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October, 1988

20th Century Christian October 1988

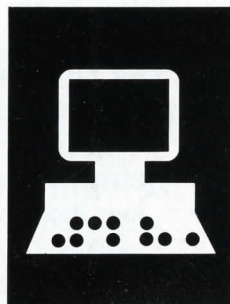
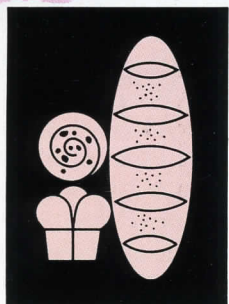
Jerry Rushford, *Pepperdine University*



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20TH CENTURY CHRISTIAN

*New Testament Christianity
in the Present Age*



**A Magazine
and a Movement:
Reflections on 50 Years**

October, 1988

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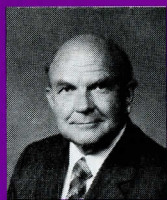
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20th CENTURY CHRISTIAN
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EDITORIAL



M. Norvel Young

Thanks for the memories of fifty years of service by wonderful people who have made this magazine possible—editors, writers, artists, printing directors, business managers, secretaries and so many more. Thanks for the memories of thousands of readers, some of whom have traveled with us all the way from our beginnings in 1938. We celebrate the achievements of the past, and we pause to give God the glory for all the good accomplished. It has been a happy journey.

But yesterday is only to be used to shape a better tomorrow. One thing that all those who worked closely with the magazine have had in common has been vision. We look to the future with hope and optimism. If God permits the world to stand, the magazine will celebrate its 62nd birthday when we cross the threshold into a new century and the third millennium.

It is my pleasure to announce the decision of our editorial and publishing co-workers to change the name of the *20th Century Christian* to the *21st Century Christian* beginning January 1, 1990.

Our name will change, but not our message. The magazine was begun to share the message of Christ with contemporary men and women. May God bless us as we seek to continue to be biblical, attractive and appealing. May we be loyal to our trust to communicate Christ, to uphold his authority, to promote his abundant life of faith and love, to spread the word of his salvation which alone can save the world.

The best is yet to be.

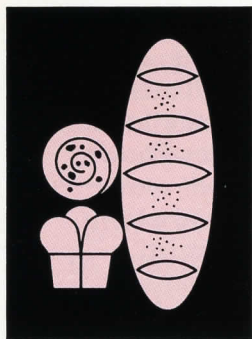
Our gratitude to Dr. Jerry Rushford, our guest editor, for this watershed issue, which is rich in the history of a movement.

A Magazine and a Movement: Reflections on a Half Century

Jerry Rushford

It is not often that we are privileged to celebrate the fiftieth anniversary of a Christian magazine. A grateful brotherhood congratulates the *20th Century Christian* on the completion of fifty years of positive and encouraging leadership in the field of Christian journalism. The Restoration Movement has produced nearly 2,000 different periodicals in the past 165 years, but only a few have survived a half century of continuous publication. For a journal to last that long, it must develop a clear identity and cultivate more than one generation of readers. The *20th Century Christian* has accomplished both elusive goals.

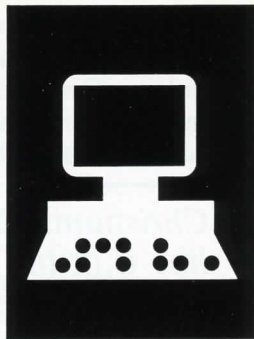
The prospects were not good that a magazine begun in the tumultuous year of 1938 would last even five years. The Japanese and Chinese were warring. Spain and Italy were embroiled in political unrest in their respective homelands. Hitler had invaded Austria and was making claims on Czechoslovakia. The United States recalled its ambassador from



Benevolence



Evangelism



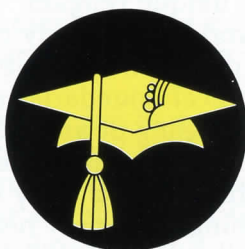
Scholarship



Media



Missions



Christian Education

Germany, and World War II was only a year away when the inaugural issue of the *20th Century Christian* rolled off the press at Williams Printing Company in Nashville, Tennessee. In the grim shadow of an approaching world war, a little journal of hope made its debut in the world.

young men of vision, most in their early twenties, who formed the first editorial council were Norvel Young, A. C. Pullias, George DeHoff, Woodrow Whitten, Hugh Tiner and James Bales. They encouraged J. P. Sanders to be the founding editor because he was more experienced and better known.

Christianity is a unique religion. There is nothing like it in the world. It is a way of life sufficient to meet the need of all persons in every place. It knows no geographical boundaries and is not antiquated by the passing of any century. The words of Christ are just as pertinent to the 20th century as they were to the first.

One older man who caught their dream was George Pepperdine, a Los Angeles businessman and the founder of George Pepperdine College. He paid for 20,000 copies of the first issue to be sent to young people all over the country. A group of enthusiastic college students in Nashville met in the basement of the Hillsboro Church of Christ to prepare the first issue for mailing.

In his inaugural editorial, J. P. Sanders wrote:

Christianity is a unique religion. There is nothing like it in all the world. It is a way of life sufficient to meet the need of all persons in every place. It knows no geographical boundaries and is not antiquated by the passing of any century. The words of Christ are just as pertinent to the 20th century as they were to the first. As the early disciples sought to follow his teaching and apply his way of life to their problems, so we should seek to follow him now. Christianity is a living faith not to be confined to any past age, but to be continually applied to the ever present NOW.

This present century, as each age in the past, is charged with some problems that are peculiarly its own. These problems differ to some extent in kind and degree from those of the past but they may be solved just as readily by the eternal principles of

truth expressed by Jesus, the Master Teacher. His teaching is so real that in every era those who are seeking life's summum bonum will find his truth the only adequate guide by which to live.

The *20th Century Christian*, which makes its advent into the field of religious literature with this issue, has adopted as its policy "New Testament Christianity in the Present Age." It shall be our purpose to assist that large group of young people who are eager to know the best way of life by holding up before them always the life of the Master. We want to exalt the Bible to a place of preeminence in our thinking and to emphasize it as the revealed Word of God. We want to magnify the New Testament Church distinct from every human institution. We want to assist our readers in making Christian adjustments in an unchristian world.

Fifty years later, the *20th Century Christian* still upholds the principles which gave it birth. This special issue glances back over a half century to relive the story of a magazine and a movement. When the *20th Century Christian* was launched as a digest-sized magazine for young people in October, 1938, the churches of Christ were small but growing—committed to restoring New Testament Christianity in their own day. When the first editorial council selected the phrase "New Testament Christianity in the Present Age" as a subtitle for the cover of the magazine, they captured the heart and spirit of the churches of Christ.

The magazine, which began as a popular journal for young people, soon became required reading for the whole church. The *20th Century Christian* reflected the growth and expansion of the post-World War II churches of Christ. In thumbing through fifty bound volumes of this monthly digest, it is possible to chart interests, concerns, and themes which were at the center of the movement to restore New Testament Christianity.

When the *20th Century Christian* began, the churches of Christ had fewer than 400,000 members world-wide. Over forty major cities in the United States (with a population of 50,000 or more) did not contain a single congregation. When J. W. Shepherd published a missions' directory in 1931, he could list only twenty-nine foreign missionaries. By 1938,

there were not many more. The churches of Christ had established only five Christian colleges by 1938, and their combined enrollments were less than 1,500. There were no preacher training schools and only six Christian schools (kindergarten and above).

In the past fifty years, the *20th Century Christian* has witnessed exciting growth among churches of Christ. There are now more than 1,400,000 members world-wide and more than 600 missionary families serving in approximately 140 nations. In addition to nineteen Christian colleges with combined enrollments of more than 20,000, there are over sixty adult Bible schools and schools of preaching and more than 150 Christian schools (kindergarten and above) in the United States alone. There is an increasing number of schools in foreign lands.

Other barometers for charting the growth of churches of Christ in the past half century would include: (1) the dramatic growth of child care and senior citizen facilities, (2) the wide use of media in evangelistic outreach, and (3) the large volume of writing and publication in the field of biblical studies.

The following articles cover six categories—foreign missions, Christian education, benevolent ministries, media outreach, evangelism, and biblical studies—which serve as windows through which to look back across fifty years of growth and expansion. It is interesting to note how often the *20th Century Christian* carried articles on, and sometimes devoted entire issues to, these six aspects of Christianity.

As encouraging as it is to glance down the road the magazine and the movement have traveled, we do not want to look back too long. The past is prologue. We remember yesterday only to learn how to shape a better tomorrow. In 1990 a new title on the cover will call the church into the third millennium, and we hasten there with hope and optimism, knowing that the message will always be the same—New Testament Christianity in the present age. It is our prayer that both the magazine and the movement will enjoy another half century of partnership.

Jerry Rushford is director of church relations at Pepperdine University and guest editor of this anniversary editor.

Fifty Years of Missions



Wendell Broom

The publication of the *20th Century Christian* began as the flames of World War II were being kindled. For almost a decade the church was preoccupied with the spiritual tragedies of the war. For the second time in one generation, the "Christian nations" of Western civilization tried to destroy each other, and they pulled into their conflict, directly or indirectly, most of the rest of the planet. In the passions of that war every sin and vice flared, including the genocide of the church's Hebrew cousins.

In the providence of God, that decade became the gateway to a new era of Christian care for a suffering world. Churches of Christ had sent precious few to minister the gospel to the nations of the pre-war world: including the Sheriffs, McCalebs, Moreheads, Merritts, Shewmakers, Shorts, Hobbys, Lawyers, Brittells, Bishops, Foxes, Bensons, Broaduses, Hettie Lee Ewing, Fara Andrews and Elizabeth Bernard.

Perhaps it was guilt over the sins of war, a deepened realization of man's depravity, a widened concept of "all nations," a broader comprehension of "every creature," or memories of worldwide sufferings we had never seen and scarcely heard of. For whatever reason the Holy Spirit quickened our consciences and the church came alive to a world vision in missions.

In the late 1940s four decades of world evangelism began,

which promise to extend into the twenty-first century with increased momentum. Churches whose leaders had gone to every continent and across every ocean to war came home to arouse us. Old men dreamed of evangelizing where they had been soldiers. Young men had visions of building churches

We can now see the hidden people—those culture or language groups with no church, no written Bible, not even one Christian believer.

where they had seen destruction. In colleges and churches where solitary saints had carefully kept alive the flickering wick of missions, methods classes began.

It would be twenty years before professors of missions would give their full attention to studies which motivated, inspired and equipped students for foreign evangelism. But in that first decade after the war, the Lord's legions began to move. At times there were nearly a thousand families abroad. At other times the numbers fell. But the church awakened, sending out messengers of good news.

In those post-war years we learned much from others. The Wycliffe Translators opened the Word to thousands who had never read. Bible societies printed millions of copies for us to distribute. Veteran missionaries wrote their experiences, and we learned from their writing better ways to evangelize and plant churches. We learned new terms like culture shock, furloughs, and missions committees. More people volunteered. Christian college students asked questions and made preparations. Some whose parents had lived abroad made plans to return to their childhood countries. Churches gave more than ever before to missions, and some learned to give for the first time. More and more Christian colleges added professors of missions, and Bible chairs in state schools sent students to foreign lands.

As we near the half-century milestone in world evangelism, the crest of every hill broadens our horizons. We can now see the hidden people—those culture or language groups with no church, no written Bible, not even one Christian believer. Of course in all the 230 countries listed in the United Nation tables, there is some kind of known church. Churches of Christ can be found in about 140 of them.

More and more often we are sending people in teams of

two to six families. We see the value of planting self-supporting, self governing and self-reproducing churches. Pre-field preparation is now available in Bible and missions courses at both undergraduate and graduate levels. Tribal and jungle peoples are rapidly moving to the cities, and urban-style evangelism is in increased demand. Much cultural, demographic and religious information about the nations is now available in American libraries. We have discovered the head start we can gain for evangelism by having plans for disaster assistance in cases of famine, plague and flood. We have learned how to plant churches which plant churches which plant churches, and to train leaders who train leaders who train leaders.

At the crest of this half century we rejoice at the thriving churches of Christ in Central and Latin America, Ghana, Nigeria, Cameroon, Kenya, Malawi, Tanzania, Zambia, South Africa, India, Malaysia, Indonesia, Papua New Guinea, Oceania, Korea, Japan and Europe—who can list them all? By correspondence courses American teachers (many aged or retired) have converted students and planted churches no missionaries have yet seen. Mass media ministries scatter seed which sprouts in places known only to God.

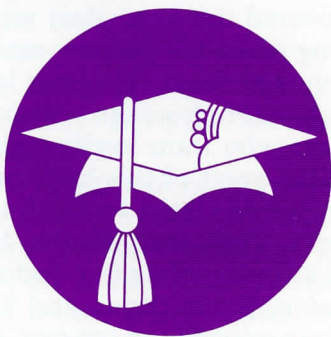
What lies over the next hill and over those still purple in the distance? Victories yet undreamed of: people set free, suffering eased, sin crushed, innocents kept pure by evangelist warriors in the armor of Christ and the power of the Spirit, sent by churches and upheld by prayer.

Only our apathy or disobedience can prevent these victories. They will go on—from glory unto glory—until one moment, as the crest of another hill is near, he suddenly appears in glory.

Our Father, Creator God, King of the Universe, Lord of Lords, please set burning in your church the passion for truth, justice, reconciliation and the destruction of evil from men's hearts, and the thirst for your Victory which can only be quenched by the sight of an uncountable family from every tribe, tongue, nation and people, redeemed in the blood of the Lamb. Lord, come quickly, we pray in your name, Amen.

Wendell Broom is a veteran missionary and professor of missions at Abilene Christian University.

The 20th Century Christian and Christian Education

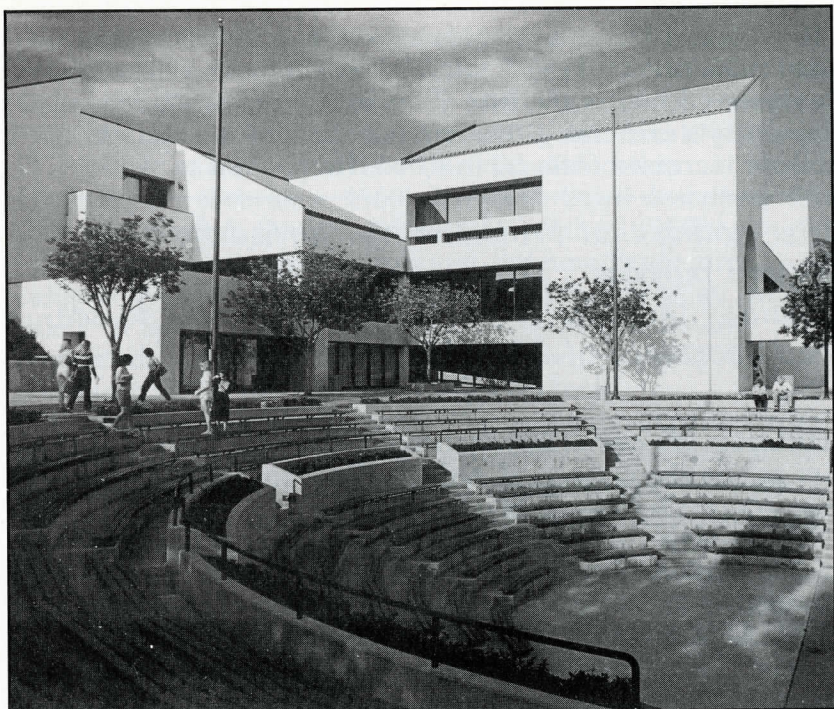


Harold Hazelip

A survey of the first fifty years of *20th Century Christian* indicates that articles encouraging Christian education have appeared almost from its inception. George S. Benson ("Christian Education," October, 1940) argued that education should be threefold: physical, mental and spiritual. He observed that employers were seeking employees with religious training as "the best guarantee of a successful worker."

E. H. Ijams wrote of "Christian Education and the World Crisis" (December, 1940), observing that two-thirds of the world's people were living in countries at war. He urged brethren to "look ahead to the peace that must come," and prepare young people to "reconstruct the lost pattern of world peace and righteousness."

E. V. Pullias ("Complete vs Partial Education," August, 1941) warned that partial education can develop "some of the potentialities of human nature to a very high point," leaving "the person ineffective and sometimes dangerous." A surgeon may have great skills but lack moral training. Education guided by Christian principles provides complete rather than partial preparation.



Pepperdine University in Malibu, California

In July, 1942, A. R. Holton recorded his thoughts "At the Grave of Tolbert and Charlotte Fanning." Fanning had organized Franklin College in 1861, in many ways a "predecessor" institution to Nashville Bible School.

Mable-Dean Ehl a Lipscomb English teacher, wrote, "Today's secular education has no place for . . . things of the spirit . . . It gives you no high ideal or personality to imitate" ("Why Christian Education?" January, 1945). She concluded that students in secular universities often accept a teacher's philosophy of life because that teacher has been successful in one field of study.

M. Norvel Young's April, 1946, editorial was titled "Christian Education." He reported that the Catholic church had grown by seven percent in America from 1926-36 while Protestant churches had shown a loss of membership. He attributed this growth to 224 colleges, 246 seminaries, and parish schools. He appealed, "Christianity is a teaching religion and thirty minutes on Sunday morning is not enough."

R. S. Bell, a Dallas businessman, wrote a testimonial in May, 1956, titled, "Why I Am Sold on Christian Education." He observed that in the fifty years of Abilene Christian University's existence (1906-56), members of the church in Abilene increased from 50 to 4,000. He pointed to strong

After noting that Princeton had turned from its original purpose. . . Harless concluded, "It is appalling that Christian parents are failing to see the importance of Christian education."

marriages: "In over 4,000 marriages—marriages where boy met girl on the campus of Abilene Christian College—less than 1/2 of 1% have resulted in divorce.

Testimonials by Christian college graduates began to appear in *20th Century Christian*. Marietta Pratt of Dallas wrote of her experience: "A Christian College Helped Me" (September, 1956). A. M. Coleman ("My Experience in a Christian College" June, 1957) told of three important events which occurred while he was a student at Abilene Christian: he became a Christian, met his wife, and not only learned "how to make a living, but how to live."

The Case for Christian Education

Christian college presidents, teachers, and other ministers periodically urged the case for Christian education. E. Claude Gardner described "What Christian Education Can Do for Youth" (September, 1957). He affirmed that values are built in the Christian college which are compatible with home training.

L. D. Harless asked, "Why All This Talk about Christian Education?" (May, 1958). He discussed the experiences of six seniors at Princeton, as recorded in *The Unsilent Generation* by Otto Butz. After noting that Princeton had turned from its original purpose of preparing Presbyterian ministers to "public service," and remarking on the results in the secular thinking of its graduates, Harless concluded, "It is appalling that Christian parents are failing to see the importance of Christian education."

Article titles often tell the story. Roy F. Osborne wrote "Christian Schools and Bible Chairs Are Sorely Needed!"

(November, 1958). A. C. Pullias began with a question: "My Son Wants To Be a Lawyer—Should I Send Him to a Christian College?" (December, 1960). J. P. Sanders titled his thoughts, "Christian Education: An Imperative!" (October, 1962). Loyd D. Frashier asked, "How Is a Christian Education Distinctive?" (February, 1963). James O. Baird described "The Christian College Student Today" (December, 1969).

William S. Banowsky introduced the new Pepperdine campus by tracing the history of the institution in an article titled "A Spirit of Place" (August, 1970). Roy V. Palmer recounted "Opportunities on the Christian Campus" (February, 1971) for training foreign students.

Winfred Wright, a professor with ten years' experience, gave reasons why "I Am Thankful for Christian Education" (November, 1966). He emphasized an environment where peers encourage good rather than evil, a Christian mate can be found, and a fuller life can be unfolded.

Special Issues of 20th Century Christian

Five entire issues of *20th Century Christian* have been devoted to Christian education. The May, 1951, issue celebrated the 60th anniversary of David Lipscomb College. President A. C. Pullias chronicled Lipscomb's growth from nine students in Nashville Bible School in 1891 to the graduation of her first senior college class in 1948. M. Norvel Young took a glance at "More Than a Century of Christian Education" based on his book *A History of Christian Colleges*, published in 1949.

The May, 1953, edition was called "Restoring God to Education." Writers included L. P. Bennett, a Texas rancher who had given Christian schools more than \$1 million, businessman A. M. Burton who had given more than \$2 million to Christian education, and restaurateur Clifton L. Ganus who reaffirmed that "Man Shall Not Live by Bread Alone."

"The Case for Christian Education" was the theme in December, 1959. Editor M. Norvel Young wrote that one out of two young people were being lost to the church. Don H. Morris saw Christian colleges "Meeting the Needs for Church Leadership." Perry Mason discussed the value of Christian high schools, while Walter H. Adams commended graduate work in Christian colleges. Abilene Christian and Harding were offering Master's degrees—Pepperdine since 1944.

"Pioneers in Christian Education" (June, 1964) contains vignettes depicting the relationship to Christian education of Alexander Campbell, Tolbert Fanning, J. W. McGarvey, David Lipscomb, T. B. Larimore, James A. Harding, A. G. Freed, Hall L. Calhoun, J. N. Armstrong, H. Leo Boles, R. C. Bell, H. E. Speck, Sr., Batsell Baxter, and George Pepperdine. The editorial introduction pointed to the current Supreme Court decision regarding the Bible and prayer in tax-supported schools, and urged the need for Christian schools and Bible centers in state colleges.

The September, 1976, edition had as its theme, "Christian Education: Investing Today, Building Tomorrow." The supporting role of the Christian college to the Christian home was emphasized. The issue breathes a special optimism concerning the future of Christian education. Colleges were in a growth pattern.

Fifty Years of Growth

The emphasis on Christian education featured in *20th Century Christian* throughout its first fifty years was an important factor in the growing acceptance of Christian schools.

In 1938, our brotherhood was operating five Christian colleges: Abilene Christian, Freed-Hardeman, Harding, David Lipscomb and Pepperdine. The combined enrollment was less than 2,000. Mac Lynn's *Missions Bulletin* in February, 1982, included seventeen Christian colleges with a combined enrollment of approximately 25,000.

Apparently seven K-12 schools were being operated by members of churches of Christ in America in 1938. Lynn's compilation lists 150 schools in 1982 with a total enrollment of approximately 35,000.

The common themes related to Christian education in *20th Century Christian* during the past fifty years—the values taught at home experienced away from home, education of the whole person, Christian scholars as classroom role models, the formation of lifelong companionships among Christians—need reemphasis today. Christian education is still worthy of the support and encouragement this magazine has given it for a half century.

Harold Hazelip is president of David Lipscomb University and a member of the editorial board of 20th Century Christian.

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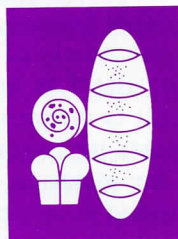
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Benevolence: The Past Fifty Years

Inez Baucum



They looked at the service station attendant with wistful, hungry eyes. Jim Lassiter had taught his children well: drive as far as the car will go, stop at a service station, explain that he is "down on his luck," and ask for gas, food and lodging for his wife and five small children. As he went down the roster of churches, he always named the church of Christ first, because they usually helped.

The pattern was broken when the children were placed in a licensed children's home by the Court. After several attempts at rehabilitation with the family, the Lassiter children were placed for adoption.

As a social worker in child care for nearly fifty years, I have seen many changes: from long-term, congregate, custodial care of 100 to 200 children in dormitory facilities to diversified, multiservice programs. In the past fifty years the number of children's homes has grown from about a half dozen to eighty-eight programs. In 1953 there were eleven children's homes among churches of Christ when John White, founding superintendent of the Children's Home of Lubbock, Texas, attended a planing session on homes for children.

About 5,000 children are presently in care among churches of Christ. Present statistics show the following child care programs: forty-five institutions; five small group homes; forty-eight agencies to place children in foster homes; forty-one agencies which place children for adoption; nineteen

agencies which give maternity counseling to unwed parents and about eight maternity homes.

In 1960 the Smithlawn Maternity Home, Lubbock, Texas, was the first maternity home to use the cottage style of care. There are now a few emergency shelters for child abuse and one mother-child home.

I was the first social worker among churches of Christ, employed at the Children's Home of Lubbock, Texas in 1955 to develop an adoption program. There are now about 250 Social Workers and other professionals in our child care programs.

We now work with a different child. There are very few orphans in our children's homes, as Social Security and insurance programs make it possible for relatives to care for orphans.

To quote Floyd Stumbo, executive director of the Children's Home of Lubbock:

The care of the child in a changing America demanded new methods. Both physical and psychological needs had to be addressed, and programs all across America, including those within churches of Christ, began to meet the challenges.

Another change was the building of cottages with eighteen children per cottage, both boys and girls, with house parents. This number was reduced to twelve, and now some programs limit the number to six children per cottage. When it was learned that the relationships do not bond as parent-child, the house parents became "child care workers" in some programs.

There is now an emphasis on short-term care with the return of children to their families. The average stay in our homes is eighteen months, as contrasted with several years prior to the 1950's. This number is slightly higher than the national average.

Other Programs for Children

The Madison Church in Nashville, Tennessee, has an Interstate Child Watch Program for runaways, supported by sixty-three congregations. Taylor, Texas, Church of Christ has an Ident-A-Child program for missing children.

Camp Shiloh is a summer camp sponsored by the

Manhattan Church of Christ, New York City, for needy children of New York's East Side. Walnut Creek, California, enrolls needy children on a free basis. Applications are made through social workers.

The North Central Church of Christ in Bloomington, Indiana, furnished a room at the Monroe County Welfare office for victims of child abuse to visit their families.

Other programs include work with handicapped children and delinquents, day care, drug programs, grief and loss counseling, marriage counseling, vocational counseling, Big Brothers/Big Sisters and Residential Treatment Centers.

Programs for the Aging

The number of retirement communities has tripled nationwide in the past four years. There are over thirty retirement residential facilities and at least twenty programs for the elderly in progress among churches of Christ. Most of these facilities require the resident to pay full expenses.

There are a few programs for needy elderly. The San Diego Christian Foundation, through Jack Rowe, has a fund for low income elderly retirees. Winston Moore, Executive Vice President of 20th Century Christian is Secretary of the Board of Trustees directing this program. Buddy Chatfield of Nashville, Tennessee, works to aid residents of Lake Shore Home when they run short of funds.

The Lake Como Church of Christ in Fort Worth, Texas, has a housing program for low income elderly and the handicapped. This is a HUD subsidized-rent program.

The Schrader Acres Senior Citizens Center in Nashville was the first senior citizen's home built by a black congregation. In Albuquerque, New Mexico, the Montgomery Blvd. Church of Christ sponsors a program in which the retired men do hundreds of odd jobs, such as painting houses for the needy. Christians across the nation are beginning to respond to the needs of the elderly.

Responding to Natural Disasters

Christians have opened their hearts, hands, and checkbooks in response to natural disasters. After an earthquake in California in 1987, more than eighty churches donated \$55,000 in relief funds.

Floods in Kansas, West Virginia, Virginia, Central Appalachia, Oklahoma, Ohio, Pennsylvania, California and North Dakota

caused extensive loss of lives, homes and property. Christians over the nation contributed hundreds of thousands of dollars. They helped in sand-bagging, evacuations, clean-up and move-ins in addition to medical care, food, clothing and furniture. At times they collected so much they were asked to stop.

When a tornado struck Lubbock, Texas, the Broadway Church of Christ was used as the distribution center by the Red Cross and the community. Funds, clothing and furniture came from churches of Christ across the nation. After tornadoes caused extensive damage in Alabama, Mississippi, Arkansas, West Tennessee, Texas and South Carolina, Christians responded generously.

When fire destroyed church buildings in Harlan, Nebraska and Villa Platte, Louisiana, Christians contributed money toward new ones.

Helping the Homeless and Hungry

Several churches have service centers to help people with rent, utilities, food and clothing on an emergency basis. Jackson Park Church of Christ in Nashville sponsors "Room at the Inn" for the homeless, with sleeping space for 4,000. The church of Christ in Las Vegas, New Mexico, clothed 5,000 children.

The Vandalia Church of Christ in Lubbock, Texas, advertises a Job Bank for the unemployed.

A number of churches have food banks and cooperate with community food banks. Dallas and Tulsa teenagers repaired houses, cleaned yards and removed trash for handicapped and low income people.

The Twelfth and Drexel Church of Christ in Oklahoma City developed the Central Information for Benevolence to prevent duplication of services.

Five thousand youth joined in a hunger program sponsored by the Redwood City, California, church. They worked in soup lines and with street people.

Prison Services

The College and Cherokee Hills Churches in Oklahoma City sponsor a national directory of prison work. One hundred sixty-eight congregations in thirty-one states are involved in prison work. The Windsor Park Church works with Christian ex-offenders. The Hillsboro Church in Nashville opened a home to rehabilitate ex-convicts.

Medical and Legal Services

Westbury Church of Christ in Houston collected \$70,000 for a kidney transplant. Oklahoma churches donated over \$300,000 for a heart-lung transplant. Fort Collins, Colorado, Christians raised \$350,000 for a liver transplant. They now sponsor the American Children's Transplant Foundation.

Christians in Rochester, Minnesota raised \$60,000 to help patients at Mayo Clinic. The Hospitality House in Nashville has provided lodging for two to three thousand hospital out-patients annually.

Florence, Alabama, Christians cooperated with an insurance company to provide health care for needy children.

A number of congregations are working with drug abusers to place them in Christian homes. Christian women in Dallas sponsor Welcome House for alcoholic women.

Several congregations are ministering to victims of AIDS through volunteer programs. Bering Drive Church in Houston has an active program in meeting the spiritual, psychological and financial needs of AIDS victims and their families.

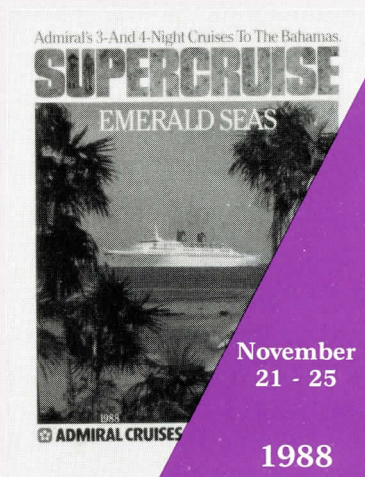
The Garnett Road Church of Christ in Tulsa, Oklahoma, raised \$400,000 for legal fees needed for a court case appeal. Christian lawyers give advice to ministerial counselors.

Members of the churches of Christ are a benevolent people, and we need to do more to meet the needs of our neighbors, "in all things shewing thyself a pattern of good works" (Titus 2:7).

I am hungry
For bread
For bed
A friend
A smile
For God—
I cannot reach God
Until I reach you
And you touch me Then will I see
God's humanity.

Inez Baucum, ACSW, CSW, has been associated with Children's Home of Lubbock and is professor of social work at Lubbock Christian University.

Caribbean Cruise



We invite you to spend the most unusual Thanksgiving Holiday of your life with us! Joining with Betty and myself, Darrell and Lana Frazier have arranged a Thanksgiving Cruise to the Caribbean November 21 - 25, 1988. The Emerald Seas sails from Dodge Island, Miami, Florida, 3:45 P.M. Monday, November 21, transporting you first to Nassau for a day and night; on to Little Stirrup Cay—truly a tropical paradise—for another full day; then Thanksgiving in Freeport, D.V., with sight seeing tours in all ports of call plus visits among the churches. A Thanksgiving Dinner with peers will be yours aboard ship. Unforgettable!

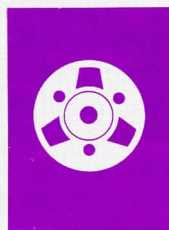
Darrell Frazier, a most experienced cruise director, has scheduled my delivering at least two speeches as we sail the heart of the Bahamas. Write me at *20th Century Christian*, P.O. Box 40526, Nashville, Tennessee 37204 for a free brochure outlining four glorious days aboard a beautiful ship, sailing in an exotic area with some of the finest cruise companions you'll ever know. Come aboard mates!

Please write me today, or phone 615-383-3842 or 615-292-0024.

Jim Bill McInteer

Media Outreach

Joe R. Barnett



Dr. Charlie Marler in his "Historical Study of Church of Christ-Related Publications, 1938-72" begins his study in 1938 because, "Clearly, the October, 1938, emergence of this small magazine (*20th Century Christian*) added a new dimension to "church of Christ journalism."

That "new dimension" consisted primarily of two elements. First, the publication was a magazine, rather than a paper. Second, whereas most periodicals at that time were aimed at preachers and other leaders, *20th Century Christian* courted an expanded audience.

Power For Today, a daily devotional guide, was initiated in 1955 by *20th Century Christian*, and soon had the largest paid circulation of any of our publications, with the exception of bundle-distributed journals.

Print Media

Two "mainstream journals," the *Gospel Advocate* (1855) and the *Firm Foundation* (1884) were the best known periodicals in 1938. The *Gospel Advocate* remains the longest continuously-published journal in the brotherhood.

Another significant periodical founded in 1938 was *The Bible Banner*, forerunner of *The Gospel Guardian*. The *Guardian* was the opposing voice to congregational cooperation. Several other publications with the same agenda emerged in the 1950's and 1960's.

Mission (1967) and *Integrity* (1969) were launched with a view to more openness and a better brand of journalism.

grity (1969) were launched with a view to a better brand of journalism.

During this half-century, there have been a number of new products that have been launched. One re-

A counter emergence of several reactionary conservative journals occurred. Created primarily to stem the tide of their editors' perception of "liberal" trends in the brotherhood, they included *Contending for the Faith*, *Spiritual Sword*, and *Anchor*.

Special-interest journals include: *Christian Woman*, *Teenage*

During this half-century over a hundred publications have been launched. One reason for this proliferation is the absence of a central governing body in churches of Christ; consequently we have no "official" publication. . . . "There are too many saying too little to too few."

Christian, Mature Christian, Alternative, Christian Echo, Christian Bible Teacher, Voice of Freedom, Christian Worker, Christian Family, The Minister's Monthly, Deaf Disciple, Personal Evangelism, and *Campus Journal*.

Marler links the launching of the *Christian Chronicle* (1943) with *20th Century Christian* in "reshaping the future of 'church of Christ journalism.'" The *Chronicle* was the first tabloid newspaper for the church.

Numerous regional publications came into existence, such as *Carolina Christian*, the *Christian Journal*, and the *Rocky Mountain Christian*. A later entry, with a different format, is the *Pacific Church News*.

Foreign publications include *Juan Monray's Restoration*, published in Spain in English and Spanish, and Harris Goodwin's *Eternal Voice*, serving Latin America.

The *Restoration Quarterly* (1957) is a distinguished scholarly journal, the only such publication among churches of Christ.

A few publications were designed to be used as direct-mail evangelism tools. Among these were *Gospel Minutes* and *The Star*. *Pathways Evangelism* utilizes direct mail and other media.

Image (1985) was established, among other reasons, to fill the perceived vacuum created when the *Firm Foundation* was purchased and its editor changed. It provided enhanced visual appearance.

During this half-century over a hundred publications have been launched. One reason for this proliferation is the

absence of a central governing body in churches of Christ; consequently we have no "official" publication. Perhaps Martin E. Marty's statement concerning religious periodicals is applicable: "There are too many saying too little to too few."

Electronic Media

Radio

In 1938 churches of Christ had been using radio for a decade and a half. The earliest programs were broadcasts of worship services.

In 1975, 330 radio programs were counted. These varied in format from 30-second spots to hour-long preaching programs.

International Gospel Hour (1923) is the longest running broadcast, and continues to be heard across the nation.

World Radio (1963) broadcasts a variety of programs with coverage in most parts of the nation.

World Christian Broadcasting (1975) introduced the first church-sponsored international short wave broadcasting. Programs are beamed into China, the USSR, and Asia.

Television

Numerous television programs have been produced and aired. The majority have been locally produced, and include worship services, panels, talk shows, and children's programs.

Several efforts have been made to produce and air programs with brotherhood support and national coverage. Most of these have not survived beyond the "pilot" program, an exception being the *Amazing Grace Bible Class*, which has been widely aired.

Herald of Truth

An adequate appraisal of media ministries has to place *Herald of Truth* in a category of its own.

Perhaps the most electrically-charged moment in the modern day history of the church was that Sunday in early February, 1952, when 2,000 Christians gathered in the Municipal Auditorium in Abilene, Texas, for the first nationwide broadcast of the *Herald of Truth*.

The program was the result of a dream of two unusually talented young men, James Nichols and James Willeford, who were intent on reaching the masses with the gospel. They

envisioned a professionally produced program which would be broadcast nationwide. Their vision was admired; their judgment questioned. They were repeatedly rejected as they sought sponsorship.

In late 1951 elders of Abilene's Highland Church accepted the challenge. The first broadcast was heard on thirty-one stations of the ABC radio network. It brought excitement to the brotherhood as nothing before or since.

Herald of Truth expanded to television programming in 1954.

Landon Saunders' *Heartbeat* debuted in 1971 and went independent in 1984. Saunders has a unique ability to speak to the unchurched.

Herald of Truth radio and television programs are produced and aired in Latin America, particularly Mexico and Spain.

Upreach magazine was launched as a follow-up tool for *Herald of Truth* in 1973, and has been highly successful.

Let's Talk, a daily 15-minute textual study was started in 1984.

In 1986 and 1987 full-page ads were placed in *Reader's Digest* as an additional outreach.

Herald of Truth is supported by 2,000 congregations and 30,000 individuals.

Films

In 1981, an eight-part film series of the Marriage Enrichment Seminar conducted by Paul Faulkner and Carl Brecheen was produced. The films achieved wide distribution across all religious lines. A more recent production by Faulkner, "Making Things Right When Things Go Wrong" (1986), is achieving equally impressive distribution.

With the technological advances of recent years, we are entering an era in which entirely different media will be the focus of the future. VCRs, personal computers, compact discs, and digital audio recordings will assume a key role in people's lives.

The church has usually lagged behind trends by five to ten years. One reason people question our relevance is our reluctance to respond to media advances. We would be wise to see the opportunities and get to the front of the line.

Joe R. Barnett served for ten years as editor of 20th Century Christian. He now serves as president of Pathway Evangelism, a media outreach.

Reflection On 50 Years of Evangelism

Mac Lynn

Fifty years ago, churches of Christ were struggling through the Great Depression. Evangelism was confined principally to one-on-one conversations with unbelievers, public debates, local radio broadcasts, and two-week long "protracted meetings," usually held under the stars or under a tent.

The meetings were both religious and social events. Neighbors and friends usually responded to an invitation to attend the annual community affair and hear the gospel preached. The local preacher and the visiting evangelist would make personal calls on members' friends, neighbors, and relatives to discuss their spiritual state. Since people generally waited until the meeting to be baptized, the result was a good harvest of new believers.

World War II Years

As the clouds of World War II gathered, evangelistic activity continued unabated. Wartime restrictions imposed no severe threat. However, the war did introduce two new motivations for proclamation.

One, it provided an occasion for showing sympathy and fellowship toward sons and husbands gone to battle. A show



of unity for the common cause against the enemy brought members and nonmembers together for humanitarian activity. Thus, greater interest in the church was created during those anxious years. The church was often talked about in the community. It was easier to get friends to attend.

Two, military needs accelerated the dispersion of Christians already begun by the Depression. The government and such corporations as DuPont sent people to various parts of the nation to work in the war effort. The movement of Christians to the northern, eastern and western U.S. resulted in a growing number of congregations and believers.

Since World War II

Following World War II, American churches embarked on an aggressive approach to world evangelism. This developed due to the impact of the war, opportunities presented by new American foreign policy, and an improved economy. Both domestic and world missions blossomed from a sense of needing to convert the world to prevent another war. Veterans who had seen the faces of the suffering in Europe and Japan encouraged fellow Christians to act. Food and clothing were sent overseas, together with a wave of pioneer missionaries. Only later would major mission interest turn to more "fertile" places, such as Africa, South America, and India.

On the home front, as buying power increased in the post-war era, the radio became more accessible. Advancing technology allowed Jule Miller to develop a series of five filmstrips for private showings in the unbeliever's home. Brochures, leaflets, tracts, and correspondence courses became complements for evangelistic activity.

The 1950s and 1960s introduced an era of area-wide campaigns, exodus movements, college missions training, soul-winning workshops, foreign lectureships, missions committees and super-churches.

Interest in college students led to the development of Bible chairs on the campuses of public colleges and universities. The teaching of the Bible to nonbelievers yielded numerous conversions while deepening the faith of believing students. Following a short-lived effort to pattern campus ministries after the interdenominational Campus Crusade, campus ministries focused on involving the total church membership. What resulted was a prescribed methodology first developed in Gainesville, Florida, which quickly spread across the nation.

While much attention in the post-war years has been on cooperative efforts, other activities, including church plantings, door-knocking campaigns, mass mailings, searchers classes, singles' programs, community services, jail/prison

ministries, English language studies for international students, bus ministries, Camp Shiloh, Boston's House of the Carpenter, Nashville's Youth Hobby Shop, and the church growth movement were initiated. Teaching methods have ranged from the structured Open Bible Study to informal group Bible discussions.

Internal Tensions

Experimentation with modern methods has produced a wide approach to domestic missions and led to the need for supervision. Questions arose as to *how* evangelism should be done. Sixteen percent of the mainstream churches took a determined stand against "institutionalism," effectively isolating themselves from the majority.

The growth of the "Crossroads Movement" caused confusion. Enhancement of the methodology by the Boston Church has demonstrated that many professionals are open to the gospel, but it also generated charges of cultism. A hierarchical tie was developed between a "mother" church and "daughter" churches. The "discipling" method has raised concern.

This brief survey reveals that methods have indeed changed. Some border on manipulation; others are too casual to be effective in evangelism. The flurry of activities over the past fifty years demonstrates a constant concern for the lost. Yet, in some respects there has been a change in the Christians' perspective.

Over the past fifty years, churches of Christ have enjoyed economic advances, have become more "respectable" in the community and comprise a more educated membership. The church reflects other changes in American society and in outlook toward the world.

The perennial questions for Christians dedicated to a faith informed by Scripture are: How should Christ be presented and how can the exclusiveness of the gospel be safeguarded from legalism?

Mac Lynn is chairman of the Bible department at David Lipscomb University.

Fifty Years of Translating Scholarship Into Inspiration

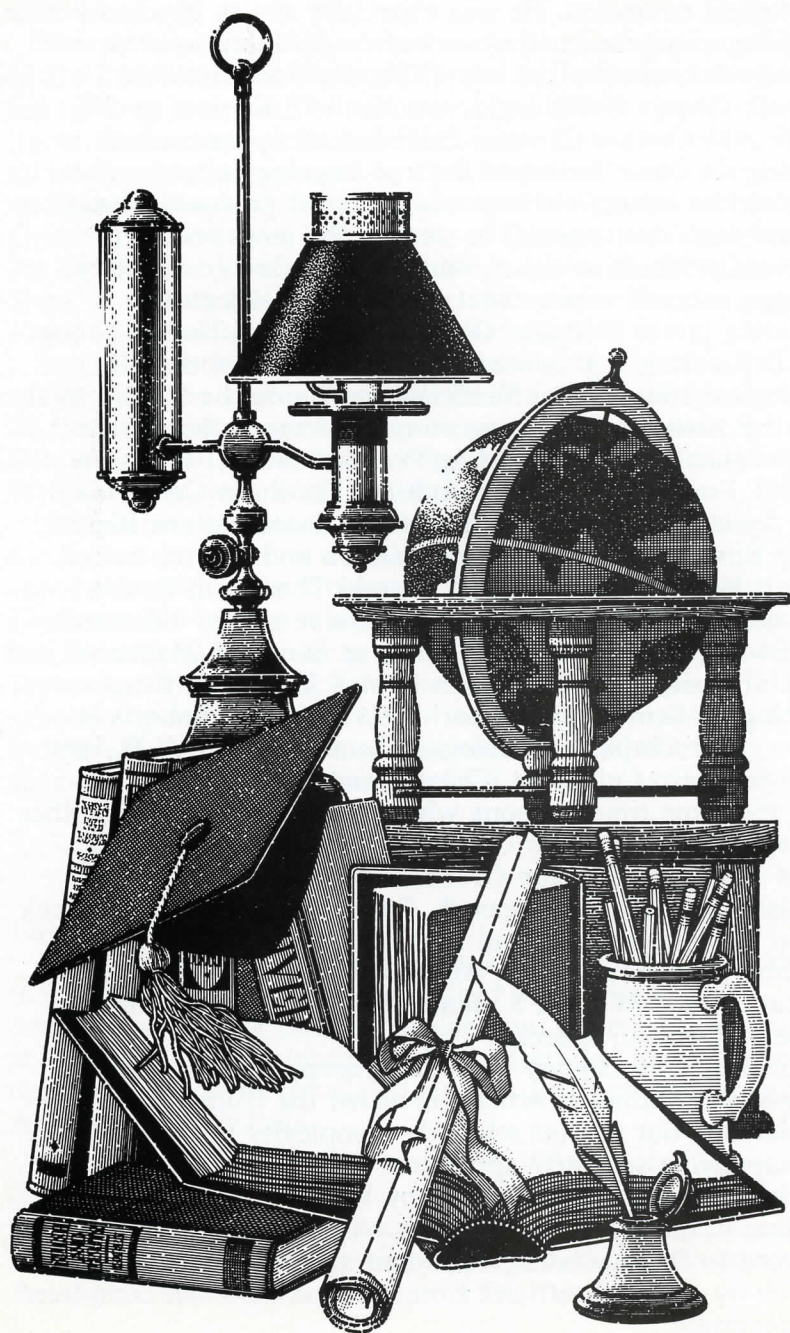
Thomas H. Olbricht



20th Century Christian was born out of a desire to present New Testament Christianity in an inspirational manner to college age persons. In so doing it has mirrored major American historical developments, as well as trends in the church. Even a cursory thumbing through the fifty volumes bears out such a conclusion. This article focuses upon the manner in which the editors have utilized and incorporated accelerating theological education among church leaders.

The Beginning

In 1938, America was coping with consequences of a great Depression, and leaders of the church maintained an isolationist or outsider posture toward culture and theological education. Their attitudes paralleled those of the larger evangelical movement in America. Mark A. Noll in *Between Faith and Criticism, Evangelicals, Scholarship, and the Bible in America* (Harper and Row, 1986) noted the decline of scholarship among American religious conservatives between 1900 and 1935. The period after 1935 he designates "Return:



1935-1974," by which he means a return to the mainstream of theological education. He was especially struck by the number of young evangelicals who worked on doctorates at Harvard Divinity School after the late 1930s, including Edward J. Carnell, George Eldon Ladd, and Kenneth Kantzer (p. 97).

The *20th Century Christian* exhibited an openness both to relating the New Testament faith to ongoing culture and to utilizing the talents of those who pursued graduate education. Several men instrumental in starting the magazine were graduate students at either Vanderbilt or George Peabody College, some of whom went on to obtain a doctorate, including James D. Bales, George Dehoff, and Norvel Young. The first editor, J. P. Sanders, 1938-1945, had obtained a theological education at Vanderbilt receiving the B.D. in 1931.

In the 1940s an increasing number of the authors were trained theologically, including Paul Southern at Southern Baptist, Frank Pack at Vanderbilt and Southern California, Carl Spain at Southern Methodist and Southwestern Baptist, Andy Ritchie at Louisville Presbyterian and Scaritt, Batsell Barrett Baxter at Vanderbilt, J. Harold Thomas at Boston University, Raymond Kelsey at the University of Tulsa and Southwestern Baptist, J. D. Thomas at Southern Methodist and the University of Chicago John Patrick Fogarty at Bangor Theological Seminary, and Earl West and J. W. Roberts at Butler, now Christian Theological Seminary, and W. B. West, Jr. at Southern California, Chicago and Oxford.

At the same time, persons who received doctorates in other areas wrote for the *20th Century Christian*, including Jack Bates in history, William Green in classics, L. C. Sears in English, Carroll Ellis in speech, Frank Rhodes in history, Jack Wood Sears in biology, Paul Randolph in history, Loyd D. Frashier in chemistry, and later, Joe Schubert in religion and education, and William S. Banowsky, Prentice Meador and Forrest Rhoads in speech.

Since the *20th Century Christian* presupposed an educated but popular audience, articles revealed the fruits of scholarship, but neither scholarly complexity nor the accompanying scholarly apparatus. A case in point were articles on early church history by William Green and atheism by James D. Bales. But it was clear that the editors adjusted to the increasing education among members of the church by soliciting articles from persons who had completed the doctorate.

The Maturing

The pioneers paved the way for the oncoming generations. In the 1950s articles began to appear by LeMoine Lewis and his brother Jack, both of whom received Ph.D's at Harvard. (Jack obtained an additional Ph.D. from Hebrew Union.) In addition, articles appeared by Neil Lightfoot, trained at Baylor and Duke; Hugo McCord, at Episcopal of Virginia and New Orleans Baptist; Paul Rotenberry, at Chicago and Vanderbilt; Joe Sanders, at Boston; Richard Batey, at Vanderbilt; Don Sime, at Chicago; Harold Hazelip, at Southern Baptist and Iowa; Carl Brecheen, at Southwestern Baptist.

Several men trained at Harvard, including Abraham J. Malherbe, Don McGaughey and Pat Harrell (both Boston Ph.D's), Everett Ferguson, Roy Bowen Ward, Thomas H. Olbricht (Ph.D. Iowa), Harold Forshey, Harold Vanderpool, William D. Martin, and J. J. M. Roberts.

The articles continued to have a practical, inspirational focus, but the depth of research lying behind them was especially obvious in articles on the translations by Neil Lightfoot, on various textual topics by Hugo McCord, and on the theological bases for preaching and missions in the New Testament by Abraham J. Malherbe. New Testament scholarship surfaced in an issue on the twelve apostles, edited by Harold Y. Vanderpool, and in various disciplines in a special on the college campus edited by Thomas H. Olbricht.

Conclusion

Space does not permit additional detail, but it is clear that the *20th Century Christian* capitalized on the increasing educational base of both its readers and church leaders, while at the same time maintaining its inspirational focus. By so doing the magazine paralleled similar developments among American evangelicals.

Thomas H. Olbricht is chairman of the religion division at Pepperdine University and author of The Power to Be.

MY PRAYER

Phillip Morrison

Dear God,

*I used to think that
fifty years...
Was such a terribly
long time!*

*How you, not bound
by time...
Must smile at such
human naivete.*

*Even I am now able to
smile a little...
When I remember how quickly
the years have flown.*

*For all these years
this magazine...
Has called people to Christ
in the twentieth century.*

*Thank you for those people...
so very young...
But so very sure of the place
of Christian journalism.*

*Thank you for the visions
they saw...
And for the dreams
they dreamed.*

*Thank you also for
the current corps...
of young leaders who dare
to dream new dreams.*

*Give them long
and useful lives...
As they lead 20th Century Christian
into its next half century.*

A TASTE OF HONEY

Randy Mayeux

Consecrate the Fiftieth Year

In Philadelphia, people line up daily to view and touch the Liberty Bell. So named in the midst of the call for abolition of slavery in the late 1830's, it is inscribed with the words: "Proclaim liberty throughout the land to all the inhabitants thereof." These words from Leviticus 25 held deep and special significance every fifty years. On our 50th anniversary, let's look at this ancient call.

Part I: Word Search

(Read each passage. Reflect on each. Write your response.)

1. The "Year of Jubilee" was called for in Leviticus 25. Let's examine the elements: (questions a-h are from Leviticus 25)

a. Who all was to hear the call? (vss. 9-10) _____

b. Where were people to go? (vss. 10,13) _____

c. What was to be proclaimed? (vs. 10) _____

d. What could people not do in the Jubilee year? (vss. 11-12) _____

e. How were people to treat each other? (see especially vss. 14, 17) _____

f. Who owns the land? For how long was the landowner to sell the land? (vss. 23ff) _____

g. What was to happen to all property in the Jubilee year? _____

h. What was to happen to all people—especially the poor, and the enslaved—in the Jubilee year? _____

i. If the land is not claimed, what was to happen to the land _____

in the Jubilee year? (Leviticus 27:19-21) _____

Part II: Heart Search

(Reflect on each and write a response.)

1. Who owns all property? What does this say to us about our obsession with accumulation? _____

2. Who owns all people? Was the granting of freedom dependent on the worthiness of the recipient, or the heart of the one calling for such an act? _____

3. Why would God have wanted this proclaimed so broadly—"throughout the land"? _____

Part III: Life Search

(Reflect on each, write a response.)

1. In what ways are you enslaved to your possessions? _____

2. In what ways do you rely on God to provide for you? _____

3. In what ways do you need to set others free? _____

Write your own prayer:

"Father, help me consecrate myself to you this year as I

In Jesus' name, Amen"

For further reading:

Do a concordance of study of freedom and liberty. In what ways does God make us free?

Additional resources: Richard Foster raises disturbing questions in *Money, Sex, and Power*. It is worth a careful reading.

AS I SEE IT

Jim Bill McInteer

There are many things "50." It may be years, men, or scaffolds. It could be the *20th Century Christian* that now has fifty years of service under its belt. What an honor to consider that whatever portion (or all) of the next half century come January 1989, Lord willing, the *21st Century Christian* will be here.

Multiple are things fifty in the Bible. Jesus was castigated as a young upstart because he was not yet "fifty years old" (John 8:57). (You know eternity has no birthday—Jesus is always. He's the same yesterday, today, and forever.)

The court of the temple was fifty cubits (Exodus 27:18) but the house of God is without measure today because He dwells in the heart of every Christian. They link arms of faith around the globe!

Fifty was the time for the priest to retire from ritualistic service—the service he began when he was twenty-five (Numbers 8:25).

Men called great attention to themselves when runners, fifty in number, preceded their coming. Quite a preceding parade!

Absalom used it to get political advantage (2 Samuel 15:1) and Adonijah found it served him well (1 Kings 1:5).

How high shall we make the hanging scaffold for the intended Mordecai—fifty cubits, naturally (Esther 5:14). (If it was the traditional thirteen steps that carried one to this seventy-five foot drop of death, a victim took giant steps on a sharp incline to reach it. This is the top of the ladder no one wants to reach.)

Now, thanks to the God of all grace, the *20th Century Christian* closes its fiftieth year. Without you, the readers, the glorious family of friends you truly are, the milestone would never have been reached. We must press to greater victories.

Norvel Young represents its beautiful consistency—always a paper unashamedly and profitably to give to a friend—an instrument of truth, vision, optimism and hope. Mark McInteer and Mike Cope typify the next generation of leadership; dedicated, competent, concerned. Billie Silvey speaks to the heart of today's talented women—ever vital as writers and readers of this magazine.

The future is a bright one; the dreams are mighty; and as I see it, the readers are the best to be found. May your tribe increase fifty fold!

Thanks for a half century.

20th Century Christian
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Nashville, TN 37204

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