

1969-1989 Twenty Years of

Integrity

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INTEGRITY, a journal published bimonthly by an independent nonprofit corporation, is intended to be a ministry of reconciliation which utilizes the varied talents of a large community of believers. These believers, united in faith but divergent in opinions, seek to accurately reveal God to both the church and the world so that all may become one as He is one. Accordingly, it should not be assumed that the views expressed by individual authors necessarily represent the opinions of either the editors or the Board as a whole.

basis of that influence. And when Christians are so afraid of their own positions that they cannot bear to hear alternative arguments, it is time to ask what we are afraid of.

Integrity deplors the party spirit, and we pledge ourselves never to promote a faction. We will never encourage any person to leave one faction in order to join another. To us there is nothing more unsavory than a sect devoted to opposition of sectarianism.

We anticipate that some will dismiss us as an underground movement bent on undermining the fundamentals of the faith, but we have no such devious intentions. More than anything else we wish to conserve the fundamentals of the faith, and our only objective with regard to the church is that is might be the true complement of Christ in the world today.

At the present time all readers are receiving *Integrity* free, their subscriptions being paid out of a fund contributed by our generous friends,

but we are not sure how long we will be able to operate on this basis. If anyone thinks what we are saying is worthy of circulation and therefore wishes to contribute, he is invited to do so. Checks should be made to *Integrity* and sent to the address given below.

We invite readers to send us names and addresses to be placed on our mailing list. However, we do not wish to be unwelcome guests in any home. If any reader wishes to be dropped from our list, we invite him to write and so inform us, and we will promptly respond.

We also invite comments, whether critical or commendatory. We will be encouraged by the latter and disciplined by the former. We also welcome material for publication (nothing anonymous, please; remember our name!).

Hoy Ledbetter
June, 1969

May/June 1989

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Editorial: Hope

The Last Enemy

J. Bruce Kilmer

Chips on the Stream

Hoy Ledbetter

Twenty Years and Counting

Leroy Garrett

A Hope-Full Future

W. Carl Ketcherside

Controlling Anger Through the Power of the Spirit (Part II)

Joseph F. Jones

Intercepted Correspondence

Book Review *The Convention - A Parable*

Will D. Campbell

Reprint of *Integrity's* First Editorial

May-June 1989
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Hope

Hope! This is the theme of our 20th Anniversary Issue. Each writer looks back, looks at the present, and looks to the future with hope. And it is not wishful thinking, but hope firmly and solidly based on God, our rock.

We are excited about presenting to you the wisdom and experience of four church leaders who have worked diligently for much more than the twenty years we are celebrating, and who continue to do much for the cause of Christ.

Hoy Ledbetter, a minister to Restoration churches for years, founded *Integrity* and edited it for its first fifteen years. Hoy's writings have continually provided us insight, while encouraging us to examine our own hearts and to move forward in integrity.

Leroy Garrett has worked tirelessly for the cause of Christ and for the unity of His body. He is editor of the *Restoration Review* and author of the book: *The Stone-Campbell Movement*. He has continued to challenge his readers to think, to grow, and to expand their horizons.

Carl Ketcherside edited *Mission Messenger* for over 37 years. Now, at 81, he directs an inner-city ministry in St. Louis. Brother Carl's words and life inspire us to get on with real living and to never give up hope.

Joseph F. Jones is the president of the Board of Directors of *Integrity*. He is our former professor and a long time mentor, who has worked for years to bring about unity in the church and in marriages and families through counseling, teaching, and ministering. His second of a three part article on anger offers us practical and powerful advice for the future.

All four of the writers for this special issue of *Integrity* have been advocates of unity for the body of Christ. All four we appreciate and love and thank for their support in the ministry of *Integrity* magazine. All four have increased our hope in the Lord. Join us as we listen to some of the wisdom they have gathered from their experiences in the Lord.

In addition to these articles, co-editor Bruce Kilmer introduces the issue with a look back at 1969, seeing some similarities to 1989. Our regular "Intercepted Correspondence" feature con-

(Continued on page 58)

The Last Enemy

J. BRUCE KILMER

Integrity was born in 1969. The year before, Martin Luther King, Jr. and Robert F. Kennedy had been killed, Lyndon B. Johnson had decided not to seek reelection, and Richard M. Nixon had completed his comeback by being elected president. Other eras were ending in 1969: Dwight D. Eisenhower died, Mickey Mantle retired, and Warren E. Burger replaced Earl Warren as Chief Justice of the Supreme Court.

Richard Nixon, in his inaugural address in January of 1969, said: "We cannot learn from one another — until we stop shouting — until we speak quietly enough so that our words can be heard as well as our voices." But the voices grew louder as 1969 "progressed." In a year when we could reach the moon, shut off Niagara Falls, transplant hearts, and see the New York Mets win the World Series, the voices not only would not be quieted, they broke into violence. Students took over administration buildings on campuses across the nation, Belfast burned, the Manson family committed ritual murders in California, and John Norman Collins continued to murder coeds in Southeastern Michigan. Places like Biafra, My Lai, and Chappaquiddick also reminded us of death.

Now, twenty years later, the sounds of death are still with us. Sabotaged airplanes, the Ayatollah Khomeini, the IRA, AIDS, earthquakes, and drought remind us that death is ever near us. But despite our presence in this valley of the shadow, we know that "the last enemy to be destroyed is death." I Corinthians 15:26.

We still recoil from death. And recoil we should, as Jesus "deeply moved in spirit and troubled" at the death of Lazarus, wept. As I write these words, it is the Saturday before Easter, the day the world waited. Waited as the

Lord of the universe lay entombed. But He would not, could not, be held by death. He burst out of the tomb!

As we face the 1990's and as we face the 21st century, we will face death — ever increasing death, possibly deaths as history has never seen and as we have never imagined. But as we face death, we face it knowing the victory has been won. We will still cry, we will still hurt, but we will not be conquered! He would not be conquered. Satan will whisper to us to give up. But we must not listen. We have found the one with life!

"So do not throw away your confidence; it will be richly rewarded. You need to persevere so that when you have done the will of God, you will receive what he has promised. For in just a very little while, 'He who is coming will come and will not delay. But my righteous one will live by faith.

And if he shrinks back, I will not be pleased with him.'

But we are not of those who shrink back and are destroyed, but of those who believe and are saved."

— Hebrews 10:35-39

Bruce Kilmer is a graduate of Abilene Christian University and Wayne State University Law School. He works for the Michigan Supreme Court State Court Administrative Office. He grew up in the Church of Christ (a cappella) and has served in churches of the Restoration Movement all of his life. He and his wife Diane live in Lansing, Michigan with their two children, where they are members of the University Christian Church (independent) and Bruce serves as an elder.

Chips on the Stream

HOY LEDBETTER

It has been said that things are not like they used to be, and never were. Perhaps we should bear that in mind as we lean across the years to review the situation into which *Integrity* was born and try to trace from that starting point the course of succeeding events. Not only is our vision of the past dimmed by defective memory and colored by altered perspective, but our horizons all along the way have been necessarily limited. Although it may be beyond our ability to produce an accurate description of the Church, then or now, there are times when one becomes convinced that something has happened that was not likely to have happened in the past.

Such was my reaction to a letter recently published in the *Christian Chronicle* expressing one reader's distress over an editorial which stated that the exclusive use of vocal music among Churches of Christ was "a matter of Biblical principle." He said, "'We' are not all convinced that a *cappella* music is the only acceptable form. . . I take issue with the definition of biblical principle. I find such things as a loving God, loving one's neighbor, justice and mercy to be biblical principles. A vague reference as to whether God prefers this type of music or not is not a biblical principle, but is at best a studied opinion, and more likely pure speculation. . ."

What struck me about this letter was not that it said something we did not hear a generation ago (we did hear it in private conversation, often from preachers), but that it was written to and published by a leading mainline paper. Such an open statement of dissent stood out against my recollection of the concern we felt when we published the first issue of *Integrity*, in which we noted that often the point of view one expressed was determined by the company he was in rather than by his basic convictions; that any questioning of our peculiar beliefs, no mat-

ter how honest and sincere, was interpreted as disturbing the peace of the church; that many pious people felt they could not speak their minds without destroying their influence; and that (even though we denied it) we were so insecure in our positions that we could not bear to hear alternative arguments.

Some of our colleagues, adding up the personal cost of speaking out against what they privately deplored, chose to retreat into a silence that was less golden than yellow, evidently thinking, as Cowper put it, that "to combat may be glorious, and success, perhaps, may crown us; but to fly is safe." Although some were thankful that there were so many cowards around, since they at least were not sectarian in heart, we should not reconcile timidity and truth, it was not by accident that we named the journal *Integrity*.

Ecumenical Spirit Was Missing

We were also deeply concerned about our obvious failure as a restoration movement, having concluded that in general we had not only abandoned a basic tenet of our movement by making something other than Christian unity our "polar star," but that our restoration theory had completely overlooked an essential aspect of the New Testament church, its ecumenical spirit. A common feeling was expressed in an unforgettable letter from a California reader: "Please send me *Integrity* regularly. I'm eighty-one years old and I need to learn as fast as I can. I've been in the Lord's church a long time, but where I go they teach little and denounce a lot. I'm tired of hearing how right we are when we aren't right with Jesus."

Incidentally, we were not surprised to receive such a letter from an aged saint. We have often found the elderly less given to sectarianism than their children. As the Jewish proselytes became twofold more the children of hell than the

Pharisees who produced them, so second-generation exclusionists in our time tend to be worse than their fathers.

There is still no shortage of folks who "teach little and denounce a lot," and no doubt there will be ample opportunities even next Sunday to become "tired of hearing how right we are." In some cases the group of exclusionism appears to be stronger than ever. But while the walls of division still stand, rigid and imposing, our hopeful eye sees some cracks in them. There are various chips on the stream of our history which indicate that it is at least slowly flowing in the right direction.

Cracks in the Walls

For instance, today one would not expect to see a Church of Christ minister write an article explaining why he had agreed to be a guest speaker in an Independent Christian Church, as Harold Key did in 1970. The organized unity meetings which have been conducted by influential leaders within those two segments of our movement have at least helped make serious dialogue respectable and have exhibited a desire among the participants to get together. That is a start.

During the past twenty years Biblical teaching on fellowship and excommunication has been explored extensively, and while all sorts of extremes still occur, it is, to say the least, not as easy as it once was for authoritarian elders (or other power units) to expel people from the church, since there is a more outspoken body of opinion against it.

In the late sixties a businessman, whose work had required considerable travel among the Churches of Christ, lamented, "All across the country their elders have a strangle-hold upon our churches which is going to destroy them." Since then the decision-making process in the church has been explored in a responsible and informed manner, with constructive results. That Norman Parks' "Restoration and Models of the Church," reprinted from *Integrity* (August, 1977), is still in strong demand even after many thousands of copies have been circulated over more than a dozen years suggests both the vigor of the problem and widespread

interest in dealing with it.

More and more people have come to appreciate what the Bible says about power, a fact which has increased the possibility that the New Testament view of women will be restored and that "lording it over" God's people will pass out of vogue. Although destructive power struggles will no doubt continue, they are a little less likely to find a dogmatic excuse.

It seems to me that more churches are spending less time trying to justify their right to exist as a separate denomination and more time proclaiming the fundamental facts of the gospel, preferring to glory in the cross of our Lord Jesus Christ rather than exulting over their unique possession of truth.

Not least among the positive signs is the fact that again and again we have seen *Integrity's* most vehement critics become fellow travelers. Just this week I have learned that yet another gifted and influential brother has openly repudiated the sectarianism in which he has been trained. This is exciting news, even if it has happened so often that I am not surprised.

Worth mentioning also are the positive impressions which knowledgeable people outside our movement have shared with me. For instance, an official with the National Council of Churches, a Memphis native, saw as a hopeful sign of the times the ecumenical spirit he had discovered in one of our college presidents. Evangelist Luis Palau rejoiced over attitudinal changes he had detected among Churches of Christ on the West Coast. We must remember, however, that such people are unlikely to have had contact with our more exclusionistic brethren.

Drifting From the Goal

There are, of course, some discouragements to be noted. One is the extremely high mortality rate among the so-called open churches which have been started during *Integrity's* life span. The reasons for their failure invite protracted study and discussion, but we may observe here that a common problem has been their engagement in an endless and enervating struggle to figure out who they are. They may be a useful reminder that unity in diversity, despite its im-

portance, is not the primary goal of the church. Another (and frequently related) disappointment has been our association with charismatics, whose presence some considered a sign of progress toward spiritual renewal. Churches of my acquaintance which once welcomed charismatics would now dread to see them coming, since they have come to regard them as a divisive rather than unifying influence and as too narrow in outlook to contribute to the spiritual furtherance of the church as a whole.

I am not sure what to make of the fact that I have tried without success to buy a copy of Thomas Campbell's *Declaration and Address* for our church library. As an incurable Campbellite I find it distressing that we would allow this important document to go out of print, if indeed we have. Could that be a sign that "we are drifting"?

Twenty Years and Counting

LEROY GARRETT

I am pleased to join others in celebrating in print *Integrity's* 20th anniversary. I was around when this journal was first launched and I have now watched her for two decades sail her uncharted sea, which has always been unpredictable and sometimes turbulent. Her board of directors has kept its eye on the polar star, never in doubt about its mission of responsible Christian journalism. And its editors have maintained balance, being neither radical nor rash but always *avant-garde* and always out on the growing edge. *Integrity* has had something to say all these years and she has said it well. There is virtue in knowing what one can do, however modest that may be, and doing it with all one's might, and that without fanfare. But that is not *Integrity's* chief virtue, which is that she has lived up to her name, a rare thing for a jour-

If we still seem to have a very long way to go, perhaps we can draw strength for the journey by noting how far we have come, or perhaps how many are still traveling. If we have had too few spectacular victories, we might consider that our duty to preach the gospel is not determined by projections of positive response. And while it has been fitting for us to have given so much attention in this generation to the healing of our own rifts, is it not really time for us to get beyond ourselves and once again focus upon uniting the Christians in all the sects?

Hoy Ledbetter, founding editor and Editor-in-Chief of *Integrity* for 15 years, has served as minister for several a cappella Churches of Christ during his years of ministry. He presently serves First Christian Church (Disciples of Christ) in Albany, Georgia with his wife Jary and daughter Priscilla.

nal. It is risky for a paper to call itself *Guardian of Truth* or even *Firm Foundation*, but *Integrity* has been appropriately named. She has been no phony and she has stayed with her knitting.

This journal has contributed to the story I have been asked by the board to tell, how we as three churches (Churches of Christ, Christian Churches, Disciples of Christ) have changed during the past twenty years. *Integrity* has been a depository of a lot of bold and innovative thinking on the part of writers from all three of these churches, daring souls who have had something to say but hardly anywhere to say it. Like *Mission Journal*, now laid to rest after nobly fighting the good fight, *Integrity* has allowed for a free flow of ideas from those who would have otherwise gone unheard, and we

are all the richer for it. Hoy Ledbetter once referred to *Integrity* as a "blue collar *Mission*," but *Mission* could just as well be called a "white collar *Integrity*." A more telling metaphor can be drawn from ancient Greece, from those disturbed by the troubling questions of Socrates, "the gadfly" they called him. Both papers have stung us out of our doldrums. If *Mission* caused us to think, *Integrity* caused us to act. Thank God for gadflies, especially when they come in printed form and can be retrieved from the trash after being thrown away in anger! Once we poison gadflies like the Greeks did Socrates they can't be retrieved!

More Association/Less Anxiety

The most important change that has come during these twenty years is that we are now associating with each other with less anxiety and talking with each other with more reason. Twenty years ago (and earlier) Carl Ketcherside and I were conducting unity meetings between our three churches, but we had great difficulty getting people to take part, especially those who were considered "somewhat." They feared they would be accused of "compromising the truth" or of "fellowshipping those in error." One does not hear that much anymore, and unity meetings have almost become common. They are attended by hundreds and it is acceptable to report them in mainline Church of Christ/Christian Church papers. Leading editors and professors now take part in them, with impunity, except in far right circles.

Equally significant is the atmosphere of these unity gatherings. Generally they gather as equals in the Lord, not as gladiators prepared to confront each other in mortal combat. They talk and pray and eat together. One even reads of seasoned preachers having "discovered brothers I didn't know I had" and learning that "those folk don't have horns after all." We can rejoice that the ugly debating days are over or about over. A debate on instrumental music was conducted last year in Missouri between brethren of the Church of Christ and Christian Church, and attended by upwards of 1,000, but it might well have been the last of its kind. It may have served some as a nostalgic recall of the bitter

debates of a bygone era where brother vanquishes brother, but it also bore witness to the fact that debates never draw us closer and always divide us all the more. We are coming to realize that we have far more in common than we have differences, and that we can enjoy fellowship with each other in spite of the differences. It may not be too much to say that we are now loving each other more.

Even more important than the unity meetings is what is taking place at the local level all across the country. In Dallas recently a Church of Christ and a Christian Church (Independent) had a "Fellowship in the Park" and reported an exciting adventure in brotherhood. Also in Dallas another Church of Christ was hosted by a Christian Church (Disciples) in a Thanksgiving service that they plan to make an annual affair. In Slidell, Louisiana, brethren from all three churches recently gathered "to have breakfast and lift up Christ." This led them to stage a boycott together against the film, "The Last Temptation of Christ." One of them reported in the *Christian Standard*, "What other things could be accomplished for Christ if we could, in unity, lift up the body of Christ instead of dividing it." Our people in all three churches are thinking this way more, and things like these are happening on Main Street, U.S.A. We might say that we are, after a century of separation, discovering one another.

It is noteworthy that our folk can now do these things and get by with it. The *Restoration Quarterly* out of Abilene can publish stuff written by Christian Church men. The minister of a large Church of Christ in the Dallas-Ft. Worth area gave a glowing report to his congregation on his participation in a unity forum and urged the elders to invite Christian Church preachers into their pulpit. Our preachers in the Church of Christ are even beginning to take part in the local ministerial alliance and speak at "denominational churches." None of these things could have happened twenty years ago.

More Room for Grace

We have begun to change in our attitude toward each other because we are changing in other ways. We are more conscious of the grace

of God and the ministry of the Holy Spirit. We have begun to take the Scriptures more seriously in that we are more interested in what they say to our needs and less interested in defending our sectarian dogma. We are more aware of the church universal, and while we are yet hesitant to admit it, we are coming to accept the denominational status of the Churches of Christ and Christian Churches. Part of the good news is that we are slowly but surely moving from sect to denomination. And the best news of all is that we have become less sectarian in the past twenty years. The "only true church" mentality is dying.

These changes are slow in finding institutional expression, but there are encouraging developments. The European Evangelistic Society, an academic missionary outreach in Germany, involves scholars from all three churches. The Disciples of Christ Historical Society in Nashville has trustees from all three branches and all our scholars use its resourceful library, a place where a lot of rich fellowship is enjoyed. The World Convention of Churches of Christ also has representatives from all three churches on its executive committee. At its latest convention in New Zealand last year all three churches were represented on the program.

During the Campbell Bicentennial last year there were notable examples of doing things together, such as the lecture series conducted

by the Disciples of Christ Historical Society, which featured scholars from all three churches. The Richland Hills Church of Christ in Ft. Worth, one of the largest noninstrumental churches, had a full house for one of these lectures.

There is, of course, some bad news too, but I will not linger here except to say that we have much farther to go than we have yet come. The victories recounted herein are too few and far between, but they are enough to assure us that we can win our struggle against disunity and sectarianism. The tunnel was once dark but now there is light. But we are still in the tunnel and for the most part have tunnel vision. But the victory can be and will be ours. Twenty years ago I could only have dreamed that we would have made as much progress as we have. I am now persuaded that I will live to see the dream realized at a much greater magnitude.

Along with *Integrity* we will keep our hands on the plow and not look back. Soldier on, men and women of heart, soldier on!

Leroy Garrett has a Ph.D. in philosophy from Harvard University. He is a teacher and writer known in all three branches of the Restoration Movement. He is the editor and founder of *Restoration Review* and author of *The Stone-Campbell Movement*, a 739 page anecdotal history of three churches, published in 1981 by College Press. He and his wife, Ouida, live in Denton, Texas where he serves as an elder of the Church of Christ.

Integrity offers bound volumes of series of issues that focus on one theme. These volumes are \$2.00 each, or \$1.50 each in lots of ten or more.

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A Hope-Full Future

W. CARL KETCHERSIDE

It was Julius Caesar who said, "Men in general are fain to believe that which they wish to be true." Despite that statement which I recognize as correct, I must admit that I am a born optimist. This means holding in proper perspective both the past and the present. It also entails gazing into the future with a clear vision.

I believe with David that "the earth is the Lord's, and the fulness thereof." And I do not believe that God is through with the earth, and ready to wrap it up as a shroud. Of course, I am not unaware of the problems: pornography, homosexuality, abortion, and a host of others. These are not really problems of the earth, but of the United States. We are aware of them because we live here. Our republic has lasted longer than any in history, and the dregs we have created are in a stinking heap. But we overlook the forces for good which are among us.

I am conscious of the fact that God may end everything in a moment or at the twinkling of an eye. He will not consult me. But I believe He is not through with the world. And I personally believe that, in spite of the fulminations from the pulpit, that we are living in one of the greatest ages in time. I am glad to be alive today, and I am happy to be a part of this era. Let me tell you why I believe it is not a time of sadness or repining, but a time of rejoicing. I shall list seven things. I could mention a dozen or more.

1. The Roman Catholic Church is coming apart at the seams. In our own city, which has been a bulwark of Catholicism from pioneer days, there are differences showing up which are irremediable. Seminaries are closing because of non-attendance, public protests are

being offered, nuns are in rebellion. I see no possibility of repairing all of the breaks. Many people are quitting the Catholic religion. Some are affiliating with evangelical churches. Others just stay home. A few years ago the Catholic Church ruled the world. Now it cannot even control itself. Although what I say may be disputed by some, and angrily denied by others, it is my conviction that it is true. I feel it is to the good of humanity, because the Catholic church's hierarchical structure has exercised a deleterious influence upon those who want to be more free and open.

2. Jews are accepting the Lordship of Jesus as never before. Under the leadership of Moishe Rosen and Jews for Jesus, the Christ is being proclaimed to Jews throughout the world. I am a speaker at the Messianic Forum. It began the day Israel started. It meets once per week for luncheon. I meet many converted Jews and have contact with many more. The method of working with them must differ. But this, and other forums, attract a number of individuals. What a difference than when I used to go to the Reformed Synagogue every Friday evening, and when I taught once per week under the keen eye of a watchful rabbi.

3. The Koreans and other peoples of the Far East are fast moving into the Christian camp. The largest church on earth is in Seoul, South Korea. It was begun by Paul Yong-hi Cho, whom I have met. I asked him what built the work so magnificently. He answered in one word: "Prayer." A preacher who is a dear friend of mine visited there in Korea. He was

He who walks in integrity walks securely. Proverbs 10:9

asked to preach at 2:00 a.m. on Friday night. He expected a dozen sleepy-eyed elderly folk. When he arrived, there were more than 5,000 milling around, and that many more, who had been praying from one o'clock, also came out. All night Friday prayer is held. There are almost 500,000 members of the congregation. They assemble in 50,000 homes in the area. Dr. Cho is planning to win ten million Japanese to the Lord by 2000 A.D.

4. The Chinese Mainland, with the largest population in the whole world, is seething with faith in Jesus. Recently I saw on television a portrayal of the visit by Billy Graham to China. He spoke at numerous places and the outstanding thing about his visit was the number of bright-eyed and attentive young people and students. Every hall was packed. I rejoiced that these people heard about Jesus from a spokesman so powerful and literate.

The land of China is having more Bibles printed than ever before. I stayed with a man for a week who smuggled Bibles into China from Hong Kong. That was several years back. Now, the Word is being printed and circulated in that very land. God be praised! Many of the Chinese have taken English as a second language. There are thousands of house churches in Shanghai alone. The Word has wings. It will spread through the country rapidly and one of these days China may belong to the Prince of peace.

5. I never believed I would live to see what is happening in Russia and her satellites. But let us face it. Communism has proven to be a dud. It is a wash-out. The people have been misled and deceived by this unfortunate theory. It cannot even produce enough food to feed them. Disillusioned, unhappy, filled with longing, they are turning from it. Russia may yet become a republic. I feel a deep sense of concern for those who have met in the deep woods to pray and remember Jesus.

Now, under *perestroika*, they are taking steps they never took before. At this very time, young

people are in St. Louis becoming acquainted with American ways. I know the family where three of them are staying. Soon Americans will be going over there, to learn Russian ways. This is the first step toward a wider circulation of the Good News. At Amsterdam, I heard the prelates of the Russian Orthodox Church speak. They had no idea that Jesus would break through and affect the mentality as He has. There is no stopping one who could not be retained by death!

6. The young people of our day are marvelous to contemplate. I am fully aware that many who are my age (past eighty) see only the evil of youth. But I know better. And one of these days we shall conquer. Some of you will recall that for ten years I worked reaching "hippies" and recruiting scores of them. I spoke in 310 colleges of every kind and description from Swedish Lutheran to some which had no commitment. I believed then, as I believe now, that the future lay with the youth. I rejoice to see them serving God faithfully and truly, and they are doing so in every community. The future lies in their hands.

7. I do not want to be misunderstood in this last thing. I speak of the Charismatic Movement. I am not Charismatic. I do not intend to become so. But looking at it from a distance I am convinced that it has led a lot of people to accept Jesus who were living in and practicing dire sin. I was in California when the Full Gospel Businessmen's Association was started. I know its founder. I have spoken with him several times. It was his idea to start a movement which would reach all over the world. He has been successful.

There are congregations of 5000 or more meeting all over the earth today. They are charismatic. The good news of Jesus shines through all of the gimmickry, and in some cases, chicanery. I am glad that it is such a powerful thing that nothing can keep it down forever. Meanwhile, I am teaching in the inner city and the country. When someone comes who wants to talk about his "experiences" I

listen to him patiently. When he is through I do not enter into an argument or discussion with him. I simply go on teaching the Word of life. It has taken me years to learn to do that. I'm glad I learned.

What does all of this mean? It means that I am older and wiser than I once was. It also means that my faith has grown perceptibly. I believe that the God of glory is getting ready to do a mighty and wonderful work on earth. I am convinced that sectarianism will decline. I am persuaded that truth will predominate. I believe we are facing a day in which "our" church will mean less to everyone and there will

Controlling Anger Through the Power of the Spirit (Part II)

JOSEPH F. JONES

That anger is an emotional state, experienced at times by everyone, although difficult to define with precision, seems a valid assumption about life. It is apparently one of the most normal ways of responding to hurts of all kinds, be they emotional or physical. When frustrated or thwarted in our plans we may find anger as the ready response. If rejected or embarrassed in any given situation it seems most natural to become angered and to lash out at those who inflict such hurts or even at a situation which may seem rather impersonal. The Bible certainly recognizes this capacity of man to respond with intense emotion when variously disturbed by personal threats, rejections, frustrations, or when we feel our values being violated or our personhood being disrespected.

The anger engendered at such moments may be what is characterized in the Bible as "righteous indignation," attributed often to the response of God Himself as wrath being rightly exercised against evil in its many forms. The

be "one body, and one Spirit, even as we are called in one hope of our calling." And all of us shall become part of the "multitude which no man could number, of all nations, and kindreds, and people, and tongues" which shall stand before the throne.

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apostle Paul writes that "the wrath of God is being revealed from heaven against all the godlessness and wickedness of men who suppress the truth by their wickedness. . . ." (Romans 1:18) Jesus could become incensed and indignant at certain behaviors which He saw and confronted; and we can be sure that the anger and wrath of God the Father and Jesus the Son were always perfect in perspective and balance and justice. Human anger may at times be justified and appropriate; but it too frequently is carnal and sinful, hurtful to self and others.

The Reality of the Spirit's Power

Having looked at Jesus as our ultimate model for appropriate coping with anger and the constructive routing of anger's energy in a previous article, we turn to yet another closely related source of help for the believer. The New Testament affirms that the Christian has received the indwelling Spirit of God to empower his life. This is one of the most precious promises in

receiving the risen Lord Jesus into one's heart. On that first memorable Pentecost after the resurrection of Jesus, the throng of listeners were assured that upon repentance and baptism they would receive "forgiveness of sins" and "the gift of the Holy Spirit." (Acts 2:38) This latter expression can well be translated "the Holy Spirit as a gift," or as the apostle Paul would later write that "the Spirit of him who raised Jesus from the dead is living in you. . ." (Rom. 8:11 NIV) Let us now explore the relationship between the risen Christ, the indwelling Spirit, and the control of anger in the believer's life.

Divine Power and the Resurrection

In the writings of Acts and the Pauline Epistles the resurrection of Jesus is usually couched in the passive voice in the original Greek text. While the frequent English rendering of this mighty event in history is that "Jesus arose," the more accurate theological notion is, "God raised Him up, having loosed the pangs of death, for it was not possible for Him to be held by it." (Acts 2:24) Again in Peter's sermon on Pentecost, "This Jesus God raised up, and of that we all are witnesses." (Acts 2:32) We have already alluded to the apostle's affirmation in Romans 8:11 that "If the Spirit of him who raised Jesus from the dead dwells in you, it will give life to your mortal bodies. . ." In this one verse of Scripture it is twice affirmed that God's Spirit, the Spirit of divine power, raised Jesus from the dead; and then further that this same Spirit dwells in the believer. The New Testament documents are vibrant with the threefold dimension of this affirmation: it was (1) God's Spirit of power which (2) raised Jesus out of death, and (3) that the same Spirit which raised Jesus, with all its attendant power, dwells in the believer. Now what are the implications of this doctrine for the believer's emotional control?

Resurrection Power and Emotional Control

In Ephesians 1 the apostle Paul offers one of the most refreshing spiritual prayers that can

be found in the New Testament. After giving thanks for their faith and reputation for Christian ministry, the apostle begins his series of petitions for these believers in Asia Minor. He wants the eyes of their hearts enlightened, and prays that they may have a new awareness of the hope of their calling. He then utters a prayer that they might know (the Greek word here means experience) the power of the resurrection in their own lives and behavior. May you know, he is going to write:

" . . . what is the immeasurable greatness of his power in us who believe, according to the working of his great might which he accomplished in Christ when he raised him from the dead and made him sit at his right hand in the heavenly places. . ." (Eph. 1:19)

Professor R.M.L. Waugh focuses attention on several different distinct words in this passage that relate to resurrection power and the believer's life of emotional control. Notice more especially these terms: "That you may know . . . the exceeding greatness (*megathos*) of His power (*dunamis*) toward us who believe, according to the working (*energia*) of the strength (*kratos*) of His might (*ischus*) in Christ when He raised Him from the dead and made Him sit at His right hand in the heavenly place."

The first expression is *huperballon megathos*, power beyond measure, more than enough: implying that if such power could raise a dead man, it can certainly empower the believer for all his needs. "May you know the power" (*dunamis*), is the term from which our word "dynamite" is derived. The word is used over one hundred times in the New Testament. The Gospel of the risen Lord is the "power of God unto salvation." When the apostle faced immoral and intellectual Corinth on his second missionary journey, he determined to know nothing among them but "Christ crucified," "the word of the Cross" which was the power of God and "the wisdom of God." Here is power to cope with every possible human emotion and behavior.

The next term is the English word "working," from the Greek *energia*. It literally means "in-

working" and suggests the inward propulsion of power. It is the word which when transliterated looks almost like our English "energy," and that is precisely what it means. Divine energy or spiritual dynamic to enable the believer to stand up to life and move forward.

Then comes the Greek word for this power which is *kratos*, suggesting the ability to conquer or to keep under control. It was used for the figure of a powerful rider mounted on a magnificent horse, who though high-spirited and eager to run with speed and might, is kept securely under control. The application of this notion of power in the believer is most relevant to his need for control of emotions, especially the raging power of anger.

Finally, there is the word for power translated from *ischus*, and used in early times to describe physical force, usually rendered as "great might." To put all these terms of power together which relate to the resurrection of Jesus, Dr. Kenneth Wuest attempts this translation: "And what is the superabounding greatness of His inherent power to us who are the believing ones as measured by the operative energy of the manifested strength of His might." (*Eph. and Col. in the Greek New Testament*, pp. 54, 55) Now to move this idea a step closer to our problem of the Christian and his anger, it can be affirmed that the same power which raised Jesus Christ from the dead is available to the Christian; and the message of the Gospel is that this resurrection power, dwelling in the believer through the same Spirit that raised Christ, can and will empower us to cope with anger. The Christian has a decided advantage over the unbeliever as he can learn ways of appropriating this power to the practical demands of daily living such as dealing with anger.

Appropriating the Spirit's Power

We cannot make any definitive claim to understanding how the Spirit empowers the believer to meet all of life's thrusts, whether temptations, hurts, facing crises such as sickness or surgery, or even death. But neither do we understand too fully the process of diges-

tion and metabolism; yet when we eat properly and nourish the body with healthy food and diet, it somehow converts that energy into daily dynamic for living. So it is with the Spirit of the risen Christ in us, and that we are to give it the freedom to operate and empower.

In appropriating an attitude and lifestyle conducive to receiving the maximum benefit of the Spirit for anger control, I must be aware of the apostle's injunction not to "quench the Spirit." There must be a surrendered willingness to let God's power have free access in my life, for through it the Spirit will have more freedom to instruct and energize my resistance to the power of anger. The presence and power of the Word will help one to overcome the temptation toward vindictiveness, or resentments, or the holdings of grudges. The Spirit in me will, if privileged to control, produce a certain kind of character known as "the fruit of the Spirit," the very opposite disposition of one whose chronic anger and negativism keep him miserable and unhappy. (Gal. 5:22)

The believer's life of fervent prayer and the openness to God's leading that prayer brings provide another means of appropriating God's spiritual power to cope with anger. In prayer the Christian can and must bear the names of those who have hurt and angered him; and this is one of the most difficult of all prayers to offer. Years ago a mother came for counseling with the "presenting problem" of much concern that her daughter might leave the church because of this man she had married. Yet the husband seemed to be Christian and was making a conscientious effort to be the kind of spouse which the Bible describes. Within a few sessions it became evident that the mother's problem had little to do with her daughter leaving the church, but rather a deep anger and bitterness that this man had married her daughter and "taken her away from mama." The suggestion that I had discovered the root of the problem and also had a "prescription" for it was met by the mother with welcome response, until it was spelled out. As her counselor the assignment went as follows: "I want you for one week - before coming back the next - to get on your knees and pray this prayer three

times daily: 'Dear Father, I humbly confess that I hate this son-in-law, (and call his name), for taking my daughter away from me. You know that perfectly, and now I am seeing it more clearly. I ask your forgiveness and his.'" That was the assignment; but without a moment's hesitation she replied, "I would die and go to hell before I'd ever pray that prayer." How life can be blighted when anger and resentment block the free flow of God's spiritual power to transform our deep interpersonal relationships.

In a third and final message on the Christian and control of anger, I intend to set forth some additional specific keys to one's total emotional control system which will be of much practical benefit. But at this juncture we can, without the full knowledge of how we either quench the Spirit on the one hand, or appropriate His power and presence on the other, claim and affirm the

reality of the Spirit's presence operative in one's life. There is established validity to the notion that claiming or affirming such a benefit makes it become more real. I can, at the beginning of each new day, or when confronted with situations and/or persons which will provoke anger, claim at that very moment the presence of God's Spirit in my innermost being, and call upon His power to save me from any destructive venting of anger's energy. And He will do just that!

Dr. Joseph F. Jones has ministered to the Church of Christ in Troy, Michigan for 21 years. He holds a doctorate in higher education and recently received his doctorate in pastoral counseling from Trinity Theological Seminary. Joseph has worked and written for *Integrity* magazine since its earliest years and served as the president of the Board for more than ten years.

Intercepted Correspondence

The following "Intercepted Correspondence" is a continuation of a feature we began in the January/February 1988 issue of *Integrity*. These letters are *Integrity's* version of C.S. Lewis' *Screwtape Letters* and more recently Os Guinness' *Gravedigger Files*.

To refresh your memory, we have an im-

aginary setting where Bruce accidentally comes across these letters in his computer class. Bruce thought he would warn the rest of us of what may be going on under our very noses. The nefarious teacher Apollyon continues his instructions to the young devil Ichabod.

Dear Demonic Nephew,

A brief word about the vagaries, complexities and paradoxes of what the humans call "freedom." The concept is more readily understood than the reality, and throughout the ages of their existence we have encouraged these elevated animals to idealize their dreams, fight an infinite number of wars, invite civil disobedience and rebellion against wrongs, either actual or imagined, risk life, limb and fortune — knowing that most of them will grossly abuse it, once gained. Inevitably, they

then mistake freedom for license, and we have won. The paradox lies in the face that they may only be free, in the Enemy's program, when they are totally regulated by His will. And the paradox, being apparently contradictory to their preconceived concepts, is beyond their recognition. Your role is to emphasize absolute free choice, pluralistic thought, and the false, illusory concept of unrestrained life and activity. Believe me, it has worked throughout the ages, and seems more than moderately suc-

cessful in that "bastion of freedom," the United States of America.

Your clever use of innuendo with C. Sharp and Snugrug demonstrates the value of this simple tool. You will discover more of its many values with use, through its subtle believability and as an invaluable instrument for sowing suspicion and discord. Keep up the good work; but remember that sharp tools are dulled with overuse or carelessness.

I should not need to remind you that playing both sides against the middle with the Worship Committee is potentially counter-productive. If you are perceived at any point as being duplicitous by either faction, or by both factions, you have lost your credibility. Indeed, you may blow your cover altogether and end your usefulness in Topeka. Proceed with extreme caution, and back off at the slightest suspicion that your devices are under suspicion.

You may not know "Scooter" Barton yet. The young people at Broad Way do, believe me. Let me introduce him to you. He came to Kansas from Chicago just a bit more than a year ago, and attends Central High School, where he lettered in football, basketball, and track. He is riding the crest of the current sports-hero worship.

The rest of the story is not generally known, but it is important to our cause. "Scooter" got into serious trouble in Chicago in a series of drug-related robberies and assaults. He was sentenced to two years in juvenile detention; then the sentence was reconsidered, and suspended on rigid probation at a 'half-way house' there. His family disowned him, and later he was shipped to Topeka to be near his grandparents and away from his Chicago gang. An interesting part of his sentence made church attendance mandatory. That's where Broad Way comes in. The supervised home is only two blocks distance. To impress the superintendent of the 'half-way house,' New Hope Center, Scooter feigned conversion at Broad Way. But WE own him, body and soul.

You are to get in his corner and beat his drum. He is a master at deception: all the good people at Broad Way think he's the ideal young Christian gentleman. And that's the way they

actually see him — in the middle of his act. He is sufficiently clever to hide his true nature around people of principle. He appears to be an unusually polite, happy and intelligent young man, as well as an athletic idol in the school. But he is a marginal student on paper, and sub-marginal in actuality, (a zealous coach has managed to 'doctor' his record to preserve his scholastic eligibility); and he has first-class drug connections, which he conceals well. He's headed for a fatal crash, predictably; our goal is for him to take as many of Broad Way's youth group as possible with him. He has made a small beginning in this endeavor. The rest should be easy, if you play your part well. That means you are to work with as many as possible of the parents, neighbors, school, home and church folks in swinging behind "Scooter." The youth group at Broad Way has been altogether too solid for some years. It's about to be cracked.

Now a word about the vacation you want. I can guarantee you a vacation of your choice — within reasonable limits, of course — should you achieve one of the following: development of a significant faction within the congregation which leads to a division; or, the seduction of Brother Whitesoul, either sexually or doctrinally; or, depending upon the extent of your success in the devastation attending Scooter's fall. Whitesoul has been one of our strongest adversaries for nearly two decades. Should he be successfully reduced to common, tainted clay, the consequences to our cause are incalculable. Good luck!

Yours in mastery of the subversive,

Uncle Apollyon

My dear uncle, mentor, and model of perfidy,

What a lovely, agonizing week it has been at Broad Way — agonizing for the members, that is! To begin with, one of the teenage girls was found to be pregnant (now that you've

alerted me to "Scooter" Barton, I suspect him as her partner in this development, but of course, no one else is on to that). One of the prominent businessmen of the congregation has been hauled into court for income tax fraud, and a delightfully acrimonious debate broke out in one of the Bible classes about whether the church should give back the indicted gentleman's last generous contribution to the building fund. Luckily for our side, all of the discussion so far has been from a safely self-righteous distance (even by some whose own tax returns would hardly stand a close audit), and no one has taken the bold step of seeing whether the fallen brother would like some supportive prayer and counsel in this hour of his culpability. Even Brother Whitesoul seems to have been cast for the time being into ineffective despair by all of this, but I've seen too much of him to count him out too quickly. He is one of those people who often come out of a time of stress and doubt stronger than before. But it seems to me that we have the saints on the run for the moment.

Thank you for your response to my comments on freedom of will. I have enjoyed the appeal to this absolute right of choice in the matters of abortion and the possession of firearms. Does not a woman have the right to choose what happens to her own body?! (thus goes the kind of indignant cry that I cherish). I have to make sure, however, that such people are deaf to the challenge that perhaps an elementary exercise of free will a bit earlier in the game might have forestalled the necessity of having to decide whether to terminate an embryonic life. It's wonderful how humans in American society are able to see moral decisions as a matter of private choice, even those that cheapen human life both physically and spiritually. And often those who are adamant — nay, militant — about preventing abortion show little concern about the carnage made possible by the easy availability of weapons in (and from) this country. It matters little to us, of course, whether life is cheapened by beginning it casually or by ending it casually, nor whether it is ended clinically or with a gun. After all, we have an enviable record of bringing death to this world of God's silly

creatures, so we find equally rewarding the proliferation of all abortive procedures, whether they are performed before or after the victim traverses the birth canal. Therefore, let both guns and suction tubes abound!

I am trying to play it cool in regard to the Worship Committee. I am concentrating on saying things that are so neutral they can be construed however one desires, such as, "I think one should feel good after worshipping"; or, "As many people as possible ought to be involved in the worship services." I have found it wonderfully detrimental to any spiritual satisfaction in worship to keep harping on purely human objectives for it. I try to steer any conversations about it away from talk of its being for the purpose of glorifying God — and that's not hard, since most people are uncomfortable with much concentration on God, anyway. Even I know that if one glorifies God, he exposes himself to divine scrutiny, and no self-respecting sinner wants to risk that. So I'll just continue to emphasize worship services as opportunities for people to be seen and for their talents to be displayed and admired, and for those who don't perform to be entertained and made comfortable. I find a great deal of unconscious corroboration for the idea that one should not get too stirred up by a worship service, or that if one is, it should be a superficial "high" that soon wears off. The Devil forbid that people should learn anything, about God or about themselves, from participating in worship!

I shall be alert to making young "Scooter" as advantageously admired as possible. It's amazing how well he has developed the art of duplicity at his young age. Even though he is probably responsible for the embarrassing condition of the young lady I mentioned earlier, he has been in the forefront of those apparently concerned for her spiritual welfare (out of her hearing, of course!). His devotionals for the young group are devoid of real substance, but they are wonders of style and clever gimmicks. He is always nattily dressed (from drug money, I suppose), and that makes him doubly attractive to the girls. How can you beat being both holy and handsome? One of the youth leaders

seems to be worried about a certain hollowness he detects in all of this virtue, but his cautionary notes seem to be pious pettiness in the midst of all the adulation Scooter is receiving. Things certainly seem to be ripening for our big kill.

You continue to inspire me to greater depths of hypocrisy.

Double-mindedly yours,

Ichabod

Book Review

The Convention - A Parable

Will D. Campbell, Peachtree Publishing, 1988, 406 pages.

Reviewed by WANDA HATCHER

Will Campbell has a way of writing that is easy to read and often humorous, but sends a strong message. I first heard of him from an interesting book entitled *Will Campbell and The Soul of the South* written by Thomas Connelly. As a recent transplant to the South, I found this book especially enlightening in understanding southern religious thinking.

Will Campbell was born in Mississippi and ordained a Southern Baptist minister at age 17. His education was received at Louisiana College, Wake Forest, Tulane and Yale Universities. He was very active in the Civil Rights movement in years past. He wrote the book *Brother To A Dragonfly* which is his Mississippi memoir. Today he likely is considered a rebel among the Southern Baptists as well as among most other Christians because his ways are a bit unorthodox. Nevertheless, there are those who consider him an important American theologian.

In this his latest book, *The Convention*, he spins a tale about the Federal Baptist Church's convention and calls it a parable. The organized church has become increasingly disorganized with defections within the body warring against each other seeking power. The desire for power has destroyed many who began the Christian walk and we see examples of this as the story unfolds. But in Campbell's

"parable" Dorcas Rose McBride, a rural homemaker, emerges as a candidate for the presidency of the Federal Baptist Church at its national convention. Her strongest qualifications are an exemplary life of decency, a commitment to the Lord, and a love for people. She is devoted to her husband of many years and they have one child of their own but have been foster parents to many children of all races. She knows her Bible and quotes it often.

Dorcas Rose McBride has no interest in power and provides a stark contrast to the two male opponents who represent the two most powerful divisions of that body. The fact that a woman would dare to be a candidate is reason for great concern among those men currently in power. The story encompasses scenes of both humor and tragedy and the reader is led to think seriously about the contemporary church. Is Jesus and his saving grace the primary focus? Have the leaders become power brokers to elevate themselves politically and financially? Would Jesus look at some of today's churches and chase out the "money changers" calling them thieves and hypocrites? Several years ago Will Campbell left the trappings of the organized church and became a proponent of the simple pastor to the people concept. Perhaps through this book he is telling why he left.

I am reminded of the book *The Worldly*

Church which was reviewed in the September/October 1988 issue of *Integrity* wherein the authors (Allen, Hughes and Weed) address the Churches of Christ with regard to their concern that affluence of members has resulted in the "social club" church with the emphasis on big beautiful buildings. As an update to that, I recently read in a church paper that several of the large churches that had pledged millions of dollars for building programs are in serious trouble both spiritually and financially. Some buildings are left unfinished after the congregation had been led to a crescendo of ex-

citement in the fund drive. One minister said a chill set in and the mood shifted from euphoria to uncertainty to conflict. He didn't know what caused it. Will Campbell's "parable" might help him understand what went wrong.

Wanda Hatcher is office/accounting manager and corporate secretary for an architectural development firm. She and her husband, Gene, were both early board participants of *Integrity*. They have four grown daughters, the eldest being Diane Kilmer, *Integrity* co-editor. Wanda and Gene are presently active members of the South Harpeth Church of Christ in Nashville, Tennessee.

Hope (editorial)

(Continued from page 42)

tinues to warn us to be on guard for Satan's traps. Finally, Wanda Hatcher reviews Will Campbell's book: *The Convention - A Parable*, which also should help us see Satan's traps for the church in the 1980's and 1990's. We especially appreciate this review because it

comes from one of the early board participants of *Integrity*. Finally, we have reprinted the editorial by Hoy from the first issue of *Integrity*. His goals for this magazine still inspire us!

Bruce and Diane Kilmer

Reprint of *Integrity's* First Editorial

This is the first issue of *Integrity*, a monthly periodical which is dedicated to promoting unity, soundness, and honesty in the body of Christ. *Integrity* is published by a corporation of Michigan residents who are members of the church of Christ. The corporation members, although varying widely in background, age, and religious experience, are united in love for the brotherhood and in their desire to contribute to its growth unto perfection. They believe they know the church and the issues which confront it today. They have selected the following editorial board: Hoy Ledbetter as editor-in-chief, David Elkins, Frank Rester, and Dean Thoroman.

"Integrity" is a word which comes from a

Latin root meaning "untouched, intact, entire." It denotes the condition of completeness and soundness, uprightness, honesty, and sincerity. Its relevance to the Christian experience hardly needs documentary support. The RSV uses the word in 24 passages, including Paul's important instructions to his associate: "In your teaching show integrity, gravity, and sound speech." The Biblical usage of the word points to simplicity of intention, the equivalent of being honest, sincere, and genuine, which is fundamental to true character.

In keeping with the connotation of its name, *Integrity* will seek to encourage believers in Christ to strive to be one, to be pure, and to be honest and sincere in word and deed, among

themselves and toward all men. It may legitimately be inferred that the issuance of a publication with such a purpose implies that there is division, impurity and dishonesty to be overcome.

Those who are abreast of current religious conditions are aware of the immediate danger of further division. Churches of Christ are already divided into at least two dozen difference factions, many of which for several years now have had no fellowship with each other. Those who have aspired to remove this thorn now see their hopes grow dimmer because of local intensified conflicts. New factions are on the verge of springing up, and already have in some cases, both to add to the division and to debilitate further our historic plea for the unity of all believers. We believe that a solution to this growing problem should be sought with renewed diligence, and we dedicate ourselves to that important search.

Integrity proposes to deal fairly and thoroughly with current issues. In the belief that truth has nothing to fear, we will attempt to cover the various sides of controversial questions, not for the sake of controversy but in order that the reader may have opportunity to hear and evaluate for himself the bases of particular beliefs. And we believe the ordinary man has sufficient intelligence to decide for himself what is right and what is wrong, provided he is given proper information, and that it is highly insulting for one of his peers to attempt to lord it over his faith.

Churches of Christ have a rich heritage in the reformation movements of the 16th and 19th centuries. When Martin Luther debated with his brethren in the Catholic Church, he set forth two principles which have become basal in all Protestantism. These are:

1. The supreme authority of the Bible.
2. The right of individual interpretation.

Luther contended that popes, councils and human decrees could not be cited as the source of religious authority and that the Bible alone is our rule of faith and practice. But who, his opponents countered, is qualified to interpret the Bible? They argued that the common man could not understand the Scriptures without the

interpretation of the church. Luther answered this argument by asserting the right of every man to interpret the Bible for himself. The importance of these two principles in the history of the reformation and restoration could hardly be exaggerated. It was strong belief in these that caused men like Thomas and Alexander Campbell and Barton W. Stone to begin what later evolved into the "Church of Christ."

But there has always been a tendency to get away from the basic principles. They have been accepted in theory, but denied in practice. And they are at stake in some of our keenest controversies today.

It is now being vigorously argued, either directly or indirectly, within some churches of Christ that the common man does not have the right of private judgment. A few church officials will not allow the members of their congregations to hold views contrary to their own, although that has not yet become a general position. Some hold that their interpretation must be the interpretation of all, or else those who disagree will be expelled from the fellowship.

But the more tolerant officials of this sort will not refuse to allow one to believe what he believes - just as long as he does not express that belief! Thus they effectively squelch the right of private judgment while giving it lip service.

We believe that the basal principles of the restoration - the very principles that have made us what we are - are worth defending. We believe further that the taproot of division is departure from them. Yet, at the same time, we are aware of the danger of entertaining corrupting influences and growing doctrinal unconcern.

We also believe that one of the greatest needs of our generation is that of genuine honesty. When the time comes wherein the point of view we express is determined by the company we are in, it is time for us to ask what became of our integrity. When we cannot question our own beliefs without threatening the peace of the church, we may well lament the departure of such Christian virtues as forbearance and self-surrender. When one cannot speak his mind without destroying his influence, he could profitably (even if painfully) investigate the real