STRATEGIES FOR SELF-ESTEEM

"Pleasant words promote instruction" and they are "*a honeycomb.*" (Proverbs 16:20-24, NIV)

"No, I don't think I can," I said to the concerned mother. She looked so worried. Her son was having some real problems. She thought his root problem was that he lacked self-esteem. She had asked me, "Can you say something that will help him to like himself better?"

My answer came from experience. I can't begin to tell you how many times a concerned parent has asked that question. Over the years I came to a difficult conclusion. It is virtually impossible for a counselor, youth worker, or pastor, in an hour's counseling session, to say anything that will have a lasting effect on a troubled child's self-esteem.

I believe fundamentally a child's self-esteem is tied up with the entire family. Self-esteem is a family affair. It is virtually impossible for a child to feel good about himself, unless that child consistently feels good about his or her family. But, how do families do that?

1. Parents and others who want to build the self-esteem of children must put the *emphasis on the entire family*. Focus should be on the quality of all relationships in the family. Adult family members cannot bicker with each other, complain about each other, moan and groan unhappily, and expect children to feel good about their lives.
2. *Be nice* to each other summarizes this strategy. Ever wonder why we can be so nice when the checkout lady drops and breaks something while bagging our groceries—and so short and cutting when a family member does the same thing at home while unloading the same groceries? Ever wonder why we are so patient with the children or grandchildren of other people and so impatient with our own?
3. Get in the *habit of complimenting each other*. Look for every opportunity to say something nice about the entire family and its individuals. Some call this giving strokes to each others. There are two types of strokes:
Strokes for being are given just because "you are you and you're here." Examples: "I'm so glad God sent you to this family." "You are a special child" (or wife, husband, sister, or brother).

"I'm so glad to be a part of this special family," strokes the entire family!

Strokes for doing are more specific. Example: "I really like the way you were so patient with your friend." "Nice job in stacking those dishes." "It really pleases me to see you reading your Bible."

4. Predict success, not failure—even in negative situations. "I'm disappointed with that D in math. We are going to have to work on it. But, I've got confidence that sooner or later you'll be able to get on top of this. You are a smart kid."

These strategies are not new. They are as old as Proverbs. A helpful study for family members is to search the book of Proverbs. Pay careful attention to all verses that mention the mouth, the tongue, words, anger, or instruction. It's a crash course in giving compliments, instruction, and in "being nice."

As for me and my house, we have determined to *BE NICE* to each other—no matter how hard it is sometimes.

THOUGHTS FROM ROMANS

Ernest E. Lyon



"The Kindness and Sternness of God"

You will say then, "Branches were broken off so that I could be grafted in." Granted. But they were broken off because of unbelief, and you stand by faith. Do not be arrogant, but be afraid. For if God did not spare the natural branches, he will not spare you either. Consider therefore the kindness and sternness of God: sternness to those who fell, but kindness to you, provided that you continue in his kindness. Otherwise, you also will be cut off. And if they do not persist in unbelief, they will be grafted in, for God is able to graft them in again. After all, if you were cut out of an olive tree that is wild by nature, and contrary to nature were grafted into a cultivated olive tree, how much more readily will these, the natural branches, be grafted into their own olive tree! (Romans 11:19-24, NIV)

Before we begin our discussion of this passage, let us remind ourselves of the subject under discussion. Paul is not in Romans 9-11 discussing the salvation of individuals. That had been thoroughly discussed from Romans 3:20 through 8:39. Any who will come by faith in Jesus Christ, trusting Him to provide our salvation and not thinking we can earn it in any way, such a person, whether Jew or Gentile, will be received into all that God promises through those

chapters. In chapters 9-11 Paul is showing us about the nation of Israel being cut off as a nation while God is choosing out of the world a people for His own name, largely Gentiles but including the remnant of Jewish believers. He is showing how that agrees with all the promises God made to Abraham and the others concerning the people of Israel as a nation. Unless you keep this in mind you will easily get mixed up on the teaching that we have before us in 11:19-24.

First the Apostle treats of the probability that Gentiles would feel superior because some of the natural branches of the olive tree (Israel) were cut off in order that such a superior person as oneself might be grafted into that tree. Paul sets that aside as foolishness by a simple means—pointing out that they were broken off not because of your or my superiority but because of unbelief. And, along with that, he reminds us that we stand only because of our faith, not because of any kind of superiority of nature. As a consequence of that we need to remind ourselves that we would be cut off for the same reason if the Gentile church should not continue in belief. While this is not under discussion in this place, may I remind you that from all appearances, the majority of “Christian churches” today understand very little about what true faith in Christ is. To me, this is one of the many signs that the Lord has a great change in mind, bringing this dispensation to an end soon. That, of course, is an opinion, but backed with a lot of observation. And when verse 21 says, “he will not spare you either,” he was speaking to all of us as a group as well as individually.

Verse 22 gives me the title for this month’s article. God is both kind and stern, or as the American Standard translates, good and severe. The word translated “severity” or “sternness” is interesting; W. E. Vine says of it, “In the papyri it is used of exacting to the full provisions of a statute.” (W. E. Vine, “Expository Dictionary of New Testament Words”). God does exactly that. Either He will exact payment for your sins from you or you will believe on the Lord Jesus Christ and the payment is made by Him. Since “the wages of sin is death,” and God will exact the full provision of that statute, no one should take such a chance of being cast out forever. God doesn’t want that. He gave His only begotten Son to be made sin on your behalf that you might become the righteousness of God in Him, might spend eternity with Him instead of in the place prepared for the devil and his angels. The Father gave His Son for you to avoid that, the Son gave His life for that, and the Holy Spirit bears witness to that. Believe, repent, and live!

But for the moment I got away from the main thought of this section of Romans—the position of Gentiles and Jews in relation to God. While everything I just wrote is true of the individual, I hasten to point out that the main thought here is the change of relative position of Israel and the Gentile Church. God will not continue to bless a people who turn away from Him. Our passage for consideration at this time ends with a very strong statement of how easily God could (and would) set aside the Gentiles and return Israel

to its position. Then we would have a Church of Jesus Christ that is largely Jewish in make-up, with a remnant of Gentiles. That does not mean, by any means, that God has or will change the conditions of salvation. No Gentile or Jew will ever be saved except by faith; no one with faith in what God has done in Christ Jesus will ever be cast out—but no one without that faith will ever come into the eternal kingdom that God has prepared. Let us all take this personally and prepare ourselves and others to meet God on the basis of a true trusting in the salvation that He provides in the Lord Jesus Christ.

Questions Asked of Us

Carl Kitzmiller



I am curious about a book recently advertised in our newspaper. It is entitled: "The Lost Books of the Bible." It claims to reveal a new look at the life of Jesus and the Bible as it might have been. It professes to answer certain questions about things not revealed in the Bible as we know it. Is there any basis for believing that there are parts of the Bible that have been lost?

One is sometimes amused to read in a grocery check-out line, for example, the sensational headlines that appear on some of the tabloids. It is evident that these are designed to catch the eye of the shopper and make him curious enough to buy the paper. Book publishers know that a sensational title on a book will help sell the book. In a nation where the Bible has enjoyed a great deal of respect, the title that is mentioned is a sensational one. Many uninformed people begin to wonder what discoveries have been made, what "cover-up" has been exposed, and whether or not there is some information on the questions posed. Certain unbelievers are always looking for something to use for ammunition against the Bible, and these welcome anything that might serve such a purpose. The title seems to suggest some deep, dark secret that threatens the very foundations of Christianity.

I do not have a copy of the specific book mentioned, but I can make an educated guess at what it contains. I do have a small paperback which by title professes to tell me about Jesus' early life: "The Lost Years of Jesus Revealed." The author uses "the Rev. Dr." in his title, which might lead one to expect a reverent treatment. This is hardly the case. He tries to establish from certain of the Dead Sea scrolls that Jesus probably spent His early years reading Essene literature and adopting their practices and teachings. The man does not reveal anything at all that is authoritative about the early years of

Jesus. He allows his very liberal bias to propose a series of surmises, guesses, and "probably's." He speaks of certain writings known as apocrypha and pseudepigrapha, which he uses to deny an inspired Bible. I am very confident that any work claiming to present the lost books of the Bible will simply contain some of the apocryphal and pseudepigraphical writings, which are hardly lost and which were rejected by the Jews and by the early church as not belonging to the canon of Scripture.

"The Apocrypha" is a designation of a collection of some fourteen or fifteen books, or portions of books, written in the two centuries before Christ and in the first century of the Christian era. They were never accepted by the Hebrews as a part of the scriptures. With one exception, however, they were made a part of the Septuagint, the early Greek translation of the Old Testament. When Jerome, a learned Bible scholar of the fourth century, prepared a Latin translation (the Latin Vulgate), he used prefaces to indicate the apocryphal books belonged in a separate category. Later copies did not preserve his prefaces and the so-called Western Church came to regard them as a part of the scriptures. While the Roman Catholic Church thus early gave a place to the apocryphal books, it was in 1548 at the Council of Trent that they were given an unqualified place in the canon of scripture. The Reformers repudiated the Apocrypha as having any place in scripture, although some of them recognized the books simply as "profitable and good to read." The major distinction between the "Catholic Bible" and a "Protestant Bible" therefore is the inclusion of the apocryphal books in the Catholic Bible. It is noteworthy that while the New Testament writers frequently quote from the thirty-nine books of the Hebrew canon of the Old Testament, none of them make any direct quotes from the books of the Apocrypha. There are a few instances which some suppose to be allusions to the Apocryphal books, but this is not necessarily the case.

There are a number of other books of the period between about 200 B.C. and 200 A.D. which have survived. Many of these profess to have been written by great men of Israel who lived long before the books were composed, hence, the name —pseudepigrapha, or false writings. Scores of such documents are known to have been circulated somewhat widely and some were popular among certain groups of the Jews and the Eastern churches. They have never received any serious recognition as having a place in the canon of scripture, however. Fragments of some of these were found among the "library" of the Dead Sea scrolls, but all this proves is that copies extant, not that they have any claim to inspiration. It would be the height of folly for some future generation to attribute to all religious literature that might survive from our day a place of equality with the Bible, and it is folly to try to give the status of scripture to that which has survived from that period to which the Apocrypha and the Pseudepigrapha belong.

There are "lost" books written by those who gave us the inspired writings which for some reason did not become a part of our Bible. Paul mentions an epistle written to the church at Laodicea (Col.

4:16), presumably written by him to that church. Of course, we have no specific Laodicean letter in the New Testament. Paul also mentions an epistle prior to 1 Corinthians (1 Cor. 5:9), of which we have no copy. Joshua of old referred to the book of Jashar (Joshua 10:13), of which we know nothing else. In His providential overruling God did not see fit to preserve these writings that they should become a part of scripture. Paul's letters likely emphasized things which appear in the epistles we have. In any case, their omission from the canon is not because of some attempt on the part of man to hide or withhold. God has seen the scriptures to be complete (2 Tim. 3:16, 17) and the Christian as having been supplied everything needed as it pertains to life and godliness (2 Pet. 1:3).

The preservation of our Bible is a remarkable story of God's overruling, especially when seen in the light of Satan's opposition to it. There are those who have attempted to destroy it in the physical sense, trying to destroy copies, prevent its publication, etc. There are those who have had such a low view of inspiration that they scorn it as inaccurate and fallible, little better than any other writings of the day. It is among the latter that we find the readiness to give as much credence to other writings as they do the Bible. Satan must delight in anything that suggests the Bible as we know it is not trustworthy or complete.

Except from the standpoint of being informed and possibly helpful to others, the believer does not have to be concerned that the Bible might be less than perfect guidance from God. The loss we need to be most concerned about is the way the Bible is being "lost" in our generation through sheer neglect, unbelief, and refusal to heed its message.

1503 Skyline Dr., Johnson City, TN 37604

Missionary Messenger

"Greater things for God"

Robert Garrett

Ruwa, Zimbabwe

March 1987

The building for our mission office/workshop/garage/printing room is nearing completion. I need to complete this before starting on the camp buildings. Our printing machinery is still back in Waterfalls and must be moved here before we can resume printing our tracts and other necessary literature. Things have gone much slower than expected but there is so much work—both spiritual and temporal—to be done and few hands to do it.

An all churches Camp Meeting is planned for the Easter weekend, April 17-20. This will be held at Glen Norah. We expect at least 500 people to attend. Rockwood would be the ideal place for such a

meeting if we had our main building done—but it often rains on Easter!

Ruwa Church of Christ: Bro. Moses, who works for us as a gardener, started a church here in Rockwood drawing people (mainly farm laborers) from the surrounding area and has baptized 11 and has a congregation of 15 members besides children.

Prayer Needs: The *rains* have generally failed this year. Some parts of the country are burned up by drought. In our area we have received less than half of what we normally get. Our water supply here at Rockwood is by wells which depend on good rains. Elders—some congregations should have qualified men to be appointed to this work. Laborers—the harvest is plenteous but the laborers are few. Our Youth—the government is planning that all boys AND girls should be called up for two years of “national service” immediately upon completion of high school. It takes very little imagination to see what this can do for the morality and education of our youth in “scientific socialism”. The prayers of the faithful can change things. James 5:16-18.

From Karen Ashley, Solomon Islands, to her family.

March 11, 1987

(Editor's note: Please understand that this letter is merely descriptive, not complaining, as it tells of the house and conditions among the tribal people with whom the Ashleys have begun living. If most of us wrote it, we would be full of gripes; but they knew they would face a primitive situation, and they are there for Christ's sake. Many other workers among tribes face similar circumstances. The love of Christ constrains them to do this.)

This is my first letter from our new home in Sa'a Village, South Malaita! We don't have much time to write here thus far. If we aren't cooking or washing dishes or eating, the people think we're not busy, so they come chat with us. James counted yesterday afternoon and there were 70 or more people in our front room or standing in the doorways. I guess to them we're better than Barnum and Bailey!

Now let me backtrack: Last Tuesday and Wednesday James came ahead of the boys and me and brought some of our stuff to South Malaita (this island) by chartered boat. Not everything got on the boat; our rain tank, motorcycle and some other things are still in Honiara. Hopefully we'll get them sometime this month. I came with the kids on the weekly plane on Thurs. morning—about one hour's flight. Friday James made a trip to Sa'a Village, mostly with boxes of canned goods. It took him only 1½ hours for the 20-mile trip (no need to chop fallen trees this time). He was quite disappointed when he got there (or “here”). They hadn't finished the walls of the house yet, but they were working frantically since they'd heard we were on the island. The walls wouldn't be finished till Monday, but we decided we could survive with half the walls done—so planned to go on Saturday. James set out first with a load of stuff, but the jeep quit one-third of the way here. He had to walk back to get tools and a mechanic, and they managed to get the thing running again. There were four things wrong....

So we finally arrived here at Sa'a on Monday afternoon. Every-

one just crowded around us the rest of the day. The only time they left us alone was when we were eating, and even then they came back when we were only half done. We were *exhausted* by bedtime.

Now for the house: The roof is metal, the floor rough concrete. There's no ceiling to keep out heat from the roof. Our foam mattresses are on the floor, with mosquito nets. The front wall of the house is only a half-wall, four feet high. The house has no windows at all, just that open front wall. There is no sink. The toilet is a leaf hut sixty yards away. Water is either from the river one-third mile away but muddy after a rain, or from a stream straight from the ground, one mile away. Today it rained, so we propped the gutter between a bucket and the washtub and filled all our buckets so I could do laundry (by hand, of course). Eventually we'll hook up the gutter and have a rain tank.

We've been here three days now, and we're adjusting okay. We love you!

Herman Moldez, Manila, Philippines

March 19, 1987

Central Bible Institute's commencement was held on March 15th. We had the greatest number of graduates ever, both in the Basic Bible Course (1-year program) and the Associate of Theology (3-year program).

During next school year (which will begin in June) I will teach a class in *Communism and Christianity*. This is in response to the worsening Communist insurgency here in the Philippines. The issues now are not just ideological but practical and ethical: If you are a minister, what would you do if the Communists start demanding that you pay them taxes from the church's offerings? If they harass and threaten the congregation, what will the church do? Etc. It is now becoming more common to hear of killings of military and civilian officials by Communist hit-squads. So continue to pray for peace and respect for human life in our land.

Shichiro Nakahara

Shizuoka, Japan

April 7, 1987

In Oct. 1986 I was invited to hold a three day meeting at the Katsuta Church of Christ, in Ibaraki Prefecture, and two were led to the saving Grace and knowledge of our Lord Jesus Christ. Last month I was also asked to preach at the Warabi Church of Christ where Bro. Jenei Tomura has been serving as a minister, and we want you to rejoice in the salvation of Mrs. Tomura and another university student.

We've entered upon the second year of our Five-Year-Building-Plan, and even though the number of regular contributors are limited to only 13 members we've been averaging about \$550.00 a month. The present building has been a great hindrance to the growth of our work for it is too small in every way. There is an urgent demand for a larger meeting-place. It is an immediate need, however, it may

take more than five years before we can see it done. We would like you to join us in prayer and help us any way you can.

For some time there has been a great need of a Bible School here in Japan. I'm one of the promoters of establishing some type of school where young and old, men and women who desire to prepare themselves for service can get training as well as necessary education. I'm urged to lead the program. I feel that in order to meet the demand I need further training myself. I've discussed it with the church committee here and they've consented to my proposal to give me leave. Now my problem is that in case I come to the States for further training, would it be agreeable to you and would you continue your support so that I can fulfill the Lord's given objectives for the future ministry in Japan? I sure would like you all to consider the matter as part of mission work. We do covet your prayer more than ever before, for Teruko and I want to be fully used of the Lord.

Reprint:

"The Two Adams"

H. L. Olmstead

A clear understanding of the Bible involves a knowledge of its teaching concerning the two Adams. Around the two Adams the whole system of divine truth gathers. Let us read together this scripture, I Corinthians 15:45-49: "So also it is written, The first Adam became a living soul. The last Adam became a life giving spirit. Howbeit that is not first which is spiritual, but that which is natural; then that which is spiritual. The first man is of the earth, earthly; the second man is of heaven. As is the earthly, such are they also that are earthly; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthly, we shall also bear the image of the heavenly."

So there are two Adams, the first and the last. The first became a living soul. The last Adam is himself a life giving spirit. One is of the earth, the other is from heaven. The whole system of revelation moves upon the ground that something terrible happened to the human race, and it came to this condition through the sin of the first Adam, the head of the race. "Through *one man* sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned." (Romans 5:12)

First: The first Adam involved the whole world in sin and death. Through Jesus Christ, the last Adam, the Christian is delivered from the sentence of death. "For as in Adam all die, so also in Christ shall all be made alive." (1 Corinthians 15:22) "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." (John 3:16) Also mark and read Romans 5:15-21.

Second: The first Adam involved the whole race in the loss of the divine nature. Romans 3:10-18: "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: . . . 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." That is God's portrait of man's nature taken from five passages in the Psalms and one from Isaiah.

The last Adam makes it possible for man to partake again of the divine nature. "Whereby he has granted unto us his precious and exceeding great promises; that through these ye may become partakers of the divine nature, having escaped the corruption that is in the world through lust." (II Peter 1:4)

Thirdly: The first Adam involved mankind in the loss of fellowship with God. Read the story in Genesis 3:8-10, of how the first man and woman hid themselves from the presence of God when he came down to walk in the garden in the cool of the day, because sin had broken their fellowship with God. Then turn to Romans 5:1, 2 and learn what the last Adam does for men in restoring fellowship with God. "Being therefore justified by faith we have peace with God through our Lord Jesus Christ, through whom also we have had our access by faith into this grace wherein we stand and we rejoice in the hope of the glory of God."

Fourth: The first Adam involved mankind in the loss of fellowship with each other. Genesis 4:8 records the first murder. Cain rose up and slew his brother Abel because Cain's works were evil and his brother's righteous. In Christ, the last Adam, it is possible to have fellowship restored, for "if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin." (I John 1:7)

Fifth: The first Adam involved man in the loss of his rulership of the earth. Read Genesis 1:28 where power to subdue the earth was given to Adam and dominion over all living things. Then read the curse in Genesis 3:17-19 where the very ground under man's feet is cursed and God says, "and thorns and thistles shall it bring forth unto thee."

Now turn to Psalm 8:4-6 where the Psalmist says, "What is man that thou art mindful of him and the Son of Man that thou visitest him. For thou hast made him but a little lower than God and crownest him with glory and honor. Thou makest him to have dominion over the works of thy hands. Thou hast put all things under his feet." That he does not mean these honors belong to fallen man is clear from Hebrews 2:5-12 where an inspired apostle quotes this Psalm and refers it to Jesus Christ as being the man. So the last Adam will restore the rulership of the world to man. (1 Corinthians 15:25) So in Jesus Christ, the last Adam, the rulership of the earth is to be restored.

Sixth: The first Adam involved the creation itself in a lost harmony. Romans 8:20-22: "For the creation itself was subject to vanity not of its own will, but by reason of him who subjected it, in hope that the

creation itself shall be delivered from the bondage of corruption into the liberty of the glory of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now." So through the fall of the first Adam creation was subjected to vanity and to the bondage of corruption, and is *until now* groaning and travailing in pain. But, praise God, the last Adam will not allow this condition to remain forever, for he was manifest to destroy the works of the devil, and he will. (I John 3:8) If Jesus Christ is the last Adam, logic itself would compel us to expect him to destroy sin and death, restore men to fellowship with God and one another, restore the rulership of the earth to man and bring back its lost harmony.

The Bible, my friends, just simply cannot be understood except in the light of what happened to mankind in the fall of the first Adam, and what is purposed for them in the victory of the last Adam. Something so bad happened to man in the downfall of the first Adam that only through the grace of God and the coming of the last Adam is there hope for man or for the earth. All the schemes to correct the damage done by sin, from the tom-tom beating of heathen tribes, to so-called higher education of civilized man, which ignores the doctrine of the fall of man and the necessity of a new humanity through the second Adam, have failed, and will continue to fail. Those who read the Bible simply as a book of good morals, good rules for living, etc., have missed its message entirely. It is a book of salvation. Paul said to Timothy, "From a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith that is in Christ Jesus." (II Timothy 3:15)

So long as men feel that a few doses of learning, a few drops of human charity, a little human goodwill pumped up out of unregenerate hearts can cure the open sore of the world; so long as men think that all this world needs is a better economic system, so it can wear a little better clothes, be better fed and better housed, just so long will they fail to correct the basic evil of the world. What is wrong with the world is man himself. So wrong is he that unless he himself is actually born again, he cannot see the kingdom of God, much less realize the kingdom of God among men. This amazing thing of being born again is not possible so long as we have no beginning ancestry but the first Adam. So long as we are in Adam only, we must be condemned for sin and sentenced to death. I can only become a child of God if I can trace my ancestry back to the last Adam, who is a life giving spirit. So we read Galatians 3:26, 27: "For ye are all sons of God, through faith in Christ Jesus. For as many of you as were baptized into Jesus Christ did put on Christ."

Today the world unregenerate men have built seems to be falling down around their heads. But whether it is or not, we are certain that those who are in the first Adam have no hope, according to God's word. And even being well-born cannot take the place of being born again. Education does not take the place of conversion, and even religious education is no substitute for living faith in the Son of God. Man, in fallen Adam, must come to God through Christ where God can do those things for him which he can never do for himself.

Called To Be Mothers

Elisabeth Elliot

"You mean that's all you do?"

That's *all*? As a mother, your life is given to taking care of people—small ones, to begin with, whose wants never seem to cease. Sometimes when your days seem to be wholly taken up with wiping things—dishes and sinks, little runny noses and big slow tears—you wonder about what "fulfillment" is supposed to mean for you. You wonder about being (besides the perfect wife and mother) the hostess-with-the-mostest, creative, intellectually productive, beautiful... and slowly your dreams seem to evaporate.

You've been listening to what they're telling us nowadays about how important it is to find yourself, express yourself and assert yourself. Maybe you're thinking that you're nothing more than some body's wife and somebody else's mother. And what kind of life is that?

There is a tribe in the Southern Sudan called "Nuers" where a woman's name is changed not when she becomes a wife, but when she becomes a mother. She is "ManPuk"—"Mother of Puka." Among the Nuers, being someone's mother is what makes a woman's life meaningful. Two thousand years ago there was another young woman, of the Jewish tribe of Judah, who understood that truth. The world has never forgotten her—Mary, the mother of Jesus—because she was willing to be known as, simply, Someone's mother.

Motherhood is a calling. It is a womanly calling... and let's not be cowed by those who extinguish the light and joy of sexuality by trying to persuade us to forget words like manly and womanly. At the beginning of time when God made the first man and the first woman in His image He put both under the divine command to be fruitful. The woman's obedience to the command meant self-giving. First she gave herself to her husband—he initiated, she responded—then she gave herself for the life of her child.

A woman knows, in the deepest regions of her being, that it is this very self-giving for which she was made. Single or married, her level of maturity is measured by how much she gives to others. If she's married, she gives herself to her husband and she receives. If she's a mother, she loses her life in her child and—mysteriously—she finds it.

A woman knows that no one can really say where the giving ends and the receiving starts. It is no wonder we are confused when urged to look for some "better" or "higher" vocation in which to "prove our personhood." No wonder we are distressed to be subjected to male standards, or told that the notions of femininity and masculinity are obsolete.

Old fashioned notions they are indeed, but they weren't our own to begin with. They were God's. He planned the whole system, and it's God Himself who calls. He calls some to be single, some married people to be childless, but He calls most women to be mothers. There

are, the Bible tells us, "differences of gifts," and they're all given to us according to God's grace. None of the gifts of my own life—not my "career" or my work or any other gift—is higher or more precious to me than that of being someone's mother.

If our calling is to be mothers, let's be mothers with all our hearts—gladly, simply, and humbly—like that little peasant girl Mary who spoke for all women for all time when she said, "Behold the hand-maid of the Lord; be it unto me according to Thy word" (Luke 1:38). (This article may be ordered as a tract @ \$3.95/100, from Good News Publishers, 9825 W. Roosevelt Rd., Westchester, IL 60153.)

NEWS AND NOTES

"They rehearsed all that God had done with them . . ."

"WORDS OF LIFE": For about 20 years, until his recent homegoing, Bro. Robert Boyd was the preacher on "Words of Life," God has used the broadcast to reach a considerable number of people, especially as a missionary outreach. Since Bro. Boyd's death a search has been made by the committee in charge of this work for a suitable speaker. Paul Kitzmiller has been asked and has consented to do the preaching. Other responsibilities will be shared by others. • • •

Bro. George Galanis, missionary in Greece, and his wife will be in the states in April and May. • • •

Japan: We have just learned that Shichiro Nakahara has been diagnosed as having cancer and is to undergo serious surgery early in May, either on May 7 or May 12. Please pray for him and for his family during this time (his two daughters, Annette and Stephanie, are here in the States). • • •

Southeast Church of Christ:

We are thankful for additional leadership God has given us as we ordained one elder and three deacons on March 15, 1987. Now serving as elders are Glen McLean, Jim Rowe, Tow Rowe and David Taylor. Our deacons are Paul Burks, Bill Burton, Bill Colwick, Mike Ford, Gene Heid, Joe Morrison, Gerry Schuler, Jerry Witten, Paul Wood, Ed Woosley, Mike Wright and Mike Zander. These brethren led us in our annual Leadership Retreat on March 13-14 to establish visionary goals for the future of the Lord's work here.

We are prayerfully looking forward to a "Youth and Singles Emphasis Revival" with Don McGee from Goudreau, LA June 14-19. We invite all in the Kentucky-Indiana area to come and be fed from the Word of God.

We are looking to the Lord to provide an additional staff member to serve as an Associate Minister—Youth. We ask all our friends to pray for us to have wisdom from God in this matter. We wish to call a fulltime person for this work. • • •

Linton Church of Christ: Bro Jim Atwood of Nashville, TN was Revival speaker April 11 - 15. • • •

Brother Larry Miles is preaching at the 18th Street Church of Christ. • • •

Jerry Overman, writer of one of our articles this month, is a student at Cincinnati Christian Seminary, where he studies with special emphasis on church planting and growth. Anyone interested in these vital subjects may write him at 3050 Mickey Ave., Box 19, Cincinnati OH 45204. • • •

The Tell City Church of Christ has had an exciting 1987 thus far. Our theme for the year is "ON TOWARD HEAVEN IN '87". God is certainly blessing us in a great way. We have had 9 responses so far this year for prayer, rededication, baptism, and forgiveness. Our attendance has averaged 77 in Sunday School and 136 in worship for the first three months of the year.

Our young people presented the Easter Sunrise service at Camp Koch

in Troy to about 115 early risers. 15 youth presented a program entitled "Places in His Heart", about the places where Jesus was during His life on earth. It included singing, scriptures, poetry, readings, and acting out some of the scenes. We are very thankful for our youth and are seeing deep spiritual growth in them. One, Brent Heeke, is planning to go with Teen Mission International this summer. Pray for him and his financial need for this commitment.

The youth are working hard to earn the money for the May youth rally being conducted by the Tell City and Lilly Dale youth. We hope all the teens will join us on May 30th for a great time in the Lord.

God continues to bless the cooperation of the Tell City and Lilly Dale churches as we meet monthly for a missionary service, and as the men meet weekly for prayer. The ladies also meet together at other times.

Continue to pray for us in the work here! God alone can bless in the way that we have been blessed. All the praise goes to Him!

—Jerry Carmichael

• • • •

(The Portland Christian High School chorus on a recent trip had some in-depth contact with the following ministry, and were highly impressed.
—AVW)

OUTREACH, STUDIES, AND FIELD WORK IN THE INNER-CITY

St. Louis' near north side ghetto serves as the training ground for summer interns involved in an intensive 12 week adventure in Christian living and witnessing sponsored by the Training Center For Service, Inc. (TCFS).

TCFS was founded in 1962 for the purpose of reaching inner-city youth for Christ. This purpose is accomplished through spiritual, social, and physical training for youngsters. Our program includes a regular schedule of Bible classes, 4-H activities, sports, camping, and classes in sewing, cook-

ing, typing, and word-processing.

The summer intern program was initiated in 1971 to provide students with practical experience in urban Christian ministry. Students assist in regularly scheduled TCFS activities and also spend approximately two hours daily in classroom type discussions and lectures.

College credit for the internship program must be arranged by the student with his or her college or university, but in the past students from over a dozen liberal arts and Bible colleges have been successful at obtaining credit. These include: East Illinois University, Illinois State University, Lincoln Junior College, Johnson Bible College, and Ozark Bible College.

Christians who are eager to share Christ's love and enjoy relating to children will have much to offer and receive from this program. Students interested in inner-city work in the fields of missions, social work, or teaching will gain much valuable field experience through a summer in the inner-city.

The executive director is Walter Short, an elder of Central Church of Christ. TCFS' address is 1520 North Leffingwell Ave., St. Louis MO 63106.

ANTIOCH CHRISTIAN CAMP

Jr. Girls Week	June 14 - 19
Int. Boys Week	June 21 - 26
Int. Girls Week	July 5 - 10
Teen Week	July 12 - 17
Jr. Boys Week	July 19 - 24

For more information:

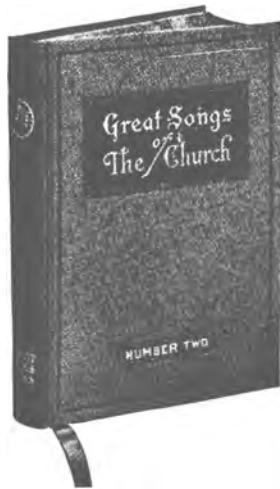
Antioch Christain Camp
Rt. 4, Bark Branch Rd.
Frankfort, KY 40601
Nick Marsh, Director
1-502-223-7056
• • • •

Antioch Youth Rally, March 14—Quarterly youth rally of Kentucky - Indiana churches, this time at Antioch (Frankfort). Some said it was the best so far. 140 attended.

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