

"Holding fast the Faithful Word . . ."



The Word and Work



"Holding forth the Word of Life."

JULY, 1996

**"RED AND YELLOW,
BLACK AND WHITE--
ALL ARE PRECIOUS IN HIS SIGHT."**

Are they all precious in OUR sight?

- Are you a Thermometer or a Thermostat?
- Desegregated minds
- Some Heroes, but too many Zeros
- Would you expect a great revival *there?*
- R. H. Boll: When pride steals in

TWO OPPORTUNITIES FOR LADIES

In Louisiana: LADIES' DAY, Sept. 21

Jennings Church of Christ, 1812 North Cutting Ave.

THEME: Run and Not be Weary . . . Walk and Not Faint

Speakers will be Betty Bundy, Sheila Gough, Rachael McReynolds, Kristi Mitchell, Ramona Cutrer, and Margie Veulemen.

Topics include Develop an intimate relation with God; train your children; witness to others; get involved in the vineyard; learn the power of prayer; and urge unity.

Register between 8 and 9 AM. Singing, praying and speakers, plus service awards -- from 9:00-noon. Lunch at 12, followed by question-and-answer panel (audience participation too), and "Swap and Shop": exchanging ideas that work. It all ends at 3:00.

Nursery provided. Special singing.

In Kentucky: LADIES OVERNIGHT RETREAT, Sept. 27-28

THEME: The Awesome Power of God

Topics: His power to speak to us, change us, heal us, unite us in Christ.

Speakers: Joyce Broyles of Jennings, La.; Shirley Taylor; Pamela Jones. Panel members include Jodell Seay, Rebecca Heid, and others. Plus testimonies by several.

Where?: Beautiful Camp Kavanaugh, Crestwood, Ky. (near Louisville). **How Much?:** just \$20.00.

Bring a covered dish Fri. night; we'll eat at 6:30.
Activities end at 3:00 Sat. If you can't make the whole time,
come on Sat. at least (or Fri. night at least).

For more information: **Ruth Wilson, (502) 897-2831**

THE WORD AND WORK

"Declare the whole counsel of God"

Alex V. Wilson, Editor

Dennis L. Allen, Missions

Jack Blaes, News

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JULY, 1996

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In This Issue

Theme: Red and Yellow, Black and White

Editorial -- Alex V. Wilson	194
Christian Heroes and Zeros -- Compiled by Editor	199
Racism and The Church -- Dennis Pollock	204
Thought-Provokers	205
How To Build Bridges	207
Desegregate Our Minds -- James O. Chatham	209
William Wilberforce -- Catherine Damato	212
God's Mighty Move In East Africa -- Roy Hession	215
When Pride Steals In -- R. H. Boll	218
Just As Christ Accepted You -- Thomas Langford	220
News and Notes - Jack Blaes	223

Theme:

RED AND YELLOW, BLACK AND WHITE

Alex V. Wilson

●April, 1996: The Ku Klux Klan holds a public rally at Louisville's courthouse. A larger counter-demonstration is held nearby.

●"*Military Injustice*: No black soldier received the Medal of Honor, America's highest award for valor, during World War II. The reason was racism. Now that 50-year-old wrong may be redressed."--Front cover of *U.S. News and World Report* May 6, 1996

●"An Anti-Defamation League of B'nai B'rith poll found as many as one out of five non-Jewish Americans hold some sort of view of Jews as being too smart, too powerful, too wealthy or too otherwise threatening." --Note in local paper

●Over 50 church buildings in the southern U.S. have been fire-bombed in the past three years, more than half of them since December 1995. Many are inspired by racial hate. "Kill the niggers" and "White is Right" were sprayed on an inner city church in Knoxville when it was fire-bombed. In some cases pastors have received death threats. A spokesman for a national religious group said, "The white hate groups are growing faster than at any other time in our history."

●50 years ago this spring, Jackie Robinson became the first black to overcome the color barrier in organized baseball. Branch Rickey, owner of the Brooklyn Dodgers, signed him up to play for the Montreal Royals, Brooklyn's top minor-league team. (The next year he moved up to the Dodgers.) His spring training with the Royals was tense: locked out in Jacksonville, taken off the field in Sanford, bumped from plane-rides. He went on to lead the International League with a .349 batting average and 113 runs scored while stealing 40 bases and driving in 66 runs--even though *he missed 30 games because of injuries from being spiked or hit by pitches.*

●Racist threats and confrontations broke out at the University of Kentucky during spring semester. Campus unrest became widespread.

●A dramatic highlight at the Promise Keepers conference for preachers, in February, occurred when Tom Claus, a chief of the Mohawk Indian tribe, said to the assembly words something like this: We Native Americans used to own 100% of the land in North America: now

we own 2.6% of it. There used to be *ten million* of us; now there are *1/4 million*. The whites made more than *one thousand treaties* with us, but they honored *only forty* of them. But in spite of all this, we love you and forgive you and in fact are glad you came--because some of you brought to us the knowledge of God's word and of salvation in Jesus, and we love Jesus!

Racism is intensifying. Does this disturbing fact deserve in depth treatment in a Christian magazine? I believe so, and feel you'll agree with me before you read much further. Jesus' disciples should abhor and deplore hatred and bigotry of every kind, and seek to promote forgiveness and fairness wherever possible. But first we must understand at least something of the depths and nature of the problem. This we seek to do at this time. While Anti-semitism and unjust treatment of Native Americans, Hispanics and Asian-Americans have been common and grievous, difficult relationships between whites and blacks overshadow them in number and intensity. So most of our attention will be given to that aspect, though of course the principles involved apply to all inter-racial matters.

A Horrible History

We whites in general have a horrible history of racial prejudice and oppression: hatred, abuse, enslavement, cheating, robbing and killing those of different races. Oh I know that other races have similar histories when *they* have gained numerical, military or technical superiority over others. The problem is not the sinfulness of whites but of us humans in general. But since most *W&W* readers are white, and since in our time and place it is whites who hold most power and privileges, let's look at our own hearts. I realize that you, dear reader, and I have not been personally involved in the "enslavement, cheating, robbing and killing" of blacks, mentioned above. But have we never engaged in "prejudice and hatred"? And have we ever sought to *undo* the "oppression and abuse" that are so common?

Few things illustrate human pride, selfishness and greed more strikingly than the exploitation of blacks by whites. For instance, Queen Elizabeth I was shocked and morally outraged when she learned of sea captain John Hawkins' slave expedition to Africa, in the late 1500s. He was the first Englishman to buy Africans and then take and sell them into slavery in other lands. The Queen called this practice "detestable" and prophesied it would "call down vengeance from heaven" upon those who engaged in it. But when she learned of the *vast profits* gained by the shareholders in Hawkins' first voyage, she herself invested in his second expedition!

Seeing from her example how easily we rationalize detestable-but-profitable activities, let us now look hard at the Bible to fortify ourselves against such self-deception.

God's Word regarding Racism and All Exploiting of Others

1. We start with that foundational Old Testament declaration, Micah 6:8. "He has showed you, O man, what is good. What does the Lord require of you? To ACT JUSTLY, to LOVE MERCY and to WALK HUMBLY WITH YOUR GOD."

2. Another fundamental expression of this duty is the second half of what Messiah called the greatest command--set forth in the OT and repeated at least seven times in the NT: "*You shall love your neighbor as yourself.*" Such principles necessarily exclude any exploitation of others.

3. Peter told Cornelius the Gentile, "...*God does not show favoritism but accepts men from every nation* who fear him and do what is right" (Acts 10:34-5). The last part of this statement does not teach salvation by human goodness or works, for the NT repeatedly teaches we can be saved only by God's grace, never by human accomplishment. And Peter, after making this important statement, immediately proceeded to share with Cornelius the "good news of peace *through Jesus Christ,*" telling of His death and resurrection and how "everyone who believes *in him* receives forgiveness of sins *through his name.*" I believe Peter's comment about God's acceptance of right-doers simply means that those who hunger and seek for God, as *evidenced* by their doing good, will be honored by the Lord and given opportunity to hear of the Savior He has provided for us all--no matter what our nationality.

It is that last point--no favoritism, but acceptance of all nationalities--that concerns us now. As Peter said just before the above statement, "God has shown me that I should not call any man impure or unclean" (v. 28).

4. At Athens Paul preached, "The God who made the world...gives all men life and breath...*From one man he made every nation of men*" (Acts 17:24ff). That means we are all brothers and sisters--or at least cousins!--by descent from a common ancestor. That fact militates against discrimination based on race.

5. *Moses married a black woman, with God's approval* but his brother's and sister's disapproval: Num. 12:1ff. The New Testament's ban against mixed marriages refers to marrying those who do not follow the Lord. God frowns on marrying someone outside the faith, not outside your race or nationality. 2 Cor. 6:14-18 & 1 Cor. 7:39 verify the first part of the preceding sentence: 1 Cor. 12:13, Gal. 3:28 & Col.

3:11 all verify the latter part. Admittedly, inter-racial or inter-national marriages in some cases will put additional strains on the family and may not be wise. In the same way, marriage between someone who is rich and someone who is poor may be unwise. But that does *not* mean all marriages of these types are *wrong in themselves*.

6. Acts 8 tells of the conversion and salvation of a black man, the Ethiopian eunuch. Perhaps if some of us were Philip we might have felt like saying, "Ooops, I can't ride in your chariot--you're black!" Maybe we would have whispered to God, "Lord, didn't You goof when You told me to ride with *this* guy?"

Interestingly, Acts 8-10 records the conversions of three different types of people. Acts 8, of a black man who was also a proselyte to the Jewish faith. Acts 9, of a devoutly religious Jew, a Pharisee but just as lost as the other two. Acts 10, of a Gentile. As J. M. McCaleb's song puts it, "The blessed Gospel is for all...Where sin has gone must go His grace--The Gospel is for *all*." McCaleb believed that, and became a great missionary to Japan. Our children sing, "Red and yellow, black and white, *All are* precious in His sight: Jesus loves the little children of *the world*." May we too believe and act on this important truth.

7. Acts 13 names a *team of five leaders* in the church at Antioch. It was inter-racial, for one of them was "Symeon called Niger" (which means "black"). In a divided world, Christian ministries which are inter-racial and international present a positive testimony to the unity which the Gospel should produce.

8. *Heaven won't be segregated*. Rev. 7 shows a vast number of those redeemed by the blood of the Lamb, standing before Him and the heavenly throne. John calls them "a great multitude...from *every nation, tribe, people and language*." Together they worship the Lord--what a thrill! I remember several occasions in Manila when we held united meetings and joined in multicultural adoration of our common God and Savior. Filipinos, Chinese and Americans, we sang together--sort of! We sang the same tune, the same *notes*. And we sang the same *meaning*; perhaps "Blessed Assurance, Jesus is mine" or "Crown Him Lord of all." But very different *sounds* came forth from our mouths, three different languages. Perhaps to outsiders it sounded like bedlam, but it wasn't. Joyfully and lovingly we bore testimony to our Christ-forged unity in a world of walls (for anti-Chinese prejudice is quite widespread in the Philippines). Think what heaven will be like.

9. I suppose we must deal with Gen. 9:20-27, the passage used by white supremacists through the centuries to justify the slavery of blacks. How sadly it has been abused. And how sad that people bring it up even today.

After the flood an incident occurred in which Noah's son *Ham* showed disrespect to his father. Noah then put a curse on *Ham's son Canaan*, saying he would be a slave of Ham's brothers, Shem and Japheth. Obviously this was a prophecy, and referred not to the individuals mentioned but to their descendents, the peoples who would spring from them. But the important point to notice is that the curse was put, not on Ham (the ancestor of black people through his son Cush), but on his son Canaan (the ancestor of the Canaanites, whom the Israelites later displaced in the Promised Land).

Why would Noah curse Canaan for an evil attitude of Canaan's father Ham? The NIV Study Bible has some helpful notes here. It says the probable meaning is that "Canaan and his descendants were to be punished because *they were going to be even worse than Ham.*" (My emphasis) If this interpretation is correct, Noah foresaw that the (1)disregard toward family members, and (2)twisted attitude toward sex, which Ham displayed in this incident, would be more blatantly displayed by some of his descendents, the Canaanites. And it came to pass! For by the time of Moses, the religion practiced by the various Canaanite peoples included burning their firstborn infants as offerings to the gods (that's disregard for family members, sure enough--just like abortion today). It also included a twisted attitude toward sex: religious prostitution. William Barclay explains, "All around Israel there was...worship of the power of reproduction. In Syria the Feast Day of Attar was a day when women voluntarily prostituted themselves. In Hierapolis, every maiden had once in her lifetime to prostitute herself with a stranger in the temple of Astarte." Such customs "sprang from the deification of the reproductive forces of nature." Temples in many places had hundreds of "priestesses who were nothing other than sacred prostitutes. To have intercourse with them, and for the [payment] to go to the temple, was regarded as an act of worship" (*The Ten Commandments for Today*). This probably was the cause of the curse upon Canaan's offspring.

Now back to Gen. 9. The Study Bible note continues, "Joshua's subjection of the Gibeonites [who were Canaanites] is a fulfilment of 'May Canaan be the slave of Shem'" [for Israelites descended from Shem]. Then comes the crux of the matter: "*Noah's prophecy cannot be used to justify the enslavement of blacks, since those cursed here were Canaanites, who were caucasian.*" End of discussion!

The main lessons to remember here are those great principles emphasized in our first four points in this section. The following instances (#5-8) verify and underscore those principles. Other points might be added, but surely they are unneeded! Of course there are specific issues which are thorny and difficult to solve (affirmative action, for example). But the basic principles are clear: Racism is evil. Inter-racial respect, love, and cooperation are good and should be pursued--by Christians most of all.

Do we affect or reflect society's prejudices?

CHRISTIAN HEROES and ZEROS: THERMOSTATS and THERMOMETERS

Compiled by the Editor

In the history of the church there have been a number of heroes and lots of "zeros" in the area of inter-racial relations. Christians have far too often conformed to the unrighteous society around them. They have been like "THERMOMETERS which REFLECT the environment around them, rather than THERMOSTATS which REGULATE the surrounding atmosphere."

Some Thermostats in Church History

Thank God for those reformers who have promoted freedom and opposed oppression, often at great cost to themselves. Here are some of them:

1. **William Wilberforce and his co-workers in England**, during the latter 1700s and early 1800s. Read of their struggles, endurance and victories in a full article in this issue. An excellent 35-minute video re: Wilberforce is available from Vision Video. It is both sobering and inspiring, and can stimulate profitable discussion. The obvious parallels between the moral/political conflicts of his age and ours provide much food for thought.

2. **Charles G. Finney**, powerful preacher in the U.S. during the decades before the Civil War. He preached strongly against the evils of slavery, and encouraged Christians to join the anti-slavery movement. He also helped found Oberlin College--teaching theology there for decades while holding many evangelistic crusades around the country too. Oberlin was the first co-educational college in the U.S. (and perhaps in the world), and also the first bi-racial college. Finney combined a thorough belief in Scripture as God's Word, fiery zeal to save the unconverted via the Gospel of salvation, deep teaching about and experience of widespread, lifechanging revival, and pursuit of moral/social reforms.

3. **Billy Graham** has promoted racial equality and harmony through the past 40 years of his ministry. He made a commitment in the early 1950s that he would hold crusades only where blacks as well as whites were free to sit wherever they chose. That was a revolutionary step in that day, and many of his friends warned him that it would never work and in fact might provoke lots of trouble. Yet Graham was undeterred, and the Lord blessed: no violent incidents ever occurred.

In one of his earliest books, **Peace with God**, Billy rebuked Christians for not keeping pace with the courts in working for civil rights: "The Church should be the pacesetter. The Church should voluntarily be doing what the Federal Courts are doing by pressure and compulsion. And the Church should be doing it because the Holy Spirit has transformed their hearts." Bold words that needed saying!

Of course there were other wall-breakers and bridge-builders too. Some were active in opposing slavery and degrading conditions which minorities in general were often trapped in due to discrimination. Others specialized in preaching the Gospel to people of all races, ignoring the bigotry which sneered at such endeavors. Two examples of those who reached out to Native Americans were David Brainerd, who poured out his life living among tribes in the eastern U.S. in the early 1700s, and David Zeisberger. The latter had one of the longest missionary careers in history, ministering among Indians for sixty-three years.

Heroes in the Stone-Campbell Movement

The Restoration Movement has had its heroes in this area too.

1. **Barton Stone** was a great evangelist, leader, and promoter of unity among God's people. He and most churchmembers in the Cane Ridge, Kentucky congregations strongly opposed slavery and freed their slaves. (This was in the early 1800s, when such a thing was quite uncommon.) But as time passed they grew even more disgusted with slavery, and some of them--including Stone--moved from Kentucky to Ohio or Illinois to escape entirely from living in slave territory. They agreed with the view of Finney and others that all people, especially Christians, should free all their slaves immediately.

2. **Alexander Campbell** did not go to that extent in his view. He hated slavery but believed there were practical problems that had to be faced up to: how could slaves be prepared to care for themselves as free people? how could the economy survive if all slaves were freed at once? Besides that, it could not be said that Scripture gave a blanket condemnation of all slavery at all times and places.

Some have felt he was too soft on this issue. Yet he opposed slavery, and freed the slaves he had inherited--after providing them with education to be good citizens and training to be good Christians. And he ran, successfully, for the state of Virginia's Constitutional Convention, for the express purpose of urging the delegates to free all the slaves in their state! He failed to accomplish that purpose, but he tried his best.

3. **The Nashville, Tenn. Church of Christ from the 1820s to the mid-1840s**: This congregation became a real powerhouse. Leroy Gar-

rett writes, "It had an organized Bible school; it had an outreach program that ministered to the city's poor, maintaining a fund for that purpose; it had able elders who took care of the church without the aid of a hired preacher; it sent forth evangelists to preach in destitute fields. It had three services on Sunday for teaching and evangelism, and then the members gathered in the afternoon in a special service for the Lord's Supper." Now notice another point: "By the mid 1840s the church had over 500 members, *half white and half black*." There was a church that dared to be different.

4. David Lipscomb, a leading teacher and editor of the post-Civil War era—the generation after Alexander Campbell—also lived in Tennessee. Yet he boldly opposed the view that was popular in much of the South, that blacks have no souls and are not truly human nor spiritually save-able! He wrote, "Christ personates himself in the least and most despised of his disciples; and as we treat them, we treat Him." And again: "We believe it sinful to have two congregations in the same community for persons of distinct races." That was a bold statement in those days, and even in our days in some places. Lipscomb even expressed "serious doubts about whether a racist can be saved," as historian Richard Hughes puts it.

5. Carl Spain and Walter Burch. I had not heard of either of these men till I read Hughes' recent book, *Reviving the Ancient Faith—the Story of Churches of Christ in America*. He vividly portrays the struggle for social justice in the 1960s. Racial prejudice and discrimination seemed nearly universal among Churches of Christ, as we'll see in the following section. As late as 1960, none of their white colleges in the South would accept black students at all. But Carl Spain was a Bible professor at Abilene Christian College, and that year he spoke out at the college's annual lectureship. Hughes tells the story:

Pointing to the slowness of Churches of Christ to respond to the issue of racial justice, Spain proclaimed, "God forbid that churches of Christ, and schools operated by Christians, shall be the last stronghold of refuge for socially sick people who have Nazi illusions about the Master Race."

Then he announced, "I feel certain that Jesus would say: 'Ye hypocrites!.... You...refuse to let [one of your own preachers] take Bible for credit in your own school because the color of his skin is dark!'"

There were critics of Spain's speech, to be sure. But the speech evoked such strong, broad-based support from the board, the administration, the faculty, the students and the school's constituency that Abilene Christian College began admitting blacks to its graduate school in 1961 and to its undergraduate programs in 1962. (Hughes, pages 289-290)

By 1968 the U.S. had staggered from one racial crisis to another. Here were some of them: the murders of Emmett Till, and later of 4 black children attending Sunday School in Birmingham, and later still of 4 civil rights workers in Mississippi; the Montgomery bus boycott; the President's enforcing integration in Little Rock's public schools by sending in federal troops; white attacks on freedom riders who integrated interstate buses; and the assassinations of Malcolm X and then of Martin Luther King Jr.

Yet during all that time, the white Church of Christ press by and large "responded to these issues with deafening silence," as Hughes says. Walter Burch was one of a handful who dared to swim against the current. He helped plan several workshops on improving race relationships, and wrote and spoke out on such issues. In June 1968 he wrote "a hard-hitting article accusing Churches of Christ of majoring in minors....He could hardly believe that 'the most flaming moral issue perhaps in the history of Christianity is evaded, ignored, or shunned with maddening indifference by the Church.'" (300-301) Response to his article was overwhelmingly negative. Many felt he was a false teacher.

I have not researched the subject of racial attitudes among the pre-millennial Churches of Christ during that time (we personally were in Asia for 17 years during 1963-83), but I remember very few articles in W&W regarding these issues. The magazine did reprint a sermon Bob Ross preached, and a few other articles by him calling for Christian concern and loving sensitivity to the plight of the blacks.

Some Thermometers Among Us—Registering ZERO Degrees!

We've already referred to some of this, and it is tiring and depressing to dig up more muck. But unless we dare to face up to the blindness, insensitivity and negligence that were common among most of us Bible-believers not very long ago, we may continue to practice such vices. And let me remind you that we are not criticizing "the South" alone. In many places up north they "had no problems with the blacks," because they had no blacks! My dad's boyhood hometown in Indiana had a sign posted on its outskirts, "Nigger, don't let the sun set on you in this town." I wonder, Did any followers of the Prince of Peace and Friend of the Outcast speak out against such a sign and the attitudes that produced it?

Well, here are just some of the sad conditions in those days. Churches of Christ did start a school for blacks in Nashville back in 1920. But its white superintendent insisted that blacks (students and faculty) follow southern custom and enter the building only through the

back door! They lost some folks due to that; I guess they had expected better things.

Marshall Keeble was an outstanding black preacher. He preached from 1897-1968(!), baptized over 25,000 converts and helped establish over 200 churches. A man like that couldn't be ignored, so every year at David Lipscomb College's Bible conference he would deliver one of the messages. But never--not once--was he invited to join a luncheon or dinner or engage in social mixing among any whites. His students and associates from the Christian Institute were allowed to attend the meetings, but were segregated in one corner of the balcony.

N. B. Hardeman was one of the most popular preachers of the 1920s-40s. According to a report printed in *Bible Banner*, at a meeting he held in Texas "some misguided brethren brought a group of negroes up to the front to shake hands with him. Brother Hardeman told them publicly that he could see all of the colored brethren he cared to see on the outside after services, and that he could say everything to them he wanted to say without the formality of shaking hands."

We mentioned earlier that as late as 1960 all Church of Christ colleges in the south refused admission to blacks. (But Pepperdine College, in California, admitted them from its beginning in 1937.) In addition, there were no black children in its many orphanages, nor elderly blacks in its church-run homes for senior citizens.

Despite all this glaring racism, the editor of *Firm Foundation* in 1968 claimed that churches he knew of were essentially free from racism. There is and has been, he wrote, only "*an infinitesimally small amount of racial prejudice* in the Church of Christ." (My italics) Oh brother!

Remember Robert Burns' poem in which he prayed that some Power would give us the gift of seeing ourselves as others see us? That's a very good prayer for us all to pray. And let's also pray that we'll have courage to stand up for what's right and loving, even if it's unpopular. More heroes, fewer zeros. More thermostats, fewer thermometers. Lord, revive us again!

RACISM AND THE CHURCH

By Dennis Pollock

"For by one Spirit we were all baptized into one body . . ."

(Corinthians 12:13)

I was experiencing that ritual so common to every American male --the lengthy, boring wait in the local barber shop. This was nearly twenty years ago, and "hair stylists" were still thought of in those days as for women and sissies only. No, this was a real man's habitat: a small town shop complete with rough-whiskered farmers and no-nonsense barbers who expected that if you got into their chair, they had every right to cut off the great majority of your hair.

I was prepared to hear the usual run of conversation about hunting, fishing, and other various and sundry guy topics, when suddenly the tone turned nasty. One of the barbers started into a tirade of his disgust with black people, liberally sprinkling his ideas with that derogatory term that told me this was no casual bigot. As I listened I found myself getting angrier and angrier, unto shortly I was ready to walk out of the shop. Then the discussion changed again and turned to, of all things, the end times. One of the men mentioned that he had heard that the government had come up with a new type of identification which would be in the form of an invisible tattoo that would be placed on the hand. At that, the barber immediately began to warn him that, at all costs, he should never allow that to be done to him.

Confronting a Racist

I decided to stay around and have a little talk with this theologically correct racist. When it was my turn in the chair, I asked the barber what he had meant when he had warned the man not to receive the tattoo on his hand. He asked me if I had heard of the book of Revelation. I told him, yes, I thought I had heard of it. Then he emphatically declared that Revelation stated that if any man would take the mark of the beast, he would be lost forever.

In mock surprise I asked, "Oh, do you believe the Bible?"

He was indignant, assuming that he must have some big city liberal in his chair. "I sure do!" he proudly proclaimed.

"Then why don't you believe the part which says, "He that says he is in the light and hates his brother is in the darkness still?" I asked.

He gave me a confused look and said, "I don't know what you mean."

I told him, "You've been saying all these bad things about black people. Those don't sound like the words of a born again Christian to me."

At that he began to understand what I was getting at and finished our conversation with, "Never said I was." (I wondered if I were going to leave that shop with a mohawk haircut, but by the Lord's mercy I didn't).

(Extracted from Lamb and Lion LAMPLIGHTER. Dennis Pollock is David Reagan's co-teacher/evangelist in this ministry that emphasizes prophecy, revival, and social/moral issues.)

THOUGHT-PROVOKERS

from Here and There

Side by Side, Kneeling Together

One Sunday morning, shortly after the Civil War's end, a Negro entered a fashionable church in Richmond, Va. When Communion was being served, he walked down the aisle and knelt at the altar. A rustle of resentment swept through the congregation; whereupon a distinguished layman stood up, stepped forward to the altar and knelt beside his colored brother. Captured by his spirit, the entire congregation followed this magnanimous lead. The layman was Robert E. Lee.

[--Billy Graham, "Why Don't Our Churches Practice the Brotherhood They Preach?"; *The Reader's Digest*, 1960]

* * * *

Did You Know

...that a black physician, Dr. Daniel H. Williams, performed the first successful open-heart surgery in 1893?

...that a black named Jean Baptiste Pointe du Sable began the settlement that became Chicago?

...that the term "the Real McCoy" was derived from black inventor Elijah McCoy who held 57 patents (his first was issued in 1872 and the last in 1920), most of which dealt with lubricating machines and systems used in large industries today?

* * * *

Racial Pride, Universal Trait

A missionary in Colombia, South America, wrote this some years ago: Most Latin Americans are proud that segregation as practiced in many parts of the U.S., for example, is unknown down here. But

strangely enough they prefer to be as light a shade as possible, because of the inherent stigma that they sense in being dark.

A Colombian challenged an American missionary about racism in the U.S. The latter asked, "Is there no segregation in Colombia?" An indignant negative answer was immediately given, so the missionary queried, "Have you ever seen a black army officer in Colombia?" "What? A black giving orders?"

No citizen whose shade of skin is very dark will rise very high in society, politics, or the military in Colombia. But are we missionaries entirely free of such prejudices--or similar ones? How many missions today have invited nationals into full membership in the mission? Reports come of a missionary having to give up missionary work for marrying a national.

* * * *

Insights from Jesus' Story of the Good Samaritan, and its Setting--Why He Told It (Luke 10:25-37)

The realism of Jesus is arresting. The lawyer starts out with a question about eternal life and heaven. Jesus brings him right down to earth with a brother in need by the side of the road. The lawyer wants to discuss problems doctrinal and theological but Jesus talks of carrying a brother's burden and payment for his room and board....

Three types of people are revealed in the parable, with three attitudes or philosophies of life. There is the *wicked* man, the *selfish* man and the *good* man. The attitude of one is "*Beat him up!*" The attitude of the second is "*Pass him up!*" And the attitude of the third is "*Lift him up!*"

Our attitude, says the Master, is to give ourselves in love to our brother man. Our love is to be stronger than the urge for self-preservation. It is to be wider than that of self-interest and warmer than legal necessities. The Christian pilgrim is to see every fellow man as a brother, dear to God. He is to be sensitive to human need, to begin right where he is, bring what he has and carry what he can of his brother's burden....

I want that spirit from God. Knowing my need, I will turn to the great Samaritan, the true Neighbor, who came to me when I was by the roadside, helpless in my sin. He came to me, cared for me, cleansed me with His own precious blood, and shared with me all He possesses. Knowing His kind of love, I will endeavor to love like Him. --Extracted from a sermon by Robert Boyd Munger

How to Build Bridges

1. *Remember God's Word.* See the editorial for examples of basic principles to live by. We need to be reminded constantly of God's viewpoint.

2. *Pray for the fullness of the Holy Spirit's fruit of love.* Then we'll be more discerning, sensitive and caring. Love will make us bolder too.

3. *Apply Christ's Golden Rule:* put yourself in "their" place. In your imagination, reverse the roles and see how you would feel. Two striking examples of this come to mind.

In 1968, shortly after Martin Luther King Jr.'s assassination, Jane Elliot tried to teach her class of 3rd-graders how deeply discrimination hurts. She divided her students into two groups based on a factor beyond the children's control--color of eyes, a genetic trait just as skin color is. As Dianne Aprile explains, "On successive days she treated the students in each group as if inferior. The first day she frequently pointed to examples of brown-eyed children's laziness, stupidity and deceit. If a 'brown-eye' left a cup of water on a desk, she pointed this out and commented, 'brown-eyed people are wasteful.' She also denied brown-eyes the privileges blue-eyes enjoyed. No drinking from water fountains or sitting with blue-eyes at lunch. No seconds. ('Brown-eyes are greedy.')

The next day she changed her tack: Blue-eyes became her targets."

The results? "The children labeled 'inferior' quickly became hostile or despondent." When they heard themselves described as shiftless and no-good, their self-esteem crumbled, self-doubt grew and resentment swelled. "What's worse, members of the 'superior' group were noon cheerfully volunteering evidence of the other group's character flaws. [Also] in flash-card quizzes, 'inferior' students responded more slowly and scored far lower than their 'superior' peers. But when the tables turned so did the scores." (*Courier Journal*, 6-2-96)

Here is a second example: A recent movie, **A Family Thing**, portrayed a middle-age white man in Alabama. He learns, after his mom died, that she wasn't his real mother after all. His father had forced himself on their black maid, but after the birth his father's wife had raised the baby as her own. The man was white in appearance, but half-black genetically! That meant he was black in the eyes of the law, too! The rest of the story tells how he reacted to this TREMENDOUS reversal in his "self-image." Suddenly he was one of "them," not "us." Imagine yourself in that story, and its implications for the Golden Rule.

4. *Make individual friendships*, which break down stereotypes. "When we get to know an individual it makes a world of difference," says a mother whose daughter married a black man. Yes, we must know and evaluate Tony and Tasha and Tim, not lump everyone together as "that bunch" or "those -----s." We don't want foreigners to think all Americans are like Howard Stern or Madonna, or that all Bible-believing Christians are like the former Tammy Bakker, or that all people with "Church of Christ" on their signboard believe they alone are the true "Lord's church," etc. So we too must not think all blacks are lazy or all Muslims are fighting "fundamentalists." Making personal friendships is the best way of preventing this.

5. *Help your church to encourage racial harmony and be open to all races.* That does not mean there must be no all-white or all-black congregations, for circumstances differ from one place to another. But blacks and yellows and reds should be just as welcome as whites!

Antoine Valdetero said that he told his congregation, "The day this church refuses to accept anybody because of their skin-color, that's the day they lose this preacher." Amen to that. I'm thankful that in our congregation we have a number of black children attending our VBS, and midweek "Bible club," and Girl Scouts, and our youth-group activities. But we can get only a very few to attend our Lord's Day classes and meetings, and this grieves us. For some years we had an inter-racial family who were active with us. Now they go to a larger church where the husband feels more at home since there are several other black men around his age. We miss them.

Decades ago Billy Graham wrote that whites need not fear that blacks will try to take over the white churches. "By and large, Negroes prefer worshiping together. They feel more at home with their own forms of worship. And there is nothing wrong with this. But they resent, and rightly, being *forbidden*." And Eugene Rivers of Boston, a black Christian thinker and leader, said: "I love my [white evangelical] brothers, but let's get beyond this notion that somehow I've got to sit in your one-hour meeting where you can hear a mouse yawn, or that the [white] children have to come to my high-octane black service that lasts for four hours. We don't have to be together around everything to be reconciled."

Rivers is right. Yet in some places (or many?), integrated congregations not only are possible but much to be preferred. Friends of mine from the Seattle area tell me that in the northwest it is common to have churches not only with integrated members but also leaders. And why not? If Antioch did it, why shouldn't we?

Back in 1988 *Christian Chronicle* reported that throughout the U.S. "a small but growing number of churches is attempting to bridge tradi-

tional racial and cultural barriers." These included three biracial congregations in the Detroit area, whose leaders C.C. interviewed. One of the churches had begun as the merger of a black congregation with a white one, as the latter's neighborhood became predominantly black. The Lord was blessing, though there were struggles (so what's new?).

6. *Carry out inter-racial inter-congregational activities.* See the next article, "Desegregate Our Minds," for good examples of this. At Portland Ave. Church our men visited the midweek service of 35th St. Church of Christ, a black congregation. Then we invited them to visit our midweek meeting, with brother Johnson (their minister) speaking. Later their choir sang at one of our monthly fellowship meals too. Such activities help, though we haven't followed up in the past few years.

May the Lord of the Harvest help us all to do what we can do, wherever we are.

Some examples to stir our thinking

"DESEGREGATE OUR MINDS"

James O. Chatham

[The writer is pastor of Highland Presbyterian Church in Louisville. This article is adapted from a recent sermon.]

In the next few months, Highland Presbyterian Church will participate in three joint activities with West Chestnut Street Baptist Church: a softball game/picnic, a coffee-house/talent show and a joint worship service.

Our congregations will profess together our conviction that God wills unity, not division, that God is building between our two quite different races a highway of understanding and justice rather than a wall of antagonism and dislike.

This is a much needed message. The spirit of separatism is reasserting itself in our society. In the 1960's we as a nation committed ourselves to becoming racially desegregated. The same seats on the bus would be available to everybody. The same voting booths would be open to everybody. The same jobs and the same political offices would be open to everybody.

In the 1990's, however . . . a portion of the white community stands willing and ready to turn to the past. Indeed, there are some who prefer that the 1960's never happened. And the new element is that a portion of the black community--small but vocal--has come to

believe that racial integration is not going to work anyway, and that separate black institutions run by blacks for blacks are the answer.

The Bible speaks a unified message from beginning to end: God made all people from one family, and God intends that all people be one family. Genesis 1 tells me that I am a blood brother to every person in the human race, and that I need to act that way. Acts 2 tells me that God overcomes barriers of race and language between nations and brings unity.

Today, 30 years after the first civil rights movement, there is a new challenge. It no longer has to do with bus seats and swimming pools; it now has to do with our minds, with the ways we think. Black people face one challenge; white people another--but both are challenges to our thinking.

The challenge before black people--it has been written into speeches and articles by a number of black authors--is to direct anger into accomplishment.

Anger is a rising tide in our society. I hear it in music. I see it on faces. It makes the newspapers entirely too often.

There is ample reason for anger. It was enormously evil to force Africans onto slave ships, to bring them to this country, and to sell them as property, breaking up lives and relationships. White people did that to black people, and it was one of the sorriest chapters in the human story.

There is plenty of cause for anger. But generalized anger does not build a future. The main thing anger does is destroy the people who are angry.

I have a remarkable friend named Ron Sams, who is pastor of the Massie Zion Baptist Church in the West End of Louisville. Massie Zion has 160 members. Ron says that 35 percent of those members earn paychecks while 65 percent live on government assistance. No professionals, no people who work in offices; one college degree in the whole congregation.

"Every kid in the church has to bring me his/her report card," Ron says. "Most of them don't have fathers, so I play the role. If they make a 'C' average, we stand them up in church and recognize them--give them an award. I say to them, 'You can be mad all your life and blame everything on other people. But there is only one question that matters: What are you going to do with your life? Are you going to make yourself somebody, or are you going to waste away your life into nobody?'"

The great challenge before black people today is to direct anger into accomplishment. There are many black leaders who understand this and who are devoting their leadership to making it happen.

The challenge before whites is for us to desegregate our minds. We desegregated accommodations 30 years ago, and now it is time to desegregate our minds. The generic white mind still has lingering doubts. Will a black teacher really teach my child competently? Will a black dentist fill my teeth well? Will a black borrower be as likely to pay off the bank loan?

Several weeks ago I sat at Douglas International Airport in Charlotte, NC, waiting for U.S. Air flight 1046 to load. The pilots arrived perhaps 25 minutes before flight time; both were black. A small but distinct undercurrent rippled among several passengers. The white mind still has lingering suspicions.

Desegregating my mind will mean that I will stop retrieving the black inferiority images I grew up with. Desegregating my mind will mean that I will evaluate black people the same way I do white people: one at a time, not as part of a class that bears a substandard rating.

The biggest thing desegregating my mind will mean that I will open my mind to being led by black leadership. Though the entire history of this country, white people have been in charge. We have occupied the top seats, defined the values, set the guidelines, made the rules.

That monopoly is ending. The sharing of significant power is about to begin. Blacks will soon occupy high positions in every structure in America.

Desegregating my mind will mean that I will understand that blacks can be world class at something besides sports, that a black person can make an excellent bank president, an excellent corporation head, an excellent school superintendent, an excellent mayor, an excellent president.

It is a moment for moral leadership, for people to believe in something and to stand up and say so. It is a moment for churches to declare God's will. It is a time for grownups to make plain to children, and for teachers to teach to students, what we must do. It is a time for this city's leadership to speak--clearly, forthrightly, persuasively--about what will create a livable future for us all.

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WILLIAM WILBERFORCE

LIBERATOR OF SLAVES

Catherine Damato

It was two o'clock in the morning. The party in the home of a London socialite was going strong. A young man with a resonant voice and slightly stooped shoulders stood up and sang a popular ballad. When he finished, cheers encouraged him to launch into a mimicry.

Pulling his fashionable dinner jacket askance, the young wit began imitating a drunkard, staggering about until he nearly knocked over a table. A portly Englishman laughed raucously and elbowed his wife. "I say, there's a jolly chap England won't soon forget."

Later at home, the young man wearily penned a brief entry in his diary: "Home and to bed--4 A.M."

At 21, William Wilberforce was a rising star in London life. He was an eloquent member of the House of Commons and the life of any party.

Yet these years of acclaim seem pale and tarnished beside the later life of William Wilberforce. For he abandoned wild parties and popular applause to lead a lifelong struggle against slavery in England. His toil was so arduous and his ambitions so changed that his son later compared his early life to that of a statue.

The "statue" came alive and began a dedicated, selfless career after genuine conversion to the Christian faith in 1785. Wilberforce went on to become the "Lincoln of England" in regard to freeing of slaves.

Slavery in 1700s was an accepted fact by almost everyone. Negro captives were driven across the mainland of Africa in chains, then transported to market in ships so overcrowded that many died of suffocation. Voyages lasted for weeks or even months. Disease was rampant, and many who survived the voyage were crippled by sickness. Slave traders had no feelings for their human merchandise. They sat in comparative luxury on the top deck, safely separated from the filth and stench of the slave quarters.

Wilberforce had long been opposed to slavery, but his conversion to Christ added conviction and energy to his compassion. His battle with politicians and wealthy slavers was long and hard fought. Discouragement became almost unbearable, but he fought on, and just before his death, he saw success of his heroic battle.

Wilberforce was born in Hull, England, in 1759. His parents were rich, and William was a bright, sociable youth who made friends easily. His appearance was not overly impressive. Slight of build and stoop-shouldered, he was nevertheless keen minded.

He was graduated from Cambridge University, and planned to enter public life. He campaigned for a seat in the House of Commons and won. His career promised to be brilliant.

On a tour of Europe with Isaac Milner, Wilberforce became deeply impressed with the Christian faith of his companion. They began to read the New Testament together, and Wilberforce was convicted of his carefree and irresponsible life. "What madness," he thought, "to continue easy in a state in which a sudden call out of the world would consign me to everlasting misery, when eternal happiness is within my grasp."

He prayed earnestly for God's mercy, trusted Christ as Savior, and returned to England in 1785 a changed man.

In 1789 William stood before Parliament and denounced the slave trade as a national inquiry. "Never, never will we give up," he cried, "until we have extinguished every trace of this bloody traffic--a disgrace and dishonor to our country."

Proslavery interests rallied. The trade was not really so cruel, they said. The Negroes were convicts, condemned after a jungle trial. They preferred the security of slave life to the uncertainty of jungle living. Families were united in slavery--wasn't that better than being separated, oceans apart?

The lights of Wilberforce's London residence burned late as he gathered statistics on the high death rate of the slave voyages, eyewitness accounts of shipboard cruelty, proof that slaves were captured in tribal wars sometimes stirred up by slavers, and evidence that many of the supposed convicts were children and even babies, and that slaves were sold with no regard to family ties. Many days Wilberforce's diary read simply: "Slave business--exhausted."

Encouragement came when John Wesley wrote Wilberforce: "If God be for you, who can be against you? Fight on!" Wilberforce continued the struggle in Parliament with the plea, "Let it not then appear that our superior power has been employed to oppress our fellow creatures, and our superior light to darken the creation of our God."

But his first bill to abolish the despicable activity was overwhelmingly defeated. He decided he must arouse public opposition to slavery. At his own expense he printed 50,000 copies of his antislavery

evidence. Two volunteers took them to every town in the land. Wilberforce toured Britain to inform the people of the national disgrace.

It was a heartbreaking battle. Opponents slandered: "He is secretly married to a Negro woman." "He is really a French spy; he wants to weaken British sea power by idling the nation's ships."

Wilberforce's helpers were threatened and beaten. His witnesses lost friends and jobs. Even the great Admiral Nelson grumbled about "Wilberforce and his hypocritical allies."

The fight went on through the 1790s. Time after time Wilberforce got an antislavery bill through the House of Commons, only to see it fail to pass. Wilberforce got married, but he wrote: "During the sitting of Parliament my house is but a mere hotel."

But the climate of England was changing. Abolition societies appeared across the country. Petitions against slavery bombarded Parliament. And in 1807 Parliament declared the slave trade illegal by a vote of 283 to 16. The announcement received one of the most thunderous ovations ever heard in the House. Cheers for Wilberforce rose to the roof. William sat with his head bowed, weeping.

It was over, he thought. At last he could rest, tend to his shattered health, and give time to Bible study. But it was not to be. Within a year ships were weighing anchor with smuggled cargoes of slaves.

"I am sick of battle and long for quiet, but I'll not leave my poor slaves in the lurch," said Wilberforce.

He campaigned for Parliament again, this time against two prominent and wealthy men. His defeat seemed certain.

The polls that year opened to a strange sight. Roads were clogged with men coming by the thousands on donkey back, in jolting farm wagons, and on foot. In skiffs and rowboats they came down canals and rivers. Everywhere the shout went up, "Wilberforce, Wilberforce is our man!" And he won back his seat in Parliament.

In 1811 Wilberforce saw a bill passed that made slave smuggling a felony. He then negotiated and won abolition agreements with Spain and Portugal. The slave trade was doomed--but not slavery for Negroes born in slavery were destined to grow up in chains. Wilberforce saw that he must now work for emancipation.

In 1823 the Antislavery Society was formed, with Wilberforce as vice-president. Two years later, failing health forced him to retire from Parliament, but he continued to direct the anti-slavery battle.

Wilberforce was on his deathbed in 1833 when he heard the news that the Emancipation Bill was to be voted in. His years of struggle were to be crowned with victory. He rallied in strength to give thanks to God before dying. In a few weeks, emancipation became law and slavery was banished throughout the British dominion. All England mourned Wilberforce's death. His body was put to rest in Westminster Abbey. He is honored in English history as the Father of Abolition, and remembered by Christians as one of their number who not only cherished freedom for himself, but fought against evil forces that withheld it from others.

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GOD'S MIGHTY MOVE IN EAST AFRICA

Roy Hession

[A Bible teacher and Christian leader from the U.S. confessed, "I went to Africa with the impression that we could not expect the same standards of ethics from Africans out of centuries of paganism—as we do from Western Christianity. Imagine my surprise to discover a standard of Christian ethics and a quality of holy living among the Revival Brethren that brought me under conviction and made me feel that it was a privilege to sit at their feet

"Generally, among these Revival Brethren, I witnessed a standard of victory that seemed to me superior to mine, and to most people of my acquaintance. However, they seem to be quite unconscious of any such superiority."

*Paul Billheimer wrote those words in 1961. What "revival" was he talking about? It was a powerful movement of God's Spirit usually called the East Africa Revival. It began in the mid-1930's and made a great impact on Ruanda (now Rwanda, scene of widespread slaughter), Uganda, Kenya and Tanzania, lasting into the 1960's, 70's and 80's in various areas. It was Bible-based, Christ-centered, Holy Spirit-empowered. The following report was written by an English minister in 1950. His life was so transformed by what he experienced that he wrote a small book, *The Calvary Road*, which many have found helpful. --AVW]*

Five of us have recently visited East Africa to witness for ourselves the revival that is spreading through Uganda, Kenya, Tanganyika, and Ruanda, and to share in the wonderful blessing that God is pouring out on both Africans and Europeans. Our first "port of call" was to attend a conference of the leaders of revival from all these lands, which was held in Uganda from April 23rd to 30th. There were present some 100 European missionaries and 600/700 African leaders. That may seem a considerable number, but there would easily have been many times that number, had it not been decided to severely restrict the number of delegates from each area. It was one of the greatest experiences of my life.

I had heard a great deal of what God was doing in East Africa, but as I shared in the revival myself, I had just to bow the head and worship and confess that "the half had never been told me."

The first impression that I gained was of *the amazing oneness amongst the Christians*. Representatives of some 30 tribes, who but a few years ago were continually at one another's throats were seen embracing one another, eating and sleeping together and praising the Lord together, in deepest fellowship. An African King and an African Prime Minister, both of them saved, were ready to testify to what Jesus had done for them as were the poorest in the land. Best of all, the grace of God had achieved a wonderful oneness and trust between European and African--no pride or superiority in the one, nor inferiority, resentment and jealousy in the other. They were completely free with one another. Those who know Africa told me that normally there is bitter hatred of the European, and that this is so even in the professing church, though skillfully hidden under surface. But here in the revival the love of Jesus shared by all has obliterated the barriers. When all are willing for self to be broken at the Cross, fellowship is achieved immediately.

The second impression I gained was that of *the tremendous flow of praise* that goes up all the time to the Lord Jesus. The spirit of praise and rejoicing in Him is perhaps one of the most prominent features in the revival. Again and again the addresses would be interrupted by the African praise chorus breaking forth from the hearts filled with the vision of the glory of the Lamb. At the close of the service, as the great crowds filed slowly out of the Church in which the meetings were held, the same hymn and chorus would continually sweep the whole company. And then when they got outside the church, it was only to stand in a great crowd and praise and praise. I was sometimes near to tears as I watched this praise to Jesus for His precious Blood (for that is ever the theme of their song) and I thought how precious it must be to Him. Truly here was the reward of His sufferings.

The praise would reach, however, an even higher level whenever anyone was saved. After the first two days of the conference people began to be saved. There was never any appeal for people to raise their hands or go into an inquiry room. The Holy Spirit Himself would convict a man and he would yield to the Lord Jesus . . .

One morning I saw a rejoicing crowd. I learned that a notorious backslider had returned to the Lord. He had been greatly used of God in the early days, but had gone back into sin and for years had been hard and unwilling to yield. But that day he had been broken, and there was yet another to welcome back into the Kingdom.

At dinner time on the last day, Bill Butler was giving a word of thanks to the various people who had helped with all the work. The African cook was due for our thanks and he was brought in and we gave him a good clap. Bill said to us in English, "He is not yet saved, but if only he served the Lord as faithfully as he has served us, he would make a good brother." Then he translated what he had said into Luganda for him. To which he replied that he decided there and then to accept the Lord Jesus--and that came from a man who had long withstood the Savior. The tent was filled with praise and from all sides people came forward to embrace him--among them the young African King of Bugufe, who was saved some years ago. What a sight that was, to see a king embracing a cook! What a demonstration of the fact that at His Cross men of all ranks are made one! . . .

There were others who were saved of whom I have not space to speak, and doubtless yet others, of whose conversion I did not hear. For God was at work everywhere, not only in the meetings but wherever groups of Christians were rejoicing and testifying. In nearly all cases, there will be much that the newly saved one will have to put right. The sin has often been flagrant and wilful. But the public manner of their welcome into the Kingdom commits them all the more definitely to make the necessary restitutions. Very little escapes the watchful eyes of the African brethren.

And this sort of thing is happening in an ever increasing area right over East Africa and not only in special conferences such as this one. *All the time men and women are being saved*, not through great preachers or big campaigns, but through the convincing testimony of a fellowship of saved sinners, who are full of praise to Jesus. Sometimes that fellowship is larger, but all the time the witness is being given and the song of praise going up, and all the time sinners are being brought to the Lord Jesus and the fellowship increased.

All this that I have described is, however, only the outwardness of revival. What is the inwardness of it? We can thank God for the outwardness, but a knowledge of that will never bring us revival. If we pray for the same outwardness to be repeated where we are, we shall always be disappointed. Revival does not come by merely praying for it, but by fulfilling the conditions of its inwardness. What then is the inwardness of this spiritual movement which is so deeply affecting the life of East Africa? It is simply that *the Christians are being continually broken at the sight of the Lord Jesus on Calvary, in order that the Lord Jesus might be continually just everything to them--their life, their victory, their wisdom, their joy, their strength, their everything*. While we are walking in independence and trying in our own strength, He can never be all that to us. Therefore there is the need of continual brokenness. This involves us in real sensitiveness to sin, and in being open to conviction all the time and the willingness to "break," when God puts

His finger on anything throughout the day. It means too a new vision of the power of the Blood of Jesus to cleanse and to give us complete victory over all that we are willing to be broken about. I confess this is what God is doing for me and I praise Him for it.

If the word "brokenness" is a stumbling block to some, we can call it the *willingness to humble ourselves and repent immediately*. It means "He must increase, but I must decrease." This, as I understand it, is the true inwardness of the revival here and indeed of revival anywhere and at any time. This was the whole purpose of the conference I have described. The purpose of the conference was not primarily evangelistic at all. It was simply that the leaders of the revival might be more deeply broken, and that the Lord Jesus might be more completely their All. And this the Lord did for us, both Europeans and Africans, in a very wonderful way. Sin was revealed in our lives to which we had for a long time been turning a blind eye, attitudes of self which had separated us from our brethren were brought to the Cross and confessed and many prisons in which God's people had been shut up were opened and prisoners went out free. And as this was happening, those who had never been saved, were convicted and broken and saved too.

The CAUSE of prejudice—

WHEN PRIDE STEALS IN

R. H. Boll

Pride comes in privately and unperceived. No sooner have we been delivered from iniquity or ignorance, no sooner have we won a victory or done some good deed, but our elation unwatched becomes self-complacency and that in turn quickly blossoms out into pride--together with feelings of superiority and a tendency to hold others in contempt. That *especially* in spiritual matters. We find some truth, or get some insight into God's word, and straightway we despise those who have not understood and seen what we have learned . . .

What we don't say we are likely to think; and what we would not allow ourselves to think, we *feel*--namely that *we* are the people, and that those who do not know what we know and cannot see what we see, belong to a lower level. The bad thing about that is that it cuts us off from God. Despite our exalted emotions to the contrary, He has left us as He left Samson when his hair was cut off. For God resisteth the proud, and giveth grace to the humble. He does not utterly forsake us, but we are in for chastisement and bad experience. We shall do well to pray that He chasten us before it happens that we may be kept from slipping into that evil slough.

The Thorn In The Flesh

Not anyone, not even an apostle, not even Paul himself, was ever safe from the blight of self-exaltation. The fact that he *knew* better did not secure him from pride. Yea, come to think it over, what an extraordinary person was he! Was there another man in all the world whom God so picked out, to whom Christ in person appeared and talked from heaven, to whom so specially was the grace given to preach to the Gentiles the unsearchable riches of Christ, and who labored so abundantly and successfully for his Lord? And who else was ever caught up into the third heaven, into the Paradise of God, and permitted to hear words unlawful to utter?

And now hear his comment on the matter: "And by reason of the exceeding greatness of the revelation, *that I should not be exalted overmuch*, there was given me a thorn in the flesh, a messenger of Satan to buffet me, *that I should not be exalted overmuch*." And that, too, was a thing from which he could not get deliverance. Though accustomed to being heard when he prayed, he asked three times that this thing might depart from him. And the only answer he got was a gracious reassurance from the Lord: "My grace is sufficient for thee, for my power is made perfect in weakness" (2 Cor. 12:7-9). A Paul proud, vain, conceited? Forbid it Lord! But even he was liable to such a failure and God had to take steps to prevent it. How weak are even the best of us! How weak are we all! "There is in every man a Pharisee and a Pope," said one. And John Newton said, "I am not nearly so much afraid of the pope of Rome as I am of pope Newton."

Knowledge Puffeth Up

"We know that we all have knowledge," wrote Paul to the Corinthians, who were keenly aware of all they had learned, and their high privilege and liberty in Christ. Very well, brethren, said Paul, I am glad you know so much and have been exalted into such happy freedom. But get this too: "Knowledge puffeth up, but love buildeth up. If any man thinketh that he knoweth anything he knoweth not yet as he ought to know; but if any man loveth God the same is known by him" (1 Cor. 8:1-3).

If you have learned anything--if the truth you have acquired does not make you kinder, humbler, more considerate of others, more gentle toward the ignorant and erring, more willing to serve and wash feet, your knowledge is futile and vain. The Lord wouldn't give you a straw for it all. But if it has made you more lowly and loving and ready to bear and to suffer, that you might help those who have lagged far behind, and to sacrifice yourself that others may be saved, then you really have something. For "we that are strong must bear the infirmities of the weak and not please ourselves. For even Christ pleased not Him-

self, but, as it is written, The reproaches of them that reproached thee fell upon me" (Rom. 5:1,2).

"By The Grace Of God I Am What I Am"

Now let no one depreciate knowledge. It is essential and precious, and to despise it is to turn one's back on God's light. Learn earnestly, diligently; yea, with all thy getting get understanding. Buy the truth and sell it not. But hold it to its true purpose, which is not self-satisfaction, still less self-glorification, but the glory of God and the blessing of others. And the same is true of every virtue and grace that may be ours. It was not given to you for yourself, but for the good of your less fortunate brother or friend or neighbor. For after all, all we have is just a gift bestowed, a stewardship entrusted. "For what hast thou that thou didst not receive? And if thou didst receive it, why dost thou boast as though thou hadst not received it?"

When you read in the papers of men and women that sin and fall into earthly and eternal ruin--have you ever asked yourself what you might have been under equal circumstances? Not that circumstances are everything; yet we owe our all to the restraining and directing influences which God provided for us "before our infant hearts conceived from whom those blessings flowed." As John Newton said again, when he saw a man being carried to the gallows in the hangman's cart, "Yonder goes John Newton, but for the grace of God." If to any the saddest word is "It might have been"--to the Christian it is the gladdest. And in that day when God will show us all the secrets we shall see some things that we had not understood before, and which will fill our hearts with humblest gratitude through all eternity.

Racial prejudice is not the only kind--

JUST AS CHRIST ACCEPTED YOU

Thomas Langford

As I write this on a Sunday afternoon, we are preparing for a joint service with a congregation that we have had little fellowship with over the years. Near the beginning of this century churches around the country divided over various issues. Debates were repeatedly scheduled and in the heat brethren decided they couldn't have any fellowship with one another. The issues thus came to be even more important than the blood of Christ that had brought us all into the same family.

But today, efforts are being made to repair the breeches and to face the world as a united body. Those efforts do not include repudiation of any truth on the differences that have stood between us, but they do entail a recognition that those differences, based on respective interpretations of the Bible, do not deserve being raised to the same level as the

act of God that established our fellowship in the first place. That we will differ from person to person and from congregation to congregation is implied in Scripture, but being in the family of God by spiritual rebirth is not negated by those differences. In the past, every new issue about which we debated seemed to lead to a new separation, on the false assumption that the differences precluded fellowship. But that is not the scriptural teaching (see Romans 14, 15).

Some are disturbed by these movements toward unity, assuming that such actions surrender "the truth" of our positions. "You've got to draw the line somewhere," they say. "This idea that we ought to accept anything and everything for the sake of unity makes me uncomfortable," we hear. This reasoning flows from the mind set that has characterized our movement for the past 100 years. It does not reflect the tenor of Scripture, nor does it follow the spirit of our pioneers. Nor, in truth, does it describe a position that any of us follows, in practice. There are numerous differences which we generally tolerate--smoking, drinking, views on divorce, military service, voting, women's role, Christmas trees, solo singing in worship--you can think of many more issues about which we differ but over which we have not (for the most part) divided.

But other issues, often on which the Bible says very little or nothing and which require considerable deduction and interpretation, have been made tests of fellowship. What is the logic for dividing over one issue and not another? Why are the Sunday School, Instrumental Music, Located Preachers, and One Cup issues to divide over when items in the above list are not? I submit that preachers and editors, those who have advocated division as a means of coping with what they perceive as error, are largely responsible. Had the scriptural teaching on dealing with differences (such as Romans 14 and 15) been emphasized, we might have tolerated more variation on these issues without dividing.

The Bible makes it pretty clear that only three things ought to break our fellowship: 1) denying Christ (2 John 7-11) 2) moral degeneracy (1 Cor. 5:1-5) and 3) the divisive spirit (Tit. 3:10-11). These are not, of course, matters of opinion and interpretation but open rebellion against the lordship of Christ. As a matter of history, though, we have tolerated some of these things more readily than the party issues on which we have divided. We need to follow the pioneers' view that "division is a horrid evil," and recognize that dividing the body of Christ over some of the issues that we have debated through the years is sinful.

It's time we began to adopt a Scriptural view of division, and call it what it is. We need the healthy abhorrence of division that will make us take every precaution to preserve the unity of the Body. Does this mean "accepting anything and everything?" Not at all. It does mean minding our own business as autonomous churches and allowing other congregations to do the same. It does mean that what we may not tolerate in our congregation may be regarded quite differently by our brethren down the

street. You see, we are not the judge of our brother (Rom. 14:4) and we ought to be thankful of that. For with that fact goes the companion truth that he is not our judge. Before the Lord we all will stand or fall. Isn't that wonderful?

Some of our brethren imply (or even say) that all this effort to demonstrate unity is the result of a desire to court popularity or to gain numbers. I at least want to make it clear that my interest in unity does not relate at all to these motives. I want to accept my brethren because the Bible commands it! It's not an optional matter. I may have to exercise considerable interpretative skills to find the truth on instrumental music or the Sunday School (or the millennial reign of Christ, or the cup question, or etc.). Our debates have shown what a maze of analytical skill is involved in puzzling out the truth on these issues. But you don't have to have much exegetical skill to understand Paul when he says "accept one another, as Christ has accepted you" That's pretty clear. I know just how Christ accepted me and I had better start showing the same mercy and grace to my brother that I have received! In fact, I gather from Scripture that my salvation may well depend on it (Mt. 7:1-5).

This is the reason for our interest in unity and fellowship among the brethren. We are operating under a mandate from the Lord of the Church. When I stand before him in judgment, I want to do so on the basis of devotion to what he himself prayed for (John 17). I don't think he is going to look favorably on how narrowly I have applied his word to exclude my brethren from fellowship. Nor is he going to judge me on the basis of my perfect knowledge and conformity to legal statutes. I will be saved after all in spite of my flaws, my sins, my failure to understand and live perfectly--and because of his perfect righteousness and grace. Oh, how wonderful the promise of grace! But I had better not draw lines that require more of my brother than I expect God to require from me! That would be the judgment that strains the mercy too thinly, the line that excludes me.

So I welcome every opportunity to enjoy fellowship with my brethren. Assuredly, I will avail myself of every opening to teach what I believe to be the truth on the issues. But I will even more eagerly rejoice in our common salvation; like Jesus, I will "not be ashamed to call them brothers," and with them "in the presence of the congregation, I will sing" God's praise (Heb. 2:11-12). Someday, God willing, all the saints will sing together the mutual praise of our merciful savior. I do not want to face God in judgment as one who has helped to maintain the divisions. Rather I want to be one of the peacemakers, doing all I can in this world to enhance the unity of those who believe on and are obedient to Him.

--From *ONE BODY*

NEWS and NOTES

Edited by Jack Blaes

Catching Up

We regret that these past couple of issues have been so late, due to factors beyond our control. Hopefully we shall catch up soon. We're grateful for all who help in any way in putting out W & W. Some pray, some donate, some write or edit or proofread, some help mail them out, and of course some print them. Sister Louise Wells is my right arm in handling the office matters. But if you have questions or problems re: the SUNDAY SCHOOL QUARTERLY, especially if they don't arrive by the deadline, call Jane or Rebecca Heid at (502) 778-5518. They keep track of mailing out the quarterlies.

Please HELP US INCREASE OUR CIRCULATION. Won't you pause right now and think of some Christians who would benefit from W & W but don't get it. Then either lend or give them a copy or two and encourage them to subscribe, OR else give them a gift subscription, OR send us a list of names and we'll send them a free sample or two (no charge to you except for the postcard you mail to us!) Thank you, friends.

I know of a teacher at the School of Biblical Studies who sometimes uses W&W articles for classroom discussion or homework assignments. (I won't tell you who it is.) Various articles would be great to supplement your teaching in Sunday school or other Bible classes or studies at camp. Others would be very helpful for new converts. Order a bundle for your church so all your teachers, leaders, shut-ins, & other members will have a copy. Then encourage them to use them. It's incredible & shameful how FEW

Christians read much at all. By the way, a bundle of 10 or more copies gets a reduced rate. --AVW

22nd Annual Central

Louisiana Christian Fellowship

Mark your calendar for this year's fellowship November 18-21. The day sessions theme will be "Author and Perfecter of Faith"; the evening sessions theme will be "Christian Families At Risk." Speakers include Earl C. Mullins Sr., Earl C. Mullins, Jr., Nick Marsh, Robbie Bacon, Bill Allen, Randy Coultas, Buford Smith, Harry Coultas, Stan Broussard and David Johnson. All sessions held at Glenmora, La., Church of Christ.

The Father's Love

In one of Dr. J. Wilbur Chapman's meetings a man rose to give the following remarkable testimony: "I got off at the Pennsylvania depot one day as a tramp, and for a year I begged on the streets for a living. One day I touched a man on the shoulder and said, 'Mister, please give me a dime.' As soon as I saw his face I recognized my old father. 'Father, don't you know me?' I asked. Throwing his arms around me, he cried, 'I have found you, I have found you; all I have is yours.' Men, think of it, that I, a tramp, stood begging my father for ten cents, when for eighteen years he had been looking for me, to give me all he was worth." Such is the love of the heavenly Father for His sinning children.--culled from a church bulletin

Mormon Errors

The "Latter-Day Saints" continue to grow alarmingly. One rea-

son is that many Christians are ignorant of their errors, which are big and many. They fool folks because they use Bible terms and expressions but give different meanings to them.

Here are just a few samples of their teachings: "Who in his right mind could for one moment suppose the Bible in its present form to be a perfect guide? Who knows that even one verse of the whole Bible has escaped pollution. . . ?" Yet they will loudly claim (when it suits them) to be Bible-believers.

Again, "The gospel of Jesus Christ is called the plan of salvation. It is a system of rules by complying with which, salvation may be obtained." Again, "In the heaven where our spirits were born, there are many Gods, each of whom has his own wife, or wives, which were given to him. . . while yet in his mortal state."

Many Mormons are blinded to these errors. Personally, many of them are nice, pleasant, moral, family-centered, and strongly opposed to humanism and secularism. Those are wonderful qualities, but they do not nullify the errors such as quoted above.

Word & Work has obtained from the Mormonism Research Ministry a number of helpful tracts, such as: "As God Is, Man May Become" (their view of gods); "Mormonism's Attack on Christianity" (their claim to be the only true church); "Which Authority Should You Trust?" (how their various books, teachings & leaders contradict each other); "My Testimony"--written by a former teacher of Mormonism; and "The God of Mormonism." You may order these & other sample titles from our office: 20 cents per tract plus postage. Be informed, and warn others.

Going To Maryland?

If so, here's a church we recommend: Westminster Church of Christ at 67 Madison St., Westminster, MD. I've met & read articles by their minister, Gary Pearson. In fact we printed at least one article in W & W, on the implications of God's grace. They send us their bulletins, & we notice it's a growing church in a part of the country where that's not very common. They seek to be Berean type of believers.

Antioch Reunion: Music Camp Choir Performs

June 30, my wife and I wended our way up I-64 to Frankfort, Ky. and Antioch, our "old" home church. 'Twas a happy reunion time, not only with "Antiochers," but with brothers and sisters from all over Central Kentucky who were there in joyful numbers. "What a fellowship. . . joy divine, leaning (together) on the everlasting arms!" What treasured memories!

That afternoon the choir of the Antioch Church Music Camp thrilled our souls "speaking one to another (and to us) with hymns, spiritual songs, psalms--making (heavenly) music in all our hearts before the Lord." Hmm, seemed I heard the echo; "Let us build tabernacles--one for--one for--no just for Jesus, really all for Jesus." So thankful to be there and worship with my "family" from these several places in "My Old Kentucky Home." A foretaste of glory divine!

The music camp is under the direction of Bro. John Fulda assisted very capably by James Embree and Jonathan Garrett. It has grown both in numbers and quality of presentation to where they are almost crowded out of space, and, I think, hard put to improve the quality of

performance. (In my judgement, they were perfect.) Good work for all who made the camp possible. And just an aside--it would be a good work to donate something to enable the directors to enlarge the camp's capacity. The singin' angels will bless you for it. --JB

High Lysine Corn Mission

In a phone conversation with Sister Ila Sherwood, July 16, we found, first of all, Bro. Hollis is making fine progress since his stroke on May 6. He is able to walk and has use of his arms and hands, and his mind is active and serves him well as usual. He is still having difficulty with his speech therapy. Remember him in prayer.

Ila gave a glowing report of volunteer workers from many sources who have helped during this time they have been deprived of Hollace's leadership. Ed Sherwood, Hollace's brother and Bro. Max Timbrook, a local minister, have

taken the "reins" and with the help of these willing volunteers have bagged and ready for shipping over 4800 bags of corn for some Third World people who at least would go hungry and some even die had this work not gone on.

Looking ahead, Ila said that the high lysine corn crop in the field is showing signs that the Lord is preparing a very nice harvest for the next year. Our Father does provide! The Kingdom prospers when men obey him. Keep this work in your prayers.

Ila also reported that Bro. Orell Overman had agreed to teach an adult Bible class as part of the Bryantsville Church of Christ VBS which opened on the 15th. This class on Bible prophecy was appropriately publicized, and on opening night was attended by a good number of neighbors coming to avail themselves of this unusual offering.

97-05 Z:1

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