

PREACHING TO PREACHERS ABOUT PREACHING

by

JOHN WADDEY

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DEDICATION

To the memory of Brother Gus Nichols of Jasper, Alabama who recently bade us farewell and launched his voyage into eternity. Though he is dead, his good works follow after him. May all who undertake to preach Jesus serve as faithfully as did he.

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INTRODUCTION

Though I have only known John Waddey for eight years, I have come to love and respect his stand for truth and right. His is an inquiring mind. Coupled with this is the ability to express himself in a forceful and effective way. His way with words has led to a multitude of material from his pen being printed in brotherhood publications and authorship of several books.

This is not just another book, but one with a purpose designed to meet a specific need. Preachers need to know about preaching and others need to know about preachers. This effort by one so dedicated will bear fruit.

Himself a product of one of the earliest efforts in the brotherhood of what we know as a school of preaching, John has maintained an interest in training preachers. He has been closely associated with the East Tennessee School of Preaching and Missions from the planning state to the present. As an associate in the school, I know John as a hard-working dedicated student of God's Word. This work, when seen in proper perspective, will be recognized as a means of "Committing to faithful men who shall be able to teach others also," 2 Tim. 2:2. These lessons need to be learned and lived as I believe my personal friend John Waddey has done.

Clifford Reel

February 17, 1976

Knoxville, Tennessee

FOREWORD

For twenty years it has been my privilege to preach the unsearchable riches of Christ. Those years have been filled with the joys and sorrows common to the work of all evangelists.

In 1970 I was blest with the opportunity to assist the elders of the Karns congregation establish the East Tennessee School of Preaching and Missions. Since that time I have been actively engaged in training faithful men to preach Christ. Along with my fellow instructors, I have sought to share with our students not only Bible knowledge but much of the wisdom and experience accumulated over the years.

The lessons of this book reflect much of the information passed on to our students. Several of these lessons were first given as chapel talks or class lectures. As with all other preachers, much of what I know was learned from the pages of other men's books. Above all else, I encourage young men to be students of the "wisdom of the ages"; to build their own personal libraries and be diligent in study all of their days.

It is my conviction that the prospective preacher needs a realistic view of what is before him as he prepares to do the work of an evangelist. A common fault of our past training has been a failure in this area. With this story book view of preaching, many a young man has abandoned ship shortly after commencing his ministry because he found things much tougher than he ever dreamed they would be.

The various chapters of this book were originally written as separate papers, each complete in itself. Their publication in a book was not in mind when first began. They have been prepared over an eight year period which will reflect some growth on the author's part, as well as an ever changing

spectrum of issues to be discussed. There will inevitably be some overlapping and some areas overlooked. Perhaps a future edition will cover more questions of interest.

This book is sent forth with the prayer that the lessons contained therein will benefit other preachers as they strive to serve God. If it helps to forewarn and forearm my fellow workers of the pitfalls and problems before them, some heartaches and griefs, my labors will be well rewarded.

I hasten to add that the contents of this volume need to be read by elders, deacons and other saints as well as preachers. A preaching brother can only do this work well when he enjoys the understanding and cooperation of all his congregation. A study of these lessons would help the saints see the preacher's role from the inside. Of course, I confess that I write these lessons from a slightly biased point of view. They reflect the view from the pulpit and office.

John Waddey
Rt. 22 Weaver Road
Knoxville, Tennessee 37921

February 16, 1976

ABOUT THE AUTHOR

John Waddey was born in Nashville, Tennessee in 1938. He was baptized by George Prosser in 1955. Parker French encouraged him to become a preacher. One year after his conversion, he preached his first sermon at the Blackmon congregation near Murfreesboro, Tennessee. He is married to the former Reba Duncan and is the father of three daughters, Lourene, Lesia and Rebecca.

His schooling was received at the College of Evangelists and Itawamba Junior College. Most of his education was gained from his own study and experience. In his twenty years of preaching, Brother Waddey has served churches in Mississippi, Colorado and Tennessee. Evangelistic work has carried him into nine other states. He has made eight overseas trips, visiting mission works in thirteen countries. He has done evangelistic work in seven foreign nations.

Since 1968, John Waddey has worked with the Karns congregation of Knoxville, Tennessee. Each year that church hosts a World Mission Workshop. He has planned and directed that program since 1968.

Each year the author conducts several revival meetings. He is an officer of the Teenage Christian Camp. He has engaged in four public debates and a number of television talkshows where controversial subjects were discussed.

For eleven years Brother Waddey conducted a weekly radio broadcast. For several years he wrote a weekly newspaper column. Through the *Rocky Mountain News* of Denver, Colorado, over 50 million copies of his lessons were circulated. His articles are carried in the *Firm Foundation*, *Gospel Advocate*, *Words of Truth*, *Christian Echo*, and other brotherhood papers.

In 1970 he assisted the Karns elders in establishing the East Tennessee School of Preaching and Missions and continues to serve as a teacher in it.

This is the ninth book from John Waddey's pen. For previous titles see the list of the author's other works.

ACKNOWLEDGEMENT

The author wishes to express his grateful appreciation to the publisher, Brother J.C. Choate, without whose help and encouragement this and all other books would never have been made available to the public.

STATEMENT FROM THE PUBLISHER

John Waddey has a reputation for being a prolific writer, but a good writer. Already his articles have appeared in numerous gospel papers and magazines over the country. If you are a sub-scriber to one or more of these, it is likely that you are already acquainted with him. In addition to this, the publisher has not only printed several of his books here in the States, but he has also printed four of his works in India and one of his books has been chosen for publication in the beginning of a printing program for Singapore and Malaysia.

This volume covers a wide range of material that deals with the preacher, his preaching, local work, and world evangelism. Bro. Waddey gets right down to the heart of the matter and tells it like it is. You will appreciate the courage he has to speak out and the answers that he proposes. In short, the author has struck again.

Please help us to get this book, and others, into the hands of those who can use them. We firmly believe that one of the great works of our time may be done through the printing and distribution of Christian literature.

A handwritten signature in black ink, reading "J. C. Choate". The signature is written in a cursive style with a long horizontal flourish extending to the right.

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Chapter I

ENCOURAGING MEN TO PREACH

YOU AND THE PREACHER SHORTAGE

Fewer than six thousand men are giving their entire life to preaching the gospel. Some 800 men are being lost yearly by death, disability or desertion. All of our preacher training efforts combined are not producing that many new replacements. Yet the church continues to grow. The number of congregations in the U.S. likely numbers over 18,000. Mission fields are crying for thousands of missionaries that are needed immediately. The Lord is counting on the church and it alone, to provide the soldiers for the ongoing battle for the souls of men. No one else can or should do the job of recruiting and training evangelists.

Have you considered your relationship to this problem? Every Christian, including *you*, has a responsibility to see the faith perpetuated. The things we have received must be committed to faithful men who can teach others, II Tim. 2:2. Perhaps you ask what can I do to help solve this problem?

1. Could you preach God's Word if you were properly trained? If God has blessed you with this talent, are you willing to develop it to His glory?
2. Are you encouraging good men who should consider preaching?
3. Is the congregation where you worship constantly recruiting and assisting men in training for full-time service? If a church needs a preacher or a missionary, why not select one of its own men and send them to school in order to meet the need?

4. Parents: are you encouraging your sons to plan and give their lives to the work of an evangelist? II Tim. 1:5.
 5. Are you willing to help support a man while in training? Congregations and individuals are desperately needed to underwrite serious students who have made their commitment to God.
 6. Will you join hands with fellow Christians to provide the very best training program for men who desire to preach? Schools of preaching are good works that serve the church throughout the nation. They are a bigger load than most congregations can carry alone. Therefore, they need and desire the help of faithful brethren everywhere.
- Are you part of the solution to the Preacher-Shortage Problem?

—East Tennessee School of Preaching and Missions,
Rt. 20 Beaver Ridge Road, Knoxville, Tenn. 37921.

HOW DO PREACHERS GET STARTED?

Every successful preacher was once a beginner. Each polished master once struggled through his first sermon. The most effective soul-winners and church builders were novices at the start of their ministry. This obvious fact is often overlooked and forgotten when congregations look for a preacher to serve with them. Everyone wants a capable, mature man with lots of experience. Few are willing to work with the young, unskilled man to help him get that much needed training.

Another facet of this problem is seen when the recent graduate seeks his first work. He desperately needs to work with an established congregation with elders, but those con-

gregations almost always have the older, experienced preachers. This leaves the young and inexperienced men to those small, struggling churches which have little local leadership and are often beset with problems. Having no choice, the young preacher takes this work in which the odds are stacked against him. It is not likely that he will see much success here, for he just is not qualified to handle the job. Sometimes the headaches, the heartbreak and failures are such that these good men get discouraged and are lost to the very work they were trained for. Sometimes in their youth and inexperience, they make serious mistakes that hurt the churches they seek to help.

Something must be done. A solution is long overdue. Our inattentiveness to the quandry has cost us both in young preachers and damaged churches.

A Solution

Every young preacher needs the opportunity to work for a year or more with an established congregation with elders and a mature, seasoned preacher.

1. He needs this year to work as an apprentice. He needs guidance in developing his study habits.
2. He needs on the job training in soul-winning, counseling, problem-solving, and trouble shooting.
3. He needs friendly, helpful advisors to correct his mistakes and guide his steps. His method of presenting his sermons might need critiquing. He must learn how to respond to criticism and how to correct his fellow Christians in a constructive manner.
4. It is extremely heavy load for the young preacher to prepare all the sermons and classes plus the radio sermon and bulletin and then do the visiting and the evangelism that is expected. Not many can satisfactorily do all of these from the beginning. As an as-

sociate worker, he shares this load until he is able to carry it all himself.

5. With this kind of help, we can keep a greater percentage of our young men from dropping out. We can groom and send forth a better trained preacher, we can help the churches that these young men go forth to serve.

Will You Help?

The question now is, are you able and willing to help? We need elders who will step forward to offer this job-training employment to several young men who will soon finish school. We need helpers to make this suggestion to strong churches and then put us in touch with those willing elders.

Please contact us immediately if you can help in the further training of our school of preaching graduates.

East Tennessee School of Preaching and Missions
Rt. 22, Beaver Ridge Road
Knoxville, Tennessee 37921

WHERE DO PREACHERS COME FROM?

For Christianity to propagate itself and spread throughout the world, there must be a corps of trained men to take its message to every creature. Christ saw the need for trained men. He kept the apostles in his immediate company for some three years and then gave them the heavenly guidance of the Holy Spirit before sending them forth. Paul set forth the responsibility of the church and its preachers to train faithful men to preach in II Tim. 2:2.

THE CHURCH'S RESPONSIBILITY

Will anyone dispute that it is the Church's responsibility to train its leadership, specifically its preachers? It was God's intent that through the church His manifold wisdom should be made know to all men, Eph. 3:10. He made the church to be the pillar and support of truth, I Tim. 3:15. God laid upon the elders of His church the responsibility of feeding the flock, Acts 20:28. To a younger preacher who for some years had worked with the Church at Ephesus, Paul wrote, "And the things which thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." II Tim. 2:2. From its inception, the church had to produce public teachers and train them in order to fulfill its world-wide teaching mission. Long before the first Christian College was established for the purpose of educating and training young men to preach, the church had met this responsibility,

This sacred responsibility has been largely overlooked in the past. For several generations the church has almost entirely left the training of its preachers up to Christian Colleges. What I say is not a criticism of these good schools, for without them we would have had few or no men for the pulpit.

SOME PROBLEMS

There are some problems that have arisen for the church that stem from its dependence upon colleges for preachers. There has been a steadily mounting pressure from accrediting bodies upon the colleges to increase emphasis on liberal arts and sciences to the displacing of Bible and related subjects. As liberal arts schools, whose credits must be transferable to other schools, this accreditation must be. Again, it had demanded higher academic standards in teachers. This is not bad in itself, except that sometimes Christian conviction and soundness of faith have been sacrificed for advanced degrees.

In some cases we have men training prospective young preachers who have never done the work themselves. When so much of preaching is practical work with people and problems, this situation works a disservice to the student preacher. It is possible for a man to earn his degree and yet have but a trivial amount of Bible to equip him for his work of preaching. This has at times left something to be desired in the finished product. Perhaps this is one reason why most congregations do not wish to employ the man just out of school.

We cannot afford to overlook another danger. In times past when the college was led into a doctrinal error, it spilled into churches whose preachers were influenced by that school. Alexander Campbell's Bethany College is a good case in point. The preachers who streamed forth from that prominent Christian College led the way in the great apostasy that almost destroyed the church in America and on many mission fields. The College of the Bible at Lexington, Ky. had a similar influence. The work in England was virtually wiped out because the disgressives grabbed control of the Christian School that was producing preachers.

Our almost total dependence on the colleges for preachers, left the church in an awkward position. The church (its congregations) has had not real control and say-so in the training of its personnel. However, since there was no other source of preachers in times past, it was more or less a take it or leave it proposition.

In the last 20 years there has been a steadily increasing need for preachers and a steadily diminishing production of them. It is difficult to get an accurate estimate of the figures in the brotherhood, but I have seen in several sources a figure of some 19,000 congregations here in the states. Seven years ago, I often heard the number of 6,500 full time gospel preachers. Today I am seeing the figure of 5,800 men. These figures may not be altogether accurate, but anyone who has travelled around the brotherhood much is aware of the scar-

city of evangelists. It is not the strong affluent congregations that are having difficulty finding workers. Rather, it is the small struggling groups, in hard fields.

We are aware that there are numerous men who preach while working at secular jobs for their income. Although their effort is commendable, in most cases it is not effective enough to make the congregation grow and prosper. (As one who did this for several years, the author feels he can make that assessment without prejudice.) To those members of strong, growing congregations I pose a question, where would your congregation be now if you had not had a full-time gospel preacher the last ten years? Think about it.

Beyond the pressing shortage of men here at home, the boundless mission fields of the world cry out for men to come over and help them. Perhaps by stretching every fiber, we could muster 400 workers outside the U.S.A. But if we ever take the gospel to every creature, it will take thousands of trained, skilled workers on foreign soils. It is said that one missionary can effectively evangelize 25,000 people. In our world of 3.5 billions that would call for 140,000 preachers to fulfill the great commission in our era. *Where will these preachers come from?*

THE SOURCE OF PREACHERS?

The average Christian has never given serious thought to the above question. For that matter, probably few congregational leaders have given much thought to it, unless they were having trouble locating a man to work with them. It seems that most of us have just had the impression that preachers "happen;" that there would always be another one where the last one came from. The schools were taking care of that problem for us.

When we compare the number of men actively preparing to preach with the number who are vacating the pulpit for various reasons, the conclusion is alarming. According to Bat-

sell Baxter's report on the Training of Preachers, about 9.5% of the students in our Christian Schools are desiring to preach. Of these, many will change their minds before completing school. The mortality rate for young preachers who give up and quit the work because of problems connected with it is quite high. Then there are those who are forced to give up the work because of health or family problems. There are some whose love for Christ and the lost grows cold, so they turn to other employment. Some apostatize and each year many die. Something must be done.

A SOLUTION

There is a solution to this problem. One that has been before our noses all the while, which has largely been overlooked until some ten years ago. The church can train its preachers in schools conducted by the church and overseen by its elders. The church has the necessary tools to do the job. We have facilities; meeting houses that for years have set empty save for four or five hours per week, in most cases. These buildings with modern educational plants and fixtures are waiting to be put to daily use. Many stronger congregations have fine libraries that are not often touched.

Teachers are readily available for such schools. Mature preachers with years of experience will gladly share their accumulated knowledge and wisdom with students. These men already have their support from congregations with which they labor.

Administration and leadership is available. The elders of the church can certainly oversee this work of the Lord as all other jobs relating to feeding the flock.

Students are available. There is in the church across the land a group of men who would make excellent gospel preachers if properly trained. These are mature men with families and job careers. But they love the Lord and would like to be of greater service to His Cause. If they had it to do over

again, they would be preachers. However, giving up their jobs and going back for four or five years of religious training is more expensive and time consuming than they can afford. But they could take a two or three year "crash course" of study in Bible and related subjects if assisted financially by the congregation they are part of.

These are not boys, not quite sure of what they want to do. They are adult men, responsible, committed. They are experienced in life and the business world. Often they already have a good prior education. This is a vast reservoir of man-power that has been generally passed by for the pulpit. We can harness that power. The Sunset congregation in Lubbock has demonstrated that. They now have some 250 men enrolled in just such a school as I am describing.

Understand well that this type of program is not in competition with the Christian College. Most of these schools of preaching encourage the recent highschool graduate to go on to a Christian College. The level of work, the intensity, is such that only the very mature can handle it. The men we would attract would likely never have enrolled in a Christian College anyway. As one brother said, "we had as well work together, since we are both working for the same cause and especially since we are serving two different groups of prospective students."

The product of the school of preaching is not a substandard type of preacher. He is a Bible specialist. We are not against Education. Full-time students in the schools of preaching generally spend approximately 2400 hours in class in the two year program. The level of study is equal to that of an accredited school. The congregational school is interested in producing men who know the truth and are sufficiently trained to preach it successfully. Degrees and worldly recognition are bypassed. Throughout the brotherhood the product of the schools of preaching is demonstrating the effectiveness and value of this approach.

Another dimension of service these schools can provide is

training on a serious level for Bible teachers, elders, deacons and personal workers. Just think how much a congregation would be strengthened if these workers were trained on the level of preachers.

WHAT CAN I DO TO HELP?

In nearly every congregation there are men who desire to preach the gospel. Whether they will do this or not depends a great deal on how much encouragement they receive. Encourage capable men to give their lives to the sacred task of seeking the lost; to train themselves to do the job effectively. Pray for these schools. Keep informed about them. Tell others about them. Perhaps you could assist a worthy brother in preparing himself. Help the schools build good libraries for their students.

Where do preachers come from? Ultimately they must come from the church. At last the church is taking seriously its responsibility to produce them. Thank God for those elderships and congregations who have taken this heavy load. May God help them train faithful men who can teach others. May we encourage and help them in every right way.

ETIQUETTE FOR ENCOURAGING YOUNG PREACHERS

Every preacher has to start somewhere. Those first few moments are always a traumatic experience for the young novice. Stage fright brings the racing heart, the thick, stumbling tongue, the shaky knees, the fading memory, and the awkward hands. It is even more difficult when one premieres at home before family and friends. With all of this pressure upon the beginning speaker, we who hear his "solo" sermon ought to do our best to make it as easy for him as possible. The following suggestions would be appreciated by any young preacher.

1. A student preacher does not need a critique of his grammar, gestures, eye contact, nervous habits, pronunciations, volume and exactness of his quotes. We say this because all of these points are thoroughly discussed and critiqued in his regular classes in school.

A young man needs to feel free to preach with enthusiasm and earnestness without being inhibited or totally absorbed by the *mechanics* of public speaking.

2. He needs a sympathetic audience. It greatly helps to relieve the awful pressure on the student preacher when he can see an audience of friendly faces that are wishing him well; not expecting a professional production. It helps immensely to know that the hearers appreciate his efforts.
3. It is important that a young preacher have good attention from his hearers without distractions. Of course, this courtesy is due all speakers, but especially does the beginner need it. When one is nervous, struggling to concentrate on his notes, his verses, and all the other aspects of giving his lesson, a distraction from the audience can sometimes cause a man to lose his chain of thought and wreck his presentation. Help that young preacher: keep the children from being noisy, give him your best attention. He will be ever appreciative. Do not get up and make unnecessary trips out of the auditorium, also supervise your youngsters so that they will sit quietly. Few things are more troublesome to a speaker than a parade of traffic through an auditorium.
4. A young preacher deserves an *honest compliment* and a word of encouragement for his effort. He does not need a joke or jibe about his presentation. This confuses the novice because he is not quite sure how to take it. Do not exaggerate in your efforts to encourage him. Nothing is more pitiful than a young man who really thinks he is as good as N. B. Hardeman. Do not contribute to his delinquency with your too lavish compliments.

5. He needs your prayers and he needs to know you are praying for him. Nothing can surpass this simple suggestion, for it surely bring Heaven's blessings down to the aid and assistance of the struggling student. Even Paul, the seasoned preacher, coveted the prayers of the saints, Eph. 6:18-19.
6. The student preacher needs your fellowship. A young man who has left home and family or job to enter school is often lonesome and in need of encouragement. Open your home, invite him in for a meal. Make him feel wanted and appreciated. When you visit together, open your heart and ears to him and listen as a friend.
7. There are occasions when a student preacher needs a helping hand. Usually income is limited while in school. Text books are expensive. Sometimes unexpected expenses occur such as a car breakdown, or sickness. With a helping hand, he will make it over this mountain and go on to successful ministry. Without that help he might have to drop out of school, never to reach his goal or be long delayed in attaining it.

If we really want to see more faithful proclaimers to carry on the work of the kingdom, we must join hands to provide them that help and encouragement every young preacher sorely needs. These are the kind of things any Christian can pass along to help the beginner make it through. Let us be like Onesiphorus and his family in helping those who preach Jesus, II Tim. 1:16.

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Knoxville, Tennessee 37921

Chapter II

TRAINING MEN TO PREACH

CAN I AFFORD THE TIME TO TRAIN TO PREACH?

As we train evangelists for God in the East Tennessee School of preaching, we are sometimes confronted with the man who feels that he just cannot spare the time to go to school. To this brother, the desire to get to preaching the Word and saving the lost is so strong and the need so pressing that he cannot wait to get started. Two years in a School of Preaching, while good, is wasted to this brother. Souls are dying lost. Some elect to by-pass the training to get at the work. To those still debating this question, I would offer these observations.

1. You will baptize possibly a few those two years while the other fellow is in school, but the brother who takes time to adequately train himself will likely produce far more conversions in the years that follow because he is better trained, and because he will thus have more opportunities for service.
2. Without training you will have only limited ability to deal with the problems of individuals and congregations you seek to serve. This will make for unsolved problems, conflicts and corresponding unpleasant experiences in your work. With proper training, most of these difficulties could be easily met and properly resolved.
3. Untrained, you may possibly suffer from one of two difficulties:
 - a) lack of confidence in your teaching, knowledge and

ability, or

- b) blissful ignorance. To a sensitive soul it is embarrassing to be found ignorant about matters he is expected to know. Some less sensitive men play a game of charades, pretending that they know what they do not.
4. The man who has not carefully studied the entire book of God in a systematic way with sound guidance, may end up teaching some error, because of his limited knowledge. No dedicated worker would want to do this. Yet if he does not thoroughly know the book he preaches, how can he be sure he is always on the right path?
5. The man who does not take time to train, will likely find himself moving often because he will "run out of soap." Not having the training and discipline of school; not being acquainted with the needed books and tools of study; it will be most difficult to keep providing fresh, interesting lessons over an extended period of time. So it becomes necessary to move on every couple of years to stay in a position of "being needed." This in turn works a great hardship on wives and children, who are uprooted so often.
6. An unskilled man sometimes finds himself wrestling with more than a fair share of problems in his work. Without training in "problem areas" he does not recognize some until they are upon him. Then, when confronted, he may not know how to cope with them. Such problems may well spoil his work in a congregation, thus forcing yet another move. In a school of preaching, he would have received special training in these problem areas from men who have themselves preached for years and have practical knowledge in solving them.
7. The man who foregoes special training will probably have to accept *limited achievement* in his life of preaching. Few men of this category are able to stay long and help to build a great congregation. Few of them, on their own, develop

writing skills. Almost none of our successful evangelists are untrained; rather they are highly trained. Without training he cannot expect to be asked to work in the training of preachers. His sphere of service will be limited if he cannot wait for training.

8. When he works with a congregation, he will usually see only a limited growth. He will admire the success of others' work and wish for it himself. Leading a congregation in work and growth takes training and skill. Correct approaches, methods and techniques make it possible to find and win lost souls; and to lead brethren successfully in good works. An unskilled man will often have to settle for mediocrity.
9. Last, a man who chooses to begin his preaching "ready or not" and never takes time to train himself, will often be discouraged. He has to run the race without the discipline and training of preparation and he has his feet hobbled. Many reach the point where they are ready to give up such a discouraging work and go back to their secular job. Sadly, many such men blame congregations and saints for their failure. But in reality, they created their own problem by choosing to travel the short road to preaching, being convinced that they could not afford to spend in training. By the time they realize their mistake, many are too disillusioned, some even too proud to go on to school to get the needed instruction. These either struggle in their sorrow, or quit.

Really, the more valid question for the brother who wants to dedicate his life to preaching the unsearchable riches of Christ ought to be, "*Can I afford not to train myself before beginning my preaching?*"

This article is not to be taken as a criticism of those brethren who are faithfully preaching, without the benefit of training. We appreciate the good they have done. Rather, we hope these words will be helpful to the men who are just now

making their decision about preaching. I am confident that virtually every man who has tried to do God's work without training would urge them to first prepare, then preach.

Men who are interested in training are urged to contact: The East Tennessee School of Preaching, Rt. 20, Beaver Ridge Road, Knoxville, Tennessee 37921.

WHAT IS A SCHOOL OF PREACHING?

Schools of Preaching are relatively new here in the States. As with all new things, it takes a while and a great deal of explaining before the general public (in this case, the brethren) fully understand the nature and function of the new program.

This type of preacher training school existed on several foreign mission fields before it came to America. The first successful school of preaching here was begun in Texas some 15 years ago. Since then, approximately 18 other schools of preaching have been organized. Although this particular technique is relatively young in our generation, the concept is as old as Christianity. While almost all schools of preaching fit the picture I shall now sketch, I will speak only of the *East Tennessee School of Preaching* of which I am a part, lest I inadvertently misrepresent someone.

1. A school of preaching is the church at work. Such schools are not colleges in the usual meaning of that word. They do provide a college level of education in classroom situation with qualified teachers, but they are totally different as to organization, oversight and funding. A school of preaching has no organization but the elders of the church which provides the program. The elders choose a team of teachers and delegate their work roles to them. The entire range of school activities is thus under immediate direction of the Lord's

church and its elders. The church indisputably has the right and ability to teach the Bible in such a setting and to train its future evangelists.

2. It is the fulfillment of the second part of the great commission of Matt. 28:18-20 . . . "teaching them to observe all things whatsoever I have commanded you. It takes those men who want to dedicate their entire lives to God and teaches them how to do so.
3. It is the fulfilling of Paul's charge to preachers in II Tim. 2:2. "And the things which thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." This was effectively done in the early centuries, with no other organization or system than the local church, its elders and preachers. It is being done today.
4. It is the elders providing for the feeding of the flock from A to Z, Acts 20:28. For years the elders have provided special classes and training for children, teens, young adults, ladies, older Christians, prospective elders, deacons, teachers, men and boys training classes, and soul winners. Usually, however, it stopped there. The serious training of preachers was considered a work too difficult or advanced for the congregational situation and left for colleges to do. Today we see many elderships qualified and prepared to offer all the Christian training the church needs including that for the prospective preachers.
5. It is the church teaching the Bible on advanced levels and in a thorough, systematic way.
6. It is the church developing and training its own leadership. Business does this, so can the only divine religious organisation the world.
7. It is the church preparing its missionaries that she will send out into the world.

8. It is the church meeting the needs of lost humanity by providing her preachers not only with Bible knowledge, but also with the practical training needed to help people find God's answers to their problems.
9. It is the church maintaining the faith in its purity by seeing that its future leaders are soundly trained in the true doctrine of Christ.
10. It is the church earnestly contending for the faith by producing men who are equipped to defend the truth and expose error, Jude 3.
11. It is Christian men devoting their entire life to learning God's Word so they can preach the gospel to every creature. In this type of school they spend *30 hours per week* in class and another 30 hours in homework. It is 80 weeks of concentrated study, a total of 2400 hours of instruction under faithful, experienced gospel preachers, studying every page of God's Word.
12. It is the church providing training to its prospective leaders without tuition charges or fees. Since this type of school is purely a work of the church, the church bears the entire expense of the operation. The overseeing congregation, with the help of other congregations, provides the administrative funds for the school, while other congregations supply support for the students.

Today, several hundred men are receiving instruction in preacher training schools such as we have described. Hundreds of others have already been trained and sent forth to reap the waiting harvest. There are literally hundred of capable brethren who should be preaching but lack the training. Schools of Preaching can prepare such faithful men that they can do the work of an evangelist. May our brethren realize the value and potential of these schools and then utilize and support them to the fullest degree.

East Tennessee School of Preaching, Rt. 20 Beaver Ridge Road, Knoxville, Tennessee 37921.

TRAINING THE LIBERATION ARMY OF CHRIST

Christianity is locked in a deadly battle with the devil and his army. As soldiers of Christ, our mission is to liberate those souls held in the darkness of error, sin and superstition, Lk. 4:17-21. In Rev. 19:11-16 we see the conquering Christ riding forth on a white horse of victory, with the armies of heaven following. In the good fight of faith as in carnal wars, no soldier will be battle-worthy who is not adequately trained. When contemplating the liberation army of Jesus, one is reminded of the *Special Service Forces* of the U.S. Army (Green Berets) that were renowned for their skills and bravery during the Viet Nam War.

THE KIND OF MEN NEEDED

Christ wants *valiant* men, who are afraid of no foe and who are courageous in the face of any obstacle or odds. These must be *faithful* men who are completely loyal to their Master and his instructions, men that can be depended on in every circumstance. *Intelligent* men are needed. Men whose mentality is such that they can understand their instructions and their enemies machinations and not only service, but win the battle. Men of diligence are needed, hardworking men, with strong wills and endurance. Yet, these men must be *compassionate* for they deal with the most fragile of all commodities, the eternal souls of men. As we saw rugged, fearless warriors gently carrying little children to safety in news films of the war, so must the gospel preacher be gentle and compassionate with the victims of Satan's oppression.

THE KIND OF TRAINING NEEDED

Our soldiers need *ideological training*. Preachers must be nourished in the words of the faith, and of the good doctrine. . . ." I Tim. 4:6. Failure in this area left us weakened in the recent war, as many U.S. soldiers had no understanding of why they were there or why they should defend democracy and oppose communism. There are soldiers in the Lord's army today who are weak on Christian ideology. We see it in compromising attitudes toward sectarianism and sin. If very many men are left weak in this area, our cause will suffer as did this nation's.

Good soldiers must have *weapons training*. Our weapon is the Sword of the Spirit, the Word of God, Eph. 6:17. Every man must study to show himself approved unto God, II Tim. 2:15. What is more pathetic than a man who knows not how to handle his weapon when facing a deadly enemy?

There must be training that thoroughly acquaints the recruit with *the enemy*, and *his tactics*. Here again, our military failed to do this in Southeast Asia. Thousands of good men died, not knowing just who the enemy was or completely surprised by his attack. So today, Satan attacks in a thousand different garbs with subtle devices intended for our destruction, II Cor. 2:11. Our warriors must know the many faces of false religion, worldliness and apostasy confronting them and the church. A preacher, ignorant in this vital area, is in no position to fight the good fight of faith.

A man must have *communication training* in this army. The success of a modern army largely depends upon the effectiveness of the communications between the many different regiments and groups attacking the enemy. A break-down in this area can lead to confusion, even defeat. Men in the Lord's army must be able to communicate the good news of the gospel to dying sinners and to properly teach the saints. A preacher who cannot communicate effectively is like a dead battery! Preach the Word, II Tim. 4:2. Speak the truth

in love, Eph. 4:15. Do not speak with an uncertain sound, I Cor. 14:8.

Our men must be *trained in life-saving*. In carnal wars the purpose is to kill and destroy. Life-saving is the specialized work of medics, who mainly tend their own fellow-troops. Our fighting is not with the weapons of men. Our purpose is not to kill and destroy men, rather we do battle to seek and save the lost, Lk. 19:10. It takes training to be a winner of men's immortal souls. Pulpit eloquence, without soul-winning ability, is like clanging symbols.

The Lord's troops must have *logistical training*. We must have men trained in "how to get it done." Many wonderful works and projects have died from lack of follow-through. Untold talent lies rotting in congregations because of inadequate logistical leadership. We have the man-power and economic power to evangelize every creature this year, but our problem is organization and getting the men and materials to the right places at the right time. The work of ministry includes logistical training.

The army of God needs "cross-trained" men. This expression, borrowed from the U.S. Special Forces, refers to men trained in several areas, so that they are fully prepared to meet any and every situation. The world's educational formula is so specialized that many geniuses are helpless outside their narrow field. Christian soldiers must be more versatile.

A CALL FOR THE KING'S BEST MEN

To win the victory over our infamous enemy, the King calls for volunteers. The recruits must be of a rare breed, as outlined below. They must be *absolutely loyal* to King Immanuel. Their will must be surrendered totally to His; they must become His bond-servants, Rom. 1:1.

They must pledge their *unswerving commitment* to his

ideology. The words of Jesus are the only power to save, Rom. 1:16. He alone has the answers to the world's needs, John 6:68.

They must be willing to undertake the *rigors of training* in the camp of the Kingdom, under the guidance of veteran warriors, II Tim. 2:2; Matt. 28:20.

They must be willing to deny themselves (Matt. 16:24), and *dedicate their lives wholly* to this holy war, not becoming entangled in the affairs of this world, II Tim. 2:3-5.

These men *cannot be mercenaries*. They must be personally committed to the Cause, I Tim. 6:5.

All recruits must be prepared to accept front-line duty. No soft, behind the lines, posts are available. Literally, thousands of beachhead invasions must be mounted, Rom. 15:20.

Volunteers must be ready to *spend and be spent* for the King and His kingdom, II Cor. 12:15.

They must be *willing to die* at their post of duty if called upon to do so, II Tim. 4:6-7.

Duty assignments may be anywhere in the habitable world. Only those who are committed to this world wide mission are acceptable, Rom. 1:14-15.

Other qualifications are:

They must be Bible believing, Bible respecting men,

They must be Bible knowing, Bible preaching men,

They must be set for the defense of gospel, Phil. 1:16.

They must be men who will never think of abandoning their post of duty.

They must preach with power, but be willing to go out to the highways and hedges to bring in the lost by twos and

threes.

They must be men whose goals are more than a comfortable pulpit behind the lines.

They must be men of courage and zeal who will challenge the devil in his own lair and set the captives free.

All men who feel they can meet these high requirements are encouraged to enlist today. There is no time to waste, the battle is raging throughout this earth. King Jesus needs you now.

East Tennessee School of Preaching, Rt. 20 Beaver Ridge Road, Knoxville, Tennessee 37921.

PREACHERS, REMEMBER WHEN YOU WENT TO SCHOOL

Many of the preachers who read this note can remember those lean, hard days when they were struggling to get through school that they might be prepared to preach God's Word. If you were like me, you wore the same clothes for two or more years, and grew skilled with the needle and patches. My old car was like Nader's Corvair, unsafe at any speed. I regularly had to have help in pushing it off to start the engine. We feasted on preacher's round steak (bologna) back when it was cheaper than other meat. Koolade was cheaper than tea or soft drinks. I lived in a trailer that would be hard to class as adequate housing even for an Australian aborigine. Some Christian friends sent \$15 or less per week and I got \$20 when I preached once a month. Many godly brethren aided with gifts of chickens, vegetables and other assistance, as they could. I made it through and have no regrets nor complaints to make. However, not every aspiring preacher survived.

Back then most churches did not think a man should be supported while **training** to preach. As soon as he got through school, they were quite willing to provide a good salary. Our method of training men in those days was faulty. It kept hundreds of good men from even attempting to get the education they needed in order to preach. It reminds me of the folks who promised to help the swimmer get a life jacket only after he had swam the Atlantic. Others found it easier to omit the schooling altogether and just find a willing flock and go to work, ready or not. This certainly had its limitations. We were wrong in our attitude toward preacher training then. Thank God things have changed.

Today good men are sent to schools of preaching where they study only the Bible, those courses related to it and preaching. They are supported by considerate churches while so doing. This is entirely proper and scriptural. "They that proclaim the gospel should live of the gospel." I Cor. 9:14. "The laborer is worthy of his hire." I Tim. 5:18.

Paul instructs us to commit unto faithful men the things we have learned, II Tim. 2:2. He asks in Rom. 10:15, "How shall they preach except they be sent?" I ask with the same logic, how shall they preach except they be trained? And how shall they be trained except they eat? If it is right to support a man to study so he can preach on Sunday, then it is right to support him to study so he can be qualified to preach, period. If not, why?

Help a good man. Each quarter we have men who want to enroll in our School of Preaching who do not have sufficient contacts to gain their needed support. These are grown men, not mere boys. Usually they are family men. They come highly recommended by the home congregations and other Christians. They are willing to give up jobs and careers, and move from their homes. Let us not leave these men to struggle with the situations we had to struggle with. Most successful preachers could use their good influence to encourage congregations to put a preacher trainee in their bud-

get. Will you not help in this good work? As Moses said, "Remember the days of old." Do not shrug and say, "Let him get by like I did." We are to do for others as we would have them do for us (Matt. 7:12). Would we not have thanked God for a brother, or a congregation, who had taken it upon themselves to help us live while we were striving to equip ourselves as soldiers of Christ.

J.W. McGARVEY ON MINISTERIAL EDUCATION

In April of 1865 John McGarvey wrote an essay for *Lard's Quarterly* on the subject of *Ministerial Education*. Bro. MacGarvey was without question the leading scholar of his day. He headed the College of the Bible at Lexington, Kentucky, and taught hundreds of men that passed through its program. As one committed to Christian education and deeply involved in it, he was well qualified to assess the merits, failure and needs of the schools of that day.

In preliminary observation he notes that "the question at issue. . . is not whether our young preachers should be educated, but what kind of education they should have." Again he says, "It is time that our ideas were more sharply defined, and that our educational schemes were rendered more efficient."

He observes in passing that it was the self taught men who were the pioneers of the Restoration and many of them were still the most powerful and successful preachers of that day. Strangely, the "successful evangelists" of his day "were really all men of this class, while (the) the educated preachers were often found very quietly passing away their lives in the dull routine of weekly sermons and very *weakly* congregations." He noted that, "It is not education which renders preachers inefficient; but the want of education. What education they have is not of the right kind, or it lacks some of the elements of a proper ministerial education." Regarding preacher education, he noted that "that which produces the best results is best."

The following are some of the suggestions Bro. McGravey made:

- I "First of all we place a premium on knowledge of the word of God. Without this, the preacher is the most dangerous character in the community, and the greater his eloquence and learning the greater the danger."
 - A. This embraces a familiar acquaintance with its history its biography, its poetry, its prophecies, and its didactics.
 - B. It involves an acquaintance with all the leading subjects treated of in the whole Bible, with the passages in which they are treated.
 - C. It also includes specific knowledge of all the perversions of Scripture common in the sectarian world, together with the correct method of exposing them.
 - D. And all the points of infidel assault, together with the means of defense.
 - E. He should be prepared to impart to the people at all times the Scripture instruction which the times demand.
- II. "It most important that the young preacher should have that proper *moral training for his work*."
 - A. With the above foundation laid, he still needs the results of the experience and reflection of wise predecessors, to prepare him for the details of his work.
 - B. He should be instructed in reference to the best course of study to pursue while engaged in his labors, so as to cultivate most successfully his own peculiar talent.
 - C. He should be impressed with the necessity of constant industry, and be advised as to the best disposition of all his time.

D. He should learn how to deport himself toward the world, toward the church and its officers, and toward his brethren in the ministry.

E. He should be taught that his field of labor is not confined to the pulpit, but extends from house to house throughout the community, and reaches down to all the little children.

F. Knowing this, he should be fully advised as to the most successful method of cultivating the entire field.

III. "The last and least important department of ministerial education is an elementary course in literature and science, such as our colleges usually furnish. If our object were to make authors, or critics, or professors, this department would be indispensable; but for the man who is to go out among the people and make known nothing but the gospel of Jesus Christ, we have already seen that it is not so. In conjunction, however, with sound Scripture knowledge, and proper moral training, it must be a means of greatly increasing the preacher's usefulness. A knowledge of the Greek language alone enables the student of Scripture to make much more rapid and satisfactory progress, while the mental culture and discipline resulting from the pursuit of the entire college curriculum, enables him both to acquire and to communicate with greater facility.

THE KIND OF TEACHERS PREACHER STUDENTS NEED

IV. "A professor in such a school would wield a fearful power for good or evil."

A. He should therefore be a man of well-balanced head and heart,

- B. His devotion to pure primitive Christianity should be above suspicion,
- C. He should be a model for young preachers, in character and habits,
- D. He should be himself a preacher of varied experience and success,
- E. No man who has not actively encountered the errors and iniquities of the world, and endured the practical trials of a preacher's life, is qualified to prepare young preachers for the conflict before them. Only he who has done the work himself, and done it well, is competent to say how it should be done.

"The course of study to be pursued in such a school should be strictly Biblical. Only such books as contribute to a complete and practical knowledge of the Scriptures should be put into the student's hands."

Bro. McGarvey concludes with these thoughts:

"We must never lose sight of the fact . . . that a knowledge of the English Scriptures alone is sufficient education to make a most efficient ministry, and that we are dependent upon men of this degree of education for . . . the greater number of our active proclaimers. Our course of study, therefore, must be adapted to the impartation of this education, and to the supply of this class of preachers."

We at the East Tennessee School of Preaching share Bro. McGarvey's philosophy about training gospel preachers and we thus strive to prepare faithful men to preach God's Word.

MOSES LARD'S ADVICE TO YOUNG PREACHERS

One hundred and twenty years ago a household name among our brethren was that of Moses E. Lard. This brilliant

scholar and preacher made himself known through his mighty pen and masterful sermons. We are fortunate to still have access to his wise counsel through the pages of his famous journal, *Lard's Quarterly*. While scanning the pages of that theological treasure house I came across a valuable article published in July of 1867 entitled *Our Mode of Preaching*. In those pages he set forth the following advice to his fellow gospel preachers. These words are of merit for every man who presently fills or is training to fill pulpit. Consider them.

1. Let every man work in his sphere and each up to the measure of his ability. We want the gospel preached by every rank of men, by him who has one talent, by him who has ten, but especially by the latter.
2. Speak gently of him who toils through life with his one talent doing his Master's will. Do not be critical of the brother who has limited talents.
3. On settling with a church, the first thing a preacher should do is to get a full list of the names of all its members. With these members he should immediately become acquainted so as to be able to speak readily the name of each at sight. In meeting the flock, courtesy and kindness should characterize his manner.
4. Greet all the senior members . . . of the body by their surname.
5. Refrain from being too familiar with the young women of the church.
6. It will be well for a preacher on beginning his labors with a church, not to promise too much. If he fails, it will be to him a consolation to know that, at least, he has broken no pledges. Do much and promise little
7. In speaking of your predecessor, be cautious. Never

find fault with him, and even where you deem him wrong, say nothing. Preachers never promote themselves by speaking against preachers. If his brethren speak against him, give them no countenance.

- 8 Be careful how you commit yourself to people till you know them.
9. When you deem changes necessary in a congregation, introduce them as imperceptably as possible. Innovations, as such, are not popular; and brethren feel themselves reflected upon when you pronounce their past life wrong. Abrupt changes will breed suspicion and lead to talk. Avoid these. Suggest alterations, but never command them. Gentleness and love will effect what authority never can.
10. Keep your plans to yourself; and let the church learn them only as you unfold them in practice. Plans in the abstract are appreciated by few. A comment on a plan well working, will be understood by all, and will be at once received.
11. In your role as minister, work up to your strength; but in talk, reserve much unsaid.
12. With members of your congregation, your acquaintance must be thorough. You must know their minds, know their hearts, know their lives. Without this knowledge you will be constantly blundering. You will often wound where it is unjust, and praise where you should censure. The appearance men put on is not always the fact to which we should speak. Till you know men, beware how you speak to them or of them.
13. Your first concern will be to enlighten. By every means your power, not forbidden by Christianity, must you carry forward the education of the disciples in the Holy Scriptures. Your failure to do this will be fatal.

14. You need to see to it that every member of the body is engaged in the daily reading and study of the truth.
15. You will sow seeds this year to be reaped ten years hence.
16. A very large proportion of his whole time the preacher should spend in visiting the members of the flock. These visits should not be mere fashionable calls. They should be visits with an object, visits full of heart and looking to the well-being of those whom he serves.
17. Never discriminate between the rich and the poor.
18. Keep the spirit mellow and kind when faults are to be remedied. In all cases of correction, it will be well to precede your work with prayer.
19. Never consent that your congregation shall be simply respectable. The standard you must rear for your church is positive, not relative. It is that laid down in the New Testament. Compromise on no ground below this standard.
20. You can never train the congregation exclusively from the public stand. From house to house alone can you do this. A church merely from the pulpit will never be aught else than lukewarm.
21. One great aim of the true preacher is to induce all the members of the flock to pray. To accomplish this he will find one of his greatest difficulties. Lectures from the pulpit will achieve but little.

Though he has long since passed to his reward, these wise words will benefit any man who does the work of an evangelist. May we all take heed to ourselves and to our teaching that we may fulfill the ministry God has given us. I Tim. 4:16, II Tim. 4:5.

ADVICE TO YOUNG PREACHERS

Every young preacher is anxious to sit at the feet of older, more experienced gospel preachers to learn how to do a better work for God. Older preachers are usually happy to share the lessons they have learned with the students so that they will be able to profit from their mistakes and the things they learned in the school of hard knocks.

About 85 years ago, Ashley S. Johnson, a noted preacher and trainer of preachers wrote the following suggestions for young preachers. Many of Bro. Johnson's books are still published by and used by our brethren. These words of advice are still valid and any preacher, young or old, would do well to apply them to his life and work.

Don't assume in the pulpit or anywhere else that you are Sir Oracle; better informed men than yourself will be disgusted with you and your pretensions.

Don't hide behind the multitudinous "we" speak for God for yourself.

Don't draw on your imagination for facts; preach what you learn from the Bible.

Don't attempt to prove what you preach; preach the gospel as it is written and it will need no proof.

Don't fish for compliments by belittling your work; let praise come spontaneously.

Don't put yourself forward for greater positions; fill your humble station well and greater places will seek you.

Don't try to drive people to heaven; sheep will follow if the shepherd calls them kindly.

Don't use big words for show; make the weakest understand you.

Don't feel called upon to answer every little two by four infidel who comes along; preach the gospel by word of mouth and enforce it by holy living and infidelity will not need to be answered.

Don't be discourteous to those who disagree with you; others are perhaps as sincere as you are.

Don't preach too long; the true worth of a sermon is as often in its brevity as in its length.

Don't preach from a manuscript. Imagine Paul on Mar's Hill, preaching to the cultured men of Greece with one eye on a pile of manuscript and the other on the people.

Don't expect the people to do any more of what you preach than what you do yourself; be an example as well as a preacher.

Don't chew or smoke; keep clean and save your money for better purposes.

Don't say anything under any circumstances that will compromise your dignity as a man and a preacher; control your tongue.

Don't be seen in company of doubtful propriety; stand aloof from all evil.

Don't be too familiar with the people in reference to your personal matters; learn to keep your own counsels.

Don't be in a hurry to marry; hundreds of young men have been ruined by thoughtless and premature marriages.

Don't trifle your time away in idle gossip; give yourself to study and prayer.

Don't enter into controversy with every person who doubts your conclusions; a still tongue is proof of a wise head.

Don't be haughty; be a man of the people.

Across the face of the earth a mighty host of men are being trained to preach the blessed gospel of Jesus. For all these men, whether in schools of preaching or in Christian liberal arts colleges, or Bible training programs, we are grateful. There is certainly room for all of these preacher training programs and for every faithful man trained. In as much as one worker can adequately evangelize some 25,000 people, and there being in excess of 3 1/2 billion souls alive today, we could use 140,000 gospel workers. So long as schools are *loyal* to God and His revealed Word, may we lend them our prayers, influence and financial support. Let all of God's people work together, without petty, partisan loyalties to projects, schools, papers or men so that every creature may hear the sweet invitation of the only begotten Son of God.

SOME SUGGESTIONS FOR BEGINNING PREACHERS

As we train men to preach in the East Tennessee School of Preaching, we try hard to prepare them for the realities of their work. The following are just some of the recommendations we pass on to our men before graduation.

1. Remember that you are not yet a Bible *scholar* even though you are graduating from school. You have years of intensive study ahead of you on many themes until you reach a level of maturity. Be a student all of your life. Never think of your studies as finished.
2. Build a large and useful library. Invest a regular part of your income into a solid reference library and make use of it continually.
3. Remember that your study of Greek in school has not made you a Greek scholar. Nothing is more dangerous

than a smatterer in Greek who does not realize his limitations. Always remember that in Greek grammar there are scores of "exceptions to the rules."

4. Remember that congregations are never perfect. They are made up of fallible humans just as we are. Do not expect perfection or be too disappointed when their imperfections are seen.
5. You will probably begin your work with those congregations that need help the most. These small struggling churches have more than a fair share of problems. Most young preachers usually experience at least one "bad match" in their early career.
6. Do not be a status seeker . . . i.e., a "church climber," always looking for a bigger, more notable work. Be willing to serve God even in a small, simple church if that is where you can be more productive for God.
7. When you find a good stable congregation and you are compatible with each other, stay with them and build together a great work for God.
8. Be a servant and teacher for the entire membership of the congregation where you work. Never allow a clique, large or small, dominate your time and interest.
9. Always form your own opinions about the members of your new work. Do not let some "helpful" brother or sister "fill you in" on the worth of the brethren.
10. Learn to master your temper. Always think long and careful before sharp or emotional replies (especially of a critical nature) are given out. You will never regret what you do not say, but will often regret hasty replies.
11. Do not think of your duties only in terms of the local congregation that pays your salary. You are a member

of the universal kingdom of Christ and you have duties that transcend the local situation. Let us always work to advance Christ's cause whether at home or abroad.

12. Be interested in the *mission work* of the kingdom around the world and be a friend to the missionaries. Always be anxious to lend a helping hand to the brother who goes to those hard and difficult fields.
13. Aid and encourage all good works such as Christian schools, journals, camp, etc. However, do not allow any of these to become a bone of contention in the congregation. Never get so involved in such projects as to neglect your duties to the local church, your studies and soul-winning.
14. Be a balanced preacher. Take adequate time for study, but spend plenty of time privately teaching the lost and fellowshiping your brethren. A man who lives in his office and never comes down into the real world of everyday people may be a scholar, but never a soul-winner and church builder.
15. Always respect and honor the elders under which you serve. Never allow brethren to degrade them in your presence or lead you to speak critically of them. Encourage them in their work and exhort the church to do the same.
16. Do not be a "professional college student." Get enough education to do your work well, then get to work for the Master using that training. It is easy to stay so busy going to school that one never gets around to the work of an evangelist.
17. Never be guilty of "using the church" to prepare yourself for another profession. It is an all too common practice for men to draw a full salary for preaching while going to school or otherwise grooming themselves for another professional field. As soon as they

are prepared, they resign their preaching role. Godliness is not to be thought of as a way of gain, I Tim. 6:5. If you intend to give up preaching, resign and then train for your new career.

18. Be absolutely impeccable in your business and financial affairs. Negligence and irresponsibility in this area has ruined many a good man's work. Being a preacher gives you no special privileges in meeting your obligations.
19. Your actions and example will preach louder and more clearly than your sermons. Such attributes as neatness, orderliness, industry, dependability and purity are absolutely essential.
20. Guard your influence and reputation when dealing with women. Let not your good be evil spoken of, Rom. 14:16. Flee from any situation that might tempt you to compromise your morals, I Cor. 6:18. While you will be on guard against the sensuous, flirty woman, be careful in your associations with the dedicated Christian women that faithfully serve. Sometimes when working in continual association, the admiration and respect mutually held might be used by Satan to destroy you. Always treat the younger women as you would your fleshly sisters, with purity, I Tim. 5:2.
21. You will succeed in getting your brethren to do the needed work if you will lead the way. "Follow me" is far more effective than trying to get them to work while you study or relax at home.
22. Nurture and cultivate your family. Preachers need to love their wives just like any other man, Eph. 5:25. In fact, your work will be so demanding and take you away from home so much that a special effort will need to be made here. Your children need and deserve

a fair amount of your time and attention. How sad to save a thousand others and see your own children lost, Eph. 6:4.

23. Never quit preaching. Satan will do everything in his infernal power to drive you from this sacred work. When you grow discouraged and quit, it simply means that he won. You may not always be privileged to have full-support, you may not even have a congregation to work with, but you can be a soul-winner and herald of the pure gospel, even if you have to buy your own radio time, newspaper space and tracts to distribute. Preach the Word; do the work of an evangelist, II Tim. 2:25.

TRAINING PREACHERS FOR THE MISSION FIELDS

From around the world comes the cry for trained men to preach the gospel in the different nations. After the missionaries have done their pioneer work of planting the seed of the gospel, there must be local men raised up to lead the congregations. The church in new fields will never grow strong until the national sons who are Christians are well trained and given the leadership roles.

I am confident that not a single soul in the brotherhood would challenge the above thoughts. However, there is a serious mistake often made when efforts are made to train these men. Large numbers of foreign brethren have been and are still being sent to the U.S. for training. This is one of the gravest mistakes ever made by our brethren in reference to world evangelism and church growth outside of America.

REASONS FOR NOT BRINGING FOREIGN NATIONALS TO THE STATES

1. Of those who come, a large number choose to stay in

America and never return home. This of course defeats the very purpose of our bringing them here. It means a vast amount of the Lord's money is wasted that was spent on travel expense and support for a man who refuses to do what we trained him to do. The struggling church in the foreign field is deprived of its most capable leaders. In the *Gospel Advocate of July 25, 1888* an Australian Christian wrote, "Several of our most promising young men have gone to American colleges, but this was felt to be objectionable for several reasons, among others may be stated the fact that the majority of them remain there, marry, and settle down and are lost to Australia. We cannot afford thus to supply America with preachers." This tragic story could be duplicated from almost every mission field in the world where imperceptive brethren have encouraged the foreign brethren to go to the States for training. One would think that we would have learned our lesson over the last 100 years, but this folly continues unchecked today.

Remember that one of the major pitfalls to the foreign student is marrying an American wife. She becomes his excuse not to return home to serve God. She is his passport to American citizenship.

2. The overwhelming majority of those American trained, foreign nationals who do return home present special problems to the church and her mission program.
 - a. Generally they will expect U.S. support for their work, rather than to be supported by their national brethren. This is often the real underlying reason for wanting to come to the States.
 - b. Most of those men will go home with an American-level salary which will be much higher than they could ever get at home. Good intentioned but uninformed U.S. brethren seem more than anxious

to provide "equal pay for equal work" never stopping to think what disruption and inequities it will cause to the mission churches.

- c. When the foreign preacher student gets his U.S. salary it almost always puts him beyond the possibility of being supported by his home brethren at any future date. The recognized goal of every mission effort is not only to present the gospel to every creature in a new land, but also to plant self-governing, self-propagating, *self-supporting* congregations. National brethren drawing U.S. salaries is the single greatest deterrent to this goal.
- d. Another thorny problem growing out of U.S. salaries is the envy and jealousy it provokes among the home folks, especially national preachers not receiving the U.S. check. Only those who have been in the mission situation can fully appreciate this problem.
- e. The young man who comes home from the U.S. with a fabulous salary encourages multitudes of other young men to apply for similar employment benefits. (Remember that \$100 per month is fabulous where the average per capita income is \$100 per year. That is comparable to some foreigner coming in and offering a gospel preacher who is presently receiving \$200 per week \$2,400 per week if he will first study in a foreign land.) Some of these aspiring preachers are not even converted to the truth of the gospel. Brethren, it is sad but true. We have salaried some men whose only interest was the stipend. When they found other "suckers" who would pay more, they moved on to greener fields.
- f. When the national brother comes here, he usually becomes addicted to the American standard of living. If he does go home, he lives completely out of

touch with his brethren. Since he has become Americanized in many aspects of his life, he is now out of touch with the people he would help. He encounters similar problems with the culture as does the foreign missionary. This crisis in identity nullifies much of the good he seeks to do.

- g. It is a common occurrence to see the brother whose education travel expense to and from the States we have paid, whose education and training we have funded, go home not to preach at all. Rather, with his education he is now in a position to get employment in prestigious, well paying jobs in government or business. In a land where not one in 10,000 has a college degree, the young man with an advanced degree from America can take his pick of important posts. How can the struggling mission churches compete with such? The churches usually lose. Do you suppose such a thought ever entered such a young man's mind before he felt his homeland? Is it possible that well-meaning U.S. Christians contributed to his delinquency?
3. Some men who are sent to America fall into some of the moral pitfalls of our culture. Compared to many of the developing nations, moral debauchery runs rampant here. Away from the restraints of home and one's own culture; naive about the moral corruption of western civilization (especially in the big cities) the young foreign student is often an easy victim for Satan. Easy access to sex, liquor and drugs is too great a temptation to some men.
4. Sometimes a young man who has grown up in a culture where it is not considered shameful to beg and to manipulate wealthy foreigners for financial gain, finds it easy to take advantage of American naivete. Red faces can be found across the land in several congregations where smooth operating "brethren" took them for a financial

ride in the name of preaching, education, orphan work and the like.

PARADOXES GROWING OUT OF THIS PRACTICE

Our practice of bringing foreign students home for training has produced some amazing situations that contradict our whole purpose in missions.

1. I once heard a preacher eloquently pleading for missionaries to go and evangelize Europe, especially Germany. He was a native of Germany who had been sent here to be trained for that purpose. Now he fills a comfortable pulpit here. To that type of missionary plea I ask, why should we Americans go to Germany while he lives here? He needs to answer. Some foreign brethren who were brought here to prepare them to evangelize their brethren are now American residents training gospel preachers to go into all the world with the gospel. How do they explain their conduct to the young men they would inspire to be missionaries?
2. A few returned missionaries who have seen this serious problem firsthand on the mission field and the havoc it wrought, are helping foreign brethren who have defected from their post of duty in their homeland settle down here in the States as preachers and teachers of missionaries. Paradox of paradoxes!

WHO IS RESPONSIBLE FOR THE CONTINUANCE OF THIS PROBLEM?

We now have schools for training church leaders in foreign nations around the world where national brethren can get adequate training to serve God. Yet in spite of this, every year scores of the brightest young men of our mission congregations are brought here for "training."

You may ask who would do this in view of its ill effects?

1. New missionaries who did not receive adequate preliminary orientation in mission work and problems are often responsible for this mistake. It often happens that nationals wishing to get to the land of milk and honey (U.S.A.) will take advantage of their lack of experience and savvy in this matter.
2. Another group of offenders are American brethren, usually preachers and gospel campaign workers, who visit mission fields. Thinking that they are helping, they volunteer to help the friendly, helpful young national brother who has talent, get to the states. Little do they realize that they are really doing great harm.
3. Our American colleges and schools of preaching contribute greatly to this problem by accepting the foreign brethren as students. Many of our teachers in both types of these schools are former missionaries. They know better. Others who do not, need to learn and quickly. I grant you that there is a certain amount of pride and prestige in having an "international student body" but are we interested in prestige or in service to the Lord and His kingdom? The best interests of the kingdom are served when the foreign brother is trained at home and supported by his own local brethren.

If anyone is upset by these remarks and questions their validity, just ask any brother who has spent *more than two years* in any mission field outside the U.S.A. Several of them have encouraged the publication of this paper.

I hasten to add that I do not have in mind only our brethren from Africa or India. I speak of all mission fields from Europe and England to Asia and Africa, the Latin world and the islands of the sea. The problem is universal.

SOME SUGGESTIONS

When those letters come, requesting enrollment in our

schools, let us act in the best interest of the mission fields.

1. Kindly decline to accept them as students.
2. Suggest that they enroll in a school of preaching nearest them in the mission fields. If there there is no school in their land, it still is far better that they attend a school on some other mission area of a similar culture than to come here.
3. Advise private individuals and churches not to assist them in coming to the States,
4. Encourage our missionaries in their efforts to train men on the mission field and help them financially in their programs.
5. When we send forth new missionaries, let this point be clearly impressed on their minds: Train the leadership of the mission fields in their native land and let their own national brethren support them as they preach the Word.

Chapter III

THE PREACHER'S WORK

DUTIES OF GOD'S EVANGELISTS

God has appointed a work for his evangelists to do, II Tim. 4:5. However, confusion in the minds of the congregation as to just what the work and duty of an evangelist is, often generates problems for both the preacher and the church.

- I. The words used by God to describe the preacher help us to understand his work.

He is an *evangelist*, II Tim. 4:5. The word *evangelistes* means "a messenger of good," *W. E. Vine*. *Thayer* says that this is a name given to those heralds of salvation other than the apostles. Paul describes this aspect of his work in Rom. 10:15, "How beautiful are the feet of them that bring glad tidings of good things." Preachers are evangelists because they bring the wonderful message of God and salvation to lost mankind.

The word *preacher* is itself descriptive. From the Greek *Kerux*, it speaks of one who proclaims a message, a herald. *Vine*. He is thus a public teacher of God's Word, II Tim. 4:1-2. No matter what else his duties, he must ever be busy in proclaiming the Truth of God to saints and sinners alike.

A preacher is called a *minister*, I Tim. 4:6. The term minister is translated from the word *diakonos* which means "a laborer, a servant, an attendant" or one who ministers unto. He is a servant of God, even as the deacons are servants. His service is in the area of spiritual things and the teaching

of God's Word. It is not fit that he should leave the Word God and serve tables, Acts 6:2.

A man who preaches is likewise a teacher. Paul describes himself as "one appointed a preacher, and an apostle, and a teacher," II Tim. 1:11. A teacher is one who knows a given subject and who is capable of giving instruction in that field. He is one who is asked to instruct one or more in his field of knowledge.

DUTIES TO THE CHURCH

- II. A Gospel Preacher has some specific duties to the church with which he works. According to Paul, the preacher is to "*set in order things that are wanting*" in his congregation, Tit. 1:5. This he does by teaching the Word of God, which thoroughly furnishes all saints unto every good work, I Tim. 3:16-17. Also he leads the church on to maturity by his own personal example, I Tim. 4:12. He calls upon them to imitate him as he imitates Christ, I Cor. 11:1.

He is to "*ordain elders* in every city" where he labors, Tit. 1:5. Thus a part of his work is to help develop local leadership in the congregation. This he does by teaching, training and example. It is not the preacher's prerogative to high-handedly appoint an eldership, rather he leads the congregation to the point where they can seek out from among themselves suitable men to be their spiritual leaders, Acts 6:3. He assists in the placing of these men in the posts of duty.

The evangelist must *proclaim the whole counsel of God* to the church, Acts 20:27. He must not shrink from declaring anything needful and profitable to his brethen, Acts 20:20. His ministry must be both public and from house to house, *ibid*. He must "preach the Word" and be urgent season or out season, II Tim. 4:1-2, if he is to fulfill his ministry. This often becomes the acid test of a man's faithfulness. It is easy to preach a message that people want to

hear. But to preach it when they do not wish to hear it separates the men from the boys.

A preacher is a *watchman*. He must "watch . . . in all things," II Tim. 4:5, K.J.V. A watchman warns of dangers and gives the call to duty.

Ezekiel was God's watchman to the house of Israel. God held him responsible if he failed to warn the sinners of their evil ways, Ezek. 3:17-21. So shall the preacher be held responsible if he fails to cry out the appropriate warnings.

God's preachers must be totally impartial in dealing with their fellow-Christians. There is no room in his field for racial prejudice, flattery of the wealthy and prominent or favouritism to special friends or one's family. With God there is not respect of persons (Acts 10:34), neither can God's servants allow such carnal attitudes to effect their judgement. A minister must present a faithful example of Christian faith, conduct and service. The words of the great preacher and apostle Paul should be heard daily by every man who assumes this sacred post. "Be thou an example to them that believe, in word, in manner of life, love, in faith, in purity," I Tim. 4:12. His life must be a living demonstration of his message.

Every preacher has a duty to the erring. He must "reprove, rebuke and exhort with all longsuffering and teaching," II Tim 4:2. He "must not strive, but be gentle towards all . . . correcting them that oppose themselves . . .," II Tim. 4:24-25. He may have to "reprove them sharply, that they may be sound in the faith," Tit. 1:13. If they become factious he must refuse to fellowship them and teach the church to do the same, Tit. 3:10

HIS DUTIES TO HIMSELF

In Paul's instructions to Timothy, a young preacher, he dwelt at length on the minister's duties to himself before God.

He is to follow the words of the faith and the good doctrine and be nourished therein, I Tim. 4:6.

He must refuse profane and old wives' fables, I Tim. 4:7.

He should exercise himself unto godliness, I Tim. 4:7.

He should also properly care for his physical body, *ibid.*

He is to labor and strive, having his hope set on God, I Tim. 4:10.

He must command and teach the words of God, I Tim. 4:11.

He is to be a good example in his speech, his life style, in love, in faithfulness and in morality, I Tim. 4:12.

He is to give heed to reading and studying the book of God and related themes, I Tim. 4:13; II Tim. 2:15.

He must give heed to his exhortation and teaching, lest he neglect anything needful or mishandle any sacred truth, I Tim. 4:13.

He is not to neglect his own gifts and talents which God has blest him with, I Tim. 4:14.

He must be diligent and,

He must give himself wholly to his duties so that his progress may be manifest unto all, I Tim. 4:15.

He is to always take heed to himself and to his teaching in order to save himself and his hearers, I Tim. 4:16.

As we study and understand the work that God has appointed for his preachers, may we join hands with every faith-

ful man and work together to the glory of God and the saving of souls. Make it your personal duty to see that your preacher is allowed to do His God ordained work and is encouraged and supported in that holy task.

HOW LOST ARE THE LOST?

For many people, the idea that all men are lost who are not true Christians is most difficult to believe. They usually reason that it would be unjust for God to condemn to hell those who have not heard the gospel. This attitude is a basic reason for the complacent attitude towards mission work seen among our brethren. For if the lost can be saved without the gospel, because of God's mercy, what is the need for missionaries to go to distant, difficult fields?

To adequately deal with this question, we must first ask:

WHY ARE MEN LOST?

We must realize that men are lost *because of their personal sin* and not just because we have not taken the gospel to them. The Gentiles of Paul's day were lost because of their ungodliness and unrighteousness and for their dishonor of God by idolatry, for which there was no excuse, Rom. 1:18-21. Even without a written law from God, they violated His moral law. They sinned without the law (i.e., a written code like Moses' law) and their own conscience condemned them for it, Rom. 2:11-15. In every human heart there is a sense of "ought and ought not." Every society has a set of moral precepts that resemble God's written moral code to some degree. When even the primitive pagan violates these rules he sins against his conscience and God holds him accountable for it. The men of Sodom broke this law, being guilty of grievous sin, even though they had no written statutes, Gen. 18:20. So did the cruel men of Nineveh, Jonah 1:2. When man knows to do

good and does it not, he sins, Jas. 4:17. This is true of the sophisticated Westerner with his Christian heritage or the pagan Oriental with only his moral conscience. Having established that all men are lost because of their sin, we now proceed to show that to be saved they absolutely must meet certain conditions laid down by God.

FAITH IS ESSENTIAL TO SALVATION

Men will be lost who do not believe in God and His Son, Jesus. "Without faith it is *impossible* to be well pleasing unto him; for he that cometh unto God must believe that he is . . .", Heb. 11:6. Jesus declared, "Except ye believe that I am he, ye shall die in your sins," John 8:24.

Paul writes that Christ will render vengeance to them that know not God and to them that *obey not the gospel*, II Thess. 1:8. Surely this applies to men in Africa or China as well as the United States of America. Jesus told Nicodemus, "He that believeth not is judged already, because he hath not believed on the name of the only begotten Son of God," John 3:18. Thus we see that faith in Christ is essential to salvation. He then, without the gospel, do not believe. Therefore, they cannot be saved unless we take the gospel to them and they accept it.

Again, we note that salvation is *only in Christ*, II Tim. 2:10, Acts 4:11-12. Also we read that belief and baptism are prerequisites to getting into Christ, Gal. 3:26-27. The pagan, without the gospel, cannot do this, hence he must be lost.

AN ILLOGICAL IDEA

The idea that men can be saved without hearing the gospel is illogical and contrary to the Scripture. Jesus said, "Go . . . and preach the gospel to the whole creation, He that believeth and is baptized shall be saved. . .", Mk. 16:15-16. But you cannot save a saved man. You can only save a lost person. So

Jesus declares that the entire race of accountable men are lost until they hear his gospel and obey it.

IS THE GOSPEL A BLESSING OR A CURSE?

If lost men could be saved in their ignorance, we do them a grave disservice by taking the gospel to them and exposing them to the danger of damnation. Yet this is exactly what Christ said to do in his great commission. Those who hold that the ignorant pagan can be saved if he does not hear the gospel must answer this question: Are men worse off or better off with the gospel?

WHY DID CHRIST DIE?

If men can be saved without the gospel because they never heard it, then Christ died for naught. This is the case since the whole world was in the same state of ignorance before Jesus came. If God can and will save men without the knowledge of Christ today. He could and would have saved man even before Christ came and died. In Gethsemane, Jesus prayed, "Father, if it be possible, let this cup pass away from me. . .", Matt. 26:39. But it was not possible. He had to die, for apart from the shedding of his blood there would be no remission of sins, Heb. 9:22. The blood of animals could not suffice, Heb. 10:4. The salvation of fallen man demanded the blood of Jesus, I John 1:7.

All men are lost because they are sinners before God. They can only be saved by hearing the precious gospel of Jesus, believing and obeying it. Faith comes from hearing God's word and from no other source.

OUR CHARGE

Because all responsible men and women are lost, doomed to hell because of their sins, and because Christ died to secure salvation of all men, we Christians are charged to make the

saving gospel message available to every creature, Mk. 16:15-1. Christ made no other plan. If we fail, their souls are hopelessly lost. If we fail, Christ died in vain, as far as they are concerned.

We who are privileged to enjoy salvation are debtors to all who are yet in sin, Rom. 1:14. If we do not do our best to reach them, their blood will be required of our hands, Ezek 33:8. According Lk. 12:43-48 it will be better for those lost heathen who never heard the gospel in the judgement, than for the disobedient Christian who knew God's will about seeking the lost and refused to do it. We will be beaten with many stripes they with few.

THE URGENCY OF WORLD EVANGELISM

Jesus said, "We must work the works of Him that sent me, while it is day: the night cometh, when no man can work. " John 9:4. In these memorable words, the Lord laid upon our hearts the urgency of our task of taking salvation to all the world. URGENT is defined, "pressing, plying with importunity, calling for immediate attention, instantly important." So strongly were His disciples impressed with the urgency of their mission that within some 35 years they could write, "the gospel was preached in all creation under heaven." Col. 1:23.

COMPELLING MOTIVES

One of the most difficult problems facing the church today is that of awakening the brethren to the urgent need of evangelizing the world. Perhaps we would be able to appreciate the urgency more if we considered the motives that compelled the early church as they went forth under the commission.

1. They *appreciated the price heaven paid to save the race*. The Father had given his only Son; Christ had endured Calvary to ransom mankind. This placed saving the lost at the top of

the list of all priorities. No matter what else, souls must be given the gospel!

2. Their *personal experience with Jesus* inspired them. It was branded upon their countenance that they had been with Jesus. Even their enemies could tell it, *Act 4:13*. It affected their lives from center to circumference. They *had* to tell their story, even in the face of hardship, persecution and death.

3. Their *Loyalty to their Master* drove them ever onward. Paul wrote to Timothy, "Suffer hardship with me as a good soldier of Christ Jesus. No soldier on service entangleth himself in the affairs of this life; that he may please him who enrolled him as a soldier *II Tim. 2:3-4*. Everything else gave place to that loyalty.

4. They had *a will* that was *submissive to Christ* in all things. Paul expressed it, "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me," *Gal. 2:20*. That submission to Christ made them obedient to His will. "We must obey God rather than men" was their standard, *Acts 5:29*. To Agrippa, Paul said, "O king Agrippa, I was not disobedient unto the heavenly vision: but declared both to them of Damascus first, and at Jerusalem, and throughout all the country of Judea and also to the Gentiles, that they should repent and turn to God," *Acts. 26:19-20*.

5. They had *a godly fear of displeasing their Lord*. Again we call upon Paul who wrote, "But I buffet my body, and bring it into bondage: lest by any means, after that I have preached to others, I myself should be rejected," *I Cor. 9:27*. The Hebrew writer spoke of "offering service well pleasing to God with reverence and awe: for our God is a consuming fire," *Heb. 12:28-29*.

6. They had *a great feeling of indebtedness to Christ* for saving them. Paul again wrote, "I am debtor both to Greeks and to Barbarians, both to the wise and to the foolish. So, as much as in me is, I am ready to preach the gospel to you also that are in Rome," *Romans 1:14-15*. It ever weighed on the

tender conscience of Paul that he had been the chief of sinners before Christ saved him, *I Tim. 1:12-16*.

7. They had great *faith in the providential guidance and protection of Christ and the Holy Spirit*. When Jesus promised, "Lo, I am with you always, even unto the end of the world," they believed it. The book of Acts is a divine commentary of the Holy Spirit's work in and through them.

8. They believed that *all men were lost and condemned* without Christ. Their message was, "all have sinned and fall short of the glory of God," (*Rom. 3:23*). And, "we before laid to the charge both of Jews and Greeks, that they are all under sin," *Rom. 3:9*.

9. Coupled with that conviction was their *belief in the power of the gospel* to save, *Rom. 1:16*. They had ultimate confidence in their message. They were not ashamed of it!

10. Also *they were convinced that there was only one acceptable way* to please God and be saved. Peter confessed, "Lord to whom shall we go? thou hast the words of eternal life," *John 6:68*. They boldly announced to Jewry, "and in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved," *Acts 4:12*.

11. They had a deep *compassion for those who were lost*. Knowing the fear of the Lord, they persuaded men, *II Cor. 5:11*. Paul wrote, "I have great sorrow and unceasing pain in my heart. For I could wish that I myself were anathema from Christ for my brethren's sake. . ." *Rom. 9:2-3*. Again, "My heart's desire and my supplication to God is for them, that they may be saved," *Rom. 10:1*. *This concern led them to "become all things to all men"* that by all means they might save some, *I Cor. 9:22*.

12. They strongly believed *that Christ would come again to judge the world in righteousness*, *Acts 17:31*. Thus they toiled on, looking for and earnestly desiring the coming of

day of God, *II Pet. 3:12*.

13. They felt a personal responsibility for the salvation of all MEN, necessity was laid upon them to preach, *I Cor. 9:16* Failure to warn the lost meant blood on their hands, *Ezek. 33:8*

14. The *love of Christ constrained them* to make every sacrifice and pay any price to do His bidding, *II Cor. 5:14*.

15. More than anything else in Life, *they wanted Christ's approval and fellowship*. They were willing to count all things to be loss for the excellency of the knowledge of Christ. . . that they might gain Christ and be found in Him. . . that they might know Him and the power of His resurrection, and the fellowship of His sufferings, *Phil. 3:8-10*.

16. Last, they *desired to inherit a heavenly home* with Him. Paul's prayer was, "if by any means I may attain unto resurrection from the dead," *Phil. 3:11*. "I do all things for the gospel's sake that I may be a joint partaker thereof," *I Cor. 9:23*. Again he wrote, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us-ward." *Rom. 8:18*.

When we see life as they saw it, when our values are arranged as their's were, then like them, we will grasp the urgency of the great commission.

THE URGENT NEED OF THE PRESENT DAY TO EVANGELIZE THE WORLD

To focus attention on our present situation, consider for a moment the following reasons that demand urgent action by God's people, NOW!

1. *Each day the job grows bigger*. More than 184,000 souls are born on planet earth daily. Each minute we have

spent talking about the problem has seen it increase in size by 128 new souls. Every 12 days as many new babies are born into our world as there are members of the church. Today, some 32% of the world's population believes in Christ. (Not just members of the church of Christ.) By the year 2000, it is expected to drop to 25% at the present rate of population growth. By 2050 it will have slipped to 15%. We are not holding our own. We must increase our efforts or fail miserably.

2. Millions are being denied even a chance to hear the sweet name of Jesus. Ten years ago there were at least 2,000 tribal groups that had never heard of Jesus. New Guinea, 626 tribes; 521 in the South Sea Islands; 350 in Africa; 300 in South America, 200 in Australia (Aborigines); 100 in India, 60 in Indo-China and 60 in the Philippines. No one had ever acquainted them with the name of Jesus! There are still well over 2,000 languages and dialects in which no scripture is available. In China, 800 million people have had 25 years of anti-Christian, atheistic indoctrination. A whole generation has grown up without the knowledge of God's Word. A similar situation exists among Russia's 240 million people.

3. False Religion is capturing the minds and hearts of millions. Their efforts are increasing daily. This makes our task all the harder when we do go. The Muslim religion is the fastest growing faith in Africa. Pentecostalism is sweeping South America. Mormons and Jehovah's Witnesses are expanding around the world. The Witnesses have the world's largest religious printing press in Brooklyn and are grinding out 500 magazines per minute; 84 million per year. Catholicism, though not the power it once was, is still a mighty obstacle. Where these and other false religions go, they leave confused minds, false hopes, antagonism toward truth, and in every way, a more difficult field for the faithful worker.

4. Rising Nationalism often is accompanied by an antagonism toward the missionary and Christianity. All

around the world we see a strong emergence of this national pride and a corresponding unfavorable reaction against missionary efforts. In several lands the doors of opportunity are already closed. This is especially true in Asia and Africa. We hear them say, "Africa for the African," "India for the Indian," and "missionary go home." They mistakenly equate the missionary with the colonial type of foreigner. As pride in their local culture and religion grows, it moves them to slam the door on the missionary. Witness the mounting limitations on our work in India and Nigeria, British Honduras and other similar lands. The word missionary has become an undesirable term to many nations around the world. If we could have gone forth when Britain was yet the colonial ruler, we would have had a ten-fold easier job of getting into the nations.

5. The iron fist of *Communism continues to spread its control* around the vitals of more nations. Ceylon is virtually in its grip. Chile has succumbed. Egypt and most of the Arab countries are slowly being engulfed. Communism has set up shop in numerous African nations, hoping for opportunity to gain control. When it predominates, Christianity suffers as they attempt to exterminate it. Each year the Communist system produces two pieces of literature for each person on the earth. They boast of having taken China with the printed page. Gandhi's grandson said, "The missionaries taught us to read, but the communists gave us the books." *The Challenge of Missions*, O. J. Smith, pp. 72-73. We have seen how difficult it is to lay a foundation in Eastern Europe from our side of the iron curtain. If we could only have done some preliminary work there before hand, how much easier it would now be. May we sense the urgency and not wait to begin in other lands until dictatorship has established itself. The longer we wait, the more compounded our job becomes.

6. *Hearts, open and receptive today, are growing harder* with each passing year. As prosperity, education and social advance come in, we see a corresponding decline in religious

interest. The cares, riches and pleasures of this life choke the spiritual life so that they bear no fruit in their lives, *Lk. 8:14*. This scene has been observed in not only the emerging nations but Europe and America as well.

7. Each day a *soul languishes in sin he becomes more hardened in it*. The spiritual man is much like the physical man in that continued affliction tends to permanently impair. The god of this world blinds the minds of those lost so that with time the darkness of their hearts is almost impenetrable with the light of the gospel, *II Cor. 4:4*. Time spent indulging in sin sears the conscience as with a hot iron, *I Tim. 4:2*. With time, even the vilest deeds and the most abominable vices become virtuous in the eyes of the sinner. We must go now, before Satan's grip is any tighter than it presently is.

8. Our task demands haste because of the brevity of time that is ours to accomplish our mission. "Man that is born of woman is of few days." We are growing older. Each day spent talking about it, and yet doing nothing about it, means one day less to get the job done. Not only is our salvation now nearer to us than when we first believed, *Rom. 13:11*, but our day of departure hastens upon us. We cannot help those generations gone before our time; nor can we reach those *yet unborn*. But we can reach those now living, and only our refusal to act, keeps us from so doing. Their blood will be upon our hands, *Ezek. 33:8*. How many men have spent their lives on American soil, who often said they planned to go to some distant field. Then they awoke one day to find they had been overtaken by the passing years. Now they are too old to go. Another worker lost to the mission fields, another community of souls left to die without the saving word. We must redeem the time, *Col. 4:5*.

9. Not only are we running out of time, by delaying this urgent job, but *those who sit in darkness also are running out of time*, even as the sand in the hourglass. Two people die each second, 120 per minute, 7,200 per hour, 172,800 per

day, that is 56 million per year. Only a tiny fraction of these know Jesus as their Lord. Think how it must tear the great heart of God to see His offspring sinking into the sea of death with no hope. . .and especially since he paid the supreme sacrifice of Jesus to save them! How many like aged Simeon would gladly pray "now lettest thou thy servant depart Lord, according to thy word in peace; for mine eyes have seen thy salvation," *Lk. 2:29*. In 1966 we preached in Nigerian village of Okigiwi. Each day we spoke in the marketplace and at night in the tiny meeting house. In addition to the 25 that could be seated comfortably, some 40 or 50 more crowded in the room. Every inch of space was occupied. The door and windows were full. At the close of the lesson, an elderly gentleman with snowy hair stood and expressed his determination to confess Christ and be baptized. In the flickering light of the gasoline lamp he told of his life long search for the "pearl of great price"; from the Muslims to the Methodists, to the Adventists and then the Jehovah's Witnesses. But never satisfied, he searched on till this night he had found that true church he had read of in his Bible. We made our way down the path through the bush to the stream of water where like Simeon, his wish was fulfilled.

It is for hungry souls like these we must go. We cannot let them perish with outstretched arms begging for the bread of life. So then, *pity for the lost, presses the urgency* of the commission upon us.

10. We *must* preach the gospel in all the world *to save the church of our generation*. For 150 years we have proclaimed to the world our intention, goal and purpose of restoring the church of the Bible. To this day we have not restored the spirit of evangelism of that church. It will not be enough to restore only those areas that are convenient or pleasing to us. Our chief responsibility is to preach the gospel to every creature, *Mk. 16:16*. The church cannot long ignore; in some cases even repudiate, its essential purpose for existence without jeopardizing its standing with God. "Only as the church

fulfills her missionary obligation does she justify her existence." *O. J. Smith*.

We have done everything else except the one and only thing He told us to do. Jesus never told us to build colleges, universities. . . He never told us to erect hospitals, orphanages and homes for the aged. He never told us to build church buildings to organize elaborate congregational programs, *to publish papers* and the like, yet these things we have done with gusto and fervor. And *we do not condemn them*, for this is all well and good and fits into the framework of His will. *But the one thing, the main thing, He did tell us to do, is the one and only thing we have left undone.* We have not given His Gospel to the entire world! we have not carried out His orders. *Smith*, p. 42-43. "The church that does not evangelize will fossilize," *O. J. Smith* A poet has written:

"Oh church of Christ, what wilt thou say
When in that awful judgement day,
They charge *thee* with their doom?"

11. In this connection, we must emphasize that we must take this commission seriously in order to save our own souls. Jesus has given the command. In *John 15:14* he says, "ye are my friends *if you do the things which I command you.*" Disobedience to the sovereign will of Jesus regarding evangelism is no less a sin than disobedience regarding salvation and worship.

James Gilmour wrote, "I go out as a missionary, not that I may follow the dictates of common sense, but that I may obey that command of Christ, 'Go into all the world and preach. This command seems to be strictly a missionary injunction; so that, apart altogether from choice and other lower reasons, my going forth is a matter of obedience to a plain command: and in place of seeking a reason for going abroad, I would prefer to say that I have failed to discover any reason why I should stay at home.'" *Smith*, p. 91.

If we should keep the whole law and yet offend in this one point. . . knowingly refusing to engage in this awesome task. . . then would we not stand guilty of all? *James 2:10*. Would not woe also be unto us if we did not preach the gospel? *I Cor. 9:16*.

12. To *save our civilization* we must press forward with the gospel into every nation. Many of the unevangelized nations are real or potential enemies to our nation. We must either face them now with the gospel, or later on the field of war. Would it not be far better to hazard your life and safety to save the souls of these people than to risk it in the carnage of war, only to destroy them? If God could have found 10 righteous people in Sodom doing His will, He would have saved it. If He can find a righteous remnant in America, doing His will, I believe He will spare us. But woe be unto us if we ignore Him, if we preach not the gospel!

13. *The golden rule of Jesus demands urgent action* to rescue the perishing. If we were lost, if we sat in darkness, if we had not hope, if we begged "come over and help us", would we not want someone to bring us the glad tidings? Since we should do unto others all things whatsoever we would that they do for us (*Matt. 7:12*) then duty demands that we go preaching Christ. A selfish soul would think only of himself.

14. Last, I suggest that we must take seriously this missionary challenge *for conscience sake*, that we may *maintain our integrity*. David resolved that he would ever walk in his integrity, *Ps. 26:11*. If we really believe that we are that church Jesus built; if we really believe that truth is one and that all men must walk in the one faith; if we really believe in a judgement when the Lord will judge us by His word and our deeds, then we will have to get involved in world evangelism in an urgent way, or ever hang our head in hypocrisy and shame. Someone wrote these very appropriate words:

Stir me, Oh! Stir me, Lord-I care not how,
but stir my heart in passion for the world!

Stir me to give, to go, but most to pray,
 Stir, till the *Blood-red banner* be unfurled
 O'er lands that still in heathen darkness lie,
 O'er deserts where no cross is lifted high.
 Stir me, Oh! Stir me Lord!

The king's business requires haste! We must redeem the time for the days are evil! The night is far spent, and the day is at hand: "let us therefore, cast off the works of darkness and let us put on the armor of light," *Rom. 13:12*. "For when this gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations: . . . then shall the end come," *Matt. 24:14*

O Lord, stir our hearts, make us to feel the urgency of the hour and the great task you have laid before us. Give us eyes to see the fields white unto harvest; give us ears to hear the cries from Macedonia; give us hearts easily touched by the plight of the damned; give us courage to go, risking every hazard; enduring every hardship, facing every adversary. May thy great church around the world rise up in Jesus' name and storm the gates of Satan's prison house and set the captives free. Through Christ we pray, Amen.

THE PREACHER: LEADING THE CHURCH IN MISSION INVOLVEMENT

The crying need of our world is for the masses of God's people to become interested in and involved in the great task and privilege of world evangelism . . . telling every man, woman and child on earth about Jesus, *Mk. 16:15*.

No one person plays a greater role in generating or retarding mission support and participation than the preacher in the local congregation. Every missionary could testify of times when the local minister helped provide the opportunity to present his cause or effectively blocked his road. "The negligent preacher would be surprised and humiliated if he only knew how he cheapens himself in the estimation of his

people when he fails to organize and lead them aright." *The Foreign Missionary*, A.J. Brown, p.229. How much more does he degrade himself in the eyes of God?

God has placed the local minister in his post to help promote His Cause around the world . . . to maintain its interest and financial support and recruit new workers for the fields. Herein I offer a number of suggestions that will quicken both the preacher's and the congregation's interest in and support of the cause of World Evangelism.

I. First we must recognize that world evangelism is the reason for our existence! In God's economy it stands in first place above all other congregational works, activities and expenditures, Matt. 28:19.

II. The preacher must INFORM himself. You simply cannot lead the church in any field until you have informed yourself of the needs, the challenges, the trends the problems and solutions. Read everything you can get your hands on about mission work; especially *CONTACT*, *WORLD RADIO NEWS* and *THE WORLD EVANGELIST*. Attend mission forums and lectures. Read books about missions. Read missionaries' news letters. This suggests that one must INVEST in books and periodicals about missions.

But more than just reading and listening, the preacher needs to ENGAGE himself in mission work. Across the land, where you find a congregation that is seriously involved in missions you will usually find a preacher that has spent some time on a mission field. This personal experience on foreign soil will revolutionize your outlook and attitude toward your work and that of the congregation. It will be a continual beacon reminding you of the need. Having looked into the face of the damned you can never forget them. Having been there, you know what the mission field needs from the church at home. I encourage you to participate in a summer campaign to some foreign land. Visit the missionary, pray with him, work with him, agonize with him, You will be his supporter

when you come home.

IV. The preacher must ENLIGHTEN the saints at home concerning the needs of the fields. Provide each family with World Radio News. . . it is the best mission newspaper among us. If you support a man, there should be an informative news letter to every family keeping them informed and abreast of the victories, the problems and needs of the field. Especially they need a regular financial record. Encourage some of your people to prepare bulletin boards displaying the works of various fields.

Bring the missionary to the congregation at every opportunity. The personal acquaintance with the missionary will generate a personal interest that reports and papers can never do. Especially do I recommend that every congregation . . . at least every area, have an annual mission forum, bringing several workers to the home congregation for a few days of concentrated reporting, studying, exhorting and praying for the cause. If it is impractical to have your own, take your brethren to the one closest to you. I know of nothing else that will accomplish this goal like a mission forum.

Encourage personal correspondence with the people on the field . . . especially talking letters on tape. We tend to forget . . . but the sound of the voice of a person to whom we made a commitment will not let us forget so easily.

V. You must INSPIRE them with your lessons. Brethren are often ignorant of the need. Preach on it. Teach it in your classes. Encourage all classroom teachers to do so. Seek to create in the minds of the people a true conception of the nobility and exalted privilege of a missionary career. Keep before them the thought that the greatest honor which can come to a church is to have some of its members become missionaries. Draw illustrations of heroism from the lives of missionaries. Encourage continued prayer for missionaries. It is hard to pray for someone and then not help them! There must be a continued cultivation of the interest or it will

surely wane. It is impossible to create zeal for an object of which people are ignorant.

Teach the brethren that all Christians are priests and teachers. Should they move to a location, at home or abroad, without a congregation, it is their duty to plant one. They should want to do this. Their home congregation should be anxious to assist them. Teach them that giving is worship to God (Phil. 4:18) . . . not a mechanical thing, not an imposition, not a paying of dues. It is our expression of love to God for his unspeakable gift, Jesus, II Cor. 9:15. Teach parents to see the need and spiritual responsibility of encouraging their children to serve as missionaries and the wrongfulness of discouraging them. Begin to cultivate missionary enthusiasm in the very young. Often we wait too late, until the things of this world have gained control of their hearts and lives.

Only those who are deeply spiritual are mission minded. Therefore the local preacher must lead the people to a deeper spiritual life, if the congregation is ever to help evangelize the world.

VI. The gospel preacher must be sold on an "open door policy", gladly allowing every bonafide missionary to speak to his people and appeal for help. He must help sell his elders on this policy. Those who have this policy, see it to be a tremendous blessing. It robs them of nothing, rather enhances the home program in every way. Those who have the "closed door policy" are spiritually blind, denying themselves manifold blessings. Some may complain, "Missions." Yes, always missions, because they are the life blood, the heart-beat, the lungs, the breath of the body of Jesus Christ." A.J.Brown, *The Foreign Missionary*, p. 229.

Do not be a roadblock to the missionary! It is not our job to protect the congregation from the missionary. Those who have this attitude are without doubt the least in the kingdom! . . . to say the best for them. May God have mercy on

their shrivelled souls, when they stand before God in judgement guilty of blocking those attempting to fulfill the great commission.

VII. INVOLVE the local church in mission work. Begin *now, even if your congregation* is small or young. Do something. Help somewhere outside your own area. It is a fallacy to suppose that a congregation by concentrating its attention and labors upon itself can so accumulate power as to be able to turn in full vigor to do its Christian work for others at some later time. Involve the home church in local missions as well as their foreign commitment. It is one thing to send money to help . . . it is another to personally be a missionary. Look about . . . the slum; an ethnic group; a nearby town or county: the fields are ripe. Encourage members, young and old to go on an overseas mission campaign. They will come home missions promoters. Encourage your elders to visit the missionaries they support on the field of battle.

Send a family from your own congregation to a mission field. There will be far more personal commitment to them. If it is an outside family to be sent, have them work with the sponsoring church for a year before departure. Every congregation of 200 or more should place a family on a field. Choose a field; choose a man; send them; sustain them. We will feel a much greater responsibility if it is our project. The responsibility will lay heavy on our shoulders. Not always so when we send \$25 to someone we hardly know. Never discourage your best workers from dedicating their lives to mission service. This is a great temptation. Yet it is the best who are needed. If we only send our rejects, what can we expect for our effort?

VIII. ENLIST new workers for the Lord from your congregation. Encourage youngsters, new converts, those who are considering it. Talk with parents about their children. "When the church cannot send forth her members to propagate the gospel she has reached a state where she has nothing worth propagation." John Mott, *The Pastor and Modern Mis-*

sions, p. 149. Encourage families to entertain the missionaries in their homes. This is one of the greatest motivations toward recruiting new workers. . .personal contact. Let us work to avoid the "easy out" of placing the visiting missionary in the local motel. You rob your brethren of one of life's richest blessings by so doing.

IX. The missionary zeal of the congregation depends upon its moral and spiritual purity. Churches with moral problems and ills are destined to littleness. Liberal problems always result in a slackening of missions. . .i.e., saving lost men from sin by the gospel of the crucified Christ.

X. We must realize that God never intended that meeting houses so sap our financial strength that we not able to fill our first responsibility; preaching the gospel to the lost. Every congregation needs something to live for, to be part of, apart from its own local work. The field is the world. God made it that way. Our work must be with a world-wide view to be scriptural. "The preacher who does not look out broadly upon the great movement of Christianity in the world and is not qualified by knowledge for the task of enlisting Christians in the present work of their Lord, does not truly represent Christ to his people".

Remember, Christianity is a commodity of which the more we export, the more we have at home, it is equally true that the less we export, the less we may find at home.

A SOUND FAITH TO SEND

"Now to him that is able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery which hath been kept in silence through times eternal, but now is manifested, and by the scriptures of the prophets, according to the commandment of the eternal God, is made known unto all the nations unto obedience of faith: to the only wise God, through Jesus

Christ, to whom be the glory forever, Amen." Rom. 16:25-27.

In the foregoing passage the apostle points up two important principles:

1. It is the command of the eternal God to make known to all nations the faith, in order that they might obey it.
2. The gospel and the preaching of Jesus is that which establishes saints and churches and strengthens them to the fulfillment of the commandments of God. These points are the heart of the lesson we now study.

THE MISSIONARY IMPERATIVE

Mission work is not an option for the church. It is part and parcel of the faith we have received. The imperative of preaching the gospel to every creature cries out from every part of the New Testament in commands, examples and inferences. Jesus commanded it in Mk. 16:15. The apostles were fulfilling it in the Acts. The duty of churches and individuals is reflected in the epistles. Every Christian should be a missionary to someone. Every church should be a promoter of and supporter of world-wide evangelism. Every man is either my brother or a prospect. We all are debtors to all lost souls to declare to them the gospel, Rom. 1:14-15. Freely we have received, freely must we give the gospel, Matt. 10:8. Every living soul has the divine right to hear the gospel of Jesus; not by chance, not by *our* choice, but by Christ's decree! He said, "Teach all nations," Matt. 28:19; "Preach the gospel to every creature," Mk. 16:15

Ours is not to reason, relationalize or excuse our failure. Our responsibility is to *do* the Master's will, else their blood will be upon our hands and their cries from hell will testify against us in judgement, Ezek. 33:8. The 125 nations where as of yet we have not a single family, the two billion people not remotely acquainted with Christ, stand as a measure of

our delinquency to the divine imperative to GO with the GOSPEL!

THE GOSPEL IS CARRIED IN EARTHEN VESSELS

We must send the gospel in earthen vessels, II Cor. 4:7. It was God's good pleasure through the foolishness of the preaching to save them that believe, I Cor. 1:21. The Lord entrusted the stewardship of the salvation of a lost race to his disciples, to we who are weak and fallible creatures of the dust. But to guarantee that we would be able to accomplish this "impossible mission," he promised to be with us always, Matt. 28:20. He strengthens us with his spirit in the inner man, Eph. 3:16. Yet with these wonderful promises, he does not do for us what we can do for ourselves. We must train and equip ourselves for the task if we would be good soldiers for Christ.

WHAT CONSTITUTES A SOUND FAITH?

The men-savers we send must have a sound faith to proclaim and to sustain them in the battle. There has always been a question as to just what "soundness" is. The Bible provides the best definition.

Paul wrote, "Reprove them sharply, that they may be sound in the faith, not giving heed to Jewish fables, and the commandments of men who turn away from the truth." Tit. 1:13-14. The word *sound* means *healthy* and is defined negatively as, "not giving heed to fables and commandments of men who turn away from the truth."

The apostles preached the "whole counsel of God." Acts. 20:26. To preach anything less than that is an unsound faith.

If we please men, we should not be a servant of Christ, Gal. 1:10. To alter God's message, even the slightest, to please men, means an unsound faith.

Paul was not ashamed of the gospel, Rom. 1:16. To be ashamed of any part of the revelation of God signifies an unsound faith.

Again, he was set for the defense of the gospel, Phil. 1:16. To not defend the gospel against its critics and enemies reflects an unsound faith.

Faith comes by hearing God's Word, Rom. 10:17. If one does not have a reasonable knowledge of the Scriptures, his faith will of necessity be weak, if not unsound, for the missionary task.

In Hosea's day, God's people were destroyed by lack of knowledge, Hos. 4:6. This same lack of knowledge in some foreign workers has destroyed many good works.

Only truth can make us free, John 8:32. For a worker to go with more less than the truth of God can only leave his converts in bondage to sin and error.

SOME PROBLEMS CAUSED BY A LACK OF SOUND FAITH ON THE MISSION FIELD

Our first two missionaries to Brazil went into Pentecostalism before their boat arrived. Today, one of these men, Boyer by name, is a leader in that false religion, whose effort we must oppose.

An early missionary to India, a Bro. Henry, fell into Adventism.

Bro. J.C. Choate reported that some brethren he had met in eastern Africa tolerated polygamy.

Some missionaries in Europe have taken up wine drinking with national Christians and thus are sinning and are leaving those converts untaught on the matter.

Recently, individual mission workers in Germany, Switzerland and Hawaii have been recalled for having espoused tongue speaking.

Some have compromised the faith and fellowshipped sectarians and false teachers. Logan Fox admits this about his work in Japan, *Voices of Concern*, p. 27-28. He is now apostate.

Occasionally a person on a foreign field begins to indulge in immorality. In societies of easy virtue, a strong faith is needed to maintain moral standards.

Some white Christians, having an unsound faith, have carried attitudes of racial and national superiority to the mission field. While some black brethren have gone, only to promote black militancy and racist attitudes toward whites.

Liberals who could not preach at home because of unscriptural, radical views, go to the field where there is no close supervision.

Anti brethren of various stripes have gone to mission fields and have gotten our brethren to support them. *The Firm Foundation* for November 14, 1972 carried just such an example in connection with the mission work in Bern, Switzerland.

Men who are unwilling to work under the supervision of an eldership often go to mission fields to be free from restraint. Others who are lazy and unproductive, gravitate to mission fields, thinking they will have easy success and easy lives. Because they have unsound faith, some go to be well-paid tourists, antique collectors and students in universities. They do not understand the Great Commission.

In Africa, I met preachers who did not think the virgin birth a serious question of faith and some who held to theistic evolution, others had trouble accepting some of the

miracles of the Bible and some who questioned the verbal inspiration of the Bible.

One brother in India has for all practical purposes set up a missionary society with himself as the president and chief director of churches, hospitals, schools, orphanages and preachers.

All of these unpleasant facts reflect the importance and seriousness of having a sound faith to send. Please do not draw the false conclusion that all of our work abroad is in jeopardy. Only a few scattered cases of individuals have been cited. Please do not use this as an excuse to not involve yourself or the church you are part of in world evangelism. That is just what Satan wants. Really the problems overseas are no different than here at home. We have some preachers with unsound faith in both places. Let us cure the problem, not kill the kid.

SOME SUGGESTIONS FOR ASSURING THE SOUNDNESS OF OUR MISSION EFFORTS

1. Elders, choose your own man for your mission project. Choose a man you know, one you have utmost confidence in and about whose faith there is no doubt.
2. Do not send a man too young and immature to handle the great responsibilities that will be his on foreign soil.
3. If your worker is yet untrained or limited in knowledge, send him to a school of preaching for a crash course that will take him through the entire Bible and related studies. His faith will be increased by his knowledge. His usefulness will be multiplied. Your investment will be well repaid. Really, can we afford to continue sending ill-equipped workers?
4. See also that your worker receives training in mission

methods, anthropology and languages. Often the inability to understand the society into which he goes, their language and culture, lead one into compromise and other serious mistakes.

5. Make sure that both you at home and the missionary sees clearly the difference between authoritative Christian principles and American Christian customs. Misunderstandings about these things often cause needless problems and heartaches.
6. Ideally, we should send out workers in teams of two or more families. Their fellowship eliminates the need to turn to sectarians for fellowship. They shore up each other's sagging faith and morale. The workers need the wisdom and counsel of older, more experienced workers.
7. See that your worker is provided with sound study materials and literature. Especially, young preachers need this for they will face hundreds of new questions and problems to which they must find a Bible answer. They need tools for this study.
8. We also need to keep them informed of issues that arise here at home and personalities that have gone astray. False teachers and their publications have a way of showing up in mission fields. If their error is unknown, they can do irreparable harm.
9. Elders, go and see your man on the field. Keep in constant contact. Know the problems he faces, the temptations most likely to be faced in his situation. Know what your man believes, but also try to know the men with whom he works. What influence might they have on him?
10. Do not hesitate to bring a man home whose faith has failed him. Untold damage has been done to the cause

throughout a whole nation because a man with unsound faith has been left on a field.

CONCLUSION

We stand at the threshold of the greatest missionary movement in the modern history of the church. Also the devil is working tirelessly to corrupt our faith and divide our forces that he might neutralize the effect of our efforts.

May God give us thousands of brave, zealous workers to blanket the earth with the good news. But may their message be *good news* of the true and pure gospel of Jesus.

I also pray that God will raise up strong churches with intelligent, informed, spiritual-minded elders who will truly exercise the oversight of their work and their workers.

With God's help, may we plant the pure seed of God's Word so that true New Testament churches may spring up in every city, town, and hamlet throughout the world to the glory of Jesus.

WARRING THE GOOD WARFARE

Ours is the day of internationalism. For many, patriotism is *passe'*, even an undesirable attitude. Also in the church it is a day of compromise with denominationalism, false doctrine and false teachers. Those who are patriots of the kingdom of heaven are dismissed with a smug smile as reactionaries and alarmists. Some even despise them and attack them as the enemies of Christ. We who would successfully wage the war for truth against error must be adequately equipped for the battle.

Know The Issues

We must know the issues that demand the confrontation. No army will fight valiantly and endure unto victory that

does not clearly understand the issues at stake. Our nation made this fatal mistake in Vietnam. Communists clearly understand their reasons for fighting, their goals and objectives. They humiliated the world's most powerful nation.

Thousands of elders and preachers do not yet understand the extent and seriousness of the present day issues confronting the church. They are not concerned to fight against the new Pentecostalism, liberalism and denominational trends now emerging. A favorite saying of Paul was, "I would not have you ignorant, brethren." So today we must inform and alert congregation leaders.

Know Your Weapon And How To Use It

Generals know that every soldier must be thoroughly familiar with his weapon, inside and out. He must understand it and how to use it. So today, we must adequately train the soldiers of Christ. The Word of God is our weapon. (Eph. 6:17) We must familiarize ourselves with every book and every verse of it. We must understand each doctrine and precept and how it applies to our faith and lives. As ignorance of his weapon has cost many a soldier his life of freedom in combat, so many a saint has suffered damage to his faith, some even death, because they did not understand the truth of God. (John 8:24)

Know Your Enemy

Where the enemy is easily identifiable, the battle is much easier. Where there is no clear-cut identification of the enemy, espionage, subversion and guerrilla attacks are easy. In Vietnam the enemy seldom wore a uniform. He looked like the ally. Thousands of U.S. troops fell victim to his ambush and sabotage. So today the liberal wears no uniform or badge. He carries a Bible like faithful Christians. He has no intention of leaving our ranks. His mission and goal is restructure and capture of the strategic fortresses. Christian jour-

nals, teaching posts in Christian Colleges, production of Bible school literature, pulpits, teaching posts in the local churches are prime targets. Especially do they desire the directorship of Bible classes in college and university evangelistic programs. Preachers and elders must inform themselves not only of issues, but of men and institutions. Distasteful as it might be to some, we must mark them that are causing division, and occasions of stumbling contrary to the doctrine revealed by the apostles. (Rom. 16:17) Every man dismissed from his post for unsoundness must be so marked else he will simply infiltrate another outpost and bring more destruction and harm.

Know The Terrain Where You Do Battle

The Viet Cong knew the hills and jungles of Vietnam and thus endured the massive bombing and assault of the U.S. Army. They were invincible because they knew the terrain. So leaders of the church must know the terrain of battle. Where is the enemy? Where are our most vulnerable points? Congregational leaders must acquaint themselves with spiritual conditions of the brotherhood in their region. Some are not even aware of preachers and churches that have apostatized in their own locality. Consequently, false teachers have established strongholds of subversion and are even now working to capture control of other congregations through young people and circulation of their propaganda.

Combat Training Is Needed

Many preachers and elders would not know how to resist and defeat the enemy if he appeared openly and challenged them to combat. An untrained, undisciplined army is a worthless army that is sure to lose the battle. Soldiers are subjected to rigorous program of discipline and training, making them combat ready. No expense or effort is spared. So must the elders train, discipline and equip their flock for the battle ahead. There is a spiritual war in progress. He who

denies it is blind, living in fantasyland. We need lessons and classes restating the first century faith. We need to provide our members with materials that they may study to equip themselves for battle; that they may know the heretics by name! We need to develop spiritual vigor and toughness to accept challenges to our faith and endure the rigors of battle. We must lead them in the positive good works of soul-winning, teaching and service that Satan's warriors may have no foothold to stand on as they attempt to discredit the church and sow discord.

Faith is the victory. (I John 5:4) King Jesus is invincible. The kingdom will not be shaken. (Heb. 12:28) Soldier of Christ arise, put your armor on. Strong in the faith, stand and do battle. May every enemy of truth go down in utter defeat.

CHANGING ATTITUDES TOWARD PUBLIC DEBATING

A student of Restoration history is impressed with the changing attitudes toward public debating seen among our brethren over the years. The following cycles have impressed the author.

THE EARLY GENERATIONS

The early days of the Restoration Movement witnessed the great debates of Alexander Campbell. With scholarship, dignity and consummate skill the genius of Bethany met and conquered the notable opponents of his day, Walker, McCalla, Purcell, Owen, and Rice. In each and every case, Bro. Campbell conducted himself in a gentlemanly way and on a high plane. He displayed only respect for his opponents and never allowed himself to fall to the plane of name-calling and foolish wrangling about words.

Following this noble example were capable debaters of the

second generation of the movement such as Benjamin Franklin, J.W. McGarvey, Clark Braden, Moses Lard, and a host of others.

These debates did untold good for the good churches across the land. Thousands were led to study further and eventually to obey the gospel. Hundreds were converted directly from them. Sometimes an entire congregation was changed from error to true worship. Multitudes thronged out to hear these discussions.

These men did not count their debates as scalps won. Nor did they accept every challenge hurled at them. In their judgment some opponents were unworthy of such an opportunity to spread their doctrine or display their crude manners.

THE DECLINE

Along the way, a new type of debater began to emerge. Many men were not of the intellectual calibre of Campbell or Franklin, yet they sought out public confrontations with sectarians. They showed little discrimination in their opponents and often allowed themselves to be drug into rancorous, ugly arguments, that were little more than name-calling contests. Quibbles, repartee and sophistry were frequently resorted to rather than scholarly argumentation. We hasten to add that not all of the men who debated were of this brand, yet there were too many such brethren. Their low standards of debating soon overshadowed the honorable debate conducted on a high plane.

THE DECLINE OF DEBATING

Such debates left a wake of bitter feelings and lost influence. Few converts were seen from these efforts. Most brethren gradually reached a point where their interest in and support of this type of debate disappeared. Many were heard to speak out against debating. They mistakenly assumed that

all were of necessity like these unsavory ones. Some of the *most unwholesome* debates were between brethren on troublesome matters but the attitudes displayed were no compliment to either side. For a generation, debates were few and far between.

A NEW DAY

It is my observation that a new day is here as concerns debating. Well trained men, skilled in logic and argumentation as well as Scripture, are going forth to meet the opposition. Most of these knights refuse to be led into the "dog fight" type of situation. Large audiences are flocking out to hear these brethren defend the faith. They go away proud of their champion and confirmed in the faith. It is now common to read notices of debates in our journals and to read encouraging reports of good the debates have done.

It is the writer's conviction that debating is a valid and useful method of teaching God's Word. Furthermore, it is a powerful weapon to use against false teaching. In the average debate we will proclaim the Word of God to more non-members than in a year of regular preaching in our meeting houses.

Student preachers need to be trained in the mechanics of public controversy and taught how to wield the Sword of the Spirit effectively in combat. It is my privilege to teach such a course at the East Tennessee School of Preaching. We use Bro. James Bales' fine book *Christian Contend For Thy Cause* plus the author's own notes for a study guide. Students read *Debates That Made History* by J.J. Haley, as well as reading and summarizing two published debates. In addition, each student engages in two mock debates. We believe that this training will make better preachers of our men. Let us look forward to that day when all of our preachers are so trained that they can meet any worthy opponent of error on the polemic platform and vanquish him with the Truth of the Gospel.

DEBATE THY CAUSE. . PROV. 25:9

This proverb is almost a forgotten scripture in the hearts of God's people. There are even some who are found lifting their voices against debating in the religious realm. They say it is harmful, even a waste of time to defend and uphold truth and expose error in this divinely prescribed manner. SHAME ON YOU BRETHREN! Dare you attempt to match your wisdom (?) against that of God? I must remind you of Isaiah's words, "My thoughts are not your thoughts. . .," 55:8. And again, "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." 55:9. Who are you to think against, much less open your mouth, or lift your pen against the infinite wisdom of Jehovah?

To oppose religious debating or refuse to debate on these weak, foolish grounds is but a sign of ignorance, insolence and disrespect for the Will of God. "You who are spiritual should restore such a one, " Gal. 6:1. Also teach him to "contend earnestly for the faith," Jude 3. To those who thus speak because they are afraid to defend their position, the Holy Spirit has already given sentence. "The fearful. . .shall have their part in the lake that burns with fire and brimstone," Rev. 21:8.

Are you ignorant brethren, that what we now have: a re-stored church, primitive worship and even freedom to worship, are all enjoyed because faithful men, dedicated to God, debated their cause? They rose in the face of the Catholic Church and her Protestant daughters to challenge, debate and destroy the shackles these false churches held over the minds of men. Thousands have been won to Christ through controversy. All the while, God's Truth sparkled even more brilliantly, like the proverbial diamond, because of the friction.

In fairness, I must add there are some exceptions. Often these cowardly brethren speak thus until their own little diocese is attacked by some bold sectarian preacher, or perhaps

by some hobbyriding brother. Then they frantically call on that "troublemaking, gloryseeking, hateful, hurtful preacher" as they generally call him, to defend and save their damaged cause. Again I say, SHAME ON YOU BRETHREN, if this shoe fits you.

In John chapter eight, we read of our Lord engaging the Jews in public debate. He so discomfited his opponents that they took up stones to kill Him. Jesus says, "Follow me." That is, do as He did, Matt. 16:24, I Pet. 2:21. Our adversary, the Devil, would have us not follow the Lord. Why then do brethren refuse to debate their cause? Are not they listening to Beelzebub rather than Christ??? Someone is heard to say, "The reason I don't like debates is that they end up in a fight." I challenge the statement. Fighting is the exception and not the rule. Even so, the debate of John 8 ended with the enemies of Truth attempting homicide! Did this make the Son of God wrong in disputing with them?

Consider Elijah as he stood entrenched in an awesome polemic struggle against the prophets of Baal. He questioned the people thusly: "How long go ye limping between the two sides? If Jehovah be God, follow him," I King 18:22.

With these words ringing in our ears, let us resolve to make God's way our way and serve him with all our might. Let us always be ready to defend with skill and courage the church of the Lord and the sacred doctrine. Let us challenge those who attack these holy precincts, being ready to debate our cause with our neighbor.

HARD-HEADED PREACHERS

Ezekiel was God's prophet to the house of Israel while they were held captive in Babylon. When God commissioned the prophet to go to the people and speak all of His words,

God gave Ezekiel this word of warning:

“But the house of Israel will not harken unto thee; for they will not harken unto me; for all the house of Israel are of a hard forehead and of a stiff heart, ” 3:7. How discouraging these words must have been to the prophet to be told before he even delivered a lesson that the people were so hard-headed they would not listen. In fact, Ezekiel might have been tempted to back out had not God given him the following promise of help and assistance:

Behold I have made thy face hard against their faces, and thy forehead hard against their foreheads. As an adamant harder than flint have I made thy forehead: fear them not. . . speak to them, and tell them thus saith the Lord Jehovah; whether they will hear or whether they will forbear. 3:8-11.

God made His preacher hard-headed enough to get his job done in spite of the indifferent, stubborn condition of his congregation.

WE NEED HARD-HEADED PREACHERS TODAY!

We do not need arrogant men, nor do we need men who are stubborn for the fun of it. We need no ignoramuses who are stubborn in their ignorance. We need faithful gospel preachers, full of the knowledge of God's word who are stubborn in their fight against sin and their efforts to uphold God's instructions.

Men are needed who are hard-headed when pressured to soften their teaching on the worldly practices of today's society. We must reprove the works of darkness, Eph. 5:11-12. Some of God's spokesmen stand in the pulpit with a muzzled mouth because they have been intimidated by fainthearted elders, or worldly members. May God give these proclaimers a hard-head to say what needs to be said.

We need hard-headed preaching against the evil of unscrip-

tural divorces and remarriages. The awful flood of such unlawful unions has spilled over into our congregations. It is hard to preach Jesus' strict message of Matt. 19:3-9 in such an environment. Be hard-headed in your determination to preach on this touchy subject.

Hard-headed men are needed to preach against the immodest apparel of our day. It is easy to by-pass the needed admonition on modesty when many of the young ladies and their mothers are sitting in the assembly with their miniskirts and a hard-headed attitude about their dress fad. Don't back down, the passage still says, "that women adorn themselves in modest apparel." I Tim. 2:9.

When factious men arise and attempt to shackle the church with rules and prohibitions of man, like the various "anti"-groups of the past, hard-headed men are needed to resist them. Mark them that cause divisions contrary to the doctrine of Christ, Rom. 16:17. Admonish them and if they do not repent turn away from them, Tit. 3:10.

When liberal minded brethren begin to surface in a congregation with their denominational attitudes and practices, we need hard-headed teaching to block their efforts at subversion. We must not let them intimidate us with name calling or their holy airs. They are wolves in sheep's clothing. All they want is a compromise so they can continue their destructive work. Only a stubborn resistance will save a congregation from these Pentecostals and Ketcherside disciples. Illustrations and applications could be multiplied, but the lesson is obvious.

Lord, give us hard-headed gospel preachers -

--Like Moses when he stood in the face of the powerful Pharaoh;

--Like Elijah when he condemned Ahab and Jezebel for their wicked tyranny;

--Like Jeremiah who stood in the gates of Jerusalem and cried out against a people who despised him and sought to kill him;

--Like Ezekiel who taught stubborn Israel even though they did not want his message of doom;

--Like Nehemiah who rebuilt Jerusalem's walls even though the Samaritans sought to bluff him away from the task;

--Like the apostles who in the face of the face of the Sanhedrian's order to cease and desist preaching said, "We must obey God rather than man."

In Jesus name.

GUS NICHOLS, A PREACHER PAR EXCELLENCE

Once in a great while God blesses the earth with a person that is a rare jewel of humanity. Such people seem to combine all of these traits and characteristics that men admire. Although God has given the church of our day many notable and capable preachers, few have been endowed with the graces of Christ, the powers of intellect and skills of oratory and the practical success as was Gus Nichols of Jasper, Alabama.

The author has known of Brother Nichols since his college days, but only in the last seven years has he been privileged to know him personally, yet in that time he has learned to love and appreciate Gus Nichols and to count him as his "ideal" as a preacher this side of Christ and the apostles. Herewith are some of the characteristics that so impressed me.

He was great and highly successful, yet always humble and unassuming.

He was notable, yet still a servant to God and man.

He was among the best of preachers, yet he was still approachable.

He was friendly, and open, willing to share his thoughts with others and listen to them.

He was a scholar of distinction, yet he was always a student, studying and learning to the end.

He was a highly educated man without the benefits of a lot of formal training in religious schools. He taught himself!

He was a renowned preacher, yet he was very sympathetic toward younger preachers. He always had time and was willing to help.

He was a busy man, yet he took time to put his wisdom down in print for future generations.

He was in great demand as an evangelist, yet he was a dedicated and successful local preacher and congregation builder.

He was an able pulpiter, yet still a soul-winner, interested in the individual.

He reached the pinnacle of success, yet never retired. He was a tireless worker who fell at his post of duty,

He was a successful builder of a local congregation, yet he found time to become a noted scholar.

He was a dedicated worker at home, yet he was interested in the welfare of and took time for the church abroad.

He was a great evangelist, yet also a capable debater and defender of the faith.

He could boldly defend the truth and attack error without being ugly or hateful to those with whom he disagreed.

He was a leader of adults, yet he had time for youngsters.

He excelled as a preacher, yet he was a dedicated family man, a beloved husband and father.

He practiced in life what he preached from the pulpit. He was godly, holy, and pure in thoughts, words and deeds.

Let it be told across the land that "a prince and a great man is fallen in Israel this day," II Sam. 3:38. As was said of righteous Abel, though Brother Nichols be dead, he yet speaketh through his written words, through the thousands he won to Christ, through the hundreds of men he has influenced to preach, Heb. 11:4. It will be difficult to replace such a warrior of the cross. Only a handful of his kind grace a generation of humanity.

John heard a voice from heaven saying, " . . . Blessed are the dead who die in the Lord. . . that they may rest from their labors; for their works follow with them," Rev. 14:13. I am richer because Gus Nichols lived, I am a better preacher because of his influence.

Brother Nichols, I took forward to seeing you in heaven.

Chapter IV

THE PREACHER'S RELATIONSHIPS

PREACHERS AND ELDERS

CO-WORKERS IN THE KINGDOM

In God's plan for the local family of Christians. He included preachers and elders. A church is blest indeed that has a good preacher and a good eldership that are thoroughly compatible in their work. No greater problem can face a flock than to have elders and preacher striving with each other. It is the author's view that fuzzy thinking about the roles of each has contributed to many of our conflicts in this area.

Some preachers evidence a superior attitude towards elders and often display open contempt for them and their efforts to shepherd the flock. This likely stems from the preacher's superior Bible education and broader range of experience. It may arise from bad experiences with incapable elders, who sought to do a job they were unqualified to do. Whatever the cause, it will not justify one in holding a contemptuous attitude toward all elders. Paul's admonition to count elders that rule well worthy of double honor (I Tim. 5:17), certainly applies to preachers as well as all others.

Conversely, we sometimes see elders who have a low view of preachers in general. It may grow out of a feeling of inferiority because the elder is functioning in a role he is not prepared to fill. Again it could be a fear of preachers as a

threat to the elders' authority, prompted by a bad previous experience. Some preachers have sought to usurp the authority of their elders. Perhaps this type of elder has a false view of his authority in the congregation. The preacher is no more a "servant of the Lord" than the elders are, Matt. 20:26-27. And though all will grant that elders have the oversight and authority of all the flock including the minister, *he is not subservient to them*. A harmonious co-existence and mutual respect is an absolute necessity to the well-being of a congregation. See Cleon Lyles chapter on Elder-Preacher Relations in his book *Bigger Men for Better Churches* for a good discussion on his point.

There are nine areas of mutual respect and cooperation that suggest themselves.

1. There must be *mutual respect* between preachers and elders. They must respect each other as men. Each will have his peculiar background and personality. Each will have his opinions and ideas on how to do things. Each will have his weak points and strengths. Being human, neither will be able to do all things equally well. Each party is a Christian and should enjoy the confidence and respect of his fellow worker in all matters of faith and conduct. Each one's motives should always be interpreted in the best possible light. Both preachers and elders must exhibit respect for each other's area of work in the church. Both offices are vital of the progress of the kingdom. I Thess. 5:12-13.
2. *Mutual support* for each other should always be practiced. Each one will have his trials, burdens and sorrows. Preachers and elders alike need to be quick to lend a sympathetic ear and a helping hand in such times. Surely they, above all, should "bear one another's burdens and so fulfill the law of Christ," Gal. 6:2. It is tragic but true that many preachers who have freely given of themselves to help others, feel utterly

alone when faced with life's trials. A lack of genuine confidence and comradery between some preachers and their elders leaves them afraid to confide in each other; to confess personal sins or to ask for help with serious personal problems. This situation ought not so to be. A strong bond of brotherly love that produces mutual support among preachers and elders will mean healthy leadership for the congregation.

3. Elders and preachers should be quick to *come to the defense of each other* when unjustly attacked. Never should a preacher allow brethren to speak evil of his elders. He should refuse their accusations unless substantiated by adequate witnesses, I Tim. 5:19. If such attacks are made, he should rebuke the maligner. I Tim. 5:20. But should not elders show the similar loyalty to their preacher? Many a preacher has been attacked and greatly harmed while an impotent and disloyal eldership stood by. A loyalty such as David and Jonathan shared should exist between elders and preacher.
4. In a successful congregation the *elders and preacher will share in the planning and development* of the work. Generally speaking, the preacher has more Bible knowledge, because he has had the privilege to attend a formal Bible School and he has ample time to continue his studies day by day, while being supported by the church. Usually a preacher has a much broader range of experience and first-hand knowledge of what is being done, new concepts that have developed, and problem areas to beware of. He not only reads of these, but he generally attends lectureships and travels widely. As the man in the pulpit, he will be expected to promote and help to bring to realization the goals and plans of the congregation. Therefore, it is only reasonable that the elders invite him to have a key role with them in the preliminary planning of these programs.

There can be no secrets. Preachers must know what is happening if they are expected to do their work well.

5. There must be *mutual sympathy* between elders and preacher. Elders need to recognize the financial needs of their preacher. They must have a sympathetic attitude in this area and see that those material needs are met, or their man will end up looking elsewhere for a job. Our financial support of our preachers should be on a par with the practices of the most responsible businesses in similar professions. Preachers need a retirement program just as all other workers. No man wants to grow old and be left dependent. Elders should be quick to sympathize with this need and work to meet it. Preachers get tired and need a break, their families require a basic amount of attention. They should find an understanding attitude in their leaders. Preachers as well need to be sympathetic toward their elders. If they work forty hours at the secular job, they will not be able to meet every responsibility at just the moment the preacher wants them. They, too, will need to stay home and rest some nights. They will need time for their families, also. Sometimes the supported preacher grows impatient with his elders, feeling they are not sufficiently dedicated to the cause. Really he needs to have a sympathetic attitude toward their situation and try to understand their problem. *Mutual* is the key word in all of these observations, Phil. 2:4.
6. There should be hours of *mutual prayer* for elders and preachers. They need to pray without ceasing, too, I Thess. 5:17. They need to pray with each other and for each other. An old adage says that "families that pray together, stay together." When church leaders pray together they will stay together for longer, happier and more fruitful ministries. Satan will find it very difficult to drive a wedge of contention between elders and preachers who regularly approach the throne of grace together.

7. There needs to be periods of *mutual study and spiritual growth* shared by preachers and elders. The highly trained preacher often is impatient with his undertrained elders. He should feel a responsibility to help them grow in grace and knowledge. Put choice books in their hands. Take them with you to lecture-ships and debates. Set aside a time for Bible studies together. Oh, how the church would be blest with such a mutual program of growth, II Pet. 3:18.
8. Preachers and elders will have their spiritual problems from time to time. When this occurs there must be a *mutual concern and desire to help*. It might be depression and discouragement. It might be a misunderstanding of some important Biblical principle or doctrine. Perhaps it will involve some worldly temptation that is gradually taking hold on a man's life, or his family. By all means, one's fellow preacher or elders should be the first to rush to the aid of their fellow servant and lend that aid and encouragement that will strengthen and salvage his soul, Gal. 6:1.
9. Last, we suggest a *mutual sharing of joys and triumphs*. Too often a preacher is given total credit for developing a great congregation or accomplishing some specific goal. In fact, the elders likely did as much to bring this about as did he. Sometimes the situation is reversed. Elders are praised for a successful work, when really the preacher carried the greater part of the load. There are some cases where the congregation did the work and paid the bill, but are overlooked entirely when the roses are passed out. Let us all insist that the honors of victories won be mutually shared. This will eliminate feelings of resentment and false pride as well. "Honor to whom honor is due," said Paul, Rom. 13:7.

May all of God's men who serve as elders and preachers gladly share the harness of leadership, in order to do the Master's work and glorify His name. Let preachers respect the

elders' authority as overseers, and let the elders likewise respect his role as a proclaimer of righteousness. Then we will see strong, united churches holding forth the word of light to a lost and dying world, Phil. 2:15-16.

THE WOMAN WHO IS A PREACHER'S WIFE

A major asset in any preacher's life is his wife. She, to a large degree, is the key to the success or failure of her husband's career. Many of the problems that cause men to resign from their preaching work center about their wives and their role. Although this paper will not answer all the questions nor solve all the problems of the minister's wife, perhaps, however, it will set forth some thoughts that will help to refocus one's views about her duties.

1. A preacher's wife is first of all a *Christian*, a sinner saved by the grace of God, Eph. 2:8-9. She enjoys all the privileges of that confession. Also, she shares the responsibilities and duties of the Christian cause. She has been set free from the law of Moses and sin by Christ, Gal. 5:1. She enjoys the same liberty in Christ as every other member of the body, II Cor. 3:17.
2. She is an *individual person*; one of a kind. Preacher's wives are not molded and mass-produced. She has the same kind of personal, private needs, goals and aspirations that all other Christian women have. Her feelings can be wounded just as yours can. She needs privacy to live her life, raise her children and manage her home, like all other wives. She gets sick, has the blahs, gets frustrated and upset even as all women do. Sometimes she talks out of place or uses poor judgment or even sins. She is just one of us. She has the same right to have her hobbies; or a job outside the home; even a career that any other Christian woman

has. Being a preacher's wife does not give her a special set of rules to live by.

3. She is a *wife*. She must love her husband (Tit. 2:3) and be in subjection with him as unto the Lord, Eph. 5:22. She is to be his helper, Gen. 2:20. Because she is a *human* wife, she will occasionally disagree with her husband. She will be lonely, bored or unhappy when he has to be away too much. She might even grow a bit jealous of a fellow Christian lady who is demanding an inordinate amount of her husband's attention. She has the identical need for security and a permanent home as your wife, and thus she will probably resent having to move too often.

A preacher's home cannot be a hospitable home without his wife's cooperation, Tit. 1:8. He cannot safely do an effective job in counseling and teaching women without her assistance. Being a preacher's wife she must share with her husband the public exposure of his work. Like him, she must be an example of true Christianity, I Tim. 4:12.

4. She is a *homemaker*, consequently she has the common duties that all wives have to her family and home. She only has 24 hours in her day to meet these duties. Her dollars go no further than yours. Her floors get soiled, her dishes need washing and her windows get dirty the same as your wife's. If she is tied up constantly helping her husband in his work, her house won't get cleaned either. Should you drop in on her unexpectedly, you will find her unprepared with the house cluttered. Sound familiar?
5. She is a *mother*. She finds pregnancies just as uncomfortable and limiting as all other women. Her babies have their bad days and sleepless nights, so she may sleep-in the next morning, too. Her kids have to learn to behave. . . at worship, in Bible Class, at school, at

play, like all others. Sometimes they are tough to train. She will be partial to her own children and think them the prettiest, smartest and best. . just like you did yours. Her teenager may occasionally break the rules, get in trouble and even cause some shame and embarrassment. But don't most teens have some of these growing up problems?

6. She is a *member of the congregation*. She is not automatically on the employer's payroll, just because her husband is. She has no more responsibility in the local work than any other faithful Christian lady. She should want to be a soul-winner, a Bible teacher and a personal worker because she is a Christian, not because of her husband's profession. She is under the oversight of the congregation's elders along with all other women of the flock and must follow the leadership, Heb. 13:17. She is subject to their discipline should she become disorderly, II Thess. 3:6. We hasten to add that her standards of behavior are no more rigid than any other member's, nor should her discipline be more severe. She must be willing to accept the fact that her role is looked upon in our society as a leadership role and do her best to meet that challenge. Socially she has the same obligations to her fellow Christians as all other ladies of the church. She should not be expected to host or attend showers and receptions and promotional parties (jewelry, cosmetic, cookware, and household products) just because she is a preacher's wife. These social duties she shares with all the other ladies.
7. She is a *free moral agent*, i.e., she has a mind and a will of her own and can choose to do good or evil. Not all preacher's wives make the right choice in moral matters. Sadly we sometimes learn of a faithful preacher whose wife becomes involved in some extra marital affair, or makes debts which cannot be honored or

some other sinful deed. It is not always her husband's fault. It is unreal to say that he should not have let it happen. Though sometimes an unthoughtful preacher may drive his wife to sin, it often happens that Satan beguiles them or they presumptuously do what they know is wrong. Some can be brought to repentance and salvaged. Other may make total shipwreck of their lives and their souls. In such a case the faithful brother who has suffered so much should not be penalized for her wickedness. Sympathy and understanding should be extended to him and the children and every effort should be made to help him continue his life of service for the Master. Charles Spurgeon wrote, "God save us from wives who are angels in the street; saints in the church; and devils at home.

Thank God for those thousands of godly women who faithfully serve at their husband's sides as they preach the everlasting gospel. Let us give them due credit for the good they enable them to do. May we never impose unequal, double standards of conduct on these sisters. God is no respecter of persons, nor should we be, Acts 10:34. Your preacher's wife has a difficult job to do and role to fill. She needs your friendship and encouragement. It is hoped that these few thoughts will help us all be most understanding and appreciative toward our preacher's wives, and encourage them in every good way. Let us daily lift up prayers to heaven for those minister's wives we know, beseeching God's richest blessing upon them and their Christian homes.

Chapter V

THE PREACHER'S PROBLEMS

WHY DO MEN PREACH?

The church must commit unto faithful men the everlasting gospel, II Tim. 2:2. To provide adequate leadership, we must seek out and train the brightest prospects among us. However, we must make sure that men who desire to preach have the proper motives. By observation and experience I have learned that some men do not have true scriptural motivation for preaching.

SOME WRONG MOTIVES FOR PREACHING

1. Desire for prestige prompts some men to enter the field of evangelism.
2. The preacher's role of public leadership and social importance appeals to some.
3. We see some men, who have failed in all other areas of life, seek a preaching post as their last chance at success.

In all these examples we see men who have seriously misunderstood or ignored Jesus. "Everyone that exalteth himself shall be humbled," Lk. 14:11. The greatness stems from selfless service, Matt. 29:26-27.

4. There are men who aspire to preach for the money

they will earn.

5. Others need a job and they view preaching as the easiest and closest to reach.

These two classes need to read Christ's condemnation of "hirelings," John 10:12-13. Corrupt men, bereft of truth, think godliness is a way of gain, I Tim. 6:5.

6. Some men are looking for an *easy* job and think they have spotted it in preaching. How shocked they will be to learn the demanding load of preaching and the long hours a successful preacher must put into his job. It is truly the *work* of an evangelist, II Tim. 4:5.
7. Thinking that a preacher is "his own boss" leads some to desire the work. They need to remember that the preacher serves under the oversight and direction of the elders of the church where he will serve. Elders "oversee" the flock including the preacher's work, Acts 20:28.
8. Occasionally a man wants to preach because he desires personal power and has been denied it elsewhere; on his job, in social circles, and in his home. "Rulers of the Gentiles lord it over them . . . and exercise authority over them, not so shall it be among you." Matt. 20:25-26.
9. Sometimes we see a man who strives to preach in order to overcome a self-image of inadequacy. To them, preaching is the ultimate role.
10. Others want to preach in order to strengthen or salvage a shaky marriage, feeling that if they make this great commitment to God, he will intervene to save their home.
11. Believe it or not, some are led into preaching to shore up a weak faith. They are religiously inclined and want very much to believe and be active for God, but some-

how they have been shaken. They hope being a minister will solve this.

Sadly, the poor fellow who has motives such as these will only find his problems compounded if he does get a job preaching. The very nature of the preacher's work demands a strong faith, a solid home relationship and a healthy self image to success. Rather than shoring up these weak points, the stresses of the preacher's life and work often cause them to worsen.

12. Some men are preaching mainly because mama and daddy want them to do so. To do God's work successfully requires more than a parent's push. Each man must deny himself and take up his cross and follow Jesus, Matt. 16:24.
13. In a similar vein, there are men striving to preach because their wives wanted to marry a preacher. A good wife is essential, but there must be a personal commitment if one is to survive.
14. Sadly, there are men who want to preach to hide a sinful heart or life. More than one congregation has had this bitter experience.

Of course, men who desire to preach for any of the above reasons are almost sure to fail. Their problems will generally be multiplied. The congregations they attempt to serve will likely suffer. The great majority of these will drop out of preaching or be asked to resign. Perhaps there will be a few who will rise above their "wrong motives" and with a proper understanding, be able to function effectively in the pulpit.

PROPER MOTIVES

Since most people know and understand the true spiritual emotions for preaching God's Word, we will not go into great detail on them. However, we will mention several points

briefly. We give our lives to preaching the gospel:

1. Because we love God;
2. Out of gratitude to Christ for our personal salvation;
3. From loyalty to Christ our Lord and a readiness to do his bidding;
4. Because of a sympathetic love for lost humanity;
5. From a desire to help lift and elevate the world in which we live by leading them to Christ;
6. Out of a desire to work with our fellow man in noble and constructive things;
7. To do all that we can to recompense for wrongs done in the past. It is not that one expects to earn his salvation, that cannot be. Rather, it is to give oneself to the restitution of past wrongs because of a penitent heart and genuine sorrow for damage done to others, I Tim. 1:12-16.

May there be ten thousand men to dedicate themselves to preaching the unsearchable riches of Christ, but who do so from sound, scriptural motives. — East Tennessee School of Preaching, Rt. 20, Beaver Ridge Road, Knoxville, Tennessee 37921.

LETTER TO A YOUNG PREACHER

Note: The following letter was written in response to a letter from a young preacher friend who had just been asked to resign his work. It was his first work as a preacher. He was discouraged and considering giving up preaching and returning to secular business. All personal items have been deleted. The author feels that many

young men might profit from the exhortation since most face the same problem sooner or later. The author.

Dear Jim:

Your letter came yesterday. I am sorry to hear about your problem. I know the pain and frustration you feel at this time, I walked the same road.

I think I am correct in saying that such experiences are part of being a preacher. Let me add, however, that such things usually happen only in the first few years of a man's work: usually only once.

These are some reasons for this:

1. A man fresh in the work makes a few more mistakes in handling the problems that arise than an experienced man.
2. A new man generally has to begin with the small struggling church with (a) no qualified leadership or (b) poor leadership or (c) one that is dominated by sinful men or women.
3. A new man does not enjoy the respect often times, that a more experienced man does.
4. With more experience, one can be a little more selective in the congregation he chooses to work with, avoiding those that have obviously fatal problems.
5. A more experienced man would know how to read the signs and move before it reaches the dismissal point.

Generally after one such unhappy experience, a faithful man moves into more permanent and stable works. Nearly every young preacher has one such experience.

Several years ago, Bro. Otis Gatewood wrote an article entitled *How to be Fired Gracefully*. It made a good impression on me. There are times when it is best to accept the inevitable and move to a better field of labor than to stay and fight, especially when the majority of the congregation does not support you.

Preaching is working for God, II Tim. 2:3-4. He sends us on missions to congregations made up of His children to help them do His will. Sometimes they do not wish to do so. Often they will resent the preacher who seeks to lead them in God's service. They may reject him or even fire him. However, the faithful man of God realizes that he does not work for men, but for God. God has not failed you. Human beings, the brethren, have. Don't quit God because they have not appreciated your work. You must look to God for another appointment of service.

In our work, one has to be a bit philosophic. There will almost surely be an occasional experience such as you have undergone. One must look beyond the moment to the ultimate good. Chalk this up to experience. You have had a "break-in" period; you have learned how to prepare and deliver sermons, do the work of a preacher. Add to this, you made a big break, the transition from the business world to that of preaching. Also you learned a little more about human nature, about how the local church functions and some of the weaknesses and problems. You are now in a position to reap the benefits of this training period. Don't waste it by quitting.

Then, too, we need to think of it from God's point of view. Maybe He felt that He needed to test us to see what we are really made of. Are we serving Him because we love Him and His Son's cause, or for the praises of men and the vanity of success and prestige. We must serve Him because we can do nothing else and be happy. Like Jeremiah, when we hold our peace, it is like a fire in our bones, Jer. 20:9. Like Paul, woe is unto me if I preach not the gospel, I Cor. 9:16. If we

give up and quit because the going gets a little rough, we should quit for we are not truly committed to the work we are doing.

It sometimes helps us to compare our life and work for Christ with that of the apostles and prophets in the Scriptures. . . great men who suffered untold pain and loss for Christ of whom the world was not worthy, Heb. 11:38. Yet they did not surrender or forsake their post of duty. One who did, stands as a monument to his shame, "Demas hath forsaken me, having loved this present world," II Tim. 4:10. Also, we are profited when we read the biographies of those great saints who paved the way in our era of time here and abroad. Suffering hardships, yes. Did they give up? No. They overcame the world. We today enjoy the fruit of their labors.

When we are asked to leave, it nearly always wounds our pride. With hurt feelings everything looks bad--worse than it really is. Even the community, the church, ourselves, our work and our future. Cheer up--that is where faith comes in. We walk by faith, not by sight, II Cor. 5:7.

Because you have had an unpleasant experience with a few wordly-minded church goes, do not conclude that all congregations or all brethren are like that. I almost fell into that trap once. Thank God I lived long enough to discover that there are hundreds of great and good churches. Of course it is true, some are a lot like Corinth. I have met thousands of wonderful, God-fearing saints who have blest me and helped me in my work.

Seek out experienced gospel preachers; ask their advice and counsel. Give yourself more diligently to the study of the word. Although you know a good deal about the Bible, you will be staggered at the amount you do not know. The opportunity to study at the feet of experienced gospel preachers who can impart not only their Bible knowledge, but also their accumulated wisdom would be of immeasurable benefit. It would assist you in avoiding future problems and in

handling them discreetly. It would give you more confidence in yourself and your work. It would open doors of opportunity to serve with congregations with greater potential and leadership.

No one likes to move, but moving is part of preaching. We are in no position to say to God, "I will preach for you if I do not have to move." We cannot set the conditions. But as I said before, it usually gets better than worse. Remember Jesus sows the sons of kingdom where He will in the world to accomplish His will, Matt. 13:37-38. This may be God's opportunity to plant you in a better and more productive place.

Well, I have about covered all the points, I guess. The only other thing I can think of is some suggestions about finding a new work. Contact every preacher you know; ask for their assistance in finding a prospective work. Be slow, careful, and discriminating to be sure you pick a suitable one. Distance should not be a factor, rather potential for good and stability. Pray about it. Let God help you in your choice.

Check all the major gospel papers as they have a number of ads each week for men. There is a critical shortage of preachers; one man for every three churches. Do not hesitate to contact those larger churches which one might tend to think were "above." They need men, too. And they will often take a man with business and leadership background, rather than the recent college graduate with no experience.

We love you. Our prayers are going up for you. Don't give up. Fight the good fight of faith. Preach the Word.

Your friend and brother,

GOSPEL PREACHERS AND MINISTERIAL ALLIANCES

Some gospel preachers of the Lord's church have become affiliated with the ministerial alliances of their communities. The following observations are addressed to such and to those who may be contemplating such a move.

Is it right for the preachers of the church of Christ to join ministerial alliances made up of ministers of the various sectarian bodies of a community? If it is right, all should be encouraged to do so. If it is wrong, we should abstain from these involvements and teach other brethren the same.

Through the years preachers of the church of Christ have stood apart from these alliances. Was there any Biblical foundation for their so doing? Tradition, personal preference or popular opinion are not an adequate foundation for decision. Faithful servants of Jesus will seek His will on such a question.

AN UNEQUAL YOKE

As members of Christ's body, we would not consider these denominational leaders true Christians. Although they honor Jesus with their lips, by their works they deny Him. Paul charges all Christians: "Be not unequally yoked with unbelievers: for what fellowship have righteousness and iniquity? or what communion hath light with darkness? And what concord hath Christ with Belial? or what portion hath a believer with an unbeliever? . . . Wherefore come ye out from among them, and be ye separated saith the Lord. . . ." II Cor. 6:14-17.

The word "alliance" is defined, "State of being allied; act of allying or uniting a union of interests." By the very definition of the word, a Christian brother is united or yoked with unbelievers. Would any dare to question that it is an unequal yoke?

What fellowship hath those who teach the righteousness of God with those whose teaching of error is iniquitous? What communion hath the light of the world with the darkness of sinful false religion? What concord hath the citizen of the kingdom of Christ with those who promote the cause of Belial? What portion hath a believer with an unbeliever in preaching the gospel? The obvious answer to all the above rhetorical questions is NONE! Then to all men in such unholy alliances, the Holy Spirit says, "Come ye out from among them, and be ye separate saith the Lord."

EVIL OUTGROWTHS OF SUCH INVOLVEMENTS

Many evil results would naturally come when God's men join in fellowship with denominational ministerial alliances.

1. It would cause confusion in the minds of brethren and the world. For if you teach that denominationalism is sinful and wrong, and then you join in an intimate type of alliance with the leaders of these very institutions, how can the people interpret your words and acts? How can they harmonize them? If you can fellowship their preachers on Tuesday, why can the people not fellowship them in their gatherings on Sunday? Remember, "God is not the author of confusion, but of peace," I Cor. 14:33. If we create confusion by our conduct, certainly we are not representing His Cause as He would wish for us to do. To the religious leaders of Israel in Ezekiel's day, God said, "And they shall teach my people the difference between the holy and the common, and cause them to discern between the unclean and the clean." 44:23. So today, preachers are to teach God's people the difference in true and false religion, not confuse their minds by thoughtless actions.
2. It compromises you in many ways. Not only will you be considered "one of them" by the community, but these difficulties would face you: (a) How would

you pray with them and engage in other acts of worship with them? (b) In what could you cooperate with them? (c) Would you warn them of their sin and error and rebuke them for their failure to turn from it? (d) Or worse still, would you say nothing and leave the impression that you endorsed them and their work? (e) It creates a situation wherein the danger of falling into digression and apostasy becomes extremely easy and even likely. It is true for preachers as well as for our youngsters, that "evil companions corrupt good morals," doctrinally as well as socially, I Cor. 15:33.

THE USUAL JUSTIFICATION

But someone protests, "Look at the good one can do by getting out in the midst of the community's activities. Think of the good influence you can have. Consider the opportunities to teach them the truth and the respect a preacher gains by participation in the alliance."

To the above type of argument, I first think of Paul's answer to a similar proposition, "What, shall we continue in sin that grace may abound? God forbid." Rom. 6:1-2a. Secondly, I question the truthfulness of the claim. I challenge the reader to look about at those men who have thus entangled themselves and see if they have wrought good or folly in the final analysis. Generally, the loss of influence and respect the man and the local church suffers far outweighs any good that would come. Add to this the confusion it creates and see how the scales tilt.

Moses' message to Israel should have some instruction for us today: "I will deliver the inhabitants of the land into your hand; and thou shalt drive them out before thee. Thou shalt make no covenant with them, nor with their gods. They shall not dwell in thy land, lest they make thee sin against me; for if thou serve their gods it will surely be a snare unto thee." Ex. 23:31b-33. Again he said, "thou shalt make no covenant

with them . . . neither shalt thou make marriages with them . . . For he will turn away thy son from following me, that they may serve other gods: so will the anger of Jehovah be kindled against you, and he will destroy thee quickly. But thus shall ye deal with them: ye shall break down their altars, and dash in pieces their pillars, and hew down their Asherim, and burn their graven images with fire. For thou art a holy people unto Jehovah thy God. Deut. 7:2-6. The Lord's church is at war with every false religion, be it Catholicism, Protestantism, Buddhism or Islam. There can be no compromise, no peaceful co-existence. When we fall into the snare of compromise, we are doomed.

I can hardly visualize the prophet Amos making application to the wicked false teacher Amaziah, priest of Bethel, for membership in the local ministerial alliance. Of course, Amos had a definitive message of rebuke to deliver to such men. Perhaps herein lies the difference in him and brethren who would affiliate.

Paul reminded a young evangelist, "No soldier on service entangleth himself in the affairs of this life: that he may please him that enrolled him as a soldier." II Tim. 2:4. Could any better advice be given to those soldiers of Jesus who are enmeshed in worldly associations?

It is a sad day for Zion when her leaders go down to the "Plain of Ono" to talk of compromise with the enemy, Neh. 6:1-7. Nehemiah, a faithful man of God, refused such an invitation. We can do no less today.

Fellow soldiers of the army of King Jesus, fight the good fight of faith, preach the Word, in season and out. Be not entangled in the affairs of this world.

THE BRAIN DRAIN

The "Brain Drain" is a common news item. Great Britain and the European nations are bemoaning the loss of thousands of their intellectuals and men of science to the American labor market. The enticements are higher wages and better working conditions.

There is another Brain Drain this author is concerned about. It is one occurring within the Lord's church. It has to do with preachers. There is a constant exodus of preachers who are leaving their work for Christ for secular jobs. The motivations are manifold but high on the list are higher wages and better working conditions.

I address myself to five classes of people involved in this problem.

1. Parents. We desperately need godly mothers and fathers to prepare boys to preach the good news. A seed planted in early childhood and cultivated through adolescence will likely produce a young adult desirous of preaching Christ to the lost.

Parents need to impart certain Christian attitudes to their sons relative to their career. Some things are worth more than money. "Godliness with contentment is great gain," I Tim. 6:6. Service is the real key to greatness, Matt. 20:26-27. Man cannot live by bread alone, Matt. 4:4. Men do not preach for money, prestige or glamour, rather from a deep love and gratitude to God and concern for their fellow man, II Cor. 5:14. This will help a young man see the advantages of serving God as an evangelist even though it may be less rewarding materially than other professions.

2. Christian Schools. Those who have such wonderful opportunities to influence and mold our young men must also teach them the proper Christian values. Next to

parents, you have the most decisive influence on our young men's live.

In training young Christians to preach we must be frank and forth-right with them. Too many young preachers are woefully misinformed as to what to expect from their brethren. Not being forewarned of dangers, problems and obstacles they are soon disillusioned and glad to accept an offer to enter another field. In the same vein, most ministerial students are not trained to cope with these human weaknesses confronted in their work. Let us send forth a better informed and prepared man.

Somehow, many of our graduates have come forth with a defective attitude about success. Their concept of success is not to be pleasing in God's sight, but the size of one's congregation, the amount of income and recognition in the brotherhood. Christian schools and schools of preaching can help to improve this.

3. Many congregations have contributed to our dilemma by setting up non-biblical qualifications for preachers. Some have actually lured a minister from another congregation to accept their office. By not showing reasonable appreciation for their minister's work, brethren have discouraged men from remaining at the post. A failure to remember that a preacher is human, weak like the rest, and a lack of concern for his problems has been another factor.

Low income has forced some men from full time evangelism. We cannot expect preachers to live on a 1950 pay scale when other Christians are enjoying a 1975 standard. It takes just as much for a minister to live and pay his expenses as for any other man with the same size family. A laborer is worthy of his hire, I Tim. 5:18. Preachers are not obligated to beg!

4. To those Christian businessmen who are canvassing our preachers' mailing lists to find prospective representatives for their business, I must address these thoughts:

First, may I say this is not a criticism of church bonds, insurance, fire extinguishers and the like. It is not to say that a preacher does not have the right to enter such a business. It is to cause brethren to reflect on the consequences of it.

Whose side benefits most by this brain drain: Christ's or Satan's? Who shall answer for all those souls who will die unsaved, because the man who might have taught them the gospel has turned aside to peddling merchandise? How can the Cause of Christ grow and prosper if great numbers of her ablest leaders turn leading the church to soliciting for me? Can we continue to survive the decline of full-time evangelists when the need grows daily?

How will you explain this to God in judgement? You may have encouraged only five men to give up the pulpit for worldly business. Yet in their lifetime five men would have likely baptized at least 7,500 souls. How can you pray for the Lord of the harvest to send forth reapers when you are working to take away reapers already in the field?

Is it possible that some like to employ preachers to sell their goods because of their many contacts within the church? Maybe a shrewd eye for business thinks he can capitalize on the preacher's influence and esteem in the eyes of the community. After all, some folks just cannot say no to a preacher! Could it be that some brethren in business and perhaps some preachers have supposed that godliness was a way of gain? I Tim. 6:5. Surely money gained under those circumstances is blood money, for it will keep some lost soul from 1

learning the saving truth. It is filthy lucre because it has been gained at the expense of the Cause of Christ.

5. To former preachers who are part of the Brain Drain, do you ever pause to hear the cries of the damned as they rush into hell? Does your decision haunt you in quiet moments? What does that verse mean that says, "No man, having put his hand to the plow, and looking back is fit for the kingdom of God," Lk. 9:62. True, one does not have to be on full salary to be an evangelist for Christ. But he must be putting first things first; heralding the good news; seeking and saving the lost! Are you doing this?

Brethren, we must stop this Brain Drain!

HAVE WE NO RIGHT?

In I Cor. 9:4 Paul uses an interrogative to strongly emphasize an important point in congregation-preacher relationships. He asks, "Have we no right to eat and to drink? Have we no right to lead about a wife that is a believer . . .?" He further argues in vs. 6 that he had the right to forbear working at secular employment while he faithfully devotes himself to God's work.

The situation that prompted this strong assertion of rights from Paul was the ingratitude of the Corinthian Christians toward the man who had invested so great a portion of his life in them. Many of them owed their salvation to his tireless efforts. Their knowledge of the Christian way was learned from him. Yet they had for the most part been turned against Paul by the manipulations of false teachers and enemies of the apostle. Furthermore, the church members showed a very partial attitude toward Paul and his co-worker Barnabas, making demands of them that they did not make of themselves and others.

Many are heard today, reminding us that we as Christians have no rights. I would agree that as concerns our relationship to God we have no rights at all. On the other hand in our mutual relations with other Christians we each do have some basic rights. While most brethren have no problem understanding this in reference to their own private lives, yet they need to be reminded that men who preach, likewise have their rights.

1. A preacher has the right to be a unique individual personality. There is no uniform mold that each man must fit into. We grant that we must all speak the same thing, so far as the doctrinal content of our work is concerned, I Cor. 1:10. The point to be emphasized is that no two men should be expected to dress exactly alike; to deliver their lessons in the same style; to have identical schedules; or to have the same emphasis in their teaching. Catholicism imposes its uniform clergy garb. Our brethren reject this but often we expect a new preacher to do his work just like "the outstanding preacher we used to have." Preachers can never be mass-produced.
2. A minister has the right to devote himself primarily to the work that God has given him to do. Paul sums up his work program in I Tim. 4:13 "... give heed to reading, to exhortation, to teaching." He has reference of course to reading and teaching the Word of God and exhorting men to obey it. The problem of our day is that many Christians do not clearly understand the divine work of an evangelist, thus they overwhelm and burden their preacher with a multitude of trivial details and duties that make it impossible to do the paramount work which God has given him. Brethren have no right to interfere with their preacher's study and proclamation of God's truth. Although youth work, social directing, administration of programs, and secretarial work are important, they must be secondary to the greater responsibility.
3. To have a wife and a family is the right of God's man. The

Roman Church to this day denies its ministers this God-given right even in the face of Paul's declaration in I Cor. 9:5 and Heb. 13:4, "Let marriage be had in honor among all . . ." True, we have no one in the church who denies a man this right, yet we do have people who fail to respect the preacher's family and their right to privacy. Sometimes they meddle in his private affairs. They may be overly critical of his family, thus causing unnecessary stress and strain. They seem to think that because the church furnishes his house, it is public property and they have the right to enter at their pleasure and supervise its activities. Brethren have no more right to thus treat a minister and his family than the preacher has to so treat them.

4. The gospel preacher who serves God has the right to be supported by his brethren. The Lord ordained "that they that proclaim the gospel should live of the gospel," I Cor. 9:14. Also he says, "The laborer is worthy of his hire," I Tim. 6:18. Not only is he entitled to *some support*, a man who devotes his entire life and energy to preaching has the right to receive an income comparable to other professional workers on the same general level. I am continually impressed by brethren who enjoy the benefits of good jobs with union scale salaries, with cost of living escalators and merit raises guaranteed, who feel that it is strictly unprofessional for a preacher to ask for a comparable salary or a raise. Have you heard it said, "If a preacher will just trust God, he won't have to worry about money?" Where is the non-preaching brother who thinks and asks thusly? The golden rule of Jesus gives the evangelist the same right to have a reasonable and fair salary as every other man in the congregation, Matt. 7:12.
5. Furthermore, a servant of God has the same right to have a retirement program to provide for his sunset years as any other brother. Granted, our pioneer preachers never had a retirement program, but neither did any other worker in those days. Everyone alike was left to get by as they could

in old age. But now, virtually every worker has some type of retirement program that protects him and his wife from destitution, dependence upon their children or welfare. Would any dare argue that only ministers should be denied this insurance for retirement years? Our failure to provide for our men who serve is a major factor in many of them leaving the field of preaching for jobs with more security both present and future. If you feel upset at this point, just reread Matt. 7:12.

6. In this light, a preacher has the same right to a more permanent type of job situation and security as any other brother. Our old practice (not yet dead in all places) of changing preachers every two years, whether we needed to or not, was extremely unfair to preachers and their families. Needless to say it hurt both them and the churches and also contributed to our preacher exodus. Few brethren (non-preachers) would want that kind of job situation. Preachers have chosen to serve God in their field, you did not so choose. Do the men who choose to serve in God's work at the same time give up all rights to the basic human needs that all other human's have? When farsighted elders seek out a good man to serve and then make suitable arrangements to keep him working with them for a long tenure, churches grow strong and preachers spend long and useful lives in God's vineyard. The long tenure also gives the preacher the opportunity to purchase his own home which is another privilege that any man should be able to enjoy.
7. An evangelist has the right to some leisure time and recreation. Like every other person, he needs the same amount of rest and relaxation if he is to remain healthy and productive. We see some preachers working themselves into an early grave, working endless hours with hardly ever a day off. At least some of them do this because they feel their brethren expect it of them. They may have been stung by the criticism of thoughtless members who expect-

ed unreal things of a minister. Working under this kind of pressure often damages a man's physical or emotional health. Sometimes his family is weakened by the strain. How can he provide adequate guidance for his children with such hours? Would we want to hold a job where such demands were made of us? And of course, there is no overtime pay or bonus for the long hours. We need to let our preachers know that they are entitled to a reasonable amount of free time and encourage them to take advantage of it. We will see happier, healthier preachers, with happier families by their sides, who will spend longer, more fruitful lives in the ministry of Christ.

As a man *volunteers* to become a proclaimer of the gospel, so *he can voluntarily surrender some of this rights* and privileges. However, no person has the right to deny a preacher's rights and make demands upon a man of God which he would not gladly accept for himself. Paul argues both of these points forcefully in the ninth chapter of I Corinthians.

It is hoped that these words of exhortation will help every member of God's church to be more considerate of "the rights" of gospel preachers and encourage those good men who go forth to battle under the banner of King Jesus. May no man who preaches ever have to write *us* as did Paul, i.e., "Have we no right??" While some may delight to be the preacher's critic and tormenter, let us resolve to be his friend and helper in the greatest work in the world.

WHY I QUIT PREACHING

"Why I quit preaching — was because two or three members of the church had done something wrong — and some little difference would occur. They would commence a quarrel among themselves and someone else would get into it.

"Main cause: the body of the church had been living such

a corrupt life, until when a tumult started, it would end in a great confusion."

These words were written by an unknown preacher some 100 or more years ago. They are the resignation speech he prepared. I discovered them in an old set of *Horne's Introduction to the Bible* printed in 1839. The declaration, in the author's own handwriting is now faded by time, but it has been repeated thousands of times even by many who had served as preachers of the Lord's church. Since so many men have left the ministry of the church in recent years, I feel the following words would be appropriate.

TWO SIDES OF THE COIN

First there are obviously two sides to this coin. On one hand, members of congregations should seriously consider the charges this man made. How much truth there is in his statement concerning strife and quarreling over little things and the failure of many to live pure clean Christian lives. Add to this the abuse of preachers and their families by dominating hypercritical church members; neglect of congregations to provide adequate support for their minister and an unwillingness of brethren to cooperate with their evangelist in accomplishing the work of the Lord, and you see clearly a major cause for the steady exodus of men from the pulpit.

The second side is this: this disenchanted preacher and hundreds more like him, did not have a clear insight into his mission as a servant of God and the *real cause* of his problem.

I suggest that many preachers are, or have been, working for the wrong master. They have been employed by and worked for the members of the church, as their public functionary. Really he should have seen his employer as the God of Heaven. He has called us through the gospel into His kingdom, II Thess. 2:14. He it is who has given us our commission to go preach the good news, Mk. 16:15. He has promised to never fail or forsake us, Heb. 13:5. He will provide our

every need, Phil. 4:19. He hears and answers our prayers, He opens when we knock. He helps us to find that for which we seek, Matt. 7:7-8. It is as though He lends us to the local band of disciples to assist them. It is still God who is our employer.

If the brethren do not appreciate us, if they let us down, if they abuse us, if they show disrespect and unconcern for the Holy Cause; we do not throw in the towel and quit the job. Our "Boss" has not let us down, he did not fail us. God changes not, Mal. 3:6. He cannot break His word. "If we are faithless, he abideth faithful: for he cannot deny himself." II Tim. 2:13. Rather than walk out on God, we simply look to Him for another assignment!

FALSE EXPECTATIONS

Some men go into the field of preaching with a false expectation of what it will be like. Jesus told the seventy evangelists he sent out to preach the coming kingdom, "behold I send you forth as lambs in the midst of wolves," Lk. 10:3. We are soldiers in the army of Christ, II Tim. 2:3. We are not just peace-time soldiers, but are men destined for the front lines of combat. We must be prepared to "fight the good fight of faith," I Tim. 6:12.

Soldiers in combat do not generally live sumptuously; much the contrary. So the men who expect high financial reward from preaching will likely be disappointed.

Preaching is a work, John 9:4. Therefore those men who enter the pulpit thinking it is an easy way to make a living will be rudely awakened. Those who treat their work with this attitude will be miserable failures in every way. It takes more work than any other job! Preachers working for God punch no forty hour time card!

Sometimes we get so busy feeding His lambs that we forget to feed ourselves. Today as when Jesus faced Satan in the

desert, "man cannot live by bread alone," Matt. 4:4. If a preacher feels "weak and run down" he may well be suffering from spiritual malnutrition. He needs to feed on the words of God, be constant in prayer and meditation. Then he shall be like an evergreen tree planted beside the rivers of water, Ps. 1:3. He shall not be moved by these problems along the way. Rather, he will take them in stride as part of the job.

Fellow preachers, remember this, the day you committed yourself to preach the gospel, Satan committed himself to destroy you, as surely as he set himself against Jesus in the wilderness. He will stoop to use any tool to drive you out of your sacred calling. Every gospel sermon you preach is a missile against him. Every person you baptize is a victory against him. Every backslider regained is one of his prisoners of war liberated. You above all, must be destroyed. So remember, when things become difficult, Satan is behind it. When you get discouraged and quit, he wins the battle!

I am sure Elijah, looking down from his heavenly abode can sympathize with the disheartened and discouraged preacher who is ready to call it quits. He too tasted the bitter cup of hardship and loneliness. Yet when he felt he was the only loyal one left, God cured his drooping spirits with a two-fold prescription. First, He reminded him that he was not alone. There were yet seven thousand men who had not bowed the knee to Baal. Second, He gave him a job to do. "Go return to the wilderness of Damascus," and do the chores I have given you, I Kings 19:10-16.

True, there are some circumstances that might force a man to leave the pulpit, temporarily or even permanently. For example, chronic illness, physical or emotional, or similar problems in his family. Perhaps domestic problems with his wife or children that disqualify one to publicly lead God's people. But be this as it may, no man who from the heart has enrolled in the service of Jesus as a proclaimer, will ever cease to work diligently for the progress of the church. He will be daily seeking and saving the lost. The man who has to resign

his post and can comfortably sit down, never to "hit another lick," was probably a poor excuse of a preacher anyway. Jeremiah said, "there is in my heart as it were a burning fire shut up in my bones," 20:9. It had to come out in teaching. Paid a salary or no, even beset by foes, he would teach. He could do no other. Paul cried, "Woe is unto me, if I preach not the gospel," I Cor. 9:16. Unemployment by a congregation could not keep this man from preaching the gospel to someone. God does not demand that to be a faithful preacher, one has to be on salary. He does demand faithfulness, I Cor. 4:2.

I do not profess to be able to pass judgment on another's reason for "quitting preaching." Only the man so doing and God know the real motives and the rightness or wrongness of them. This I do know, Jesus said, "No man, having put his hand to the plough, and looking back, is fit for the kingdom of heaven," Lk. 9:62.

"Father, help me never to be as Demas, who forsook Your Cause, having loved this present world. Help me be faithful till death. In Jesus' name, Amen,"

IT PAYS TO MOVE

While chatting with a preacher friend, he observed that when a preacher changed congregations many nice things happened. People from whence you are going, suddenly become appreciative for all your work. Many acts and words of kindness are showered upon a man and his family the last few weeks. Even those who have not liked you and have hindered your work become conciliatory. Sometimes the brethren decide they don't want you to leave. A nice raise in salary is offered along with other job amenities.

For some men, the only time a raise is easily come by is when they take a new post. It is wonderful to see how

generous and considerate a congregation can be to a new man. Most any request, within reason, is granted. Nothing is too good for any new man. We all work to make a good impression. Friendliness and hospitality overflows.

The man who chooses to stay for a long period with a congregation often forfeits these nicities. He got the honeymoon treatment the first few months. Then came normality; and for some at least, then the rut. Appreciation fades, everything is taken for granted. Needs are overlooked, salary ceases to keep pace with inflation. Merit raises are usually unheard of in this field. Words of encouragement diminish, acts of kindness grow thin. Is it any wonder that so many men move every few years? Sure, churches suffer from the frequent moves. Families of preachers get discouraged and discontented. Souls go unsaved because of work disruption. Millions of dollars are diverted from missionaries to moving companies. Some men decide to seek employment in some other field, with fewer problems. On and on the vicious cycle goes. But in a certain unhealthy way, it pays for some men to move. Do you understand why?

A solution? Is there no solution to this thorny problem? Strangely, the answer is simple. It is called Christian brotherhood. It is set forth in our New Testament. Its principles are few but effective.

All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them." Matt. 7:12.

"Love thy neighbor as thyself." Matt. 22:39. I believe preachers would qualify here.

"The laborer is worthy of his hire." I Tim. 5:18.

"Let him that is taught in the word communicate unto him that teacheth in all good things." Gal. 6:6.

"Know them that labor among you, and are over you in the Lord and admonish you; and to esteem them exceed-

ingly highly in love for their work's sake." I Thess. 5:12-13. Granted this refers primarily to elders, but the general principle of appreciation carries over to preachers as well.

It is hoped that brethren, especially elders, reading these thoughts will review the treatment their flock has been giving gospel preachers that serve with them. Let us strive not only to encourage men to enter the ministry, but encourage new men now serving to continue in that noble pursuit.

NOTE: This does not reflect the author's experience and is not a complaint against the congregation with which he works. It does reflect his concern for fellow preachers and especially new workers he helps to train in the East Tennessee School of Preaching and Missions.

DO MY PROPHETS NO HARM

Through David, Jehovah said, "Touch not my anointed one, and do my prophets no harm," I Chron. 16:22. A perennial problem from the earliest of times has been that God's prophets are subjected to all kinds of abuse and persecution by the wicked. Not only do the wicked of the world hate and attack God's spokesmen, but the wordly element *in His Kingdom* have joined hands with Satan in this effort to destroy them.

The ancient principle of warning is applicable today, for faithful gospel preachers stand in a role similar to that of the prophets of old. Predicting the future was but a small part of the prophet's work, he was a preacher of righteousness. He spoke words of edification, exhortation and consolation, I Cor. 14:3. So do preachers today. The ancient prophet was inspired to teach, we must study the written revelation to know God's will. Today God still says, "Do my prophets no harm."

- A. When you hurt God's teachers you hurt God's cause. It was God's good pleasure, through the foolishness of the preaching, to save them that believe, I Cor. 1:21. When a preacher is attacked and driven out of his work, the Lord's cause suffers. When you "ruin" a preacher you not only hurt him and his family, but you rob hundreds, even thousands, of lost souls of their chance for salvation. There are not enough preachers to tell all the world of Jesus, as it is. When a good man is brought down, there will be no one to take his place. Multitudes will languish in hell because of the damage done. Gospel preachers fill an important and vital role in God's kingdom. Faithful, capable preachers make strong growing churches. Look around at congregations without the services of a good preacher. Is this what we want? The value of a preacher's work is evident.
- B. When you reject the instruction and correction of a teacher who is correctly telling you God's will and then try to "run him off," you are in reality rejecting God and fighting against Him. To reject the sayings of Christ is to reject Christ, John 12:48. To receive Christ's messenger is to receive the Son and Father. Similarly, to reject those same messengers is to reject Christ and His Father, John 13:20. The very truth you rejected will judge you in the last day.
- C. God will punish a people that persecute his prophets. Our Lord said, "Ye serpents, ye offspring of vipers, how shall ye escape the judgment of hell? Therefore behold I send unto you prophets . . . and some of them shall ye kill and crucify, and some of them shall ye scourge in your synagogues, and persecute from city to city: that upon you may come all the righteous blood shed upon the earth, for the blood of Abel the righteous . . .," Matt. 23:33-35. When you attack or in any way hurt God's faithful prophets . . . His preachers . . . you join the ranks of that unholy throng that began with murderous Cain. Your punishment will be the same as theirs. How shall you escape the judgement of hell?

- D. Why do church members hate and despise the preacher that they have employed to teach them God's work? This is one of the strangest and most paradoxical situations: people wanting a preacher, then turning on him as an enemy.

Some dislike a preacher because he preached against their sins. Rather than repent, pride leads them to get rid of the meddlesome preacher. Perhaps the preacher perceived their hidden evil motives or ambitions and they seek to remove him before they are exposed. The preacher may have dislodged them from an unlawful seat of power in the church. Or maybe he refused to back their pet plan or personal desires. It could have been that he would not be a part of their clique, choosing rather to serve and cooperate with all the brethren. All of these reasons are commonly seen when carnal brethren turn on a faithful minister. Oddly enough, some people seem to hate and despise God's evangelists. Perhaps that same childish spirit that makes some school children hate and despise their teachers who are trying to do them good, motivates some carnal minded members of the church to have these hostile feelings toward preachers. With such a carnal mind, such brethren can never be acceptable to God, Rom. 8:6-8.

- E. A preacher is no more affective than his reputation in the community. A man's reputation is a fragile thing, easily marred and broken. Satan, understanding this, looks for willing helpers to discredit and destroy God's men. It seems he has little trouble finding ready volunteers even inside the Lord's camp. No wonder so few young men are willing to devote their lives to full-time work for God. They have seen the abuse that faithful servants of God have suffered from evil brethren and they do not want to subject themselves and their families to it. So also many good men have given up their work for God because of such undeserved abuse. Put yourself in their shoes. Can you blame them?

F. How we can help in this matter?·

1. "Know them that labor among you, and are over you in the Lord, and admonish you; and to esteem them exceedingly highly in love for their work's sake," I Thess. 5:12-13. Love and respect God's teachers who serve faithfully.
2. Teach your children love and respect for ministers of the gospel.
3. Never discuss the faults and failures of preaching brethren before your youngsters, or before sinners in the world.
4. Open your home to God's servants, get to know them personally, let them help you and yours by their knowledge and godly lives.
5. Do not allow yourself to fall into the habit of criticizing every sermon and every move preachers and their families make . . . especially never be critical before your children.
6. Be a friend and supporter of good preachers when others disparage or attack them. Preachers need a friend too. Remember the golden rule, Matt. 7:12.
7. Remember that a preacher who is not run out can be starved out. He may be unable to meet his financial responsibilities and this will make him vulnerable to his enemies. See that your preacher is well-supported financially.
8. When a sermon cuts and burns you, do not strike out at the preacher. "Try your own selves, whether ye are in the faith; prove your own selves," II Cor. 13:5. Be like those on Pentecost, ask what you need to do to be right with God.
9. Sure, some preachers go bad, deceive and take advan-

tage of brethren. But do not let that occasional rascal poison you against all preachers.

I do not argue for "ministerial immunity" for preachers. I do plead for fairness and equity, for consideration and kindness; that we treat preachers as we want to be treated, Matt. 7:12. Is this too much? Let us love the brotherhood including God's preaching servants, and may we never do them harm.

WHEN PREACHERS GO BAD

A sad fact of life is that there will be an occasional gospel preacher who goes bad. When such a leader of God's people falls into Satan's hands great and irreparable damage is done to some souls; congregations are sometimes set back years in their work for the Lord. This betrayal is not a phenomenon peculiar to the twenieth century. As far back as the first century we read of men like Judas, Demas, Hymenaeus, Philetus, and Alexander, preachers who went astray.

WHY PREACHERS FALL

Preachers are human beings, sharers in the same weak flesh as all other brethren. Being human, preachers will make many *honest mistakes*. Some of these mistakes cause no serious problems to the church if properly repented of. However, some honest mistakes by preachers have far-reaching and devastating consequences for the congregation. I have in mind under this category mistakes in judgment that are seen in isolated acts, not patterns of continual misconduct.

Some good men will fall into a snare of the Devil, II Tim. 2:26. Little by little they fall into a life of sinful conduct that gradually entangles them and destroys not only their

career but the church they serve.

There are some evil men who have been corrupt in heart from the beginning, who have used the ministry as a cloak to hide their evil intentions. There are doctrinal deviates; also, there are moral and financial rascals. Paul warns against such men who are false apostles, deceitful workers who fashion themselves into apostles of Christ, ministers of Satan who pretend to be ministers of righteousness, II Cor. 11:13-15.

Surely Satan especially seeks to corrupt any man in a responsible place of leadership in the kingdom for then he (Satan) stands a good chance of driving scores of other saints away from the church and discrediting us before the community. We need to understand this and keep it in mind when working with gospel preachers who have done some wrong.

RECOMMENDATIONS

Should it be your misfortune to be part of a congregation when a preacher goes bad, these suggestions will help you maintain your faith and weather the storm.

1. Let your faith be solidly in the Lord, His gospel, and His Church; not in preachers, who being human can fail us.
2. Realize that Satan works through weak preachers to destroy saints and disrupt churches. Do not let him get to you.
3. Do not walk out on God because some man has failed you, discouraged as you may be. God is still the same as always, faithful, dependable and trustworthy.
4. Never entertain even the slightest thought of quitting the church, even if all preachers should go bad. Your loyalty is beyond man.

5. Be a strong, stable, reliable member of the congregation who can help lead the congregation through the troubled waters of a "preacher problem." Do not give up. Ours is a "fight of faith." Surrender is unthinkable.
6. Do not let a bad experience "sour" your thinking so that you stereo-type and prejudge all other gospel preachers as evil. A few bad men must never be allowed to tarnish the reputation of a whole class of brethren. Not all the apostles were like Judas.
7. When a preaching brother is charged with some serious offense, do not jump to a rash conclusion. "Against an elder receive not an accusation, except at the mouth of two or three witnesses," I Tim. 5:19. Surely preachers deserve the same consideration. Insist that such allegations be backed with sufficient witnesses.
8. The same standard should be used in judging preachers as in judging other brethren. "For with what judgment ye judge, ye shall be judged," Matt. 7:2. Paul wrote, "I charge thee in the sight of God . . . that thou observe these things without prejudice, doing nothing by partiality," I Tim. 5:21.
9. Public discipline should not be reserved just for preachers who go astray. There must be no respect of persons, Jas. 2:9.
10. Remember that preachers have souls just like any other Christian and when they sin, they need some strong brother to help restore their souls, Gal. 6:1-2. It is common to see people totally abandon a minister who has fallen. Jesus loves that backslider as much as he loves any other sinner.
11. A brother who has sinned, but since has repented, properly confessed it and brought forth fruit worthy of repentance should be given opportunity to continue his work. The Lord let Peter return to his role as an

apostle after his gross failure. Should we not be as charitable? Lk. 22:31-32. Read also II Cor. 2:6-7. I do not say that a congregation must keep a man in the pulpit if his reputation is destroyed locally, but after reasonable time, he should be able to serve somewhere if he has proven his repentance to be sincere.

12. If a preacher goes bad and will not repent, he should not only be removed from his post, but also marked lest he go somewhere else and continue preaching only to hurt and shame a sister congregation, Rom. 16:17. Failure to mark such a man is an all-too-common failure among us.
13. When a minister has grievously sinned and must be dismissed, remember his family. They are our fellow Christians and we should consider them, their feelings and needs when we deal with the offending brother. They must eat and survive while the husband-father relocates. They are usually innocent victims of his folly. The golden rule *should* be kept in mind here.

AN EXHORTATION TO LEADERS

Brethren, always remember that preachers are men like yourselves. Men make mistakes. Men can be tempted. Do not contribute to the downfall of a preacher by placing him in temptation's road.

Let us protect our congregations by careful, closer screening of prospective preacher students and pulpit candidates. Often times a man's past record will forwarn an eldership that he will likely cause grief to the church. Look beyond his references to contacts of your own for a recommendation. Even a known scoundrel can supply two or three friends' names who will speak well of him.

AN EXHORTATION TO PREACHERS

A final word to preachers who know they are not conduc-

ting themselves appropriately. If you do not believe God's word, why stay in the pulpit? Surely you know that some day you will be discovered and driven out in shame. If you do not hold the faith once for all delivered to the saints, why do you try to stay among those who do? Your deception will surely come to light, Num. 32:23. If you are dishonest or immoral, at least have pity on the many people who have trusted you and supported you and get out before they are hurt.

If you have fallen into some sin, yet you sincerely love God, His Word and His church, repent of the wrong and confess it now before it is allowed to ruin you and the congregation. Perhaps our merciful God will give you opportunity to go on in His service and even repair some of the damage you have done.

WHAT A CHURCH BUSINESS MEETING IS AND IS NOT

Few who have been in the kingdom very long have been fortunate to escape the trauma of the church business meeting where chaos reigned and the general atmosphere was a lack of decency and order. The results are tragic and widespread. Ungodly conduct, offended souls, alienated brethren, and even divided congregations are the fruits of such. This means sin was committed by some, maybe even by all.

Faced with this kind of situation, many brethren just do not attend the meetings, feeling they are worse off if they participate. Some churches with elders just cease to have unless an emergency forces it upon them. But some churches without elders have not much choice. The congregation's business has to be conducted somehow.

Some good ideas for maintaining an orderly productive meeting:

- Having a definite time limit and adjourn on time, through or not.
- Have a chairman who knows parliamentary procedure and insists on following that due procedure.
- Have an agenda and require all items to be placed on the agenda ahead of time. Those not on it will not be discussed.
- Do not allow one man or a small group to consume an undue portion of time.
- Take time to inform and educate brethren as to what a business meeting is for; its true purposes and goals.

WHAT A BUSINESS MEETING IS *NOT*

- It is not a gripe session so that one can unload his frustrations on a captive audience.
- It is not a time for preaching and lecturing.
- It is not a time for purely personal matters. . .such as disagreements between individuals.
- It is not a time for politicking for one's special friend or interest.
- It is not a time for highly controversial matters.
- It is not a time for sarcastic "cuts" and remarks.
- It is not a time for private conversations while others are talking.
- It is not a time for a one-man show, where one windy brother dominates.
- It is not a time for negative brethren just to peck at and pick apart existing programs.

- It is not a time to solve and work out of all the details of a matter.
- It is not a time just to get in your two cents worth whether you have anything worthwhile to add or not.
- It is not a time for speculative guesses, warnings of imaginary dangers or unthought-out ideas off the top of one's head.
- It is not a time for hot tempers and loud emotional words.
- It is not a time for judging fellow Christian's motives, Rom. 14:10.

WHAT A BUSINESS MEETING *IS*

- It is a time for discussing God's business in a decent and orderly manner, Rom 14:40.
- It is a time for constructive ideas and suggestions for the good of the kingdom.
- It is a time for speaking and acting in a way that will edify those present and the whole church, I Cor. 14:26b.
- It is a time to love and respect your fellow Christians as you love yourself, Matt. 22:39.
- It is a time for counting others better than yourselves, and not looking to your own things (Phil. 2:3-4); for crucifying self (Gal. 2:20); denying self (Matt. 16:24); and for taking heed to thyself (Acts 20:28).
- It is a time for prayer and seeking God's guidance.
- It is a time for seeking first the kingdom of God and his righteousness, Matt. 6:33.
- It is a time for few words and those, wisely spoken, Prov. 25:11.

- It is a time for avoiding strife, Prov. 20:3.
- It is a time for level heads, cool tempers and self control.
- It is a time for words of soberness, rather than emotional and exaggerated assertions.
- It is a time for careful, courteous listening as others present their views.
- It is a time for exhibiting the best Christian manners and behavior.

“Be ye kind to one to another,” Eph. 4:32.

- It is a time for treating others as you want to be treated, Matt. 7:12.
- It is a time for volunteering for service, Tit. 2:14.
- It is a time for solving problems, not generating them.
- It is a time for sketching and outlining major plans and programs or problems, the actual details will have to be worked out later.
- It is a time for cooperation and teamwork.

Solomon said that “by men of understanding and knowledge the state thereof (of a kingdom, business, or church. . . J.W.) shall be prolonged,” Prov. 28:2. Would the Lord be proud of your conduct in a business meeting of his church? Does your participation help to build a better congregation? May we all resolve to turn these business sessions into something productive that we would be glad to invite the Lord to !!(Yes, I am fully aware that he is ever with us and knows all that is said and done. The question is, do those brethren know this who exhibit such un-Christian behavior in church business meetings?)

Chapter VI

SOME FALSE CONCEPTS ABOUT PREACHING EXPOSED

CALLED TO PREACH

In most religious groups there are two classes or degrees of members, the *clergy* and the *laity*. Most church-going people look to the clergy to learn what God wants them to know. Clergymen are generally expected to see to the official affairs of the church. The clergy determines the creed of the denomination; they decide the stand of the church on various matters. The public preaching is virtually the private possession of the clergymen. These men are considered to possess a higher degree of holiness than the "lay member;" a more intimate association with God. Usually, to express their esteem for clergymen, laymen address them as Reverend or Father.

In view of the prevalence of this practice, we ask, "Is this clerical distinction scriptural and right? Does God make the difference between the clergy and the laymen? Does the Bible demand that we submit ourselves in things spiritual to such men?"

How come the clergy to occupy this exalted position? A pious "man of the cloth" responds, "*God called me to minister* to His people." But just what do they mean by this "call to Preach?" The *Methodist Discipline* explains it thusly, "persons who profess to be moved by the Holy Ghost to preach. . .," p. 79.

SOME DIFFICULTIES

As we contemplate this special call of the Holy Ghost to

preach, some *difficulties* come to mind. First: The usual practice is, the man receives his call from God, then the church decides whether or not to license him. This is sheer PRESUMPTION. If God calls a man to preach, how dare any group of fallible humans to make the man first get their approval and license before he can do what God specifically called him to do? What if God calls a man and the church refuses to license him? Should he sin against God or the church?

Secondly: If a preacher is specially called of God and appointed, what right has a congregation to disagree with him or DISMISS him whom God has called and appointed? Would not such action be thwarting God's workings?

Thirdly: Is it reasonable that God would specially call preachers into some 300 different warring denominational groups? Would He call them to preach different doctrines. different plans of salvation; different churches; each opposing the other? Why, the very idea is a travesty on the intelligence and integrity of God!

"BUT THERE MUST BE A SPECIAL CALL," says someone. Why, I ask? It is maintained that it is necessary to *qualify a man to preach*. The point is, qualify him, by giving him knowledge of Christianity and the faculty of communicating this knowledge to others. The fallacy of this reasoning is seen in the "called man's" actions. For after he receives his call, away he goes to seminary to get a knowledge of his particular brand of religion and to learn the mechanics of "pastoring" and preaching.

PROOF OF THE CALL

How can a man be sure God has called him to preach? Did he hear the voice of God? If yes, how did he know it was God's voice? It may have been conscience expressing the heart's desire!

If he did not hear God's voice, but received an impression, who can be sure that the message was from God! How can one know of a surety that the impression means to preach? Many have heard Marshall Keeble's story of the Mississippi lad who was doing his uncherished job of picking cotton. He looked up and saw a most unusual formation in the clouds. He could make out the letters, G.P. Dropping his cotton sack, he ran for the house. When stopped by his irritated father, and asked for an explanation, the boy replied he was called to preach, "That G.P. meant Go Preach." The father re-interpreted the sign for the son, "Get back to that cotton field, boy that did not mean Go Preach, it meant Go Pick!"

How can a church be sure its preacher has been "called?" Will his license prove it? No. Many are the denominational churches that have had bad experience with a licensed preacher who was obviously called by Satan rather than God! Will his oath prove it? No. Some men are capable of swearing anything. This is so patent, it needs no proof. Many men have claimed the "call" and then later admitted that they were mistaken! Look at the men who quit preaching. Could a man quit that which God has specially called him unto, in good conscience?

Only a divine confirmation, a miraculous sign, would prove the claim that one is "called of God" to preach. This would make it obligatory to hear and respect "the called one" as God's representative.

Those teaching this doctrine usually go to the apostles as proof of a call. Consider the call of the apostles and measure it by the doctrine we are discussing. They were called personally, audibly, by Jesus. They were miraculously qualified to preach infallibly. They all preached exactly the same message. They were united in fellowship and worship, purpose and results. Their divine call and their message was confirmed by God with miracles. Unless these four items entered into a preacher's "call" he cannot use the Bible examples for proof!

The fact that God called those apostles is *no proof* that He calls preachers by special means today. God called Moses, John the Baptist, the twelve, and Paul *to reveal a new message*. Always the revelation of new messages was associated with the call, and divine attestation accompanied the called preacher. Today, true preachers of God do not reveal new messages from God. Rather, they proclaim "the faith once for all delivered unto the saints," Jude 3. No divine inspiration or illumination is given to preachers today, because they are in possession of the perfect will of God, II Tim. 3:16-17. God expects them to study it in order to rightly teach it, II Tim. 2:15.

GOD CALLS EVERY CHRISTIAN

We should understand that God calls every Christian by and through the gospel, II Thess. 2:14. When we are called of God by the taught gospel and become Christians, then we are to win others to Jesus, Matt. 28:19-20. All Christians are saints, I Cor. 1:2; all are priests, I Pet. 2:5; all are brethren, Matt. 23:8; all are called to win souls. But no one receives a *special call* of the Holy Spirit.

The Christian man who has desire, the talent, the ability, the right character and opportunity should devote his life to preaching. Similarly, the Christian with money is called upon by God through his Bible to be rich in good works, ready to distribute to the poor and willing to give liberally to God's church, I Tim. 6:17-18.

We conclude that the idea of a special call of the preacher by the Holy Spirit, to assume the office of minister is a doctrine unwarranted by God. It finds its foundation either in ignorance of God's Truth, pride and ambition, or impiety. As such it must be opposed and exposed by those that love the Lord, His Truth and His Church.

THE REVEREND CLERGY

Most denominational preachers gladly accept the title "Reverend." It is printed on their cards, checks and credit plates. Would God have us thus address preachers?

WHY are some ministers called Reverend? In the common mind, it is ASSUMED:

That God has specially called them to be rulers of the church;
That they are specially holy and above sin;
That they are on a plane above average Christians;
That they have special perogatives with God;
That in the Bible God teachers us to do so. (The Bible nowhere teaches these thoughts, rather the opposite.)

Some men assume and demand this designation for themselves to satisfy their vanity;

Others to convince themselves they really are God's servants;
Some prefer this title for the special treatment it brings in the social and business world.

Does the use of this title reflect the proper attitude? In your English Bible, the word reverend is found but once. In Ps. 111:9 we read, "Holy and reverend is his (God's) name." It is never used as a title for any man.

Christians are to "be subject to one another, and be clothed with humility for God resisteth the proud and giveth grace to the humble," I Pet. 5:5. "We are to do nothing through. . .vainglory. . . we are to count others better than ourself. . .," Phil. 2:3. We must not think more highly of ourselves than we ought to, Rom. 12:3. This includes preachers.

The apostles were not called reverend. We do read of sinful Diotrephes "who loved to have the pre-eminence among them," III John 9. In which group would the man who assumes such exalted titles best fit?

The Jewish "Clergy" were addressed: Rab, Rabbi and Rabboni (the equivalent of Reverend, Right Reverend, and Very Right Reverend). Jesus said, "They do their works to be seen of men." They wear special clerical clothing. They love the chief place at feasts and chief seats at church, salutations in the market place and to be called of men Rabbi (reverend j.w.). He said, "Be ye NOT called Rabbi (reverend j.w.). . . all ye are brethren. . . whosoever shall exalt himself shall be humbled and whosoever shall humble himself shall be exalted," Matt. 23:5-12.

We are to "speak as the oracles of God," I Pet. 4:11. In denoting men as Reverend we are not thus speaking. Whatsoever is not of faith is sin, Rom. 14:23. (Faith comes from the Word of God, Rom. 10:17.) But God's Word does not designate men reverend. Therefore, to assume the title, or call men Reverend is sin.

Godly men do not wish to be called Reverend. Christians who respect God's Word will not heap these vain and flattering titles on their fellow mortals, Job 32:21-22.

PASTORS

"Pastor" is the most common appellation for ministers. Is this a proper use of the Biblical word pastor?

In Acts 20:17-29 Paul told the elders of the Ephesus church, "Take heed unto yourselves and to all the flock in which the Holy Spirit hath made you bishops to feed the church of the Lord . . . (for) after my departure grievous wolves shall enter in among you, not sparing the flock. . . ."

Thus in scripture, elders, bishops and shepherds or pastors all refer to the same type of church leaders. God has strict QUALIFICATIONS for those who would be pastors, bishops or elders of His church. They are as follows: mature in years,

blameless, husband of one wife, temperate, soberminded, orderly, hospitable, apt to teach, no brawler, no striker, gentle, not contentious, no lover of money, ruleth well his own house; not a novice; having a good testimony, having children that believe, not self-willed, not soon angry, a lover of good, just, holy, self-controlled, sound in faith, able to convict false teachers, I Tim. 3:1-7; Tit. 1:5-9. A man not having these qualifications is not acceptable to God as a pastor.

Question: How then can a young man without all these qualifications of maturity serve as a minister? This poses no problem, if we understand the Scripture. In Bible times, preachers were not called pastors unless they, having the qualifications, had been appointed as such.

The Bible refers to preachers (Rom. 10:14) as ministers (I Tim. 4:6) and evangelists (II Tim. 4:5). Never are they referred to as pastors in the modern sense of that term.

The Pastor System of the preachers being in charge of the churches is unknown to scripture! Elders (bishops, pastors) were the only overseers, Acts 20:28. Preachers were under their oversight. Distinctive titles such as *Reverend* and *Father* are not Biblical and are even forbidden, Matt. 23:9. The distinctions between clergy and laity are of human origin. All are one in Christ, Gal. 3:27; Matt. 20:25-28. All Christians are God's priesthood, I Pet. 2:5. Distinctive clergy dress is classed by Christ as a self-righteous desire to be seen of men, Matt. 23:5-7.

Churches of Christ call Bible things by Bible names, I Pet. 4:11. Will you not join with us in an effort to restore New Testament Christianity?

CELIBATE: TO BE OR NOT TO BE?

A controversy rages over the question, Should ministers of the church marry? Only God has the right to legislate herein.

1. Does God forbid marriage to ministers?

- A. "Clerical *celibacy is not a precept* of the *divine* or *natural law*; neither is it a dogma of the Catholic church. It is simply an obligatory law of the western church. . . ." Betrand L. Conway, *The Question Box*, (Replies to Questions Received on Mission to Non-Catholics), p. 311.
- B. The Bible states: "Let marriage be had in honor *among all*, and let the bed be undefiled," Heb. 13:4. "Because of fornications, let each man have his own wife and let each woman have her own husband," I Cor. 7:2. "The bishop before *must be . . . the husband* of one wife," I Tim. 3:2. An elder's serving is contingent upon his "having children that believe," Tit. 1:5-6.

2. When and Where did Celibacy Originate?

- A. "The earliest law enforcing celibacy was passed by the Council of Elvira in Spain about the year 300." *Question Box*, p. 313. "In the primitive days of the church, married men were admitted to sacred orders." James Cardinal Gibbons, *Faith of Our Fathers*, p. 458.
- B. "The spirit expressly says, that in after times some will depart from the faith, giving heed to deceitful spirits and *doctrines of devils*, speaking lies hypocritically, and having their conscience branded. They will *forbid marriage* and will enjoin abstinence from foods. . .," I Tim. 4:1-3. New Testament, Official Catholic Edition.

- 3. Concerning Marriage: It is to honorable in all, Heb. 13:4. Because of fornication, every man should have his own

wife, I Cor. 7:2. It is better to marry than to burn, I Cor. 7:9. Peter was married, Matt. 8:14. Paul had the right to lead about a wife that was a believer, even as the rest of the apostles and brethren of the Lord and Cephas, I Cor. 9:5.

4. Concerning Celibacy: It is admittedly a human law, no older than 300 A. D. (200 years after the last inspired apostle). It is a mark of apostasy to forbid to marry, I Tim. 4:3.

God has not bound marriage or celibacy on his ministers. Each man is free to make this decision. The true church has never forbidden marriage to any its children. Let no man rob you of your liberty in Christ, Gal. 2:4.

MAY WOMEN PREACH?

"Let the women keep silent in the churches for it is not permitted unto them to speak," I Cor. 14:34. Churches with women preachers cannot be the Lord's TRUE church! He says, "I permit not a woman to teach or have authority over the man," I Tim. 2:12.

Women preachers are PRESUMPTIOUS. Presumption is to "go beyond what is right or proper. . . to take undue liberties." "The soul that doeth aught presumptuously. . . reproacheth the Lord and. . . shall be cut off. . .," Num. 15:30.

It is REBELLION for women to preach. "Rebellion is as the sin of witchcraft," I Sam. 15:23. When one rejects the Word of God, He rejects HIM. This attitude will not go unpunished.

Christian women may teach, but not publicly before men. Lois and Eunice taught their children, II Tim. 1:5, 3:15. Priscilla helped her husband teach a man the Lord's way, Acts 18:26. Older women may teach younger men, Tit.

2:3-4. A woman who loves God will be satisfied to fill her role as a Christian teacher in these non-public ways.

Do you say, "Look at the good women preachers do? Paul says, "Shall we do EVIL that good may abound?" Rom. 3:8.

A woman may say, "I was called to preach." You may have been called out but not by God! He forbids a woman to preach. The desire of an ill-informed mind is mistaken for a call from God.

Women preachers have produced a maze of cults and isms. The Fox sisters led in the Spiritism movement. Ellen White gave us Seventh Day Adventism; Mary Eddy, Christian Science; Mrs. Filmore, the Unity Religion; and Amy McPherson the Foursquare church.

Jesus founded the only TRUE church. He placed leadership and public preaching in the hands of men. Bishops MUST be the HUSBAND of one wife, I Tim. 3:2. Faithful MEN are to be trained to preach, II Tim. 2:2. God places women in subjection to the men of the church I Cor. 14:34. He forbids women to preach.

Woe to the rebellious women who presume to preach. Woe to the churches that encourage them to do what God forbids. Woe to the person who continues in a church with women preachers. God will punish the women preachers. He will also punish those who CONSENT with them Rom. 1:32.

WHAT DO PREACHERS PREACH?

What kind of message does your preacher offer you? Do you go to church, hungering for God's Word only to receive a serving of husks? Many clergymen are standing in the pulpit and preaching everything but God's Word! Politics, civil

rights, funny stories, poetry, current events, philosophy, psychology and occasionally, a verse of scripture. The worshippers go hungering for righteousness and come home starving.

In Bible times, Paul the apostle said, "I determined not to know anything among you, save Jesus Christ, and him crucified," I Cor. 2:2. He also charged the preacher Timothy, "Preach the Word," II Tim. 4:2. This of course was the Word of God. Contrast this with the following statement which is representative of most denominations.

"Do you know the General Rules of our church? Will you keep them? Have you studied the Doctrines of the Methodist Episcopal Church? After full examination do you believe that our Doctrines are in harmony with the Holy Scriptures? Will you preach and maintain them?" *Discipline Methodist Episcopal Church*, p. 128

Gods says, "If any man speak, let him speak as the oracles of God," I Pet. 4:11.

Since only the Truth can make us free (John 8:32), we need Truth from the pulpit. But God's Word, simply and clearly.

Our souls hunger and thirst for righteousness, Matt. 5:6. But all of God's commandments are righteousness, Ps. 119:172. So we need men to present God's commandments to us from the pulpit.

We want to save our souls from hell. God's "implanted Word. . . is able to save our souls," Jas. 1:21. Let the preachers preach the Word of God!

To the priests of Israel God said, "My people are destroyed for lack of knowledge: because thou has rejected knowledge, I will also reject thee, that thou shalt be not priest to me: seeing thou hast forgotten the law of they God, I also will forget thy children," Hosea 4:6.

Lord, give us a generation of men who love Thy Truth and will faithfully preach it without fear or favor.

At the CHURCH OF CHRIST you will hear a lesson from God's Word.

A LETTER TO DENOMINATIONAL PREACHERS

Dear Friends:

Ours is a changing world. Churches are changing. As a minister in one of the Protestant churches, or the Catholic Churches, you have seen tremendous changes. Although some of those changes were needed and are good, others have been destructive and have led to virtual abandonment of the faith of Jesus.

In pursuing your career as a minister, you first had a desire to serve and God and your fellow man. You had a deep reverence for God, His Son and the Holy Scriptures.

Many of you have been shocked by what you have found from seminary down to your present situation. Many theological schools, instead of instructing your minds in the Bible and cultivating their respect for its authority, have destroyed students' faith. In many classrooms the authority of the Word of God has been rejected. It has been replaced with the teachings and opinions of men.

Instead of training young ministerial students to "seek and save the lost," a philosophy of social activism has been taught that neglects completely the question of personal sin and salvation. It spends all its energy on social, economic and political causes.

Perhaps you have seen funds contributed to God by religious people, highhandedly used for most every purpose but

the work God intended.

Preachers loyal to their home land have wept while the leadership of their denomination encouraged openly, the cause of Communist Socialism and worked for the hurt of our free land.

Have your Bible school materials lost most of their Scripture content? Some have degenerated to mere propaganda sheets for the "social gospel" group.

Many of your fellow workers have left the pulpit in disgust. Others sick at heart, quietly bear their burden, hoping for a God-sent change. Some have succumbed, losing their faith. They are doomed to a life of dead faith with no hope. A few have chosen to fight, but the forces in control have generally managed to "put the thumb" on them, squelching attempted reforms.

GOOD NEWS

There is a body of people who are different. They are satisfied to be like the first century church one reads of in the New Testament. They have complete faith and confidence in the Bible as God's revelation. They are governed in all things by the will of Christ. Traditions of men are rejected, whether ancient or modern, Matt. 15:9. These disciples preach the gospel of Jesus to lost individuals to save them from sin and help them prepare for an eternity in heaven. Their worship is according to the New Testament pattern. The Bible is studied in their classes. Preaching is wholly Bible centered, with application to all of man's needs. No quotation is as appropriate as scripture. Bible references are given to encourage those listening to "search the scriptures" for themselves, Acts 17:11.

Dear Friend, if your conscience is yet tender to the Word of God; if your heart aches under the anti-Christian pressures you are forced to live under, if you long to give your life and

energy wholly to the service and glory of Christ; if you seek truth that will make you free and the freedom to preach that truth to every creature, investigate THE CHURCH OF CHRIST near you. May the Lord help you.

Sincerely.

John Waddey

Chapter VII

REWARDS OF PREACHING

REWARDS OF PREACHING

When men consider a vocation or profession, they ponder, what shall be the reward of it? There are definite rewards that belong to the faithful proclaimer of God's Word. Careers of the secular world offer primarily temporal rewards that perish and vanish with time. The Lord's work provides rewards that are of both a temporal and spiritual nature. The latter will last throughout eternity. Jesus reminded Peter and all others who enter upon a life of Christian service, "There is no man that hath left home, or brethren, or sisters, or mother, or father, or children, or lands, for my sake, and for the gospel's sake, but he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecution; and in the world to come eternal life." Mk. 10:25-30. Consider with me some of these wonderful rewards.

THE PRIVILEGES OF BEING A WORKER FOR THE KING

In this life, it is a signal honor to serve on the staff of the governor, even more so the president. How much greater is the honor to be a representative of the King of Kings. Jesus said, "He that receiveth whomsoever I send receiveth me. . .," John 13:20. Everyone engaged in the business of spreading the Kingdom is a fellow-worker with God, I Cor. 3:9. Those

for whom we work on this earth can only reward us so far. Our King can provide our every need today, then crown us with immortality when this life is no more.

There is a privilege afforded to every gospel preacher to immerse himself in the study of the Holy Word. While others toil with tools, machines or figures, he is privileged above all to search the scriptures; to meditate upon them day and night; to dig deep into the gold mine of Truth and uncover costly nuggets. Next to salvation and heaven, no greater joy can be known than thus feeding on the bread of life. Further, God has ordained that your fellow Christians with whom you share these lessons learned, support you while you study the Bible, Gal. 6:6.

To work as minister of God affords opportunity to develop one's creative talents and to cultivate creative skills. As you help to lead the church in its program of work, you grow to be capable in many different areas while in the professions of the world one is usually hedged in to limited areas of service. Today you ply your pen to write letters and articles, tomorrow you counsel with youth and teach a class. Tonight you visit a home to instruct the lost, in the morning you comfort the sick. Week-days you study your lessons, then on Lord's Day you proclaim the glad tidings. You mediate differences, you solve problems. You travel afar, you speak on the local radio or TV station. These varied challenges should be seen as blessings of life, not as drudgeries or burdens.

As he does his daily work, the preacher has more freedom to direct his day by day work and to plan his own schedule than his counterpart in the business world. Although some stumble here, it really is a blessing for the diligent, self-starting man.

There is a satisfaction that comes from knowing you are doing the greatest work in the world, by serving God as one of his evangelists. While others work and build with stone which eventually crumbles to dust, we work with human

souls that will live on into eternity.

Our primary work is to save lost men from the doom of damnation. We become all things to all men that we might win them, I Cor. 9:22. If there is a sense of accomplishment and satisfaction that comes from saving a fellow human being from physical harm or death, how much more is one rewarded when he is able to get God's gospel lifeline to those perishing in sin. The life salvaged and the good that comes of their reformed lives will endure into eternity.

A preacher spends much of his time molding and training young minds. Most of these you work with will grow up to be Christians and strong pillars of the church and community. You will see them build happy, stable homes and take their place in the business world. Some will be missionaries and preachers themselves and bless thousands. The man who invested his life and work in these youngsters will have a holy pride in their success. This is an intangible, reward, more precious than gold.

Every preacher will spend many hours helping people salvage their lives from wreck and ruin. You will help save some men from the enslavement of booze. There will be mixed-up kids that will listen to your wise counsel and be profited. Time and again you will be able to strengthen and help to save marriages that are being torn apart.

In our work, we fight against sin and corruption as soldiers in the army of Christ, II Tim. 2:3, I Tim. 6:12. In doing this, we mold and shape the moral fabric of the community and nation, thus saving it from the judgement of God which surely comes upon a degenerate people.

We plant and nurture congregations of Christ's church which grow strong and serve as moral and spiritual beacons in a world of darkness. They minister to the unfortunate and help the weak. A man of God can take due pride in the fruit of his labors.

All of this work with people brings gratitude and appreciation from those we have helped in the struggle of life. Their appreciation is shown in thousand ways. Their homes are always open as a haven to you. Warm personal friendships develop. Fellowship is constantly enjoyed. Many tokens of thankfulness are received from those who have been blest by your ministry. My home and office are laden with gifts of grateful brethren.

BENEFITS FOR THE FAMILY

The rewards that come to a preacher's family are many and wonderful. Your children grow up in a world of books, high ideals, and lofty pursuits. They have wide and varied experiences in life that exceed those afforded to most other children. This is of great value to them in their educational work. Your family will have more opportunities to travel than most and this will broaden and enrich each of them.

They will live among and daily associate with the purest and best people of society. Of course, we all live in the midst of a sinful world, but as a preacher your closest relationships will be with other Christian families. When your kid's best friends are from Christian homes and they grow up to date and marry other Christians, they enjoy distinct advantages for a happy life. Your own home will be richly blest by the hundreds of godly people that enjoy your hospitality. Preachers, elders, missionaries and the saints of God that come into your family circle bring their train of blessings with them. Their faith, purity and dedication provide meaningful examples for your family members to learn from.

Your children will be fortunate above many because as a servant of God you will work unceasingly to have a happy, stable home. While other families openly quarrel and disintegrate, you and your wife will keenly feel the importance of working out your problems and controlling your emotions and words. You must practice what you preach because the

success of your work hinges on the stability of your home life. This accrues to the direct benefit of your children. You will be extra careful to provide a holy example for your children, because you are a preacher and you would not dare do otherwise. May I quickly add that if this were our only motive for being a proper husband and father, it would not be acceptable unto God. Nor do I recommend such a shallow approach to godliness. However, I am persuaded that it is generally easier for the preacher to maintain a godly home because not only is it right and desirable, but because the pressures of his career make it indispensable.

Among other rewards that come to mind is the respect that a minister enjoys in the community in which he lives and from his fellow Christians, I Thess. 5:12-13. Although it is granted that some men are not so fortunate, yet this is the exception and not the rule. Also, it often happens that a man by his own foolish conduct denies himself that honor which would naturally come.

There will be a time in every preacher's life when he will suffer hardship as a direct result of his faithfulness to God. This we should gladly bear (II Tim. 2:3), "Rejoicing that (we are) counted worthy to suffer dishonor for the name, Acts 5:41. When we thus share in a small way the sufferings of Jesus and for that we can be grateful, I Pet. 4:13.

Although we have looked primarily on the spiritual, intangible rewards, I would be amiss if I did not notice that God has provided that the man who labors for His heavenly cause should be financially rewarded for his efforts. "The laborer is worthy of his hire," I Tim. 5:18. The Lord ordained that they who proclaim the gospel should live the gospel, I Cor. 9:14. While this is but a small part of the rewards of preaching it is important. Most of our congregations now support their men reasonably well, and for this we are thankful.

The last and surely the most important aspect of our re-

ward is that by faithfully preaching and living the gospel we will save not only our hearers but our own souls as well, I Tim. 4:16. All of our efforts are but treasures laid up in heaven to be received at the appointed time, Matt. 6:19-20.

Having therefore these promises, beloved, let us cleanse ourselves from every defilment of the flesh and spirit, perfecting holiness in the fear of God. And may we never be weary in well-doing for in due season we shall reap if we faint not; for we know that our labor is not vain in the Lord.